



**CHANGING IDENTITIES OF MUSLIM WOMEN**  
**A SOCIOLOGICAL STUDY IN DAKSHINA KANNADA**  
**A THESIS**

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## **CERTIFICATE**

This is to certify that **KAMRUNNISA ASADI** has prepared this thesis entitled **‘CHANGING IDENTITIES OF MUSLIM WOMEN: A SOCIOLOGICAL STUDY IN DAKSHINA KANNADA’** under my guidance and supervision for the submission to Mangalore University for the award of the Degree of Doctor of Philosophy in Sociology.

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## DECLARATION

I, **KAMRUNNISA ASADI** hereby declare that, this thesis entitled ‘**CHANGING IDENTITIES OF MUSLIM WOMEN: A SOCIOLOGICAL STUDY IN DAKSHINA KANNADA**’, submitted to Mangalore University for the award of Doctor of Philosophy in Sociology is my original work and that it has not previously been formed the basis for the award of any degree, diploma, associateship, fellowship or similar other titles. This study is carried out under the guidance of Dr. Vinay Rajath D., Professor, Department of Post Graduate Studies and Research in Sociology, Mangalore University, Mangalagangothri, Mangaluru, Karnataka, India.

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## **Chaper-1**

# **INTRODUCTION**

Change is one of the consistent parts of society. Economic, social, educational, and technological changes have been a part of human nature. It is the common feature of social phenomenon. The point of the progressions is the overall standard for the improvement of society. Social change has taken place among women with the advent of Islam in the Arab nation, rather than in the period prior to it, the "time of obliviousness." „Changing Identity“ is occurring among Muslim women in all spheres, especially in Dakshina Kannada of Karnataka State. It addresses the guarantee of innovation-based social change, and solution that could bring more rights and open doors for women in general and Muslim women in particular.

In society, everyone has his or her own identity, whether it is a living organism or an inanimate thing. Identity comes when it exists, and takes part in its own role in a special situation. Periodically, changes in its own event and social system are called as changing identity. “Changing Identity is the status; the active and valid doctrine of the universe, to that extent, as identity confirmation took place, and people favourable make for substance in the position in a system with the significance in their identity measure. It is issued to systematic force to change in any way. The status of changing identities is certified only in peculiar destiny, such as religious practices are small changes that gather above time are much common” (Burke 2006 pp 84).

Identities refer to several instructive burdens on the construct of role behaviour. The feeling of identity aim may develop from the acquisition of social roles by way of individual experience. Identity aim is a procedure in which an individual need with society in a broader way about the meaning of his or her identity (Gale 2008). The term Identity has derived from the Latin word „Idem“,

which means „same“ (Harper 2019). Therefore, Identity means “the collective aspects of the set of characteristics by which a thing or a person is definitively recognizable or known”. In other words, Identity means “the state of having unique identifying characteristics held by no other person or thing” (Sons 2012).

Woodward (2000) has classified four types of Identity:

### 1. Individual or Personal Identity

Individual identity is preoccupied with the question of „who am I“, how individual specify themselves, what subject is essential to them, how they see themselves; as individuals differ from other people, so differ the things that give them their own specific, individual characteristics: names, personal histories, and relationship with others and their own self concept of the „me“ or „myself“.

### 2. Collective Identity

A collective identity is an identity that is common to social group regarding the components of both personal and social identities, but dissents from both as it involves considerable elements of selection by individuals in that they actively prefer to identify with a group and get the identity connected with it. While social identities like gender, ethnicity or nationality are largely determined by people, others cause only a narrow selection, being identified as a doctor, an engineer, instructor or professor.

### 3. Multiple Identities

The idea of multiple identities means that people have other identities. A person has a trace of more than one origin of identities, such as identities shaped about their social class, ethnicity, sexuality, gender, nationality and age. Individuals

may verify other „selves“ in different conditions. For instance, at home, they may assert the personal individuality of a son or daughter; student at school; in personal relations, as a husband to his wife, father to their children or manager to their worker.

#### 4. Social Identity

Social identity refers to an individual action within the social groups with which their identity is shaped, and to which they belong, and the way they differ from other societal groups and masses. Such groups might admit men and adult females, ethnic groups or informal groups. The system of social identities may also develop from the feature related to the social role that people play, the identities they adopt, and the behaviour they present. That behaviour might be needed when they are operating in their social roles as mother, father, son, daughter, brother, sister, and any such other roles.

### **Meaning of Self and Identity in Social Psychological and Sociological Perspective**

Identity is socially constructed. It is something created by the socialization process, and the individual and social interpretations and actions of people. It is not something that is given by biology or nature. For example, being black or white, or male or female, only have significance in society because people attach some importance to these characteristics, and define people in terms of different categories; through learning their culture, and through their involvement with other individuals, social groups and subcultures, people come to develop ideas about what makes them similar to, or different from, others, and their identities are formed. The socialization process transmits both culture and identities from one generation to the next (Brown 2007).

In a social psychological perspective of identity are considered the qualities, belief, personality and expressions that built a person as a self and identity in a particular social category or social group. A psychological identity related to the self-image is one's mental framework of oneself, esteem and individuality (Paul 2015).

Personal identity and its formation process have a more theoretical view. It is a central fact that groups require to engage along their own case of members in parliamentary procedure to hold up their specialization from which they derive the energy for survival. These members are to be designated with similar goals, sources for references, ideas, leaders to count up to, environment, and - although not strictly required as the earlier ones but similar - socioeconomic conditions. It is apparent that finding a prospect with similar characteristics is a hard task: the groups might change the state to a cheap choice. The Identity formation and resocialization processes are how new members go through transformations (Cinoglu 2012).

The sociological understanding of self and identity starts with the speculation of the existence of a mutual relationship between the self and the society. To them, accepting the existence of this mutual interaction between self and society could be the declaration of the acceptance of not only the power of self over society, but likewise the power of society over the self in its identity formation endeavours. The self uses social entities that it already has participated in their founding, while on the other hand, society uses the culture to help or force the self in identity formation. It is very clear that the self and identity also require investigating the society that took part in the identity formation process of the self. The self cannot be separated from society because the self can only exist and be meaningful in its relation with other selves or entities (Arıkan 2012).

## **Self, Identity and Identity Formation**

The self is the primary actor of the identity formation process; one should acquire as well as learn how sociology and social psychology define the self. In the words of „Stets and Burke“, Self “is automatic in that it can consume it as an object, can categorize the name itself in a particular direction in relation to other social categories. This assortment will create the individuality in the final stage. To get self-awareness is known as self- concept. The Self-concept is the phase where the self realizes its existence and distinction from society (Jan and Burke 1996).

The self is a dynamic, which exists with the capacity to define and redefine their surroundings, and finally, convert them into something that could be named as „the identity“. In the words of G.H. Mead (1934), “The mind is a tool that the ego uses to assess its social environment, render the interaction and use the outcome to evaluate and, if necessary, change itself”. Therefore, the self holds the capacity as an aim and also possesses the capacity to change. In the words of Rosenberg, “self- concept is the phase where the self evaluates itself both in positive and negative terms. And then the self concept becomes the aggregation of the substance that assigns to us. Its similar provisions the ego with self respect, which is a hurtful asset in identity formation” (Michael 1990).

In the words of Stryker (1977), “as found in Development in Social Psychology”, “identity is the social position that the self not only possesses, but also internalizes for each of the social statuses, that have a self; it likewise has an identity attached to it”. Thus, a person uses these identities during the interaction with others; for instance, the interaction between a student and a professor does not take place between the student’s self and the professor’s self, but occurs between two separate identities who are aware of their existence, their separate roles, and their distinct

social statuses, which are assigned to them through mutual agreements between society and the self.

Being mindful of group membership, having the desire to be a member of a group or even being pressured to enter a group - have a large effect on the self in its efforts to shape its identity. Self uses inner and outer dynamics to shape an identity that is approved within, and continuous with the structure in a group. Self and identity have always been the primary source of involvement in sociology and social psychology (Sheldon and Serpe 1982).

Identity formation, also known as individuation, is the development of the distinct personality of an individual regarded as a persisting entity - known as personal continuity - in a particular stage of life in which individual characteristics are possessed, and by which a person is recognized through processes such as the establishment of reputation. This process defines individuals to others and themselves. Pieces of the person's actual identity include a sense of continuity, a sense of uniqueness from others, and a sense of affiliation. Identity formation leads to a number of issues of personal identity, - an identity where the individual has some sort of comprehension of themselves as a discrete and separate entity (Kirk 2019).

This may be through individuation whereby the undifferentiated individual tends to become unique or undergoes stages through which differentiated facets of a person's life tend toward becoming a more indivisible whole. Identities are formed on many levels: micro, macro and global. The micro level is self-definition and relationship between people and issues as seen from a person or individual's perspective. Macro is the connection among and between individuals, issues, and groups as viewed from a national perspective. And, the global level is the



connections among individuals, issues, and groups from a worldwide perspective (Gwyn and Margo 2019).

### **Identity and the Related Role**

Mead argues that Identities are symbolic and reflexible in character. It is through interactions with others that these self-meanings come to be recognized and inferred by the person. The meaning of the self is learned from the responses of others to one's own natural processes. One's actions develop meaning through the responses of others, and over time. One's actions, speech, and appearances thus become significant symbols (Powers 1973).

The reflexivity of an identity, deliberate in the belief of significant symbols, allows the occurrence of a link between personal identity and performance. An identity provides an individual with a point of view or frame of reference in which to describe both the social situation and his or her own actions or potential actions. It is based on one's actions that others pass judgment as being appropriate or inappropriate for the identity one has, and appropriateness can only be evaluated in terms of the meaning of the behaviour relative to the meaning of the identity and alternative counter identities (Heise 1979).

Self maintains control by altering performance until there is some degree of correspondence between one's identity and identity that is implied by one's actions interpreted within a common cultural framework. A role is a set of significations that are taken to characterize the self-in-office (Burke and Reitzes 1981).

### **Identity and Status**

When it comes to direction of a person, psychosocial evolution and the concept of an individual identity must be regarded by the psychological process. By these components of psychology, psychologists and counsellors acquire a

comprehensive judgment of an affected role, preference and psychological fights. As a result, these professionals can better specify the suitable order of encouraging so. According to Psychologist James Marcia's Identity Status Theory, there are several societal factors that cause four identity statuses. These are: Identity Achievement, Identity Moratorium, Identity Foreclosure, and Identity Diffusion. Marcia stresses that these conditions, along with the delicate and shifting state of adolescent identities, must be brought into consideration by a psychological process to provide efficient maintenance (Kroger et. al. 2010).

### **The Identity Status Theory**

Marcia's theory is an expansion on German psychologist Erik Erikson's Ego Psychoanalytic Theory, which details the idea that the development of self-identity is one of eight levels of psychological growth in one's life. Marcia's Identity Status Theory combines elements of ego identity with the observed reactions of those starting out their juvenile age. Marcia's theory suggests that people start to make their personal identities during childhood and that their identities will develop during adolescence and early adulthood. He has classified individuals into four identity statuses. These statuses are affected by social interaction, and are titled by Marcia as: Identity Achievement, Moratorium, Foreclosure and Diffusion. Through these four conditions, humans express themselves and develop their own identities, making this theory an important element of psychology that all mental health professionals should learn (Kroger & Marcia 2011).

The four types of Identity and Status proposed by Marcia (1980) are:

### **1. Identity Achievement**

This is a particular identity status which is defined by one's firm commitment to one's moral values and personal life goals. Regardless of newly learned information or the exploration of different ideas or beliefs, one who is categorized in the status of identity achievement will display a full commitment to life goals and focus on one's favourite methods of making them. These masses have fallen down a process of exploration and have actively chosen an identity. Mental health professionals strive to help adolescent patients to grow into these identity statuses.

### **2. Identity Moratorium or Prohibition**

Unlike those defined by the identity achievement status, those who come under the class of identity moratorium are not committed to identifying, and are in the process of establishing long-term life goals. These people may "try on" different identities, and sometimes swim against the lunar time period of societal acceptance. Those in identity moratorium can become preoccupied with short-term experiences and minor problems rather than their long term goals. Although these people appear to be scrambling at times, the dynamic process of seeking an identity is thought appropriate, particularly early in adolescence.

### **3. Identity Foreclosure or Reclaim**

The identity foreclosed is committed to identifying and externally appearing satisfied with life choices. Even so, those who fall under this category have adopted an identity without the intimate conflicts with societal demands that those in moratorium and identity achievement experience. The citizenry of this status may

sacrifice personal values and life goals for popular beliefs and the goals society deems worthy. Societal acceptance rules the lives of identity foreclosures.

#### **4. Identity Diffusion or Spreading**

This condition is given to the great ignorant who are at present unable to show work commitments, struggle while relating to others and society, and are extremely impressionable when it comes to new ideas and beliefs because they do not value their own. Identity diffusions often feel lost in life and express no interest in improving themselves or creating long-term goals. To elevate their situation those in this category often seek gratification from physical items to replace what they lack in emotions. They are not committed to identifying, and are not actively researching or seeking an identity.

Marcia has incorporated the four types of identity and statuses into a different group made in private dedication and self-recognition. While an individual identity may be standardized, the psychological process can better influence the more efficient approach to treatment by letting out a youth present identity status.

#### **Women and Identity**

Identity signifies the sum aggregate of the various culturally ascribed roles; one has to play the rights and responsibilities inherent in a social situation. Besides the ascribed identity, there is also the achieved identity. This results from one's efforts and personal accomplishments (Mishra 2006). The concept of identity is utilized to show the ordering of women in terms of attributes such as strata of education, income, perception of one's individuality within the family, and in the

community, decision making role, an act of limitations imposed on one's activities and freedom.

The complexity of contemporary women's identity formation tasks depends in part on their vocational choices. Full-time homemakers, although unencumbered with the roles of the work and family interface, must integrate within their identities their family roles, their own and societal evaluations of their family role performances, and the growing expectation that women will be employed; and women who prefer to be employed outside homes must integrate into their personal identities, their employment-related roles, societal expectations of women as family managers, and their own and society's evaluations of their employment and family role performances. Examining role-related identity among women differs based on employment status, which may contribute to our understanding of how contemporary women, committed to multiple roles, structure their personal identities and resolve for themselves the contradictory societal expectations associated with these roles (Graham et. al 2009).

The identity of women in India has been dependent on many great changes over the past few millennia with decay in their identity from an ancient to medieval times. To the promotion of equal rights; by many reformers their history has been eventful (Dhar 2011). In modern India, some women have had high and significant status as the president, prime minister, speaker of Loksabha, and Governor. Women's rights in India mainly include equality, dignity, and freedom from discrimination. In addition, India has various statuses governing the rights of women. Yet, women in India continue to face numerous problems such as sexual assault, gender discrimination, dowry, and so forth (Rao 2008).

## **Islam Religion**

Islam is an Arabic word meaning „submission“, and in the religious context, it means „submission to the will of Allah (God)“. Islam is derived from the Arabic word *salām* which literally means „peace“. The religion demonstrates peace and tolerance. It is a monotheistic religion teaching that there is only one God, Allah, and that Muhammad is a messenger of Allah. It is the world's second largest religion with over 1.9 billion followers or 24.4 percent of the world's population, commonly known as „Muslims“. Muslims make up a majority of the population in 50 countries. Islam teaches that Allah (God) is merciful, all powerful, and unique (Campo et. al 2009), and has guided mankind through prophets, revealed scriptures and natural signs (Ibrahim 2014). The primary scriptures of Islam are the Quran- believed to be the verbatim word of Allah- and the teachings and normative examples called „the Sunnah“ (tradition or practice) and the accounts called „hadith“ ( hadith is a Arabic word for the narration of an event from the life of Muhammad, the Prophet) of Muhammad (Elizabeth 1995).

Muslims believe that Islam is the complete and universal version of a primordial faith that was revealed many times in the past through prophets (Moghul 2018). Religious concepts and practices include the Five Pillars of Islam, which are obligatory acts of worship. These are following Islamic law (Sharia): the declaration of faith (Shahadah or Kaleema), daily five times prayers (Salat), fasting (Roza) during the month of Ramdan, alms-giving (Zakat), and the pilgrimage to Mecca (Hajj) at least once in a lifetime (Hooker 1999). This touches virtually every aspect of life, and society (Trofimov 2008). The cities of Mecca, Medina and Baitul Muqaddas (old city of Jerusalem) are the three holiest sites in Islam (Esposito 1998).

The word Muslim and the conception of Islam as an entirely closed theological system; the mere use of the word „Muslim“ carries the assumption that who subscribe to Islam, the religion of prophet Muhammad, they are treated as constituting a worldwide community. Such a view also accords well with the common perceptions of Muslims who see themselves as a brotherhood bound together by adherence to a common body of religious belief as well as legal norms called the Shariah. But the Shariah has in reality never been quite closed as a body of principles (Ahmad 1983).

Partly as a result of the circumstances in which it emerged and crystallized, and partly because of the necessity for it to adapt to the requirement of the indigenous environment of the countries to which it spread from its original Arab heartland, Islam has always reflected a greater degree of pluralism and diversity. For instance, traditional Islam has always condemned new customs and ways of doing things, and religious ideologies often castigated new customs and social practices whenever they first appeared. New customs and practices managed to impose themselves, allowing different, solid definitions of Muslims to persist side by side, and new orientations of life to be incorporated (Ibid pp 4).

Muslims are people who practice Islam, a monotheistic religion. Muslims consider the Quran their holy book, to be the direct word of Allah (God) as revealed to the Prophet and messenger Muhammad. The majority of Muslims also follow the teachings and practices of Prophet Muhammad, as recorded in traditional accounts. The word „Muslim“ is an Arabic word meaning "submitter" to Allah (God). The largest denomination of Islam is Sunni Muslims who constitute 85 to 90 percent of the total Muslim population; Shia is the other sect who makes up most of the remainder of Muslims (Hooker 1999).

## **Sects in the Muslim Community**

There are no sects and sub-sects mentioned in the Quran. The Holy Qurʾān, Tradition and Ijtihad (knowledge) are the three main primary roots of Islamic law which regulate, and govern all aspects of a Muslim's social and personal life. These laws pertain to spiritual worship, prohibitions, and all contracts and duties that arise in social life, such as inheritance, marriage, divorce, punishments, and the conduct of war and the government of the country (Cyril 1989). The traditional divisions and branches of Islam can be traced back to disagreement over who would succeed the Prophet Muhammad. A few months prior to his death, Muhammad delivered a sermon at Ghadir Khumm where he announced that Ali ibn Abi Talib would be his successor (Majid 2019).

After the sermon, the Muslims pledged allegiance to Ali: both Sunni and Shia sources agree that Abu Bakr, Umar ibn al-Khattab, and Uthman ibn Affan were among the many who pledged allegiance to Ali at this event. However, just after Muhammad died, a group of Muslims met at Saqifa, where Umar pledged allegiance to Abu Bakr, who subsequently assumed political power. The event of Saqifah led to the formation of two groups in the Muslim community. One group followed Muhammad's announcement at Ghadir Khumm and kept their allegiance to Ali; they held that while Ali's right to be the political leader may have been taken, he was still the religious and spiritual leader after Muhammad. The other group followed Abu Bakr on the basis of the gathering at Saqifah. Eventually, after the deaths of Abu Bakr, and his successors Umar and Uthman, many of the Muslims went to Ali for political leadership. During this time, these two groups crystallized into more distinct identities, with the supporters of Ali becoming known as the Shia Ali (the party of



Ali) or al-Alawiya and the supporters of Saqifah becoming known as the Shia Uthman (the party of Uthman) (Jafri 2002).

During the reign of the Umayyad, the latter group was referred to as the Shiat Muawiyah and Shi'at Banu Umayya (Oliver et.al 2006). Later, in the 3<sup>rd</sup> Century of Islamic history, the Sunni theologian Al-Ash'ari chose the name Ahl As-Sunna WA al-Jammat for himself and his followers. The name came to be used to refer to the Shi'at Muawiya. The Shia Ali and the Ahl-as-Sunna Wa-al-Jammat are normally referred to as simply "Shia" and "Sunni," respectively. In addition to these two main branches, many other smaller branches of Islam have been formed (Vincent 2007).

### **Sunni Sect in the Muslim Community**

Sunni sect is the largest denomination of Islam. The word Sunni comes from the Arabic word Sunnah, which means „the teachings“. Therefore, "Sunni" refers to those who follow the Sunnah of Muhammad. Sunni Muslims respected the first four caliphs - that is, Abu Bakr Siddique, `Umar ibn al-Khattab, Uthman Ibn Affan and Ali ibn Abu Talib. These are called as "Al-Khulafa`ur-Rashidun" or "The Rightly Guided Caliphs (leader). Sunnis also believe that the position of caliph may be attained democratically, on gaining a majority of the votes. But after the Rashidun, the position turned into a hereditary dynastic rule because of the divisions started by the Umayyads and others. There has never been another caliph as widely recognized in the Muslim world. In this period each Muslim of the world followed any one of these Caliphs (Jonathan 2009). The four Imams and four schools are based on the primary sources: Quran, Ahadith, Consensus, and Qiyas. Companion of Mohammad is an eye witness of the Farmans (hadiths) and Sunnat (practices),

especially the Khulfai Rashidun. They follow, along with their next generation, all the practices of Prophet Muhammad and in terms of religious Fiqh (jurisprudence).

Sunnism contains several Schools of thought (madhhab) mentioned by Jonathan (2009) in his book „Hadith“:

- 1 The Hanafi School, founded by Abu Hanifa Annuman
- 2 The Maliki School, founded by Malik Ibn Anas.
- 3 The Shaafi' School, founded by Muhammad Ibn Idris ash -Shafi'i
- 4 The Hanbali School, founded by Ahmad Ibn Hanbal

### **Hanafi School of Thought**

The Hanafi School is one of the four Schools of law (Madhhabs) or jurisprudence (Fiqh) within Sunni Islam. The Hanafi Masalak is founded by Hazarat Imam Abu Hanifa Annuman bin Sabit. He was born in 80 Hijari and died in 150 Hijri. His legal views were preserved primarily by his two most important disciples Abu Yusuf and Muhammed Al- Shaybani. Among the four schools of law, the Hanafi School is the oldest and slightly more liberal than the other three Schools. The Hanafi School also has the most followers among the four major Sunni Schools. In India, it is still widespread. In the Muslim world, Hanafi is predominantly in Turkey, North Middle East, Central Asia, and Indian Subcontinent (Ramdan 2006).

### **Maliki School of Thought**

The Maliki Masalak is the third largest of the four Schools of Fiqh or religious law within Sunni Islam. Imam Malik was born in 93, Hijari and died in 179 Hijri. The full name was Imam Darulhijarat Malik bin Anis bin Malik Abi Aamir. The study of Fiqh was completed under the guidance of Fiqiha-E-Hij Az-Rabiy aturrai (Cornell 2006).

The basic principles of Malik Madhhab (School of thought) are the works of Imam Malik, primarily the Muwatta. The Muwatta is the collection of Hadith which are regarded as sound, and which find their place in Bukhari with some commentary from Malik regarding the „amateur“ practices of the people of Madina, and where the amal is in compliance with or in variance with the Hadiths reported. This is because Imam Malik and Maliki School of law regarded the „Amal of Madina“ (the first three generations) to be a superior proof of the “living” Sunnah than isolated, although sound, Hadiths. It differs from the three other Schools of law, most notably in the sources it uses for the derivation of rulings. All four Schools use the Quran as the primary source, followed by the Sunnah of Prophet Muhammad, transmitted as Hadiths (Saeed 2008).

### **Shaafi School of Thought**

The Shaafi School of thought, founded by Imam Abdullah Mohammed bin Idris, is one of the four schools of Fiqh, or religious law, within the Sunni Jamat of Islam. This School of law is named after Imam ash-Shaafi born in 150 Hijari (767 CE-820 CE) in Gaza. The Imam Shaafi was a member of the School of Madina, and belonged to the Quraish tribe. He worked for combining the pragmatism of the Madina School with the contemporary pressures of the Traditionalists. The School of Shaafi has the right or power to put forward, as necessary, conditions to four sources of jurisprudence. The four sources of jurisprudence are: (1) The Quran, (2) The Sunnah of Prophet Muhammed, (3) Ijma Consensus (Assembly), and (4) Qiyas (Analogy). The Shafi School also refers to the opinions of Muhammad’s companions (Hallaq 2009).

It is predominant in Northeast Africa, parts of the Arabian Peninsula and Southeast Asia. The Shafi School is followed throughout the Ummah of Prophet

Mohammad. Among Indian states, it is practiced by large communities in the state of Kerala (Malayali Muslim), North Canara of Karnataka, Bhatkal (Nawaithe Muslims), Maharashtra (Konkani Muslims) and Tamil Nadu (Labbe Muslims). Usually, the Shaafi School of thought is practiced by those Muslims who are situated in coastal areas. The second largest School of the Sunni branch of Islam in terms of followers, the Shafi School of thought is followed by 29 percent of Muslims worldwide (Rippin 2005).

### **Hanbali School of Thought**

This School of Thought is named after Imam Ahmed bin Hanbal who was born in 164 Hijari and died in 241 Hijiri in Baghdad. This School of law, popularly known as Hanbali, is one of the four schools of law or Fiqh or religious law within Sunni Islam Salafi creed of Aqeedah which is based on this Madhhab of Sunni Islam. The jurisprudence school was started by the students of Imam Ahmed bin Hanbal. Hanbali jurisprudence is popular in the Arabian Peninsula. The Hanbali Madhhab is predominant mainly in Saudi Arabia and Qatar (Ziauddin 2014).

### **Shia Sect in the Muslim Community**

Shia is a division of Islam. The word Shia is derived from the Arabic. It means „followers“. The word Shia refers to the Muslims who believe that the leadership of the community after Muhammad belongs to Ali and his successors, and hold that the Islamic prophet Muhammad nominated Ali Ibn Abi Talib as his heir and the Imam (leader) after him (Olawuyi 2014). This view primarily contrasts with that of Sunni Islam, whose adherents believe that Muhammad did not appoint a successor, and consider Abu Bakr, who they claim was appointed Caliph as their leader. Unlike the first three Rashidun caliphs, Ali was from the same clan as Muhammad, the Banu Hashim (Sadek 2016). Shia Islam is the second largest branch

of Islam: in 2009, Shia Muslims constituted 15 percent of the world's Muslim population. Shia Islam has been divided into three main groups: Twelvers, Ismailis, and Zaidis, with Twelver Shia being the largest and most influential group among the Shia (Triana 2017).

### **The Status of Women in Islam Religion**

In the pre Islamic Arabia and early Christian Europe, the woman was considered as an incarnation of sin and misfortune. Female infants were buried alive in Arabia while in Europe women were described as the devil's gateway. A woman was deprived of her basic rights, her share of the inheritance, and her rights as a wife. Even her consent was not asked for during her marriage and she was regarded as nothing more than the property of her husband, to do with as he delighted. On the other hand, in the modern western world, the woman has been given such unlimited economic and social freedom that she no longer considers the rearing of a family to be her responsibility (Shaikh 2017).

Under the guise of liberation, her feminism and rights have actually been suppressed, all of which has dealt a fatal blow to the family system in those countries. One of the merits of Islam is that it always adopts the middle path, or in other words, a moderate attitude towards everything with regard to women; Islam focuses on Justice rather than equality. Prophet Muhammad stated that "The woman is the ruler over the house of her husband and she is answerable for the conduct of her duties". In Islam, the woman has been made the queen of the home: earning a living for the family is the responsibility of the husband, while her duty is to keep the house running with his earnings. A woman's sphere of activity is ideally limited to her home. It is her responsibility to look after the members of the household she resides in, and to ensure the physical, mental and moral development of her children.

Woman is contributing to the welfare of society, and inevitably, on her shoulders rests the future of the nation” (Ibid pp 19).

Islamic history contains examples of great mothers like Maryam, the mother of Prophet Eesa; Fathima, the daughter of Prophet Muhammad, from whose home came forth the leaders of the youth of Paradise. Under Islam, there is no discrimination against women in any area, be it in household matters, social affairs, academic disciplines or even an inheritance of property and the marital affairs. In Islam, a woman enjoys the right to solicit, reject and even abandon her husband as per her choice. Muslim women are represented as simple in religious preaching and traditions. The building of Muslim women's identities should be placed within the particular socio-economic, political and religious circumstances in which they live. There is a need to understand the experiences of these women. Today, women's liberation and gender equality are very much in vogue. These are new concepts, hardly a century old. But, a few people may know that Islam had pioneered in putting gender equality and gender justice in practice, and it had accorded equal rights to women (Shaikh 2017).

## **History of Muslims in India**

Islam came to India in the 7th Century with the advent of Arab traders from the Malabar Coast, Kerala and Gujarat. It started to become a major religion during the Muslim rule in the Indian subcontinent (Wink 1990). In the 8th Century, the province of Sindh - at present it is known as Pakistan - was conquered by an Arab army led by Muhammad bin Qasim. Sindh became the easternmost province of the Umayyad Caliphate Defector. Arab and Persian trading communities from South Arabia and the Persian Gulf began settling in coastal Gujarat. Islam was introduced

to Gujarat in the Second half of the 11th Century; Islam arrived in North India in the 12th Century, with the Turkey invasions. It has since become a part of India's religious and cultural heritage (Lal 1999).

Over the centuries, there has been significant integration of Hindu and Muslim cultures across India. Muslims have played a notable role in economics, politics, and culture of India. The commercial interaction between Arabia and India had gone on from time immemorial. For instances, the sale of dates and aromatic herbs by Arab traders who came to Indian shores every spring with the advent of the monsoon breeze. People living on the western coast of India were well familiar with the Arab traders. Not all traders returned to their homes in the desert; many married Indian women and settled in India, and very soon an Indian-Arabian community came into being (Saliba 2007).

During the last quarter of the 12th Century, Muhammad of Ghor invaded the Indo-Gangetic plain, conquering in succession Ghazni, Multan, Sindh, Lahore, and Delhi. Qutb-ud-din Aybak, one of his generals proclaimed himself „Sultan of Delhi“. In the 13th Century, Shamsuddin Iltutmish, a former slave-warrior, established a Turkic kingdom in Delhi, which enabled future sultans to push in every direction; within the next 100 years, the Delhi Sultanate extended its way – in the east to Bengal and in the south to the Deccan, while the Sultanate itself experienced repeated - threats from the northwest and internal revolts from displeased, independent nobles (Rawlinson 2001).

The Sultanate was in constant flux as five dynasties: the Slave dynasty (1206–1290 A.C.E), the Khalji dynasty (1290–1320 A.C.E), the Tughlaq dynasty (1320–1413 A.C.E), the Sayyid dynasty (1414–51 A.C.E), and Lodi

dynasty (1451–1526 A.C.E). All other Turkey or Afghan origins rose and fell. The Khalji dynasty, under Alauddin (1296–1316 A.C.E), succeeded in bringing most of South India under its control for a time; factional rivalries and court intrigues were as numerous as they were treacherous; territories controlled by the Sultan expanded and shrank depending on his personality and fortunes (Kulke 1998).

Several Islamic states were established in the Indian subcontinent in the course of a gradual Muslim conquest in the Indian subcontinent. This process culminated in the Mughal Empire, which ruled most of India during the mid-16th to early-18th Centuries. The Islamic rule gradually declined due to the dominance of the Maratha Empire and several other rebellions (a case during the entire period of Mughal rule past Akbar). The eventual end of the period of Islamic rule of India is marked by the two main events: Indian Rebellion of 1857 and the beginning of British rule, although Islamic rule persisted in Hyderabad State and other minor princely states until Union of India in 1948. However, before that, most Islamic rules had started to decline in the 18th Century itself (Rothermund 1998).

The vast majority of the Muslims in India belong to South Asian ethnic groups. However, some are found with attributably genetic stream from outside, primarily from the Middle East and Central Asia. Those who are referred to as Ashrafs are presumed to have a superior status derived from their foreign Arab ancestry, while the Ajlabs are assumed to be converted from Hinduism, and have a lower status. India has the second largest Muslim population, next to Indonesia and Pakistan. India is 10 percent of the world's Muslim population. India has 79.80 percent of Hindu, 14.23 percent of Muslim and 2.30 percent of Christian population, as per 2011 Census Report (Ibid pp 168).



## **Muslims in Karnataka**

Karnataka has at present new transformations in socio-economic and cultural practices of people. Muslims have their own socio-cultural and religious identity, and have contributed a lot to Karnataka in the field of art and architecture. They developed Urdu language. Muslims progressed and fortified the foundations of Islamic civilization in Karnataka during the period of Bahmani Sultan (1347-1538 A.C.E), Adil Shah of Bijapur (1489-1686 A.C.E), Mughals (1657-1757 A.C.E) and Hyder Ali and Tippu Sultan (1761-1799 A.C.E). Majority of Muslims speak Urdu language in Karnataka. Muslims in Karnataka have differences in culture, and languages. The growth of Islam religion in Karnataka is through the conquest and immigration of different Muslim rulers and Muslim traders. Whereas North Karnataka Muslims belong to Hanafi School of Thought, in South Karnataka, the majority of Muslims belong to Shafi School of Thought. They are further segmented in various communities on the basis of their social honour and ethnic identity (Bolar 2011).

## **Demographical features of Islam in Dakshina Kannada**

Muslims in Tulunadu (the term Tulunadu used for Dakshina Kannada in Coastal Karnataka) are known as Bearys. They are believed to be the pioneers in this region, influenced by the Arabs who settled in Malabar, and married Hindu women in the 7<sup>th</sup> Century. Bearys originated in Kerala State. The religion which upheld the ideas of equality, and fraternity among the people attracted the marginalized people from other religions. The Beary community is distributed in the southwest coast of India. It has its own specific traditions and cultural identity. This community holds a vital place among the other Muslim communities in coastal areas. Beary community

integrates the local Tulu culture of Dakshina Kannada and various traditions of the Malabar Coastal area (Noori 1960).

The Persian and the Arab traders settled in large numbers in the different parts of the western coast of India, and married women of the country. Ibn Batuta who reached Barkur in 1342 A.C.E mentioned about the presence of Arab merchants from Yemen and Persia, who had trade contacts in Barkur, Mangalore, Ullal, Manjeshwara and Kasargod. The last king of Malabar, Cherumanperumal who dreamed the full moon appearing in the night of the new moon at Mecca; When at its meridian, it split into two, one half remaining and the other half descending to the foot of the hill Abu Khubais. Then the two halves joined together and set later. Muslim pilgrims, on their way to the foot print shrine at Adam's peak in Cylone, visited king Perumal's capital. King extended them an overwhelming hospitality (Ibid pp iii).

Later, King Perumal visited Mecca and embraced Islam. His name became Siraj. On his way back from Arabia he seriously fell ill at Salala, and had no hopes of recovery. He instructed his companions to proceed to Malabar to preach Islam. He gave a letter to the chieftain of Kerala asking them to extend all kinds of help and cooperation to build mosques. Subsequently, Hazrath Malik Ibn Dinar and his companions came to Malabar and gave his letter to King of Kodungallur. They were received by the king with lots of warmth and love. Hazrath Malik-bin-Dinar was the first Qazi in Kerala, and the first mosque was established at Kodangallur in Kerala. This shows that Islam in India was given patronage by the Hindu kings by offering land to build mosques and other kinds of cooperation. The rise of the Portuguese became the turning point in the history of the Muslims of Tulunadu (Ibid pp iv).

The Mosque Zeenath Baksh was built by Malik Deenar in 644 A.C.E, at Bunder of Mangalore. Etymologically, the word „Beary“ has been derived from the Tulu word Byara which means „trade or businesses. Thus the name „Beary“ since the majority of this community are involved in business or trade activities. According to other speculations, the word „Beary“ is derived from the Arabic word Bahar which means ocean, or from Bahari which means navigator. The Beary people had business relationship with Arab traders. The Arab traders were travelling to coastal Dakshina Kannada of Karnataka. The majority of the Beary Muslims residing in Dakshina Kannada district are also distributed in the neighbouring districts, like Chikmangalore, Shimoga, Kodagu, Uttara Kannada, and Goa, and have also migrated to gulf countries for employment (Ichlangod 1997).

The historical study says that during the rule of Banga and Chowta dynasty in the 16<sup>th</sup> Century, Beary men had served as seamen in naval force. Rani Abbakka of Ullal, the queen of Chowta dynasty, appointed Beary Muslim men for boulder work, supervising the construction of dam at Malali. They also joined the army of Chowta dynasty, Nawab Hyde Ali, and Tippu Sultan. The Beary Muslims of Dakshina Kannada actively participated in the Indian freedom struggle against Portugal and the British. Many freedom fighters of this community were imprisoned by the British, and a few died during imprisonment (Nair 1977).

Their dialect (language) is originated from Malayalam and Tulu. It is also influenced by some Arabic words (Upadyaya 1997). There are different types of traditional ornaments used by Beary women. These ornaments are made of gold and silver, and used for head, ears, neck, waist, wrist, fingers, and feet. Women of this community love to exhibit their ornaments on various social occasions. Beary

cuisine is very famous in Dakshina Kannada district. These foods are prepared with coconut, curry leaves, ginger, chilli, cardamom, rice, fresh fish, and dry fish, meat, egg, and special kind of Biriyani. Traditional dishes such as Pundi, Pattri, basale pundi, tanduri item, bale podi, chicken items, and syamedadde are also popular in Dakshina Kannada district (Ichlangod 1997).

Vasco-da-Gama reached Calicut in 1498 A.C.E, eventually intervene the trade monopoly of the Arabs in Malabar and Tulunadu. Vasco-da-Gama visited Malpe in 1498 A.C.E, and named the Island there as „EL Pedren“De- Santa Maria“, - now called „Saint Mary“s“. But his follower Pedro Alvares Gabriel in 1500 A.C.E failed to establish relations with Tulunadu district. Portuguese attacks in Mangalore awakened the local chiefs of Hosangadi, Perdur and the Hanjamanas. All joined together to drive the Portuguese out of the region. The Muslims too were awakened by this danger. A United League was formed against the Portuguese including the Sultan of Bijapur and Ahmedabad, and Zamorin of Calicut joined hands to venture it. Zamorins“ admiral Kunhi Pocker Marakar landed in Mangalore in 1570 A.C.E, and sacked the port of Mangalore (Tarachand 1963).

The Portuguese invasion was a big blow to the Muslim traders. In 1755 A.C.E, a Maratha chief, along with Ali Raja of Cannanore, invaded the coast of Tulunadu. A Muslim merchant Mammi Soopi Beary alone was forced to pay ten lakh Varaha to them. The emergence of Hyder Ali, the Nawab of Mysore, who began to spread his reign towards coastal Karnataka, gave a new inspiration to the Muslims of this region. The Muslim traders who received a setback during the Portuguese prominence got a new opportunity for recovery. Hyder Ali entered the district through Hosangadi, and went to Barkur to appoint a governor (Nayak 1947).

Sultan Hyder Ali was given a rousing welcome in Karkala. The rise of new power was an encouraging factor to the Muslims. The Muslim traders began to recover from the setback they earned in the business, and created an inflow of Hanafis from the Deccan. These brought about lots of changes, giving official positions to the Muslims as Asafs, Amaldars, Khiledars and soldiers. During the 19th Century, the Muslim Traders of the sea-coast tried to recover the trade dominance, which was lost with the fall of Tippu Sultan (Shammad 1984). The rich merchants and feudal Lords had very cordial relations with the British. The „Padirangas“ were almost immersed in dinner parties of the „white sahebs“, and this trend continued in rural areas too. This helped the Muslim merchants to increase their wealth and trade. But the Muslims in general were pushed into poverty, leaving a wide gulf between the rich and the poor.

The British policies helped the rich class to become richer, and the poor people had nothing to enjoy. These developments show that there were no major political ideas or awakening emerging among the Muslims of South Canara. The rich trading classes had all luxuries, and were spending lavishly; on the other hand, poor Muslims had to struggle for survival. These contradictions made them think nothing about political rights. In 1914, the Indian National Congress reached Mangalore, and rich Muslims were friendly with the British collectors who did not bother about freedom. But the common Muslims were able to join hands with the Congress movement and Gandhian ideas (Idinabba 2007).

The Malabar Muslims began to infuse the spirit of nationalism among the Muslims of South Canara. South Canara made very less political reactions; particularly, the Muslims had very less involvement in the coastal region. Totally, the Muslims were concentrating on trade, and they had less interest in politics. Beary

Muslims" contributions in the nationalist movement and in infusing the ideas of patriotism are noteworthy. The Bearys were depending upon the Mopillas for religious education. They had little knowledge of the Arabic, Malayalam, and vernacular Kannada languages (Ibid pp 4).

The Dakhni Muslims are a community of diverse peoples from various ethnic groups like Arab, Persian, and Turkish ancestries, in addition to having the local Dravidian and Indo-Aryan heritage. They inhabit the Deccan region of Southern India, and speak the Dakhini language, a form of Urdu. The community now have their own separate ethnic identity. Their history can be traced to the Bahmani Sultanate, which was the first Independent Muslim kingdom in southern India, and the Deccan Sultanates which followed its demise. Dakhini Muslims are found in many places of Dakshina Kannada, and they belong to Hanafi school of thought. The social structure of the Muslims of Dakshina Kannada has been constituted by the relationship between many communities, in empirical context and egalitarian norms of Islamic brotherhood; they are segmented on the basis of Sharia law and school of Islamic thought. Based on these, two schools of Islamic thought emerged in Karnataka, namely Hanafi and Shaafi (Ichlangod 2011).

### **Economic Status of Muslims in Dakshina Kannada**

#### **Occupation:**

Muslims were in fisheries. They had kept up a decent relationship in business. With the emergence of current sorts of hardware in fisheries and motorized fisheries the connection between the Muslims and the fisheries started to strain. The monetary connection with West Asia supported the neighbourhood economy, siphoning out the cash from the Gulf economy in the material business, inns,

canning, timber, fish, which made to build the doubt and dread of others. Muslims made a critical intercession in the social, economic, and political procedures of the area during the most recent three decades. Muslim character declaration became essential in this period, in the light of their unsure endeavours to possess vital areas in the field of instruction, social insurance, and land business. Business contention has changed the social relations between the various networks in this locale. Muslims are occupied with fish selling with agreeable terms (Mustafa 2015).

Muslim secular prospect rose during the late 1970s and 1980s. With the hundreds of thousands of Muslims working in Gulf countries, the new wealth they acquired has created a sense of competition between Muslims and Hindus. The small business sector in the north has also helped bring about slow improvement in the Muslim economic position. However, the repercussions of regional and internal conflicts have produced major setbacks for Muslims. The job market in the Gulf was seriously affected in the aftermath of the Gulf War. The thousands of Muslims returned home with little prospect of regaining the same level of employment that they had enjoyed in the Middle East. In many ways Muslims have been increasingly conscious of their inferior socio-economic position, and this has given them new determination to change it. However, there is no All-Indian Muslim Party. Though they have attempted to have a common front with the scheduled castes, it is yet to come to fruition. There has been a lack of overall direction and any appropriate forum through which Muslims of India can articulate their demands (Ichlangod 2011).

## **Education among Muslims in Dakshina Kannada**

### **Religious Education:**

After the arrival of Deccan Muslims, Urdu language entered this region, but failed to encourage the spirit of education among the Bearys. The Moulivi taught religious education or „ilm“. There was a lack of facilities for modern education; on the other hand, the British introduced modern science education in India. Anti-British trend began to spread among the Bearys due to the incidents like the martyrdom of Tippu Sultan ((Ichlangod 2011).

At the beginning of the 20th century, the „Madarasa“ and „Dars“ (religious) education was the only predominant system which prevailed among the Muslim community. The Mopilla Rebellion in Kerala registered the Anti-British sentiment among the Muslims to a great extent. The concept of „Jihad“ figured at that time as a fight against oppressive rule. The British government was very keen to take steps to encourage modern education among the Muslims of the coastal region. An effort was started in 1871 A.C.E, in the form of salaries and grants for successful students, including Moulvis, to motivate and encourage the provision of elementary education in Mangalore (Ibid pp 189-191).

### **Spread of Secular Education**

The schools were put under local boards to give special impetus to the education of the Bearys. But these efforts made by the British failed due to lack of response from the Muslims. During 1892-93 A.C.E., in the South Canara district, there were only three Muslim students in colleges, 7 in upper primary, and 27 in lower primary school. Out of 1455 Muslim students, 105 were girls. The movement



towards cultural awakening and religious reforms gradually changed the outlook and attitude of the Muslims, exposing them to modern education and reformation of the Muslim society (Ichlangod 2011).

The real awakening of modern education was the result of the great plague in Mangalore which took heavy toll of death, and the efforts of collector Azizudheen, Advocate Usman, Karkala Hussain Sahib Sherule and Shamnad who devoted their energy to the cause of education. Azizia Education Society in Kasaragod and Mangalore resulted in infusing the spirit of education. The Muslim Education Association was formed in 1924 followed by Madarasathul Badriyyin. A Muslim girls' school was opened as part of the reformist movement at that time. After independence, Bearys took a lot of initiation to widely establish educational institutions in this region, which included the following: Sayyed Madani Educational Institutions include Sayyed Madani PU Women's College, Sayyed Madani ITI, and Badriya Education Trust (which ran right from LKG up to degree education on the same campus). Al-Azariya Association, a very old institution, offers classes from 1 to class 10; along with residential facilities, Bearys group has Beary's Public School, His Grace Montessori, Ikhra Arabic School and Beary's Institute of Technology in Mangalore (Ibid pp 192-193).

Beary's Seaside Public School, Beary's Pre-University College, Beary's First Grade College, Beary's B.Ed. College, D.Ed. College in Kundapur and Institute of IndoIslamic Arts and Cultural College in Bangalore, the Yenopoya Educational Trust provide CBSE Scheme of Education in Mangalore. Yenopoya Deemed- to-be University is the only private University run by the Bearys in Mangalore with Medical, Dental and Nursing Colleges. Kanachur Medical College as well as

hospital and Kanachur Academy of General Education, these have also been established at Natekal, in Mangalore, for girls (Ibid pp 196).

Hira Women's Islamic College in Tokkottu and Hira Girls High School provide general education, along with religious education, to Muslim girls. B.A. Muhiyudheen Education Trust, Thumbay runs high school and PU College, and ITI. Al Madina Manjanadi was established in 1994, and is 20 km away from Mangalore. It is a rural-based institution which has English medium school, college, computer centre and tailoring centre. Melkar Women's PU College in Bantawala Taluk. Prestige International School in Jappina Mogaru, Nobel Public School, Krishnapura, and Badriya Educational Institutions in Jokatte, Markazul Huda Women's College in Puttur; Anugraha Women's College at Kalladka, B.C. Road; Al Furkan of Moodabidri, Alhsan Educational Institution at Mulur, Udupi; Aysha Educational Trust Athoor. Indian School and Arafa School at Uppinangady are some of the educational institutions that have come up in coastal Karnataka. The Unity Hospital, The Highland Hospital, The Yenopoya Hospital, The Indira Hospital in Mangalore; The Perliya Hospital in B.C. road, The Sahara Hospital at Thokkottu. These hospitals run by the Muslims of this region. The Gulf Medical University is set up by the Bearys of this region in United Arab Emirates (Ichlangod 2011).

### **Other Achievements by Muslims in Dakshina Kannada**

Talent Research Foundation (Non Governmental Organization) is active with the participation of youth who are socially concerned and committed to socio-economic and educational development of Muslim women and Muslims in general. It is engaged in numerous activities to lend a helping hand to the deprived and dispossessed citizens. Millat Credit Cooperative Bank, Bunder Zeenath Baksh

Orphanage, Jamiathul Falah, Muslim Central Committee are some of the organizations of this region (Ichlangod 2011).

Back-to-school campaign, health and hygiene, training for self-employment courses, providing shelter, talent hunt to recognize meritorious students and other awareness programs are extensively organized by here. Talent Research Foundation, in addition to its socioeconomic welfare activities, is focusing on communal harmony by inviting intellectuals, academicians and prominent religious heads of all religions. It also confers awards and recognition to the meritorious, distinguished personalities- irrespective of caste and religion- who have done commendable service and achievements in various fields of society (Ibid 199).

### **Contribution to Media and Political Representation of Women**

The governmental issues of Muslim women stay enveloped with "banter". It is true that we are currently seeing an obvious contrast in the portrayal of Muslim women inside the prevailing press and legislative issues. Woman's character is still up for discourse by others on the off chance that she is seen to be abused. At that point the media must feature the abusive idea of her religion and spare her from it; on the off chance that woman is on the fear-based oppressor; women should be reminded that she is not a genuine resident of this nation, and dwells here helpless before open and political feeling (Rafiq 2019).

The Burqa is a bundle of expositions Muslim women are handling: issues of personality, generalizations, woman's rights, the Hijab, race; and that's only the tip of the iceberg. Muslim women have endeavoured to be heard on a more extensive stage; however, regularly it is just in select reverberation chambers that such voices have been appropriately tuned into media portrayals. "The visibility of Muslims has

become a theme of media's role in verifying this atmosphere of dread; any visual pointer of Muslim is currently contended to have no spot in contemporary society." Muslim women are being marked by demonstrating organizations, including in publicizing efforts over the world. At present, the personality of Muslim women is gradually changing in Dakshina Kannada district (ibid pp 2).

### **Achievement of Muslim Women in Dakshina Kannada**

Women's struggle for emancipation that raged in the modern era has changed the tale of inequity and exploitation of women in its narrative, but its essence remains the same. The predicament of the modern woman is not much different from that of her predecessor. In consequence, the period has come to assume a special significance in the history of the woman of Dakshina Kannada district of Karnataka as the band of enlightened men and women took a momentous decision to establish a „women's monthly“, with the objective of educating and uplifting the status of women. The magazine named 'Anupama' was established in the year 2000 ACE to promote healthy journalism as a revolt against the prevailing filthy journalistic trend.

Its motto is to empower women and to reaffirm their faith in the ideals. Though the constitutional and legislative enactments proclaim an equal status to women, most women are unaware of it. The chief task of the magazine is to create awareness about women's legitimate rights and latent potentials. The traditional and cultural values have also been given great importance. This Magazine is published by Mrs. Shahnaz M., the famous Kannada writer. Her zeal and commitment has given it a firm founding. There are six members on the Editorial Board. Within a short period, the magazine has scaled the heights of success, and has become a well-known magazine. It bears the name of one of the greatest champions of women's emancipation, and is designed and moulded by women with various capacities,

serving the cause of women. For its uniqueness, it is aptly named 'Anupama'. The magazine adheres to its particular ideals, and abides by the farsighted initiative of its founders. The team of „Anupama“ works with a zeal and missionary spirit (Irfan 2009).

Shahana Counselling Centre in Mangalore is headed by Mrs. Kairunnisa Sayyed. She is offering counselling on domestic issues to both Muslim or non-Muslim women in Dakshina Kannada for the past 20 years. She got Abbaka Rani Award in 2018, was awarded by Dakshina Kannada Jilla Sangha at Rani Abbaka Samskruthika Utsava Samithi, Mysore.

Sara Aboobacker is a well-known Kannada fiction writer. Her stories narrate Muslim lives in the area bordering Karnataka and Kerala, focusing on the inequities and injustice meted out to women and men in society. Her stories are simple narratives, devoid of linguistic or stylistic adornments, but are full of indignation and concern. She has gained immense popularity and recognition by virtue of the fact that she is perhaps the only woman writer to have emerged from the Muslim community from this region. She has demonstrated immense courage in taking up, through her writings, issues on behalf of the women of her community. Written in lucid realist style, her works are appreciated not only in Karnataka but also in Kerala state, where she is widely translated and discussed. Sara Aboobacker has received many prestigious literary awards such as Karnataka Sahitya Academy Award in 1984, Anupama Niranjana Award in 1987, and Rathnamma Heggade Mahila Sahitya Award in 1996. She has seven novels, four collections of short stories and one collection of essays to her credit. The library of Congress, New Delhi has eight works of Sara Aboobacker (Aboobacker 2016).

Gulzar Banu is an Indian politician and former Mayor of Mangalore City Corporation. A member of the Indian National Congress (INC), she was the sixth woman to hold the position of Mayor. Banu was a Corporator from Katipalla ward, had been elected twice to the position (Shenoy 2012).

Umaira Banu is the state president of Girls Islamic Organization (GIO); the Girls Islamic Organization gets girls ready for the recreation of the general public in the Divine Light of Guidance. It goes for affirmation of equity and thriving, with no separation of religion and station, discovering an answer for the issues influencing girls and women in the socio-political and social zone. The girls ought to have the fortitude to bear the obligation of passing over the message of truth to the family. The fundamental objective of Girls Islamic Organization is to work for Muslim girls. It likewise supports the creative abilities of females. It is attempted to uplift them by imparting degrees of girls, to fortify them ethically and to support their talents through its exercises. Girls Islamic Organization normally leads study classes and open gatherings. It arranges crusades for females. It arranges social meets, Iftaar Meets and Table Talks. In additional, it takes interest in assault and medication protests.

Tabassum has started „Snehadeep“, in 2011 at Bejai. A centre exclusively meant for girl children who are either orphans or have single parents suffering from HIV diseases. The centre, begun with six kids, now has 26 children. „Snehadeep“ opens the gate and enters the rented house, and donors extend their support, with gratitude, where the care centre is functioning; Tabassum is immediately surrounded by children who enthusiastically report to her on their day in the school or college. Tabassum, recollecting her childhood, says she hailed from a poor family in Konaje village. Though she passed 10<sup>th</sup> standard with distinction, her family could not

support her higher studies due to poverty. After marriage, she is studying graduation. Apart from her, there are three other staff who work with these children at the care centre. For Tabassum, spending time with these kids, listening to their success stories from schools gives her enormous peace of mind. She got „Press Club Annual Award 2020“ on, February 29. 2020. The award was presented during „the Press Club Day programme“ jointly organised by the Dakshina Kannada District Working Journalists“ Union. Breaking stigma attached to HIV/AIDS is a challenging task in the society, and Tabassum has been constantly working towards it.

### **Statement of the Problem**

The present study analyses the Changing Identities of Muslim Women in Society; taking into account, both the past and present status of Muslim women. There are evidences of changes among Muslim women through the impact of modern strains on Muslim women, changes that have brought about in their identities. Studies have shown the problems faced by Muslim women in fields such as purdah, education, employment, and political participation. However, this study focuses on changing identities of Muslim women in Dakshina Kannada district of Karnataka state in India.

It is very essential to measure the areas of change which has taken place in the identities of Muslim women, that is, in education, employment, political participation, decision making process in social and economic aspects, size of family, types of marriage, control of dowry, birth control, status and role of Muslim women. Science and technology and modern education play a role in bringing about changes in Muslim women’s identity. Hence the statement of the problem is focused on these issues. Therefore, the study is titled as „Changing Identities of

Muslim Women in India: A Sociological Study on Muslim Community of Dakshina Kannada”.

### **Objectives of the Study**

The main objective of the study is to examine the socio-economic, educational and political identities of Muslim women in Dakshina Kannada district.

Within this, the study has four specific objectives:

- 1 To study the socio-economic conditions of Muslim women in Dakshina Kannada.
- 2 To assess the objective factors that determines the identity of Muslim women.
- 3 To assess the factors responsible for the changing identity of Muslim women.
- 4 To explore the constraints of Muslim women regarding social change.

### **Significance of the Study**

While change is visible in different identities of Muslim women of Dakshina Kannada in this regard, we witness equality with men in the decision making process. Muslim women are participating in socioeconomic, educational, political and religious activities outside the household. Such changes cannot be viewed in all religious communities in India. Muslim women are behind the other religious communities in this respect.

The study on Muslim women is an important area of inquiry; many studies have been conducted with the purpose of finding out various aspects of social life. In Indian society, several studies have focused on the Muslim women in her social,



economic, educational, political and religious life. But sociological studies on changing identities of Muslim women are less, particularly in the context of empowerment and in the light of having provided with specific welfare measures and special provision in developmental schemes for women. Thus, the theme of the study, changing identities of Muslim women has a greater significance in modern days.

The Central and State Governments have introduced several programmes to emancipate the status of women in general and Muslim women in particular. Women development, decision making and empowerment of Muslim women have attracted the attention of scholars of different disciplines. But the researchers have concentrated more on the social and economic development. The need of this study is imperative and relevant, and an ever-present challenge to the sociologists and women specialists.

Hence there is a need to carry out a study of Muslim women and their changing identities at grassroots level. The study will also be useful in designing and in preparing a plan and policy for development of Muslim woman's social life. It becomes a useful document to the Government of Karnataka and other States in India. The present study aims at investigating the emerging dimensions of Muslim women, especially their Changing Identities in Dakshina Kannada district.

### **Profile of the Study Area**

This study is conducted in Dakshina Kannada. It is one of the three coastal Districts of Karnataka State: the other district is Uttara Kannada and Udupi District. Dakshina Kannada District lies between 12x27' and 13x58' north latitude and 74x35' and 75x40' east longitude. The Arabian Sea is the natural boundary of the West. The

coastline is broken at numerous points by rivers, rivulets, creeks and bays. The length of the coastline of Dakshina Kannada is just a little over 140 kilometres. Geographically, Dakshina Kannada region is separated from the rest of South Indian peninsular by the formidable heights of the Western Ghats. Until recent times in history, the region was quite inaccessible as it was separated from the Deccan Plateau by the towering peaks of the chain of mountains, the Western Ghats, on the East, and the Arabian Sea on the West. Due to its unusual location it has been able to preserve its rich cultural heritage (Bhat 1998).

Dakshina Kannada District was known by different names in the past. In ancient times, it was known as Tulunadu or Tuluva Land (Land of people speaking the Tulu language) Tulu being the language of the majority of the people. In the 16th century the Portuguese and other Europeans, on their arrival in the area, found that Kannada was the language of the local rulers of the coastal areas lying between Goa and Malabar. Hence, they called the entire area 'Canara'. Literally 'Canara' denotes 'Kannada'. When the British conquered the area in 1799 A.C.E., they referred to it as 'Canara'. In 1860 C.E, the British divided Canara into two districts, namely, North Canara and South Canara. They attached North Canara to Bombay Province, and South Canara to Madras Province. In course of time, the word 'Canara' was also written as 'Kanara'. During the reorganization of states on linguistic basis in 1956, the two Kanaras became part of the new and enlarged Mysore State, which is now referred to as Karnataka State. On this occasion, Kasargod Taluk of South Kanara was detached and annexed to North Malabar District of Kerala. At present the Kannada translation of 'South Kanara', which is 'Dakshina Kannada', is in official use (Ibid pp 23).

Dakshina Kannada is a Coastal District in the Karnataka State of India. It covers Western Ghats on the east and the west, surrounded by Lakshadweep Sea. Dakshina Kannada is famous for rainfall during monsoon. On its North boundary, it is surrounded by Udupi District, and in the South, by Kasaragod district of Kerala State. Dakshina Kannada District has two agro-climatic divisions, namely Coastal region and Malnad region. The Coastal region consists of Mangalore and Bantawala Taluk, and Malnad region consists of Puttur, Sullia and Belthangadi Taluks. The district has two revenue subdivisions; the first is Mangalore which consists of Mangalore, Bantawala, Moodabidri, Mulki and Vitla. The second revenue subdivision is Puttur which consists of Puttur, Belthangadi, Sullia and Kadaba. Mangalore city is the district headquarters of Dakshina Kannada. The Dakshina Kannada District is divided into five taluks, namely Mangalore, Bantawala, Puttur, Sullia and Belthangadi. It includes four northern taluks, Udupi, Kundapur, Karkala and Byndoor. But these were separated in August 1997 A.C.E., forming Udupi as separate district. Dakshina Kannada, Udupi and Kasaragod are often called „Tulu Nadu“ because Tulu language is prominent in this region (Ibid pp 8).

The district is known for beaches, red clay roof tile known as Mangalore tiles, cashew nut and its products, banking, education, healthcare, and so on. According to the 2011 Census, the district ranks first in literacy, second in per capita income and Human Development Index, and third in sex ratio among all districts in Karnataka State (Bhat 1998).



Figure 1.1 Map Shows Taluks of Dakshina Kannada

## Geographical Setting

Dakshina Kannada is the Southern Coastal District of Karnataka with an area of 4770 sq. km. It has a population of 20, 83,625 as per the 2011 census. The density of population is 416 persons per sq km, which is second highest in Karnataka. Bangalore district is in first place. The district, spreading from the Western Ghats of the Arabian Sea, is bounded by Udupi District in the North, Shimoga, Chickmagalur and Hassan districts in the East, Kasaragod Taluk of Kerala state and Coorg Districts in the South, and Arabian Sea in the West. The district can be divided into 3 belts- the coastal strip, the middle belt and the Western Ghat section. The coastal tract is the most thickly populate part of the district, as it is fertile, and has trading facilities. The middle belt consists of hills and Dales, and forms into an undulating terrain. The valleys are fertile, and boast of several gardens of Areca nut, coconut, and paddy fields, which are the main crops of the district (Bhat 1998).

The Western Ghats form the eastern boundary of the district consisting of evergreen forests with patches of paddy fields and Areca nut gardens scattered here and there, and surrounded by forests. The important rivers of Dakshina Kannada District are Suvarnanadi, Shambavi, Gurpur River, Nethravathi, Pavanje and Nandini. Besides, there are many other rivers with perennial flow of water and a number of streams, all running from east to west. The climate of the district shares the wider climatic pattern of the other West Coast districts of India. It is characterized by excessive humidity during the greater part of the year (Bhat 1998).

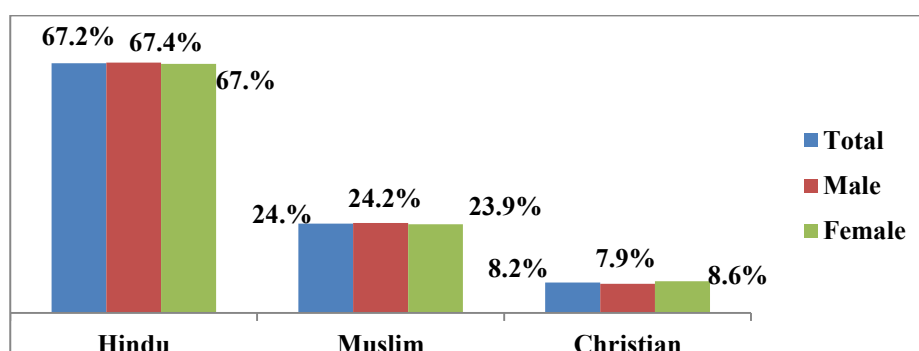
### **Population Density in Dakshina Kannada District**

The total area of Dakshina Kannada District is 4,861 km. Thus the density of Dakshina Kannada District is 430 people per square kilometre. As per Census Report 2011, around 551 sq. Km is under urban region while 4,310 sq. Km, is under rural region. Dakshina Kannada District of Karnataka has a total population of 2,089,649, as per Census 2011, out of which 10,34,714 are males while 10,54,935 are females. In 2011, there were total 439,733 families residing in Dakshina Kannada District. The Average Sex Ratio of Dakshina Kannada District is 1020 for 1000 males as per Census 2011. Out of the total population, 47.7 percent people lives in urban areas while 52.3 percent in the rural areas. The average literacy rate of Dakshina Kannada District is, in urban areas 92.1 percent, while in the rural areas it is 85.3 percent (Ibid pp 28).

The population of Children of age 0-6 years in Dakshina Kannada District is 2, 08,297, which is 10 percent of the total population. There are 1,06,985 male children and 1,01,312 female children between the ages 0-6 years. Thus, as per the Census 2011, the Child Sex Ratio of Dakshina Kannada was 947, which is less than Average Sex Ratio (1,020) of the district. The total literacy rate of Dakshina

Kannada District is 88.57 percent. The male literacy rate is 83.5 percent and the female literacy rate is 76.5 percent in the district (Ibid Pp29).

Spread across a geographical area of 4770 square k.m, Dakshina Kannada District comprises 5 Taluks, the largest being Belthangady, followed by Puttur, Mangalore, Sullia and Bantawala. In terms of population, Mangalore Taluk stands first with a population of 9, 89,856 followed by Bantawala, Puttur, Belthangady, while Sullia has the lowest population in Dakshina Kannada district. The below figure 1.2 shows that major three religions that have occupied a vital position in Dakshina Kannada. Other minority religions like Jainism, Buddhism and Sikhism are also followed; their total population is less than one percent in Dakshina Kannada district, as per 2011 Census Report.



**Figure: 1.2 Religion-wise Populations in Dakshina Kannada**

Source: Census Report 2011

**Table: 1.1: Muslims Populations in Dakshina Kannada**

Taluks	Male Population	Female Population	Total
Bantwala	32.60	32.30	32.50
Belthangadi	19.10	19.40	19.30
Mangalore	24.10	23.50	23.90
Puttur	22.50	22.90	22.70
Sullia	13.50	13.40	13.50

Source: Census Report 2011 (Note: Figures in Percentage)

## Methodology

This study has been conducted in Dakshina Kannada District of Coastal Karnataka. The study is based on both primary and secondary sources of data. The primary data was collected through the interview schedule, adopting stratified random sampling method and exploratory and descriptive research design. The data was collected from five taluks of Dakshina Kannada; names of taluk are Bantawala, Belthangadi, Mangalore, Puttur, and Sullia. Respondents are responded from rural, semi urban and urban areas. The respondents were proportionately chosen, taking care of the nature of the region. The secondary data was collected from books, journals, e-journals and reports. A sample of 400 respondents was selected on Morgan and Krejcie Scale for a population which is equal to or greater than 1, 00,000; the required sample size is 384. The collected data is tabulated and processed for statistical analysis.

**Table 1.2: Sample Size Distribution**

Sl.No.	Name of taluq's	No. of sample size	Percentage
1.	Bantawala	102	25.5
2.	Belthangadi	41	10.5
3.	Mangalore	188	47
4.	Puttur	53	13
5.	Sullia	16	4
6.	Total	N=400	100

## **Limitation of the Study**

- 1 This study has been conducted on Muslim women above the age of 20 years.
- 2 The study has been conducted only on Sunni Muslim women, and therefore, it may not be applicable to Muslim women in other Muslim denominations, and women in other communities.
- 3 The study has been conducted in Dakshina Kannada District within its sociological settings. Hence, the findings may not be relevant directly to other region.

## **Presentation of the Thesis**

This study is an attempt to assess the changing identities of Muslim women in Dakshina Kannada. In its analysis, this study is organised into five chapters:

The First Chapter is the introductory chapter. It gives an overall view of the study, that is, the historical background of the status, and identity, and role of women in general and Muslim women in particular in society. This chapter gives the demographical feature of Islam in Dakshina Kannada, statement of the problem, objectives of the study, the significance of the current study, limitation of the study, methods of data collection and a brief profile of study area.

The Second Chapter contains the review of literature. This literature extensively focuses on national and international scholarly works, such as books, research articles and theses, to give an overview, and factors responsible for changing identities of Muslim women, particularly in Dakshina Kannada.

The Third Chapter provides an extensive socio-economic condition of Muslim women in Dakshina Kannada. This chapter assesses the entire socio-



economic indicators, such as, age, marital status, subgroup, education, income, and occupational status; talukwise; and family background of the respondents in detail.

The Fourth Chapter is a Changing Identities of Muslim Women in Dakshina Kannada. This chapter assesses the factors such as education, occupation, marriage and family, decision making process, political participation and status of Muslim women in the study area.

The Chapter Five is the concluding chapter of this thesis. Here, the findings of the study are recapitulated to summarise the overall findings of the study. It is based on the overall result of the study. Some recommendations for further study and to improve the role, status and identities of Muslim women in Dakshina Kannada are suggested here.

## **Chapter 2**

# **REVIEW OF LITERATURE**

This review of literature covers the works on various issues related to women; issues such as social change, identity, status of women, their problems, education, employment, political participation, dowry, divorce, right to property and so on; it covers works on women in general, and Muslim women in particular. The literature reviewed includes books, journals, e-journals, articles, and reports, published at the state, national, and international level.

The review of literature demonstrates the areas, the sort of study, and the topic of concentration on evolving status, role, and identity of women in general, and Muslim women in particular. Over the recent couple of decades, there has been an enormous change in laws, frames of mind, and standards influencing women's status, roles, and advancement in the public eye in India, because of which women have wandered past the customary role of spouse and mother, and have looked for work and professions outside the home; and have effectively taken part in the economic and social improvement. There is taking place a rebuilding and reorientation of women's role in contemporary society. Notwithstanding this phenomenon, very little exact learning is accessible about these progressions and the effect they have on women's conduct, qualities, mentalities and identities.

Fast social changes in the social life of women, and their family roles are joined by a noteworthy progress in their demeanour towards profession and family. Women's education, work, and family role, and the interrelations between them have pulled in expanding consideration during the recent couple of years. Research in the recent decade has featured mind boggling connections between woman's target role and her emotional perception with regard to these roles, which influence her general life fulfilment, and feeling of identity in the public.

As far as the role women in Islam are concerned, a woman, in numerous social orders is still viewed as a peasant, and is denied various rights enjoyed by the male populace. The West has frequently considered Islamic women to be in reverse movement in a male commanded world. A remarkable inverse is that Islam seems, by all accounts, to be the first religion to formally concede the women a status infrequently assigned to women in other social orders ever known previously. The Quran consolidates lessons which apply similarly to all Muslims alike.

Women in Muslim community in India face several difficulties as residents and as individuals from India's biggest minority group. Their poor economic status mirrors an absence of social seclusion, which, - however not an element to elite Muslim women - is intensified by their negligible status within a general setting of social weakness for most Indian women. As per government reports, Muslim women are among the most unfortunate, disappointed, economically defenceless, politically underestimated sections in the nation.

The literature reviewed, is presented under the sub themes as religion and status of women, gender issues, social problems, women and rights, public space and opportunities, female education, economic status, political participation and social role.

### **Religion and Status of Women**

Islam has given the woman the right to education, right to select her life partner, right to employment, right to the provision of divorce, (if it is necessary for life), right to equality, and the right to protection(Engineer 1987). This study identifies the equality and dynamic change in women.

Islam has given equal rights to women in different fields like education, economy and polity, with honesty, dignity, and respect, and abolished discrimination on the basis of sex. In the beginning, Islam did not allow men to marry more than one woman. During the Battle of Uhud, several men were killed, women were turned widows, and children became orphans. In order to protect women, and safeguard their lives, Islam permitted men to marry more than one woman, with a condition that they must do equal justice to their wives; if not, marry only one under the Sharia Law. There was no practice of dowry in Islam. Women had the right to divorce. After the death of the Prophet, The Quranic verses were wrongly interpreted, by people and injunctions about women ensured that women were more secluded, and deprived in many aspects of social life and so on (Khan 1990).

A comparative study on Indonesia and India reveals that Muslim women refer to veil as security, convenience, fashion, and modesty, and refer little to religion as their reasons for veiling. The reasons are diverse: their account of veiling stretches from religiously inspired arguments through the reasons of convenience to opposition against stereotypes and discrimination. Muslim women see the veil as a way of affirming their cultural identity. The religious minorities are forced into maintaining their cultural identity. This may be motivated either by falling back on religious resources, or by using ethnic markers to overtly oppose endemic prejudice. No such identity issue exists for the Muslim women. This contradicts the dominant view in non-Muslim countries in the West, where the female scarf is primarily considered a symbol of religious fundamentalism and patriarchal oppression (Wagner 2012).

## **Gender Issues**

The study conducted in Dindigul district of Tamil Nadu reveals that Muslim women are most susceptible in social, political, educational and economic sphere. The male-dominated society does not grant power to their women for outside activities in the different domains of development. Through the movement and organization, they have come out of their houses, and have become conscious about their rights in various fields. This movement and organization give them awareness about political situation, leadership, status, identity and also, the value system in society. Muslim women have participated in political activities in State Assembly and Parliament elections; but lack of family and community support has been the drawback for them to contest in the elections for local self-government of Tamil Nadu (Dimitrov and Nongkynrih 2017).

A study has been conducted in 18 Countries, focusing on women of Islam religion following fundamentalist beliefs and ideologies, and favouring men, rather than women, in employment and educational opportunities through the practice of Hijab. Muslim women's identity within the fundamentalist value system limits their social, political and economic opportunities due to unemployment, poverty, lack of education, and traditional belief system. The changing role of women through the processes of modernization, secularization and urbanization can be seen in their opinion, and ideological orientation (Blaydes and Linzer 2008).

There are inequalities between men and women in Muslim countries. These inequalities have been opposed by the reformist group through movements. These movements have given the new look, change, gender equality, and women empowerment. Many girls have got opportunities for education and employment

through informal education. This Movement was headed by social scientists, elite persons, and policymakers. The educational movement took rapid changes and strengthened the women in Iran (Hoodfar 2007).

Society in Afghanistan is male-dominated. However, the government encouraged modern education to be given to women and also provided certain policies supporting social change. These developments encouraged women empowerment. Hence, women in Afghanistan played an important role in society (Ahmed 2003).

### **Social Problems**

Muslim women in India today are potential catalysts. Their emancipation could be a crucial step in the modernization of the community. The present status reflects the dominance of traditional and conservative attitudes. An improvement in their status would not imply only a positive response to present day needs, but also the process of Muslim community's adjustment with modernization (Lateef 1983).

In a male dominated society, women are facing multiple problems both inside and outside the house. She suffers due to dowry, divorce, patriarchy, voting right, exploitation at the workplace and health problems, so that, women identity is getting weaker (Chatterjee 1997).

Before 1970s and in 1980s, two groups had come out with a strong struggle, achievement, and interest in the post-colonial era. During the pre-colonial times, Muslims were facing many problems like human rights issues, socio-cultural, and economic issues. Western technology imposed a new culture, education and way of life on the Muslim community, and also on Women. As a result, changes took place among them; Muslim women unveiled themselves, and men freely participated in

the political, economic and educational field, and freely selected their life partners. Hence rapid changes took place in the lives of Muslim women (Mernissi 1980).

The condition of Indian women was disgraceful before independence. There were particular restrictions due to India's cultural and familial background, and social, economic and political conditions. These conditions are also responsible for women's oppression. They are the victim of the circumstances which have been created due to inequalities between men and women, who persist in India, cradle to grave. This phenomenon, however, takes its rise from the decline of the women's status. This situation persists, although much effort has been directed by men and women reformers, the activists and other selfless people to bring the situation under control (Jha et. al 1998).

Parveen (2014), has highlighted the view on the problems and prospects of Muslim women in India. It is not just a present issue, it has been current even in the past decades; Muslim women faced so many problems. Changes have taken place in the life of those women who are educated. The government of India in the year 2005, under the leadership of Prime Minister Manmohan Singh, launched a committee to conduct a study on the socio-economic status of Muslim women. This committee was headed by Justice Rajendra Singh and six other members (Sachar Committee). The report was submitted in 2006, including a recommendation to improve the socio-economic status of Muslim women and other socio-religious categories. This report includes three recommendations. First, it identifies the problems faced by Muslim women, broadly related to issues of their identity; second, it discusses security-related problems; and third, it identifies equity-related issues. These recommendations did not materialise due to political interest.



The Bharatiya Muslim Mahila Andolan was launched in 2005 C.E, and Muslim women's rights network was founded 30 years ago. The objectives of these organizations were to improve the socio-economic status of women in Muslim communities, the role of Muslim women within the community, roles to act as leaders, to work against social, economic, political, legal, and educational backwardness of women, and to fight for justice. According to the members of these organizations, the main objective of this organization was the issue of Triple Talaq, and Purdah. These are not issues in the Muslim community. If women go against Purdah, it is difficult to survive in family and community. This approach is based on gender-related interests, economic marginalization, social exclusion, religious-based insecurity and insecurity of Muslim women inside and outside the house. Bharatiya Muslim Mahila Andholan had launched another movement, and has named it India Muslim Women's Movement. 70 percent of Muslim women, and 30 percent of non-Muslim women joined this, and the leadership was held by Muslim women. This movement created a sense of „self-identification“ and „aspirations“. But this movement was a failure due to lack of support of the people (Kirmani 2011).

When Muslim women from rural areas are compared with those from urban setup, there are differences in matters of religion, education, marriage practices and social participation. They face various problems like social, economic, educational and cultural inequalities. In rural lower class, and urban middle class, women face cultural and ideological problems, and certain aspects governing the changing life of Muslim women. Muslim women are tied to traditions, customs, and patriarchal system. Changes took place after the struggle against all capitalist patriarchy; studies have identified the inequality in the social position and social role of women in the Muslim community (Anjum 1992).

In Afghanistan, child marriage is one of the common aspects. Even educated parents and parents who are working in Government institutions have done their daughter's marriage before she reached the age of 16 years. Civil law has fixed the minimum age of marriage at 16 years for girls. Early marriage is one of the causes of female school dropout and lack of participation in the economic field. In early age, married women faced different types of health problems in Afghanistan (Bahgam and Mukhtari 2004).

The Supreme Court verdict on triple Talaq among the Sunni Muslim women was declared on 22<sup>nd</sup> August 2017. The constitution bench heard a petition filed by five Muslim women, challenging the 1,400-year-old practice, on social media, e-message, and phone call. The Court stated that Triple Talaq is not integral to religious practice, and that it violates constitutional morality. Muslims are governed by the personal law that came into existence in 1937 C.E. The Government has long argued that practices such as triple Talaq violate the fundamental rights of women in the Muslim community (Tripathi 2017).

## **Women and Rights**

Differences between the status of women in Quran and that in society, are discussed in the book titled "Education and the Changing Status of Muslim women: a case study of Srinagar District". Holy Quran gives dignity, honor, equality, socio-economic status, political status and special position to women. Both male and female are created by God, and God has given, to both, the basic rights like right to live, right to education, right to marry, right to work, right to property, right to inheritance, right to parenting, right to maintenance, and right to health. But in society, a woman cannot claim all her rights due to ignorance (Qureshi 2003).

A woman has different roles in her life, as a mother, daughter, and wife. It is considered that women are deprived of their rights. The reformists encouraged female education for marriage purpose; women stepped out of the house to learn new education. Higher education provides liberty and knowledge to Muslim women. Some anti-social practices like widowhood, child marriage and polygamy were practised in traditional society. Reformists and legislations prohibited these evil practices. Education provides opportunity to review their socio-economic conditions. At present, Muslim women are seen in educational and economic fields. Changes in traditional values, customs and cultures in modern society raise questions, and provide for their rights and identities (Siddique 2014).

The changes in the status of Muslim Women are studied from different views. First, Muslim women living in western society face problems in different areas, and are treated as subordinate. Second view is the changes that took place in the status of Muslim women during the advent of Islam. Before the advent of Islam, men treated women as commodities in Arabian Country; there was no value of marriage and family; women had no rights during the pre-Islamic times. During the Islamic period, the changes in value for women gave equal importance to both men and women - educationally, politically, economically and socially. Third, Muslim women's education in Saudi Arabia: according to the census report, women are more educated than men, considering higher education level. In the workforce, women are less participating, compared to their menfolk. Muslim women are facing problems of sexual harassment and exploitation (Aquil 2011).

Islamic principles introduced equalities in fasting, in five times prayer, divorce, inheritance of property, selection of life partner and in prohibition of alcohol. In India, civic life was becoming more unsafe because of communal conflict

in pre-independence society. Muslim Personal Law has become a political and religious issue. During independence, women organizations fought for their rights and identities. As a result of diversity in the country, the enactment of the protection of rights, to divorce, polygamy, and maintenance became it is necessity (Patel 2009).

A study at Rampur of Muzaffarnagar in Tehsil of Uttar Pradesh reports that Muslim women were educationally, economically and politically backward due to illiteracy. The religion of Islam treats women with great respect. But in practice, it is different: women face various problems like polygamy, early marriage, illiteracy, lack of awareness about inheritance rights, family planning, decision making, dowry, right to divorce, health, insecurity, social seclusion and such others. Educated women have the liberty to actively participate in public sphere, and are aware of rights (Siddiqui 1987).

Changes have been taking place among the women in Muslim societies through immigration over the last few decades. Such changes affected social, cultural, traditional practices, beliefs, customs, and religious aspects. Last 30 years, Non Government Organizations played active role in the realisation of women's rights in Morocco. With the help of national political and social leaders, rapid changes have taken place through provision of equality for both men and women. Muslim countries have to take steps to protect women's rights in different fields by imposing compulsory education, and by trying to eradicate the traditional belief in the name of religion, not only ideologically but also legally, by facing challenges and struggles (Guessous 2012).

Article 25 to 30 of the Constitution of India provides religious, cultural and linguistic rights to every citizen of India. But minorities like Muslims are facing problems of insecurity, gender inequality, discrimination in various employment and

educational institutions. The Personal Law does not consider fundamental rights; especially, sometimes it deprives its members of their liberty. Islam has given equality to both men and women, but not on all occasions. The educated family has given liberty to women to take part in various fields. A new approach has come to exist and uphold the rights of women, based on faith and unity; these hinder the discrimination and gender inequality of Muslim women in Indian society (Munjial and Kaushik 2013).

### **Public Space and Opportunities**

In an agrarian society, women faced problems like staying a homemaker, taking up only the traditional role and so on. In these circumstances, the woman changed her destiny and way of life by taking part in various roles in multiple systems with courage and conviction, and managed the power of the past, and informal social control of the present in socio-cultural, familial, and organizational influences of her identity in an ever changing environment. The journey of Indian women from ancient to modern period has an essential impact on identity formation (Indira and Nayana 1992).

The Identity and role of Indian women transferred from agrarian to industrial era because of the issue of new inspirations and alternatives. The Indian constitution provides a number of laws in the interest and the objective of the upliftment of women's status; but the discrimination against and exploitation of women continue in the forms of child marriage, dowry death and the denial of education. Under this background, in the current scenario, the identity of women is clearly visible in the public sphere (Singh and Kaur 2014).

Islamic principles provide equal opportunities for women and men in every aspect, except in marriage. But the community and the patriarchal society have denied scope for the aspiration, preference, rights and obligations of women. Constitution and law have provided equal opportunities in the field of education, economic independence and active participation in the political field. These were the challenges faced by South African Muslim women, with the recognition of Muslim Personal Law (Domingo 2005).

In the Pre-Soviet society, women have faced several social evils like the practice of bride purchase, bride price, child marriage, female isolation, polygamy, illiteracy, and high infant mortality. Later, with the conceptualization of the Communist Party of the Soviet Union, Central Asia became the part of the Soviet family nations. It imposed its ideology and law. This became a major cause of this change. There was the formation of liberalization of women's section and women's club that was House in Red Uterus. It granted the greatest opportunity for women in communication skills, discovering new skills, in political education, education about their rights, and medical aids. As a result, women participated in social sphere, and many social evils vanished, and the status of women changed (Chenoy 1996).

Veiling is a special feature of women in Muslim community. In the early 1970s, Muslim women in Java wore traditional Islamic dress. It covers the full body of women. Later, young Muslim women considered that the Islamic dress style is not necessary for daily routine, as suggested by the Islamic movement. This movement brought about socio-religious change in society as well as among young Muslim women, regarding their choices and preferences for adopting western lifestyles in the public spheres like employment, political and educational fields. But religious practices like five times prayers, and wearing Islamic style of dress inside the house,

were essential for the transformation and reconstructing of a self in a suitable modern Islamic society (Brenner 1996).

In the past, society imposed social rigidity on women. Industrialization, urbanization, science, and technology have brought about a significant change in women in socio-cultural, political, economic, and educational spheres. These processes have had a great impact on women's lives (Hussain 1998).

The several aspects observed among women - such as education, employment, participation in the public sphere, decision making, age at the marriage and family planning - have been responsible for the changes in the role and status of Muslim women at present in Mangalore city of Dakshina Kannada District (Azim 2004).

Statuses of Muslim women in the colonial and post-colonial periods in Europe show differences. The older generation of Muslims followed the Islamic tradition. Western and modern culture influenced the younger generation. Muslim feminist reformers tried to identify connections between Islam and modern society in the modern colonial Europe. In a patriarchal society, feminist reformers are claiming their influence on Islamic principles in the development of western culture. It sustains a better probability of improving the status through the reconstruction of the women in the Muslim world (Barlow and Akbarzadeh 2006).

The urban area is a developing zone for a community. It has infrastructures in all the aspects. So Muslim women living in urban area improved status in education, economic, social and political fields; lack of proper amenities in education and employment field in a rural area hinders improvement of the status of Muslim women, as they go without education and employment. The urban community

women are better off in these respects, for changing trends in intergenerational, occupational mobility of Muslim women in Maharashtra (Gulab 2013).

Changes took place across the two generations of Muslim women in education, economic status, occupation, and culture, age at marriage, marriage patterns, family structure, family size, the Purdah system and decision making. The first generation mothers were illiterate or semiliterate due to family tradition, lack of encouragement from family, lack of girls schools, absence of proper educational institutions in their area, big family structure and size, subordination to male, below-22 years age at marriage, compulsory purdah marriage within relations, absence of right to choice of mate. Most were self-employed in fields like tailoring, embroidery, and unskilled work; rest of them were housewives. In decision making, males were playing a major role, compared to females. In the second generation, women were getting education from private schools and colleges in English medium. The main reason was economic independence, mother's encouragement for status, above 22 years age at marriage, self-choice of a life partner, the small size of the family, absence of compulsory purdah due to education, employment. The changes took place in their daughters and they became teachers, doctors, engineers, and clerks, and interacted with other community members. In the decision-making process, majority of females or both husband and wife consulted each other. Education and employment gave the power to face challenges and changes in the life of Muslim women in Darbhanga city of Bihar state (Hussain 1999).

Muslims emigrated from different nations into Britain; those originally inhabited Muslim women had adopted the traditional dress styles. The immigrated Muslim women followed the traditional dress code, however; some followed the western dress code. The traditional veil was adopted from Arab countries, during the



time of colonial domination. Later, it became a powerful representation of nationalism and cultural identity in the postcolonial context. Most of the rural and working-class Muslim women were wearing a Hijab (headscarf), while urban young Muslim women were wearing Burqa to avoid harassment and access movement outside their homes. The Hijab (headscarf) is a symbol of faith and culture, like school uniform. Traditional dress denotes tradition, morality and ethnic integrity of Muslim women. The veil represents a different substance in a different context in different areas. But Hijab represents the identity of Muslim women only (Dwyer 2008).

During the 20<sup>th</sup> Century women became more aware of their social position, and started utilizing their potential. Here, there was a substantial rise in their improvement. The steady change in their position can be assessed by looking at what has been achieved by women in the country. In 1905, Suzanne R.D. Tata was the first Indian woman to drive a car. The first women's university, SNDT was founded in 1916 by the social reformer Dhondo Keshav Karve, with just five students. In 1927, The All India Women's Conference was founded. In 1994, Harita Kaur Deol became the First Indian Woman to perform a Solo Flight. In 1951, Prem Mathur became the First Indian Woman Commercial Pilot of the Deccan Airways. In 1959, Anna Chandy went on to become the First Indian Woman Judge of High Court. In 1966, Captain Durga Benerjee became the First Indian Woman Pilot of the State Airline, Indian Airlines. In 1966, Kamaladevi Chatopadyaya got Ramon Magsaysay Award for Community Leadership. In 1970, Kamaljit Sandhu became the First Indian Woman to win the Gold in the Asian Games. In 1972, Kiran Bedi became the First Indian woman to join the Indian Police Service. In 1989, Justice M. Fathima Beebi of Kerala became the First Woman Judge of the Supreme Court of India. In

September 21, 1992, Priya Jhingam was the First Lady Cadet to join the Indian Army (later commissioned on March 6<sup>th</sup>, 1993). In November 1997, Kalpana Chawla became the First Indian Woman to have gone into Space. In 2004, Punita Arora became the First Woman in the Indian Army in the highest rank of Lt. General. In 2005, Manndhir Rajput from Punjab was appointed the First Indian Woman Engine Driver of Trains with the New South Wales Rail Corporation, Australia. In 2007, Pratibha Patil became the First Woman President of India (Nelasco 2010).

### **Female Education**

Islam encourages women education; it is considered essential for both men and women in family. Women education in Muslim community was low due to early marriages, seclusion, and lack of proper educational institution close to their homes. Constitution of India provides compulsory education for both girls and boys; due to this, parents send their daughters to schools. Most of the parents are in favour of a separate girls' educational institution than co-education system. Muslim women went out of their homes with their new roles because of their education, and not for employment purposes (Menon 1979).

Female students with varying degrees and occupational statuses earn new possibilities, but were not shedding their old identities. The author has challenged the assumption of changing learner identity, and need to conforming to the translating class identity of women (Brine and Waller 2004).

Education always results in significant social change along with economic, political, legal, religious and family structure in the society. Women's education has entirely changed the lives of adult females. Social change happens in the societal

status of adult females. This trend is uneven, differing from region to region, and community to community (Kamat 1976).

A study conducted in Aligarh city of India compared the status of women in the pre-independence and post-independence period. In the pre-independence period, no change was taking place among Muslim women. In the post-independence period, a lot of change has taken place among Muslim women through the influence of education. Educated women changed the family structure, authority, political participation, age at marriage, and mass media consumption (Shadbano 1978). The traditional Burqa had not been relaxed. This study identified the specific nature of status based on sex roles, overall perspective of social stratification and stimulating change in their social status, and about marrying Muslim women.

The Social Identity construction of Muslim girl students in the University campus influences and interacts with the construction of others' identities. The campus environment influences their identity formation, and student affairs can better serve for self-identification (Severson 2011).

A study among Malay Young Muslim women at Western Cape in South Africa reports that traditional Muslim women are educationally and economically backward and dependent on their male folk, and wear their Islamic Hijab. Modern Muslim women's tastes, preferences, and choices are different in their own way. They are educated, independent, have the freedom to move outside, and accept fashionable dresses with a headscarf. But they do not violate religious boundaries. They know their rights in religion, and have taken positive attitude in religious aspects, and disclose their identities in society. Modern Muslim women are dynamic in their social situations, and their identities are influenced by western culture (Edross 1997).

Before the 20<sup>th</sup> Century, there was no modern education in Afghanistan. Religious education was given at home, madrasas, and mosques, with the help of the private service. In 1903, modern education was started at the Habibia Secondary School in Kabul, founded by King of Habibia. From 1919 A.C.E to 1920 A.C.E, King Amanullah Khan supported women's education, and helped the girls for further studies. The government of Afghanistan provided modern education to women. In 1970s communist party also encouraged women education. Taliban closed the girl's schools in all parts of Afghanistan during the Mujahideen period, and women education was denied (Samady 2001).

Islam has given equal importance to education of both men and women. For example, Ayesha Razia-ul-tala, wife of Prophet Mohammad, was one of the most reliable sources of Hadith because of her intelligence and outstanding memory. Muslim women were writers, poetesses, teachers and judges. Lubra excelled in poetry, arithmetic and science. Zainab was a physician of Bani tribe, and treated eye diseases, in early Islamic society. Before the 19th Century, a number of Muslim women had college education. After 19th Century women were more educated due to the impact of the development of science and technology, modern education, and western influence. The parents realized that education is the only process to give a better future in all aspects related to women in society. Poverty, less educational institutions, lack of awareness about female education, fear of stigma from community, the practice of purdah, fear about not getting a suitable life partner and such other drawbacks reduced female education in society (Peer 1992).

In the educational sphere, adult females were really slow because women ignored her significant role due to male authority in society. Thus, there is a lack of

proper appreciation of women's effort and their contribution. Only education and socio-cultural status are closely linked to the upliftment of woman (Hussain 1995).

Education played an important role among Muslim women for social changes and economic independence. Highly educated Muslim women gained employment; the aim of education has been to claim a good position in society. Educated parents sent their daughters abroad for higher education. It is clear that education contributed towards change in the status of Muslim women in many aspects like decrease in family size, family pattern, marriage type and divorce, widow remarriage, dowry and mehr, favour of family planning, decision making in children's education, property right, and political participation. But less educated women faced hurdles in their lives; however, they encourage their daughters' education for employment. Education significantly influences change in their role, as far as the social and economic position of Muslim women in society is concerned (Jabeena 1996).

Some Muslim women do not know to read and write; a few of them have completed higher secondary school but they have not got employed. Purdah is the main cause; and other causes are low position in the hierarchical structure in the socio-economic life, lack of encouragement from family members for education and employment, male-dominated society, and a feeling that religious education is enough for girls. The government has encouraged education to all citizens. The Sachar Committee report suggests starting educational institution near Muslim residential area, and providing free education to needy and poor people. The government has taken steps, through the Sachar Committee report, has provided free education to all minorities and backward class children, and has opened Urdu medium schools for the Muslim community. As a result, according to the 2001

Census Report, 3.56 percent of Muslim women have reached higher education level (Jalil 2011).

Education has played a positive role in building and rebuilding of Muslim women's social and personal identities in Kashmir. Parents are highly interested in their daughter's higher education, for the purpose of marriage and employment. Education determines the age at marriage; it gives the right direction for the choice of mates, decision making, and discouragement to demands of dowry. But the bride's parents wish to give dowry to their daughters for their new life. Educated couples prefer to live in the nuclear family than in joint family, and would like to have one child, whether it is a boy or girl, giving equal importance to either. Illiterate or less educated women also reduce their family size and give equal importance to boys and girls. Highly educated women find it easy to get white-collar jobs, enjoy more freedom, and authority inside and outside the home. They do not wear Burqa, but they cover their heads with a veil of their dress. Education is a tool to change life and status of Muslim women. It has made considerable progress in Muslim women of Kashmir (Khurshid 2011).

Between 1980 and 1985 only 9 Islamiyya schools were established for married women in Zaria city of Kaduna State in Nigeria. Husbands did not grant permission to attend classes for their women. In 1981, Izala movement encouraged women education to know their rights, and likewise know their roles, as specified in the Quranic texts. In 1987, Islamiyya School was started for married women to provide, learn and read the Quran and other Islamic texts. They gained knowledge about their rights, as in the Quran. Married Muslim women took on religious education, knowing their rights in the Quran, discussing their experience and related issues like, fasting, childbirth, prayer, and polygyny. Education provided morality,

authority, autonomy, empowerment to challenge domestic strictures associated with seclusion, literacy and ideology to Muslim women in North Nigeria (Renne 2012).

Islam encourages education for women. In the 12<sup>th</sup> and 13<sup>th</sup> century, Muslims encouraged women education, and established the Madrasa for both boys and girls. Later, women faced various restrictions like Purdah, polygamy, triple talaq, subordination, and personal law. After the independence, more women were educated, but compared to women in other communities; the Muslim women literacy rate was low. In the 20<sup>th</sup> Century, Muslim women achieved better status in education, and a greater role in the public sphere (John and Shinde 2012).

Muslims in West Bengal follow the Islamic law along with regional culture and tradition; they are backward in the socio-economic, educational and political fields. The illiteracy rate of Muslim women was 61.7 percent, and literacy rate was 57.47 in 2001 Census, while among Hindu women it was 47.04 percent. Only 0.5 percent of Muslim women reached high school education level. The steps taken by the government of India to increase the educational level for the weaker section did not have desired impact. The main reasons for illiteracy were absence of educational institutions near their area, lack of girls' hostel, lack of female teachers, lack of financial support (scholarship), child marriage, and illiteracy of parents.. If the government provides better educational opportunities, the literacy rate, and socio-economic and political status will automatically improve (Hossain 2013).

The Muslim Education Institutions Federation (MEIF) in Coastal Karnataka has established 42 educational institutions imparting education only for girls, and 56 co-education institutions in English medium. They are financially supported by the Beary community, especially by those who are working in the Gulf Countries. They

have contributed much to the educational field. The main objective is to empower of women by educating and improving the socio-economic status of Muslim women. These institutions provide religious, secular and moral education to girls. Education gives them the courage to take a proper decision at family, to improve self-confidence, social status, and to teach their children in future. It trains the students in modern values and new ideas in the present situation (Mustafi 2013).

Before 1947 a number of Muslim women went to school or college. After 1947 up until 2000, Muslim women were interested in the distance education mode. Muslim women gave importance to T.ch. (D. Ed), and B.Ed. Courses that would help in teaching. After the establishment of Mysore University, there were opportunities to take up higher education for marriage purposes and employment. At present, more Muslim women are engaged in ITI, diploma and professional courses. The educated men have encouraged higher education of their women, daughters or a girl in the family. But less educated people do not encourage higher education for their women, mainly due to poverty and lack of knowledge. Educated women have the right to select their life partners. Education brings up knowledge in all fields. In an educated family, there is less practice of Purdah, divorce and polygamy. Educated women control their family size through family planning; encourage freedom to move outside the household and to spend their earnings. Less educated poor women suffer a lot in these respects. Education is a tool for change in the physical, mental and spiritual life of Muslim women in Mysore city (Shabreen 2015).

There was no equality between boys and girls for education in Afghanistan. Government provided different programmes for improvement of girls' education. But these programmes have not been implemented. The girl's enrolment at the high school level was half of that of the boys. The reasons for school dropout were: early



marriage, insecurity, economic backwardness, location of houses in remote areas, lack of infrastructure facilities, lack of female teachers and cultural traits. These drawbacks have affected female education in Afghanistan (Abdullah 2017).

## **Economic Status**

The role of educated working women of Kayasths caste in Hyderabad; The role of females are the structural variable that helps to assess the changes in their position in terms of marriage, kinship, divorce, remarriage, and inheritance of property. These subjects are an important measure of personal autonomy for women obtaining legal and economic support to maintain their independence. This marks a stark contrast to the earlier inferior status of females in society (Leonard 1976). These changes have enhanced the changing identities of women in India.

Women are employed in different fields, as self-employed, private and government employed; but without the support of family members, she does not satisfy her role and status; because, if she has courage, desire and challenge, then she may play a vital role inside and outside the household, and she can enjoy her role and attitudes in the present society (Ahmad 1979).

Muslim women are backward in education because of the poor economic condition, lack of educational institutions, religious customs and traditions. A study in Hyderabad explains that the Arabs came to Hyderabad for the purpose of business. Muslim women of Hyderabad suffered a lot when they were married to Arabs due to poverty. When Arabs went back to their nations, they did not take their wives with them. Hence, Muslim women of Hyderabad lost all their rights. On the other hand, a study on matrilineal Muslim woman community in Kalpani Island of Lakshadweep reveals that a woman's position inside and outside the household is

good, they know their rights regarding inheritance of property, self-respect, and power of decision making, free interaction with men and provision of education to their daughters. There was a sense of security which the women of Kalpani seemed to enjoy more, compared to Muslim women in Hyderabad (Dube 1992).

In Islamic countries, Muslim women find it difficult to get into employment due to low education, lack of human capital, the practice of Purdah and the community norms imposed on them. The participation of migrated Muslim women – the women who have migrated from different Islamic countries to Australia -in employment field is better, according to their educational qualification. However, it is low compared with non-Muslim women in employment field, because of the restrictions of regional culture, language, age, traditional role, gender discrimination and family norms. These have greater implications for Muslim women's employment after migration to Australia (Foroutan 2008).

Muslim Women in rural areas are empowered by two factors namely, education and employment. Educated Muslim women are engaged in private, public and professional sectors of the economic field; they enjoy more liberty inside and outside the household. Those who are illiterate are engaged in domestic works like rearing domestic animals and production of vegetables. Women engaged in framing economic activities either inside or outside the house will promote their economic empowerment (Bandary 2016).

Muslims constitute the largest minority group in Pune District of Maharashtra State. Work participation rate in this community is much lower than in other minority religions; the illiteracy of females is higher, but also Muslim women join workforce with great objectives. They prefer taking up jobs for supporting their family with

income; otherwise, families' survival with single income becomes difficult. Working women have a better status than non-working women. The result of going to work is: money available for investment for future purpose, avoidance of unnecessary shopping, better shaping of life, economic strength, liberty, self-respect, autonomy. Protection from difficulties, economic independence and better quality of life are the factors affecting performance of working Muslim women in Pune (Shaban 2001).

### **Political Participation**

The Political Participation of women is seen in three different phases; First, socio-economic and political profile of women members, and the nature of women's entry into government; Second, the process of women's participation in Local Self Government; and Third, the constraints that made the women's role less effective. In Local Self Government, dominant castes, better economic background, and well educated women get a better opportunity compared to OBC, SC and ST Women. The style of women's participation in local self-government was perceived and constructed to a large extent as well as influenced by caste and class agents. To start with, certain perceptible divisions among women representatives were hard to patch up in Local Self Government in the Rural area of Mysore District in Karnataka State (Vijayalakshmi and Chandrashekar 2000).

Compared to men, the political participation of Muslim women in India is rather low. In the pre-independence period, women started an Association of Indian Women. Both Hindu and Muslim women were members in this association. Poor Muslim women had not taken part in this movement due to their custom, from 1920 to 1947. But educated and economically high-class Muslim women had taken part in the Indian National Movement and Indian Women's Movement in the pre-

independence period. In Post Independent India, Muslim women participated in politics for power and rights. But poor women suffered subordination, inequality, illiteracy, discrimination and dependency. Women organizations and National Political Parties provided training on political education, political rights, civic duties and decision making. Through these achievements, ultimately women became aware about their identity inside and outside the household (Shukla and Shukla 1996).

Religious faith, traditions, customs, culture and male authority controlled women inside and outside the home. Muslim women suffered in the socio-economic and educational field. In 19<sup>th</sup> century a number of Muslim women were visible in the public sphere through movement for the freedom of India. These women from rural and urban society were both educated and uneducated. In the 1970s Feminist Movement and Muslim women's organizations were emerging, and this helped women to improve their identities and condition in educational, social, economic and political areas. They made their appearance in Lok Sabha and Rajya Sabha Assembly through National and Regional Parties. Women political participation built a healthy and corruption-free democracy and society. After the 1990s, rapid changes took place in Muslim community about their rights. At present, compared to women in other religious communities, a number of Muslim women are participating in the political field out of their own interest (Mohan 2008).

Participation of Muslim women in the freedom struggle is impressive, and is not restricted to one type of activity. Muslim women encouraged their husbands, fathers, and sons at home, and they themselves took all the household responsibilities on their shoulders in the absence of their men folk. They came out from their four walls, and travelled from place to place, to encourage people to strive for independence. They joined non-violent movement against the foreign rule. These

women were not only from educated and enlightened families but also from illiterate backgrounds and rural areas (Kalas 2017).

Begum Hazrat Mahal took charge of the affairs of the state. Abadi Begum played a vital role in the independence struggle in December 1921. Zubaida Daoodi fought against the British and joined non-cooperation movement. Azizan from Lucknow joined the freedom movement in 1857. Amjadi Begum participated in Satyagrah and Khilafat movement. Sadat Bano Kichlew was well versed in Urdu and Persian and compiled many patriotic poems and articles to encourage people. Zulekha Begum, Begum Hasrat Mohani and Begum Khursheed Khwaja joined the Swadeshi movement. Khursheed Khwaja established Hamidiya Girls Secondary School in Allahabad in 1930. At present, this institution is a degree college. Razia Khatoon from Bengal also joined the freedom movement. Akbari Begum inspired Muslim women, through her speeches, into joining the non-cooperation movement. Asghari Begum, fought the British valiantly, and was burnt alive when defeated. Similarly, Habiba, and Rahimi obstructed the advance of the English forces, were caught and hanged. Zehida Khatoon wrote patriotic poems to encourage freedom fighters. Khadija Begum joined the non-cooperation movement and went from home to home to inspire women to wear Khadi (hand woven cloth) Muneera Begum, Amina Qureshi, Fatima Qureshi, Amina Tyabji, Rehana Tyabji, Hamida Tyabji, Begum Saki, Fatima Taib Ali, Shafaatunnisa, Safia Saad, Begum Kulsoom Siyani, Asmat Ara Khatoon, Sughra Khatoon, Bibi Amatul Islam, Fatima Ismail, Sultana Hayat Ansari, Hazra Begum, and Zuhra Ansari also participated in the freedom struggle and made rich contribution in various ways. Some of them were imprisoned, and they suffered during freedom movement, but their contribution cannot be denied. It is estimated that about 225 Muslim women committed their lives for the freedom

struggle, but their role in the freedom movement has not been properly acknowledged in history (Anjum 2016).

## **Social Role**

The status of women changed at different times in Ancient India. Women enjoyed more freedom at home and also in public sphere; performed customs with her husband, went to school, was free to select her life partner, practiced polyandry. She walked with her husband, and participated in political affairs. There was no gender discrimination. Women played an essential role both inside and outside the household in the Vedic and Epic period (Clarisse 1987).

In Ancient period, the women enjoyed a high position, which was equal to men. They enjoyed freedom in education, selection of a life partner, economic output, spending of money, and religious activities. Vedic society was patriarchal and patrilineal; it held greater power in society. However, women were denied property rights to the ancestral or marital landed property, and their right over succession of the landed family property was limited. During the Dharmashastra period all rights were denied to women; social evils such as Sati system, purdah system, polygamy, and denial of shares in inheritance of property rights came into practice. Woman was forbidden from offering sacrifices, prayers, from practicing penance, or from undertaking pilgrimages. During the Buddhist period, less of the flexibilities, limitations, and flicked due to the impact of Buddha's preaching. Woman's status was more or less amended in cultural, educational, religious fields. In medieval period, there was disappointment for the Indian women regarding status, due to foreign invaders and Brahmanical Ironical law. The Brahmanism without the benevolence of the Vedic period took hold of the Indian society with all its severe

restrictions and rigidities imposed on women. Social reformers and the British government took several measures to improve the status of women, and to take away some disabilities. A number of factors contributed to the change in the status of women during the British period. In the 19<sup>th</sup> Century, a number of women in general, and Muslim women in particular, entered the realm of education, employment, freedom struggle, political participation, and so on (Rao 2005).

The percentage of women force in the main streams of society is higher than that of men. The work participation of women has its own purpose. This role of women is derived from her status, whether qualitative or quantitative, in the class hierarchy of the rigid society. But in some parts of our nation, educated women became mentally strong, launched organizations, and raised voices for their rights, when women faced problems either in the family or outside the house for gender equality, and position in the society (Bardhan 1985).

Some aspects of social changes and development provide ways for women in finding, creating and evolving identities as they share the contradictions and compromises that are products of social organizing in transition. The traditional role of women defined womanhood in society, wished to follow a life history, and expressed expectations to take self-decisions. The economic independence of women could acquire a sense of competence, and independent identity, although they may need to make greater effort to follow the changes in role and identities. They contributed significantly to their sense of identity as a woman in contemporary Indian society (Dhawan 2005).

As far as the status of a woman as a daughter, wife and mother is concerned, the Quran has given the girl the right to select her life partner, right to education, right of Mehr and the right of inheritance of property. Some problems like polygamy

and family planning, public interaction or participation in the public sphere are also discussed while analysing the role of women in economic activities, especially in self-employment (Khan 2001).

Muslim women living in America lead their lives as normal in American society. In 18<sup>th</sup> century, Muslim women lead their lives as per traditional Islamic principles. Women turn back to Islam, they survive their new identity as a Muslim woman in different aspects like culture, traditional issues, and they empower themselves through education, employment, marriage and family relation (Ramji 2011). These changes affected orthodox Muslim women. Changes took place through conflict and movement among Muslim women in American society also.

Muslims who originated from Arabs in the Malabar region are called Mappilias. They belong to the matrilineal family, and speak the Malayalam language. Before the 20<sup>th</sup> Century, a number of traditions controlled Muslim women in Malabar, traditions like subordination to male dominance, denial of right to seek secular education, employment and public participation. During the 20<sup>th</sup> century socio-religious reformation was visible, and played a vital role in opening educational institutions for females. Islahi movement and Mappila Rebellion movement encouraged women education. Currently a number of institutions and professional colleges have been started, to encourage female education. Muslims in Malabar adopted the local culture within their culture like marriage ceremony, way of dressing, matrilineal residence, dowry system, and inheritance of property. Educated Muslim women seek employment; housewives with Burqa drive vehicles, and perform prayer in Mosque. Hence, there has been a social change in the status of Muslim women in the Malabar region (Begum 2006).



The study conducted by Khan (2007) discussed, in various ways, different perspectives, and examined how women in Muslim communities play a vital role in the public sphere. But there is the restriction imposed on her that she should not pass over the community boundaries. The women have laid for themselves a secure condition, a good status, in the socio-economic life and education. In four decades, many communal riots, movements and several conflicts took place. Even these challenges continued in matters of Muslim women's exclusion from the public sphere. This is inextricably related to the rights of all women from public space.

Azim (1994), in his study on Mangalore City, observes, changes took place in status of women, and provided a brighter future for female children by providing education, employment and empowerment for a rightful and greater role in society.

Islam provides equal opportunities for women in the Muslim community. In traditional and medieval society women faced many problems. During the modern period, due to the influence of several processes, changes took place in the life of women. Movement helped as an active supporter of social change in the field of education and interaction with other communities. The process of modernization influenced Muslim women for a change of their status, and role inside and outside the family, and finally realized their civil and fundamental rights. Muslim women are backward in higher education due to ignorance and lack of appreciation of women's effort for their development (Engineer 1995).

A study among Muslim women, who emigrated from different nations and settled in the Los Angeles area of the USA, shows that the Earlier Muslim women followed the Islamic tradition, culture, social and religious practices. It shows the male control over women. The Muslims who emigrated from Lebanon to the U.S.A

did not follow the Hijab. Between the two World wars, the western lifestyle influenced them. In the 1950s and 1960s, Arab women immigrated to the United State of America. They also followed the western lifestyle. Before their arrival, they were wearing the Hijab. In the 1970s and 1980s, several factors influenced them. Traditional Muslims opposed the feminist movement in Islamic religion and the changes took place. Muslim women actively participated in religious matters, and the subsequent changes that took place in the Muslim community of America (Furesh 2011).

Muslim women face problems like divorce, polygamy and seclusion due to illiteracy. In the absence of menfolk, women could manage everything. Educated parents maintained the size of the family, but maintenance of the large size of the family did not mean to perform social duties, but was used as a labour force in economic production (Brijubhushan 1981).

In Ferghana valley Muslim women performing leadership role, like Mullah or Imam perform leadership in the mosque, in the same context women in the Muslim community cannot play a religious leadership in a mosque. But women can play the role of religious teachers at home, educating people who did not get religious education, and sharing knowledge with them. Muslim women can also perform the role of a political leader with a contest of local people. The political leadership of Muslim women is not a new concept; it is in the socio-historical context. The American women fought for their rights, leadership and authority through movement (Peshkova 2009).

The identities of young women are more split up by the ideas of second wave feminism. These young women are busy with their taste, and the predilections which were available to them. The diplomacy of identities wanted to know about why

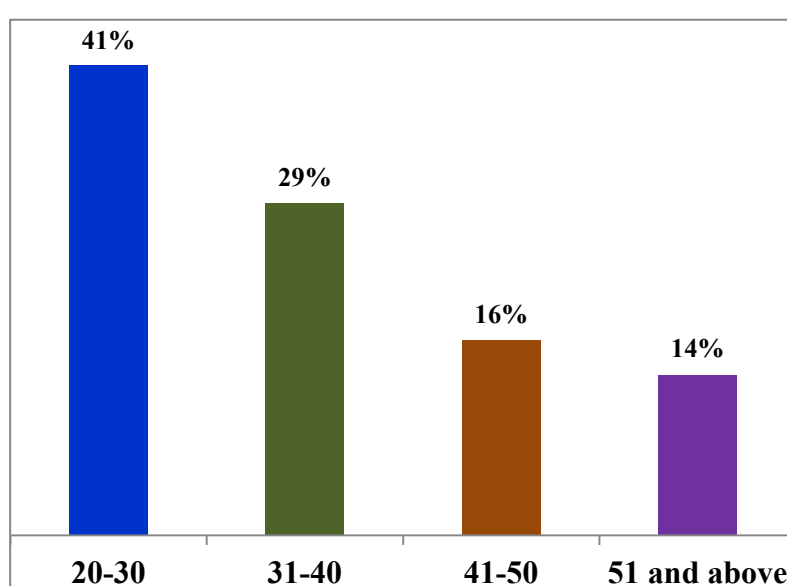
young women are secluded from the second wave feminism (Budgeon 2001). The identities of young women are certainly mentioned by internal feminist ideas. In this context, the author analyses between the problematic relationship of second wave feminism, and post-feminism. Ultimately Muslim women got her identity by the fashion, taste, and preference in the short level of the period.

### **Chapter 3**

## **SOCIO-ECONOMIC CONDITIONS OF MUSLIM WOMEN**

The respondents in the present study are Muslim women belonging to different age groups, marital status, subgroups, educational status, employment status, economic status and area of residence. The information on family background shows that changes have taken place from the first generation to second generation, and second generation to third generation; especially in areas such as education and occupation spheres.

### **Age Group**

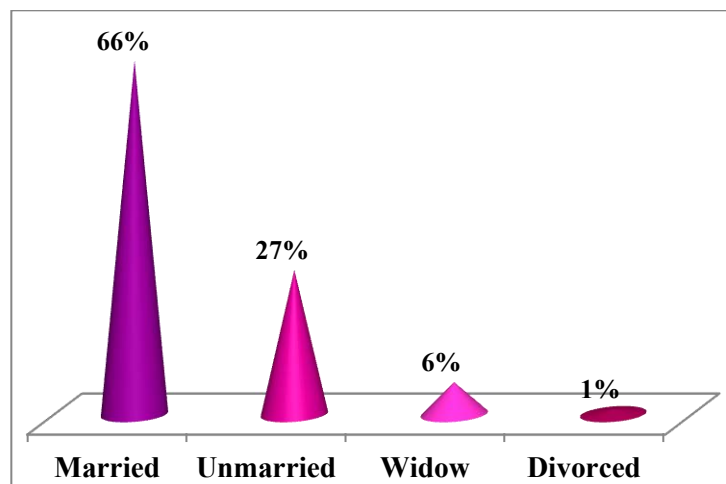


**Figure 3.1: The Age Group-wise Distribution of the Respondents N= 400**

Figure 3.1 shows the age group-wise distribution of the respondents in the study area. The respondents belong to different age groups, educational and employment background. 41 percent respondents belong to the age groups of 20-30 years. 29 percent to 31- 40 years, 16 percent to 41-50 years and 14 percent respondents belong to 51 years and above age group. The youngest respondent in the study was below 30 years of age, and the oldest was above 50 years. Majority of the respondents were young. Women in the age category of less than 40 years are more seen in public spheres of education and employment. Hence, age factor is an important variable in analysing Muslim women in the study area.

## Marital Status

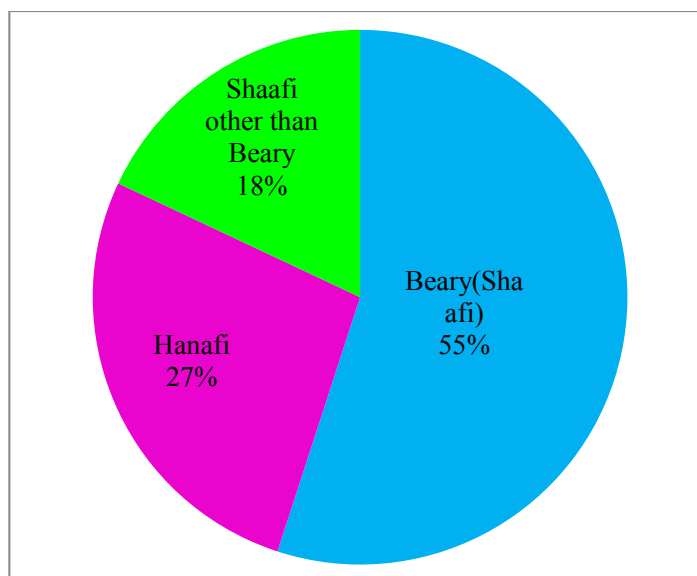
Marriage is a social institution and the basic pillar of society. Figure 3.2 shows the marital status of the respondents. The respondents are categorised as married, unmarried, widowed and divorced. 66 percent respondents are married, 27 percent are unmarried, 6 percent are widows, and one percent is divorced. The study shows that the divorce rate is low among Muslims. Married respondents are more, and among these, divorced respondents are less in number in the study area. Widows or divorced women are staying with their children at parental or in-laws homes.



**Figure 3.2 Marital Statuses of the Respondents N=400**

## Sub Groups

There are two main sects among Muslims. They are- Sunni and Shia. Further, Sunni sect has different schools of thought like Hanafi, Maliki, Shaafi, and Hanbali. Hanafi and Shaafi Schools of thought are common in Dakshina Kannada District. Hence the respondents belonged to Sunni Sects of Hanafi and Shaafi School of thought in studied area.



**Figure 3.3 Sub-Groups of the Respondents N=400**

The respondents belong to Hanafi and Shaafi groups. Both the sub-groups, Hanafi and Shaafi, belong to Sunni Sect. Further, among the Shaafi there are Beary, Nawaithe and Assadi are belonged to this (Shaafi) group in the study area. The Bearys are numerically prepondering among Muslims in Dakshina Kannada. Majority of the respondents belong to Beary community. The Shaafi other than Beary are those who had migrated from Uttara Kannada to Dakshina Kannada, commonly known as Nawaithe, and Assadi's are not migrated. Figure 3.3 shows, 55 percent of the respondents belong to Beary community. 27 percent to the Hanafi school of thought and 18 percent belong to Shaafi other than Beary community.

### **Subgroups and Age groups**

The respondent's subgroups are further classified on the basis of age group. Table 3.1 shows age-wise distribution of the respondents belonging to three different denominations. This study shows that in Beary community, women below the age group of 40 years are visible in public sphere than are old aged women. Regarding the Hanafi community, it is common in all age groups. All age groups are taking

their opportunity. Fewer women from below 40 year age group among Shaafi other than Beary community are visible in public sphere. Younger generation are move freely for their educational and occupational purpose so that they are more visible in public sphere.

**Table 3.1: Age group – wise classification of Subgroups**

Age Groups	Subgroups			Total
	Beary( Shaafi)	Hanafi	Shaafi other than Beary	
20-30	25	6	9.75	40.75
31-40	16.75	7.25	4.75	28.75
41-50	7.5	7.5	1.5	16.5
51 and above	5.75	6.75	1.5	14
Total	55	27.5	17.5	100

**Note: (Figures in Percentage N=400)**

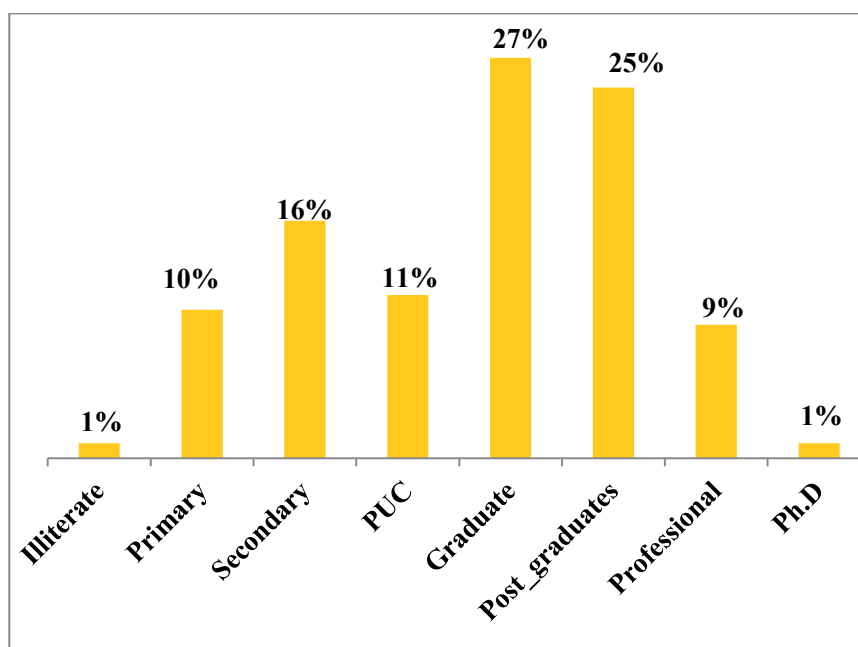
## **Educational Status of the Respondents**

Different educational statuses are reported among the respondents. Some are graduates and postgraduates from different disciplines as social sciences, commerce, management studies, and sciences. Professional graduates are from Medicine, Engineering, Pharmacy and Law. The respondents, who are illiterate, can still read the Holy Scripture in Arabic or Urdu.

Figure 3.4 shows that 27 percent respondents are graduates; they have graduated from different disciplines. 25 percent respondents have completed Postgraduate courses from different disciplines; 16 percent have secondary education, 11 percent are PUC holders, 10 percent are Primary educated. 9 percent are professionals in Medicine, Engineering, Pharmacy and Law. One percent is



Ph.D. and M.Phil holders, and one percent is illiterate. In the present situation, the Muslim community is giving importance to girls' education.



**Figure 3.4 Educational Statuses of the Respondents N=400**

A number of educational institutions have been established by the Muslim Community with the intention of improving the Muslim literacy rate. Hence, Muslim women take this opportunity, to educate their girls. Parents encourage their daughters in education. The respondents below 30 years of age are more educated due to modern educational facilities. Among the 51 and above age group, the respondents have completed primary and secondary education, but have rarely continued up to graduate level, and couldn't continue further due to lack of educational institutions in their area. The family members or parents also did not encourage women education because they can read and write in Arabic and Urdu languages only; it is obligatory to learn Arabic so as to read the Holy Text in Muslim

community. In some cases family members or parents have encouraged their daughters for further education up until they graduated, though very hardly.

### **Educational Status and Age Group of the Respondents**

<b>Table 3.2 Educational Status as classified based on Age Groups</b>					
Educational level of the Respondent	Age group				Total
	20-30	31-40	41-50	51 and above	
Illiterate	0	0	0	1.25	1.25
Primary	0	1.25	4.5	4.25	10
Secondary	0.75	5.25	5.5	4.75	16.25
PUC	1.75	5	2.25	2	11
Graduate	14.75	8	2.5	1.75	27
P.G	16	6	0.75	0	22.75
Others	7.5	2	1	0.25	10.75
Ph.D/M.Phil	0	0.5	0.5	0	1
Total	40.75	28.0	17.0	14.25	100

**Note: (Figures in Percentage N=400)**

Table 3.2 shows the age group-wise classified the educational status of the respondents. There are no illiterates in the age groups between 20 and 50 years. Respondents below 30 years are taking opportunities of higher education in various fields. Ph.D or M.Phil holders come under the 31-50 age groups. Hence the data shows that change is taking place among the young Muslim women in the educational realm.

### **Education and Marital Status of the Respondents**

Table 3.3 shows the marital status of the respondent classified on their educational status. The marital status of the respondents is distributed from illiterate to Ph.D or M.Phil educational status but their number is more in higher education. After marriage the respondents was done the Ph.D or M.Phil under the encouragement of her husband. Unmarried are students, who are studying in

graduates, post-graduates and professional education. They also have the intention about further study, reported by respondents in this study.

<b>Table 3.3 Educational Status and Marital Status of the Respondents</b>					
Educational level	Marital Status				Total
	Unmarried	Married	Divorced	Widow	
Illiterate	0	1	0	0.25	1.25
Primary	0	7.75	0	2.25	10
Secondary	0.75	13	0.25	2.25	16.25
PUC	0.75	9.75	0.25	0.25	11
Graduate	10.25	16.25	0	0.5	27
P.G	10	13.2	0.5	0	22.75
Others	5.5	5.25	0	0	10.75
Ph.D/M.Phil	0	1	0	0	1
Total N=	27.5	66	1	5.5	100

**Note: (Figure in Percentage N=400)**

### **Educational Status and Subgroups of the Respondents**

Table 3.4 shows the respondents belonging to different sub groups and different educational statuses.

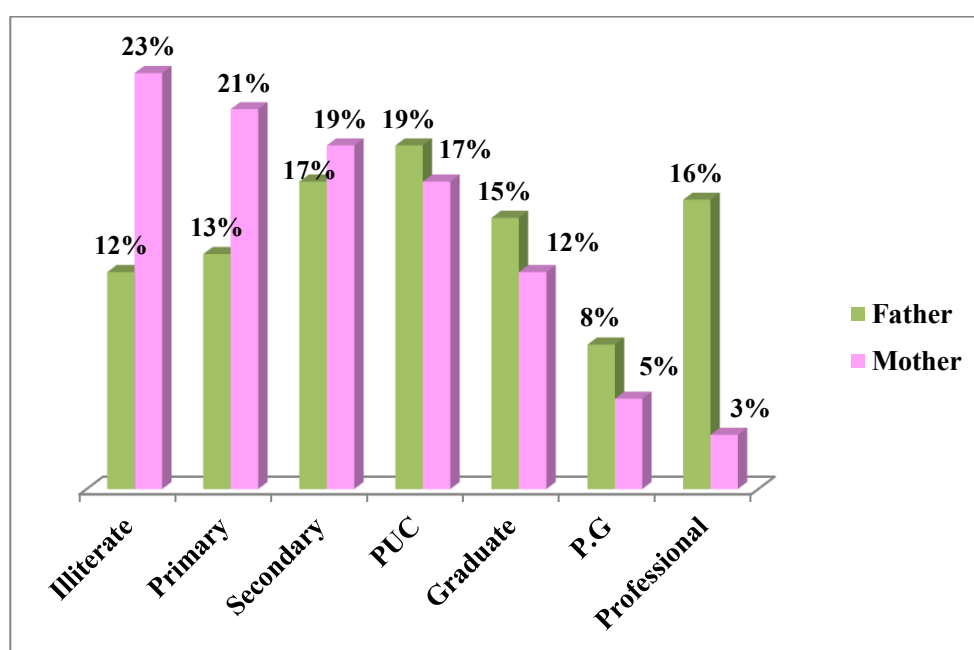
<b>Table 3.4 Educational Status and Subgroup of the Respondent</b>				
Level of Education	Subgroups			Total
	Beary(Shaafi)	Hanafi	Shaafi other than Beary	
Illiterate	1.25	0	0	1.25
Primary	9.25	0.75	0.25	10.25
Secondary	7.25	7	1.75	16.25
PUC	4	5.5	1.5	11
Graduate	13.75	7.75	5.25	26.75
P.G	14	3	6	22.75
Other (Professional)	5.25	3	2.5	10.75
Ph.D/M.Phil	0.5	0.25	0.25	1
Total N=400	55.25	27.25	17.5	100

**Note: (Figures in Percentage N=400)**

In higher education, women from Beary community are more predominant compared to the non-Beary women from Hanafi and Shaafi communities. Parent's encouragement, modern education, modern life style, individual freedom and present facilities have influenced them. Beary Muslims have dominated the field of education, and this is the main factor responsible for their development, as reported by the respondents in this study.

### **Educational Status of Respondents' Parents**

Education is important in the socialization of a child. Parents' education plays a vital role, and it has impacts on their lives for good achievement. Here, the different educational status of the respondents' parents is noted. There are graduates and postgraduates from different disciplines such as arts, commerce, or science; professionally educated are holders of degrees such as B.E., Law, M.B.B.S., M.B.A., M.D. and M. Tech. The educational status of mother and father of the respondents is not similar. Males are more qualified than females.

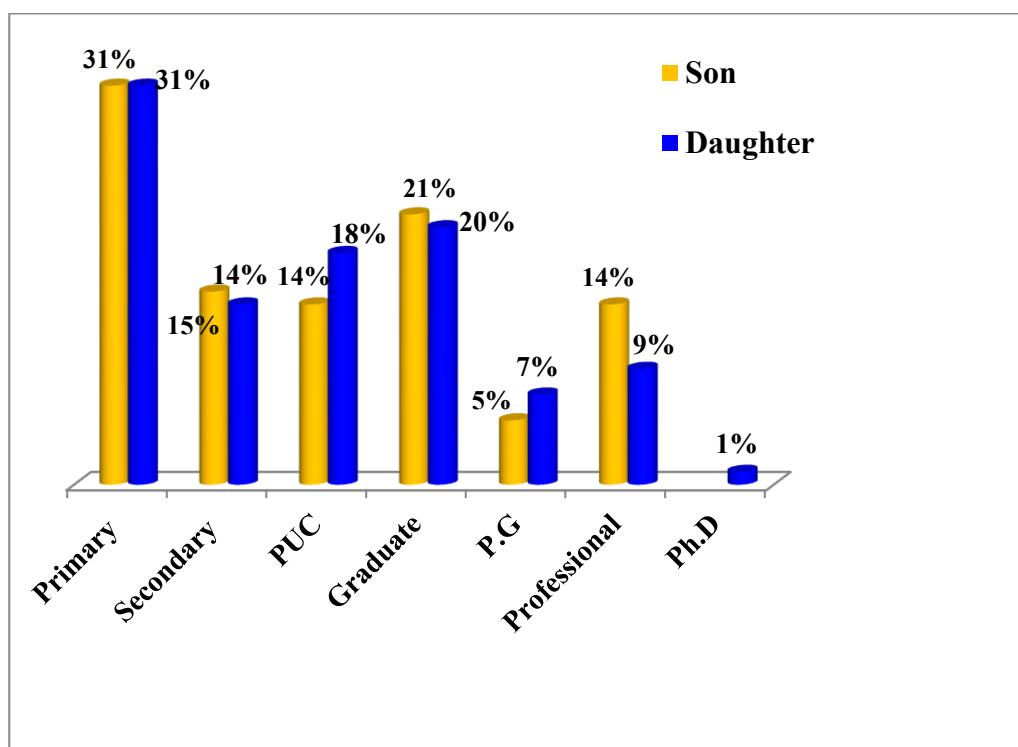


**Figure 3.5 Educational Status of the Respondent's Parents N=400**

Figure 3.5 shows that 23 percent mothers are illiterate. 21 percent are primary educated. 19 percent fathers are secondary, and PUC holders. 16 percent fathers are professionally educated; 15 percent fathers are graduates; and 8 percent fathers are postgraduates. These figures indicate that women are backward in education compared to men due to family norms and lack of educational facilities, ignorance and lack of education of their parents. These have been the main criteria for charting the uneducated parents of the respondents, as reported by them in the study area.

### **Educational Status of Children of Respondents**

There is no illiteracy reported among the respondents' children. The factors influencing and encouraging the younger generation, especially women's education, are- modern education, growth of science and technology, and education of the parents.

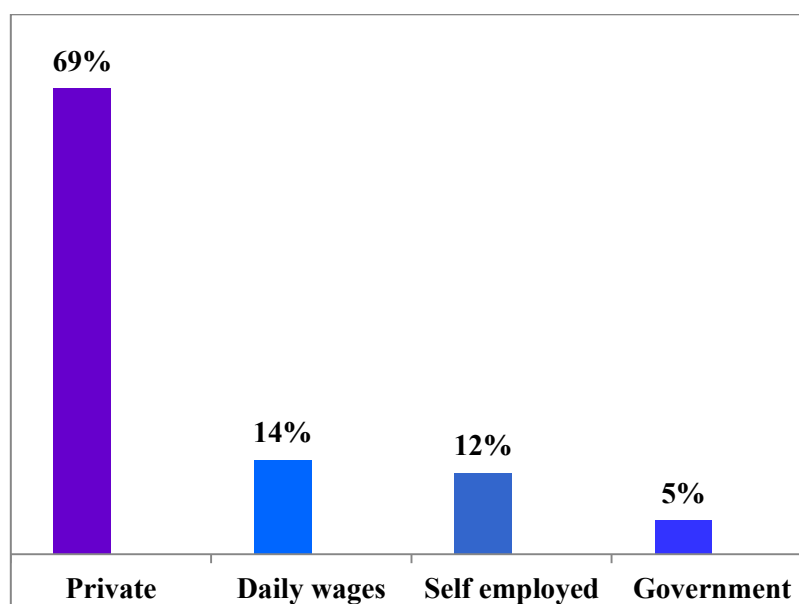


**Figure 3.6 Educational Statuses of the Respondents' Children N=400**

Figure 3.6 reports that 31 percent male and female children are studying in primary school; 21 percent males and 20 percent of females are graduates; 5 percent male and 7 percent female are studying Post Graduation, 14 percent males and 9 percent females are studying professional courses and 1 percent females are studying for Ph. D. Change is noted from mothers to their daughters: the study shows that the children are getting better education than their parents did.

### **Occupational Status of the Respondents**

The respondents are in various types of occupations such as teaching, medical practitioner, nursing, engineering, clerical jobs and other services as sales girls in textile, clerks in private office, working on contract basis in government institutions, Beedi rolling, paid domestic work, service in catering, tailoring, beauticians and caterers.



**Figure: 3.7 Occupational Statuses of the Respondents N=400**

The study reported that 64.5 percent respondents are engaged in various occupational activities. Others are engaged in domestic work only, like looking after family members, cooking, cleaning and washing. Those who are not working have

reported that there is be no chance for them to work owing to the family that taking care of their females is male's responsibility, and due to lack of interest in holding job. The different occupational status of the respondents is shown in Figure 3.7; 69 percent of women are working in private institutions such as teachers, lecturers, doctors, nurses, sales girls, clerks, and computer operators. 14 percent respondents are working on daily wage basis like Beedi rolling, domestic paid work, service in catering, and so on. 12 percent of respondents are self-employed as tailors, beauticians, caterers, and so on. 5 percent are working in government jobs as Assistant professors, surgeons, accountant and clerks.

Respondents with higher education are working in government and private sector; illiterates and, women with basic education are working as daily wage earners. Educated respondents are self-employed or working in private institutions. Modern education, migration to Gulf countries for job and growth of science and technologies are impacted Muslim women's lifestyle.

### **Occupational Status and Age Group of the Respondents**

<b>Table 3.5 Occupational Status of the Respondents classified on Age Group</b>					
Level of Occupation	Age groups				Total
	20-30	31-40	41-50	51 and above	
Government Sector	0.7	2.7	1.2	0.4	5
Private Sector	41.9	24	2.3	0.7	69
Self Employed	0.7	6.9	2.3	2	12
Others (Daily Wages)	3.1	5	3.9	1.9	14
Total	46.5	38.8	9.7	5	100

**Note: Figures in Percentage; N= No. of Working Women 258**

Table 3.5 shows the employment status of the respondents classified on the basis of age group. This study reports that age factor plays an important role in the

occupational status of Muslim women. Good amenities, education, and encouragement from family members influence young Muslim women in this regard. Respondents from below-40 year age group have interest in occupational field; they want to live as per conditions in the present society, respondents in the study area report. Young women want to come out of the male-dominated system; they want to grow up as independent women. If there is no male member at home for earning, due to demise of husband, woman can take up work outside the household, reported by widows in the study area.

### **Occupational and Marital Status of the Respondents**

Table 3.6 shows the occupational status of the respondents in terms of their marital status- whether they are unmarried, married, divorced, and widows. Further, their occupational statuses are identified as government, private, self-employed, and others (indicated as daily wagers). The occupational statuses are classified on the basis of the marital status of the respondents. However, the educated married women have achieved better status through occupation.

<b>Table 3.6 Occupational Status and Marital Status of Respondents</b>					
Employment level	Marital Status				Total
	Unmarried	Married	Divorced	Widow	
Government	1.6	3.5	0	0	5
Private	32.9	35.3	0.8	0	69
Self Employed	0.4	9.3	0.8	1.6	12
Others (daily wages)	0.7	11.2	0	1.9	14
Total	35.6	59.3	1.6	3.5	100

**Note: Figures in Percentage; N= No. of Working Women 258**

Occupation is needed to society; if woman is economically strong, so that they stand on their own feet; the objective of the occupation is to empowerment; married women are not willing to depend every time on their husbands for economic



purpose, state the respondents in this study. Economically poor and self-esteemed are engaged in different jobs, but more in private sector and occupation gives the courage to life, reported the unmarried respondents in the study area.

### **Occupational Status and Subgroups of the Respondents**

The respondents belong to different sub groups, and different occupational status. The occupational status of the respondents is classified on the basis of subgroups; this indicates the fact of a particular group dominating in occupational sector. Table 3.7 shows that 36.4 percent women from Beary community have dominated the private sector.

<b>Table 3.7 Occupational Status and Subgroup of the Respondents</b>					
Subgroups	Government	Private	Self Employed	Others( daily wages)	Total
Beary	2.7	36.4	5.8	8.5	53.5
Shaafi other than Beary	0.8	11.2	2.7	1.6	16.3
Hanafi	1.5	21.3	3.5	3.9	30.2
Total	5.0	68.9	12	14	100

**Note: (Figures in Percentage; No. of Working Women 258)**

Young women (both unmarried and married) are working outside the household. The status and identity of women are elevated if they are economically independent. Economic security provides them with psychological satisfaction, and develops the confidence that they are capable of facing any kind of eventualities in their lives. Therefore, employment not only improves the economic condition but changes identity and status of a working woman. This study reports that individual

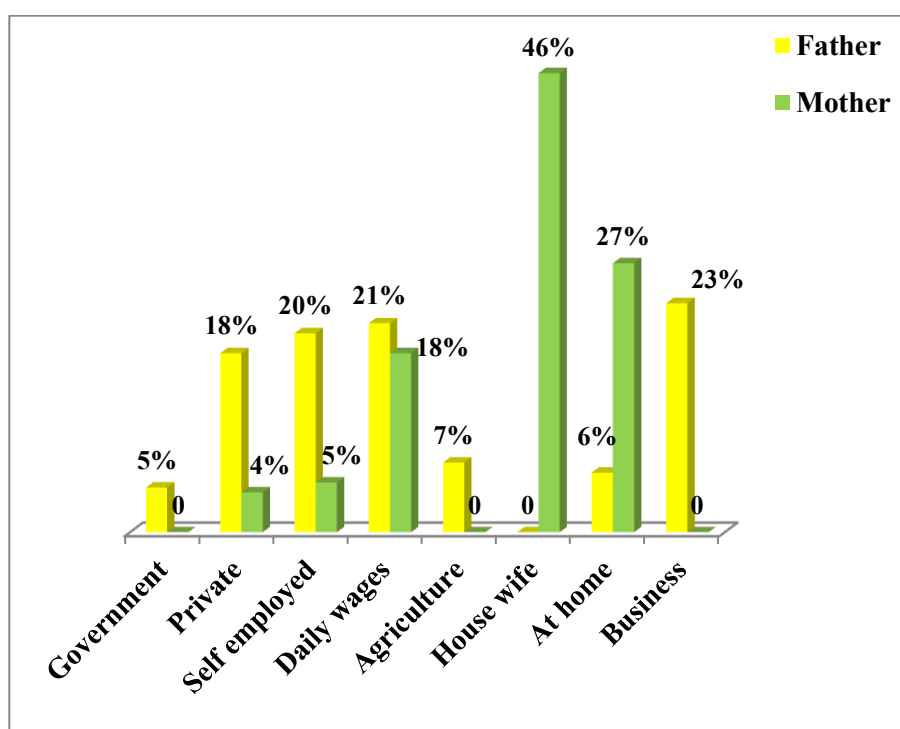
freedom, education and employment factors are responsible for changing occupational status of Muslim women in the study area.

### **Occupational Status of the Respondents' Parents**

Occupation gives its own identity through better achievement in the standard of living. It also has impacts on the future of children. The respondents' parents have different employment status ranging from a government employee, to clerk in Bank, clerk in taluk Panchayat, secretary in village Panchayat, and teacher in government school. Those parents are working not only in our nation but also in Gulf countries in private sectors as lecturers, doctors, engineers and accountants, clerks, supervisors, sales man, and so on. Some are self-employed as a daily wage earner, clerk, rickshaw driver, petty shopkeeper, construction worker, workers in garage, workshop and hotels, electrician, plumber, Beedi rolling and domestic paid workers. Some own agricultural plantation, and engage in fishing business. Housewives are cooking, cleaning and taking care of family members. If some are not employed, it means that they are old aged or have health problems. Employment is one of the basic factors for the standard of living, whether it is higher or lower in nature.

Figure 3.8 shows that 5 percent respondents' fathers are working in a government job as clerk, secretary, and teacher. But some of them have retired from their job. There is no evidence of mothers working in government sector. 18 percent fathers and 4 percent mothers are working in private institution, as teacher, doctor, engineer, clerk and so on; 20 percent are self-employed as rickshaw driver, owner of petty shop, and 5 percent mothers are self-employed as tailors. 21 percent fathers are daily wage earners in places such as construction work, garage, workshop, hotels, as electrician, plumber; and 18 percent mothers are engaged in Beedi rolling and domestic paid work. 7 percent fathers are engaged in the agricultural and plantation

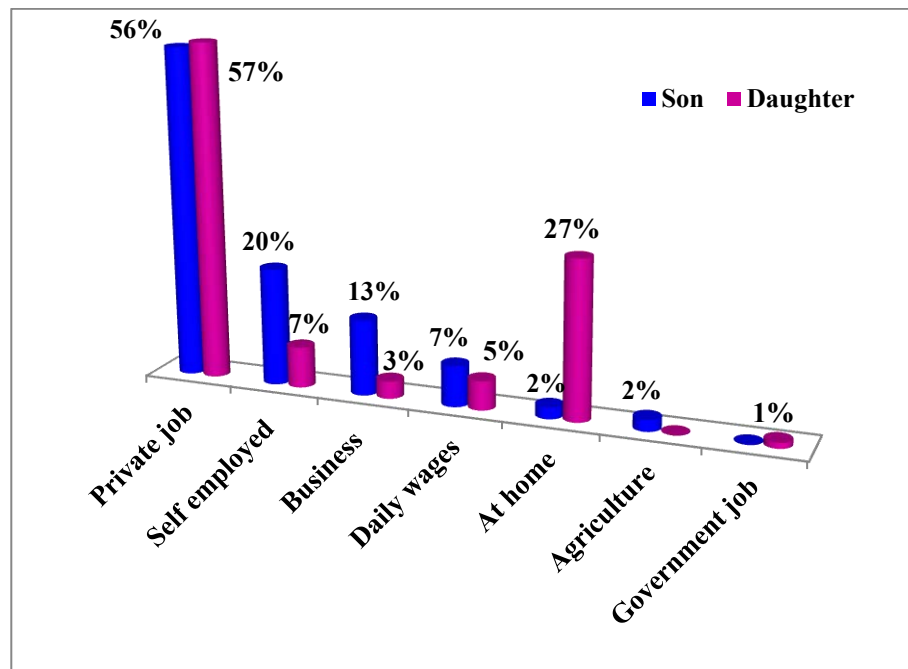
work; no woman has reported as working in this field. 46 percent of mothers are housewives, cooking, cleaning and taking care of family members. 6 percent respondents' fathers and 27 percent mothers stay at home; they are not able to work due to sickness or old age; similarly, daughters-in-law are taking the responsibility of their families. 23 percent fathers are engaged in their own business such as import export and fishing; no mother is working in this field. Proportionately more mothers are house wives. A few mothers are employed in private sector in the study area. By and large, some changes are seen in the occupational status of respondents' parents.



**Figure: 3.8 Occupational Status of Respondent's Parents N=400**

### Occupational Status of the Respondents' Children

Children are working at different levels of job in other countries and in our nation: shop keepers, sales girls, clerk, nurse, doctor, engineer, lecturer, teacher, receptionist, fruits and vegetable vendors, electrician, plumber, fishing, tailoring, looking after their own agriculture or plantation, and also engaged in Government job. Figure 3.9 shows that 56 percent sons and 57 percent daughters are working in private sector as shops keeper, sales girls, clerk, nurse, doctor, engineer, lecturer, teacher, and so on. 20 percent sons are self employed as fruit and vegetable vendors.



**Figure: 3.9 Occupational Status of the Respondent's Children N=400**

27 percent daughters are not working because they don't have interest in doing job; they are at home; some of them are married and some are unmarried. 13 percent sons are in business while 3 percent daughters are in business. 5 percent sons are working as daily wagers- as electrician, plumber, in fishing and so on. 2 percent daughters work as tailor. 2 percent sons are not working because they are

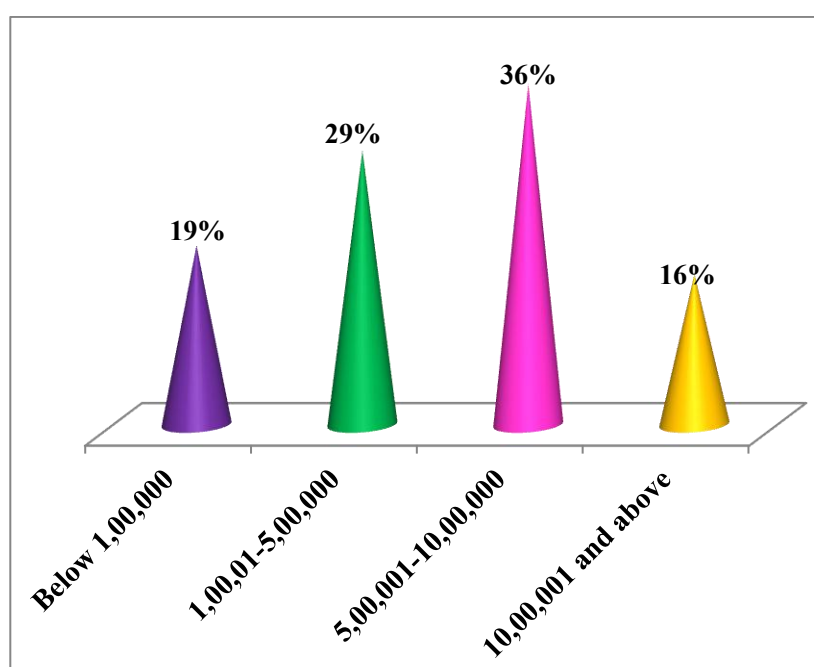
handicapped, and 2 percent sons are looking after their own agriculture and plantation work. One percent of respondents' daughters are working in government job. Parents are willing to send their daughters for jobs, and have permitted them to do jobs in the case of majority of female employees, report the respondents in the study area. According to the respondents, teaching profession is deeply respected, and also highly esteemed by Islam. Self-employment is carried out in order to earn money, and so as not to disturb their family members; government jobs are secure and highly respected. Professional jobs give high status and identity in society. Highly educated and well-off respondents encourage their children to take up professional jobs. Parents leave it to their daughters and permit them to take up any type of job as their choice. Change is seen among female children of the respondents in their achievement.

### **Economic Status of the Respondents**

The Economic status refers to household income; it includes every form of income such as wages, salaries, profits, rents, retirement pension and other forms of earnings received in a given period of time. It is used to determine the economic status of an area or to compare living conditions between geographical regions. Economic status is the indicator of the individual's status. Economic background of the family influences their family members' accessibility to education and occupation, and the future career of family members. Good economic status of the family is expected to better the social position of their children. In this regard, an attempt has been made to show the economic status of the respondents' family in the below figure.

Figure 3.10 shows the different economic status the respondents belong to; 19 percent of respondents have below Rupees 1, 00,000 of annual family income; in

this category, the respondents' family had no income from male members: they were either old aged or suffering from health problem; the economic status of respondent's family is below poverty line. 29 percent have in between the Rupees 1,00,0001 and 5,00,000 annual income. In those families which had low income, the family members were working as daily wagers, vegetable vendors and fish sellers and so on. 36 percent respondents' family income is in between Rupees 5,00,0001 and 10, 00,000 per annum.

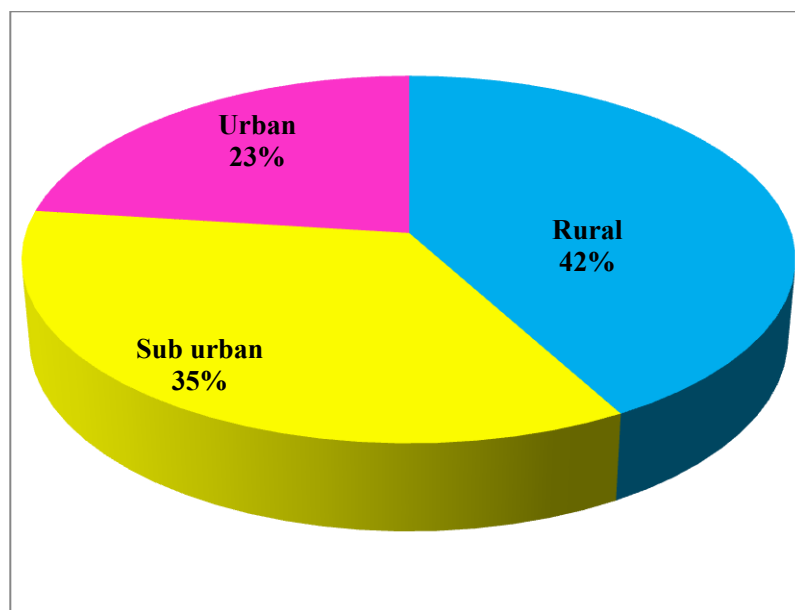


**Figure: 3.10 Annual Income (in Indian Rupees) of the Respondents' Family N=400**

Among these families, the bread earners are working in private sector, or are self-employed. 16 percent of the respondents' annual family income is Rupees 10, 00,000 and above; their family members are in Government jobs, or are business holders in mother land and out of countries. Their economic status is derived from their educational qualification and nature of work.

### **Area of Residence of the Respondents**

The respondents belong to rural, sub urban and urban areas. Urban respondents are more progressive than suburban and rural residents, due to education and employment. The respondents are proportionately distributed in the study area in Dakshina Kannada. Figure 3.11 shows that 42 percent sample has been collected from the rural area, 35 percent sample from the suburban area, and 23 percent from an urban area. There are dissimilarities in the nature of sample from rural, suburban and urban areas due to various factors. The customs and traditions have a stronghold in the rural area but growth is less here, compared to suburban and urban areas.



**Figure 3.11 Area of Residence of the Respondents N=400**

### **Educational Status of the Respondents in Talukwise**

Table 3.8 shows that, each taluk has highest educated or educating Muslim young women in the study area. The Muslim women with higher education or with higher education in progress at various levels as graduates, post-graduates, professionally educated and Ph.D. or M.Phil holders are highest in Mangalore and

Bantwala taluk. The number of educational institutions is increasing day by day, with growth of good and modern amenities and modern life style attracting people and changing their mindset. The more number of Muslim women are educated or educating in Mangalore taluk, and so it is ranked first in this study. The second ranked in the study area is Bantwala taluk. It is very close to Mangalore taluk. Puttur taluk has achieved the third rank. The fourth rank goes to Belthangadi taluk: it is far from Mangalore, and rural culture has more influence on people there. The fifth ranked taluk is Sullia because very less Muslim women are educated in the area.

<b>Table 3.8 Educational Status of the Respondents in each Taluk</b>						
Level of Education	Taluk					Total
	Bantwala	Belthangadi	Mangalore	Puttur	Sullia	
Illiteracy	0.5	0.25	0	0	0.5	1.25
Primary	2.75	2.25	4	0.5	0.5	10
Secondary	3.25	0.75	10	1.75	0.5	16.25
PUC	1.5	0.5	7	1.75	0.25	11
Graduate	5.5	4.75	12	4.25	0.5	27
P.G	6.75	1.5	10.75	2.75	01	22.75
Other(professional education)	5	0.25	2.5	2.25	0.75	10.75
Ph.D/M.Phil	0.25	0	0.75	0	0	1
Total	25.5	10.25	47.0	13.25	4.0	100

**Note: Figures in Percentage N=400**

It covers Ghats, is less developed, and also has less number of educational institutions in this area. It is very far away from Mangalore taluk.

Table 3.9 denotes the occupational status of the respondents in each taluk. 31 percent respondents are occupied at different levels of jobs in Mangalore taluk while 14.75 percent are occupied in Bantwala taluk, 8.5 percent in Puttur taluk, 7.5 percent in Belthangadi taluk, and 2.75 percent in Sullia taluk. According to the respondents, their parents or husbands would not allow them to travel too far for work. Respondents in the study area shared their experience that, if there is a chance



nearby their area, they can do jobs there itself. Sullia and Belthangadi taluks are very far away, and in their own place, there is less chance for them to work. These areas cover the Ghats and their residents are also far from city. Educated are also not allowed to work, and the respondents themselves are not interested to do work in far away areas.

<b>Table 3.9 Occupational Status of the Respondents in each Taluk</b>						
Whether women employed or not	Taluks					Total
	Bantwala	Belthangadi	Mangalore	Puttur	Sullia	
Yes	14.75	7.5	31	8.5	2.75	64.5
No	10.5	2.75	16	4.5	1.75	35.5
Total	25.25	10.25	47	13.0	4.5	100

**Note: Figures in Percentage N=400**

Majority the respondents in this study belonged to Beary community. Educational status of the respondents has improved: compared to their parents, a big number of the respondents are occupied in private sector and income generating activities. Respondents' daughters have taken/are taking up good education and jobs, and their economic status also depends on the nature of their education and occupation. The socio-economic conditions of Muslim women have changed due to educational, occupational and economic status in the study area.

## **Chapter 4**

# **CHANGING IDENTITIES OF MUSLIM WOMEN**

## **Muslim Women and Employment**

Irrespective of what society one lives in, one has to undertake some work for subsistence. Work includes mental or physical exertion, and yet, need not by and large, include an exchange of money. In comparison, an employment is a kind of work that is performed with the inspiration of economic reward behind it. The inspiration behind work has reliably been to oblige human needs (Airth 2003).

The humanism of work is generally stressed over the social relations, managing codes and hierarchical structures that teach the lead, comprehension, and personality of people all through their working lives. Work has clearly taken a wide display of institutional structures, transferring over different social orders and chronicled periods, reaching out from obliged or not free work like, in confinement offices, subjection, and other coercive settings to non-publicized work, subsistence work or family work. The relationship between women and employment is not straightforward; instead, it is more complex, and involves a lot of invisible forces operating and influencing women's participation. Among these, religion has a significant impact on women's decision to participate in the employment force. There are other variables too which significantly influence women's decisions regarding their employment. However, the impact of these variables on women's participation is felt differently when they are observed through the lens of women's respective religions (Khan 2018).

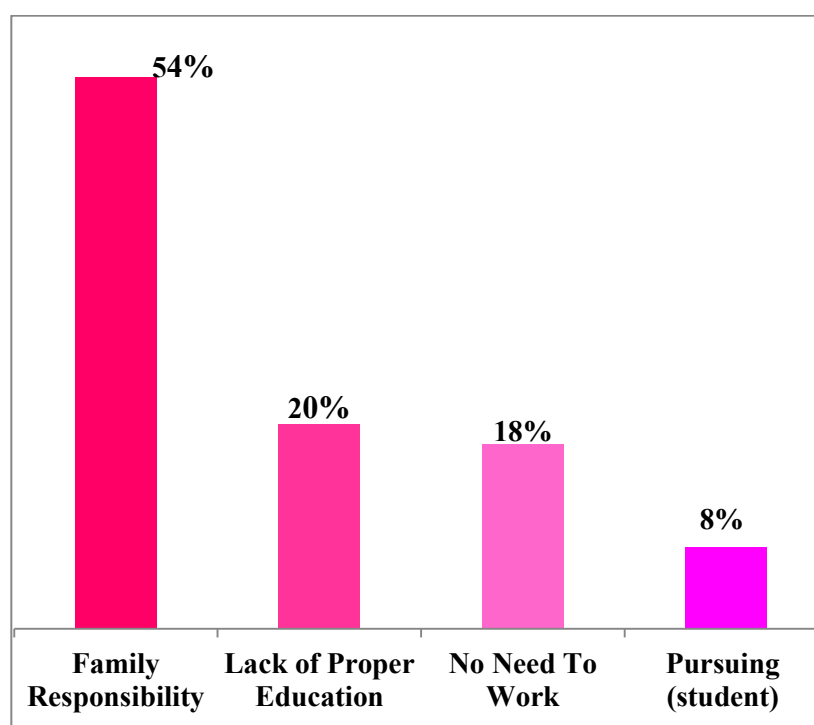
Muslim women's work and social clarification are at the centre of these women's confinement to their home. Work is not an activity of strategy to give impetuses for the women to leave their customary lifestyle. This opinion has acquired consolidation and speed in view of the non-impediment of the state in issues identifying with individual law. The scarcity of consent for Muslim women's

work is, in this manner, prompted partially by this social clarification, in some part, because of the absence of intrigue, yet in a larger part, because of the conceivably unpredictable political ramifications such consent could have. On the off chance, that is, to scrutinize a portion of the adages about Muslim women's work, there could be two different ways: First, gender exploitation in labour power movement among Muslims; the Second is the work power action of Muslim women. Second, the investigation bodies well in perspective on the way that people's economic directions are immensely unique, and issues of under-estimation of women's work frequently bewilder a sex-based examination of work power movement.

Muslims have the lowest share of working people - about 33 percent among all religious communities in India. This is lower than the nationwide average work participation rate of 40 percent. The work participation of Muslim women also stands low in work force. Women's participation is just 15 percent for Muslims and Sikhs. Even lower are Jain women, at 12 percent. Among Hindus are 27 percent working women, while it is 31 percent for Christians and 33 percent for Buddhists. Several small groups of the tribal communities work participation rates are different from other communities', 48 percent of (both male and females) of this section. Tribal Women's work participation is 44 percent as per 2011 Census Report (Varma 2016).

For the recent two decades, Muslims in India have not stayed unaffected by the powers of modernization and improvement. The mentality of Muslims towards the work of Muslim women is experiencing a change. Today, the impact of socio-cultural obstructions that forestall women from looking for employment and going outside of the family for employment is diminishing. The awareness with respect to the significance of employment of Muslim women is developing gradually among

the Muslims in India. Similar are the circumstances among the Muslims of Dakshina Kannada of Karnataka state, where the work engagement of Muslim women is on the rise. Today, with better education and awareness, Muslim women are attempting to get every one advantage, and are attempting to improve their economic identities through employment. The present study reports that 64.5 percent of respondents are employed in various fields, for improving the current status of family, for enhancing the status of education, and for individual freedom. However, the remaining is just occupied with unpaid work like taking care of relatives, cooking, cleaning, and washing and so on.

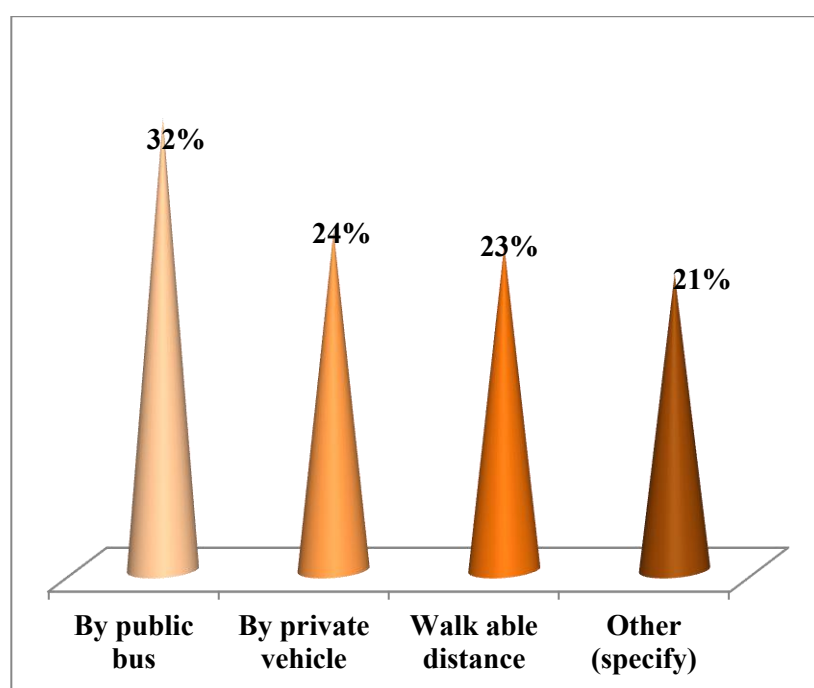


**Figure 4.1: Hurdles in the Employment of the Respondents N=400**

Figure 4.1 shows the hurdles in the employment of the Muslim women: 54 percent have reported that family responsibility, absence of chance for work close to their area, jobs not matching the level of their qualification, and no interest among the family members to send them far away for work is the primary reasons behind unemployment. 20 percent have reported that lack of proper education is the obstacle for employment. Besides, absence of educational foundation and their parents’

ignorance due to lack of their education about the importance of education are the reasons. 18 percent of the respondents have opined that there is no need to work because they are economically strong, or that it is their father or husband's responsibility to look after their family members. 8 percent are students, and so, they are interested in studying higher education, and are hopeful that after they complete their study they may get better opportunities in their identified fields.

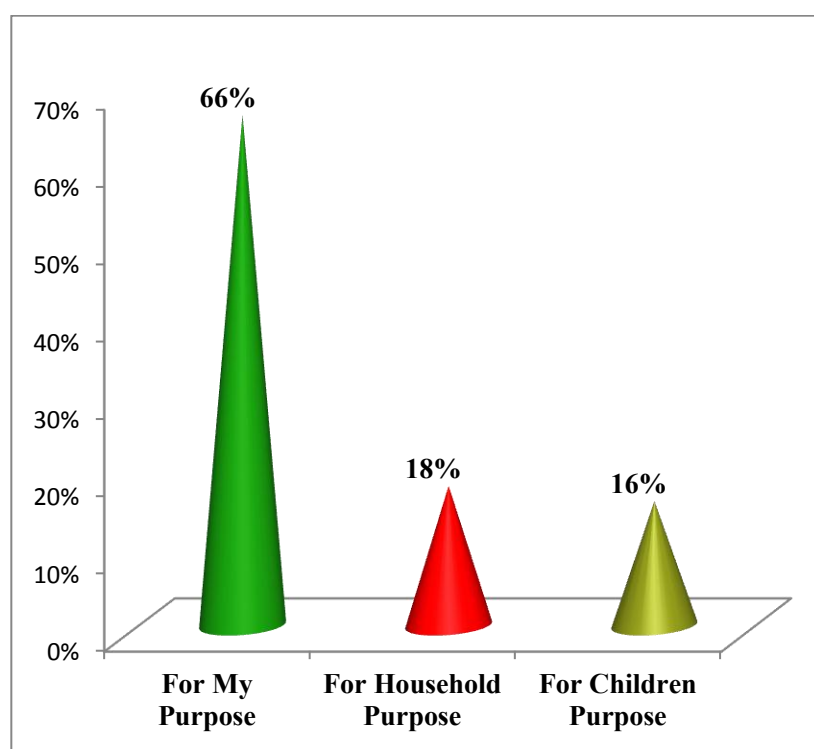
51 percent employed women have been working since before marriage, and the remaining have taken up their vocation after marriage. 40 percent have reported that self-confidence has been an important motivating factor as persuasive variable for employment. Independent stay is the second important factor (36%), while 24 percent have taken to employment to support family needs. These are the motivational factors for Muslim women's employment in the area studied.



**Figure 4.2: Respondents' Mode of Travel to their Workplace N=258**

Figure 4.2 indicates the mode of travel of Muslim women used to reach their workplace. 32 percent respondents use public bus service as they are working far away from their residential area. 24 percent use the private vehicles because their

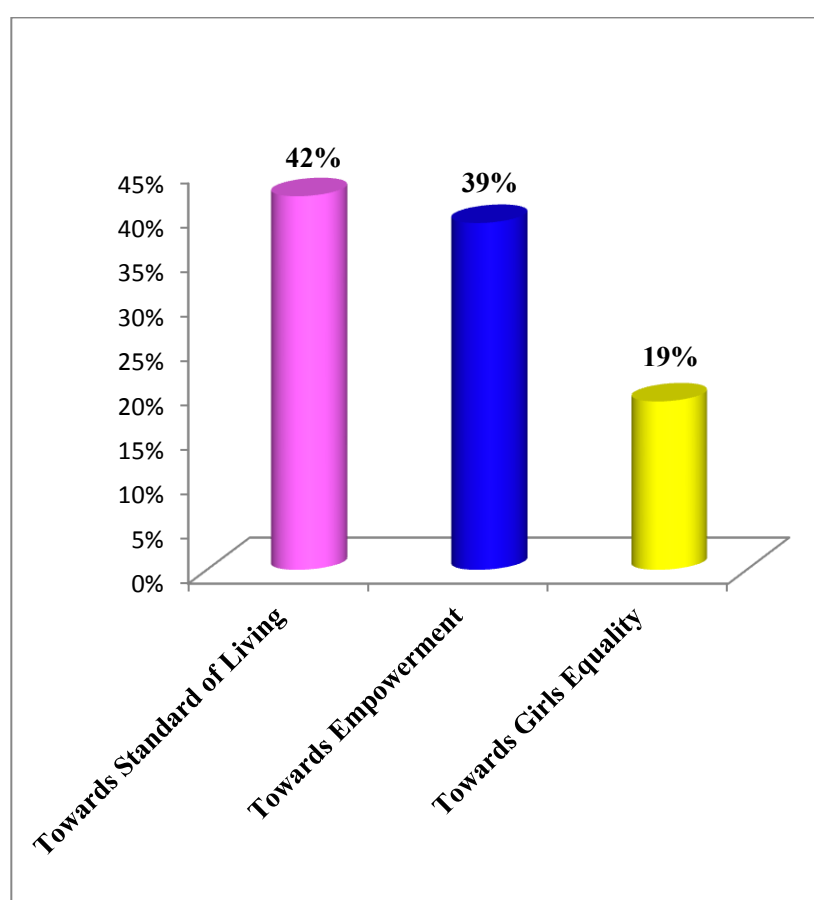
working area is within their jurisdiction. Here the private vehicles are self-driven, either two wheelers or four wheelers. However, in some cases, the husband or father or brother drops them to their workplace. 23 percent go to their workplace by walking; this is indicated so for Beedi rolling daily wagers; since Beedi branch is near to their place. 21 percent travel by other mode of transportation, that is, educational institutions provide the institution vehicles for staff and students within their boundaries. The study has observed that all employed women have individual freedom to spend their income as they wish. Employment gives power and capacity to Muslim women to shape their lives as they wish.



**Figure 4.3 Different Purposes that Respondent Spend their Earnings N=400**

Figure 4.3 shows the various purposes for which working women in Muslim community spend their income. They have the individual freedom to spend for their interest. 66 percent spend their income for their individual needs; a large portion of the unmarried utilizes their income according to their wishes. 18 percent spend their income for family purposes, among which are purchase of family things, dresses for

the self and relatives, food items and so forth. 16 percent spend for children's needs like buying new dress, toys, books, school fees and so on. Both are small savings for their future purposes, as reported by the respondents in the study area. The study has observed no gender discrimination in wages, and equal pay norms in the area studied. As per gender norms, 96 percent of people (male and female) in the family support their females or daughters-in-law going for work due to present economic conditions of their family and social status, report the respondents in this study.



**Figure 4.4: Employment Helps Muslim Women to Improve their Identity**  
**N=400**

Figure 4.4 shows that 42 percent of respondents accept that employment of women helps in improving the monetary status of the family and employment prevents the women's subordination to men. While 39 percent report that employment helps strengthen the women's rights and status, and also that it provides



opportunity to take part in development activities. 19 percent opine that work helps women's equity, brings strong mind set which helps to take care of family and to avoid unnecessary conflict, as reported by the respondents in this study. They strongly supported employment for all females because it gives strength for progress. This study reports that Muslim women are backward in employment as compared to other religious women due to lack of education, and hesitation of parents about paid work of women. Therefore development of modern transport and communication system, modern education and growth of modern technology has changed the thoughts of people. At present the representation of the Muslim women in employment sector is changing, slowly but truly, the identity among Muslim women in study area.

### **Education and Muslim Women**

Right from its origin Islam set a high incentive on education, and as the confidence spread among assorted people groups, education turned into a significant channel through which to make an all-inclusive and firm social request. By the middle of the 9th Century, information was partitioned into three classes: the Islamic sciences, the philosophical and regular sciences (Greek learning), and the artistic expressions. The Islamic sciences, which accentuated the investigation of the Quran (the Islamic sacred text) and the Hadith (the idioms and conventions of the Prophet Muhammad) and their elucidation by driving researchers and scholars, were considered the most esteemed though Greek grant was considered similarly significant though less high minded. Early Muslim education underlined handy investigation: the utilization of mechanical ability to the improvement of water system frameworks; compositional developments of materials, iron and steel items, ceramics, and calfskin items; the assembling of paper and black powder; the

progression of employment; and the support of a dealer marine. After the 11th century, however, denominational premiums overwhelmed higher learning, and the Islamic sciences accomplished pre-distinction. Greek knowledge was contemplated in private, if by any stretch of the imagination, and the artistic expressions decreased in noteworthiness as educational arrangements empowering scholastic opportunity and new learning were supplanted by a shut framework portrayed by narrow mindedness toward logical developments, common subjects, and inventive grant. This denominational framework spread all through eastern Islam from Transoxania (generally, advanced Tajikistan, Uzbekistan, and Southwest Kazakhstan) to Egypt, with somewhere in the range of 75 schools in existence around 1050 A.C.E to 1250 A.C.E (Mukerji 2019).

The arrangement of education in the Muslim world was non-coordinated and undifferentiated. Learning occurred in an assortment of establishments, among them being the halqah or study circle or primary school, the royal residence schools, bookshops and artistic salons, and the different sorts of universities, Masjid and the Madrasa. The early Muslim education was offered in the mosques. The mosque circles differed in methodology, course substance, size, and nature of educating. However, the strategy for guidance normally underlined addresses and remembrance. Educators were viewed as bosses of grant, and their addresses were carefully recorded. Primary schools, in which understudies figured out how to peruse and compose, date to the pre-Islamic period in the Arab world. After the coming of Islam, these schools formed into communities for guidance in rudimentary Islamic subjects. Understudies were relied upon to remember the Quran as flawlessly as could be allowed. A few schools likewise incorporated into their educational plan the investigation of verse, rudimentary number juggling, handwriting, morals (habits),

and basic language. Guidance normally proceeded long after the students had passed rudimentary age (Mukerji 2019).

There is a myth among the Muslim traditionalists that they should not encourage to educate their women as most of their male counterparts are not highly educated since they involve in business activities, working in shops, food stalls, vendors and so on. It is believed that if Muslim women are well educated, it is not easy to find a proper bridegroom for them within the Muslim community. In many cases, Muslim women are stopped from pursuing schooling so that the imbalance their educational status would have with that of the male members can be pre-empted. Prophet Mohammed said that seeking knowledge is obligatory on every Muslim man and Muslim woman. But these quotes are only in paper and not in action. As soon as Muslim girls attain puberty, their participation in education is reduced, as they are married at a young age. Women's conflicting status in the Muslim world has been the subject of broad chat. Analysts find that women in the Middle East and other Muslim-majority countries will, as a rule, have less significant stretches of mentoring, overall, lower paces of work control support, less depiction in legislative issues. Muslim women's instructive levels are especially convincing because of the centrality of training for women autonomy, money-related possibilities, and prosperity results, and similarly concerning the key job that mothers play in the instruction, socialization, and well-being of their youths. Women's status was inferior in Muslim countries, including low degrees of education, low economic status and the auxiliary imperatives Muslims face as opposed to people of other religions or cultures. Muslims in the Middle East, Africa, and Southern Asia zones are economically not well-placed, and are less equitable than the Muslims in other parts of the world. Scholars contend that women's low

status in parts of the Muslim world is likewise identified with the structure of the economy, explicitly abnormal amounts of reliance on oil and gas incomes. Monetary improvement is a key determinant of access to tutoring, school assets, and school quality, which are all basic for determining how far young women advance in school. (McClendon et al 2018)

Traditionalist gender standards and socially acceptable gender behaviours could shape Muslim women's educational accomplishment through various pathways. On the off chance that young women are required to progress toward becoming spouses and moms at young ages, families may see little need to put resources into their girls' education, particularly if the money related and opportunity expenses are high and sexual orientation isolation of the work market offers little trust in solid economical returns. Young women may disguise engendered desires, and either perform inadequately in school or end their tutoring sooner than young men. High achieving young women may confront segregation in the homeroom or be kept from progressing through school. The impact of social customs could be circuitous: for example, early marriage and children bearing could interfere with young women's tutoring, prompting lower fulfilment (Takyi and Addai 2002).

Islamic establishment of education in India included customary Madrasas and Maktabas which showed language structure, theory, science, and law affected by the Greek conventions acquired by Persia and the Middle East before Islam spread from these regions into India. A component of this customary Islamic education was its accentuation on the association among sciences and humanities. Among the focuses of education in India in the 18th Century Delhi was the Madrasah Rahimiyah under the supervision of Shah Waliullah, an instructor who supported a methodology combining the Islamic sacred writings and science. The course at the Madrasa

Rahimiyah recommended 2 books on sentence structure, 1 book on reasoning, 2 books on rationale, 2 books on space science and arithmetic, and 5 books on otherworldliness. Another focal point of quality emerged under Mullah Nizamuddin Sahlawi, who taught at the Firangi Mahal, and endorsed a course called the Dars-I-Nizam which joined customary investigations with the ongoing current here, and laid accentuation on rationale. The education frame-work under the standard of Akbar received a comprehensive methodology, with the ruler supporting extra courses like medication, horticulture, topography, and writings from different dialects and religions. Aurangzeb supported instructing of subjects which could be connected to organization (Kumar 1984).

The draft of the National Education Policy, 2019 has perceived the abnormal state of education of religious minorities, particularly Muslims who constitute 14.22 percent of India's populace. The findings of the draft of National Education Policy 2019 are not new as the educational backwardness of Muslims has been recorded since the Gopal Singh Committee Report of 1983. The New Education Policy of 1986 had perceived the Muslims as educationally in reverse flow at the national level. The educational backwardness of Muslims was indeed exhibited in the Sachar Committee Report in 2006. The findings of these reports assert that the Muslims are long way behind other Socio-Religious Communities in the zones of education and work. One of the reasons for the prohibition of Under-Represented Groups (URGs) from education, as per the National Education Policy 1986, is an absence of access to a quality school, low participation, poor learning results, and higher rate of dropping out, and incorporation of an intricate trap of oppressive and exclusionary practices and substances emerging out of different monetary, social, political and recorded reasons. Above all, the National Education Policy perceives the school educational

programme, course books, and numerous homeroom forms as significant variables that dishearten these community people from going to schools (Alam 2019).

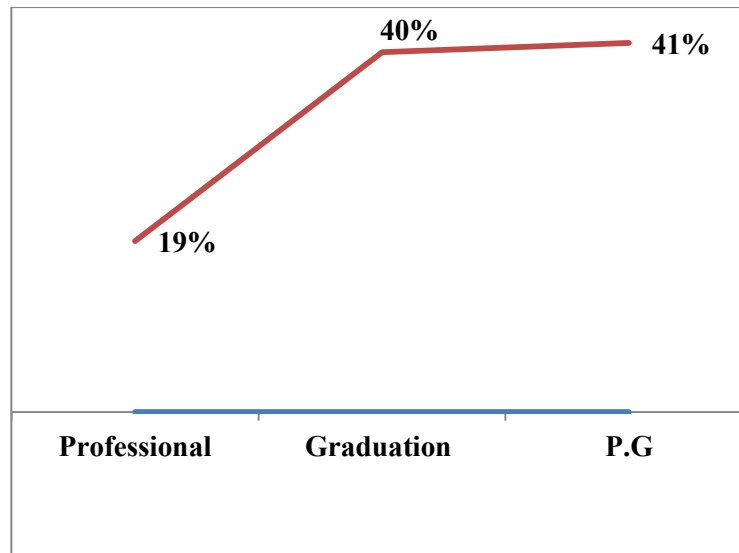
**Table 4.1: Literacy Rate for different Religious Communities in India**

<b>Religion</b>	<b>Women</b>	<b>Total</b>
Jain	92.9	94.9
Christian	81.5	84.5
Buddhism	74	81.3
Sikh	70.3	75.4
Hindu	64.3	73.3
Muslim	62	68.5

**Note: Figures in Percentage; Source: Census Report of India 2011**

Table 4.1 shows that; the Jain women are leading the first in literacy rate followed by Christian, Buddhists, Sikh, Hindu and Muslims women in India. The present study observes that 100 percent Muslims prefer both religious and secular education. The respondents opine that religious and secular education gives equity, equality, tolerance, brotherhood, peace and prosperity, awareness about duties, obligation, status, identity and role of an individual.

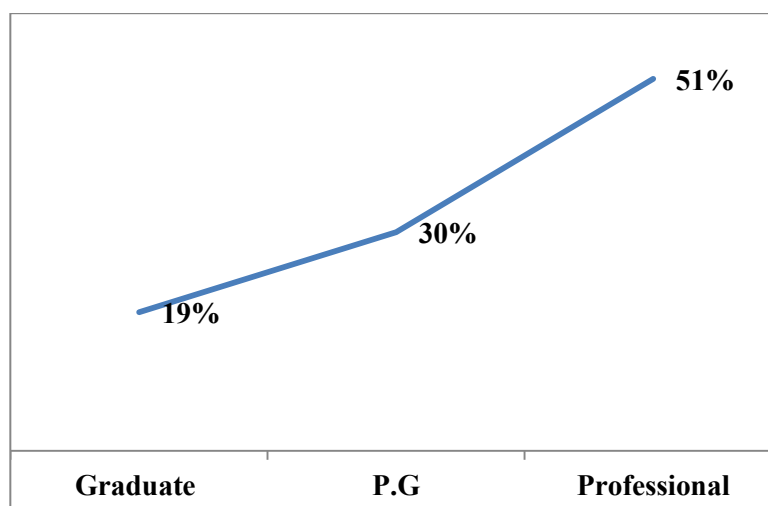
Only 5 percent are stated that they do not give equal significance to education for male and female members because of their monetary backwardness, marriage, and absence of proper educational institutions in their vicinity. At present, Central and State Governments are giving minority grant facilities through scholarships to students for their education. For example, Maulana Azad Minority Scholarship and Fellowship. Some private associations are also providing scholarship for economical poor students in Muslim community like Jamiyuttul Falah, and Talent Research Foundation.



**Figure 4.5: Showing Average Education preferred to Females N =400**

Figure 4.5 shows that 19 percent respondents say that they give importance to professional education to their daughter, like engineering, medicine; law, and so on. Professional education gives better status, position, and helps in marriage. Muslim women have improved their identity through education. Quite a few Muslim educational institutions have been established and who are economically strong, they can prefer professional education to their daughters, as reported by respondents in the study area. 40 percent respondents show inclination towards providing education up to the level of graduation to their girls; it is enough to them, report the respondents. 41 percent say that they wish Post Graduation education to their girls to support their future as in marriage, status and reputation of family. This study reports that every parent is providing education to their daughter according to their economic capacity. Here, the study finds out that the parents encourage education of women; without education there is no status inside and outside the family, as opined by respondents in this study. This study reports that the family member's attitude towards female education has changed, so that changing identities of women through education in Muslim community is visible in the study area.

The obstacles to education for both male and female members in family: 37 percent respondents report financial crisis and 63 percent give the reason of delay in marriage of daughters or girls in the family. Those families which are economically poor, they do not encourage their daughters' further study, especially of those who are backward in studies.

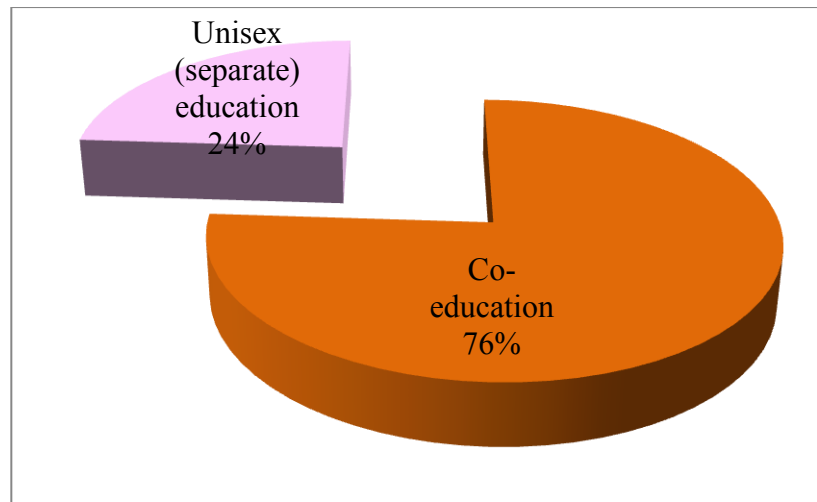


**Figure 4.6: Showing Average Education preferring to Males N=400**

Figure 4.6 shows that 19 percent respondents favour education up to graduation to boys; 30 percent favour post-graduation. Their supposition is that advanced education gives more remuneration. 51 percent favour giving professional education to boys as it indicates their economic status. Professional education in any discipline, Medical or Technical, gives high status and more pay. In the present society, people desire for a good life. If both men and women of a family work, it gives better standard of life, and they can give better life to their children.

Figure 4.7 is related to the type of education institution favoured by Muslim women for their daughters or females in their family. 76 percent say that co-education is the best for females, and that separation does not help. 24 percent prefer unisex education (separate education) till 10th standard; after that, they can join co-education or unisex education for further study, as they wish.



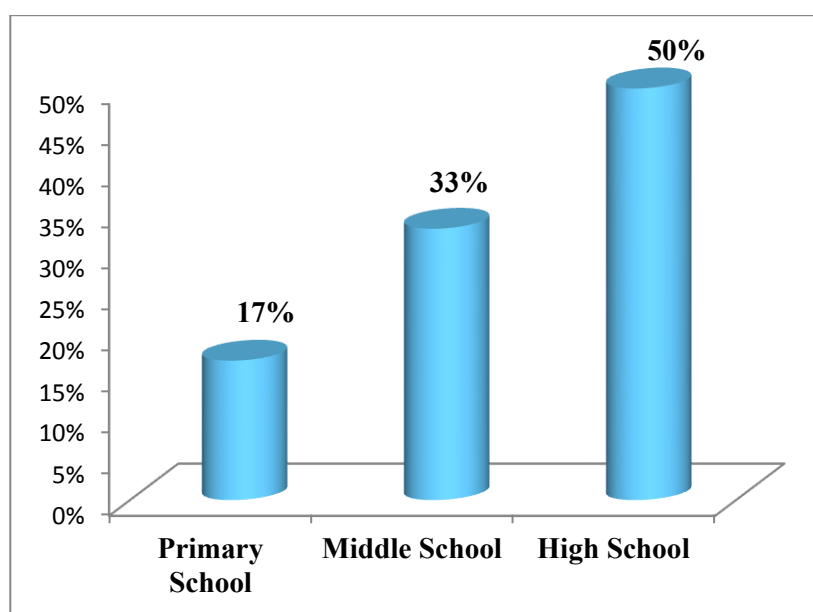


**Figure 4.7: Different types of Education institution preferred N=400**

### **School Dropouts among Muslim Women**

The school dropout rate among Muslim young women has come down to around 40 percent from more than 70 percent; and it is moving in the direction of bringing it down to zero percent. The Government is moving in the direction of educational strengthening of minorities, particularly young women, on need premise. The focal point of the Ministry of Minority Affairs is „better education and work-related ability improvement of young women“. Central government would give budgetary help to those foundations being built up, and being kept running on Waqf properties, and which have been occupied with educational exercises, particularly educational strengthening of young women. The Central government sanctions grants to those "Mutawallis" (the trustee of waqf as a religious building) who perform well in the board of Waqf properties to guarantee usage of these properties for improvement of the general public, particularly educational strengthening of young women (Pandit et. al 2019).

The present study shows that in urban, and sub urban zone, there was no school dropout. Only 5 percent female school dropouts were observed at the respondent families in the rural areas: children were poor in studies, due to lack of education of parents.

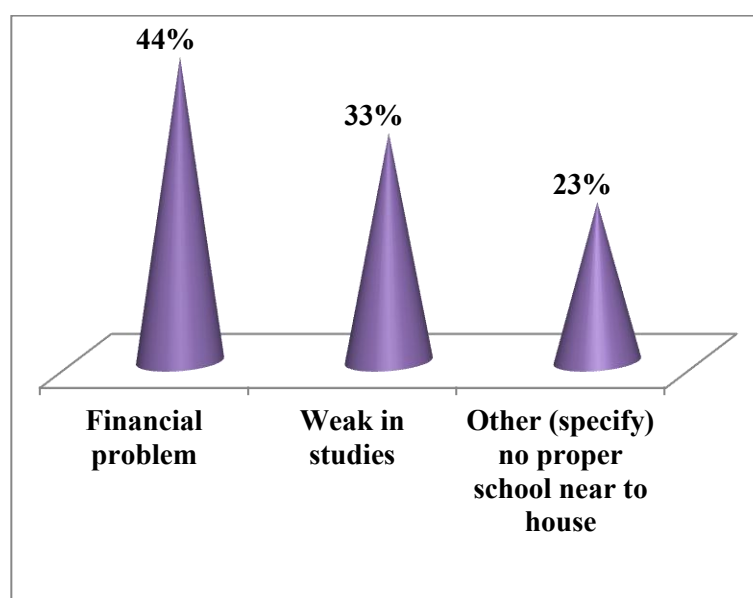


**Figure 4.8: Stages of Dropouts from School N=20**

Figure 4.8 shows the different stages of female school dropouts. 17 percent respondents are primary school dropouts; 33 percent are middle school, and 50 percent are high school dropouts. Up to high school, educational level is classified into three stages: 1 to 4 is primary school, 5 to 7 is middle school, and 8 to 10 is high school; their school buildings are also separate from one another. Separate buildings are located in different areas. They are not in the same compound. An illiterate or less educated parent does not allow their girls for further education, as reported by the respondents in the study area.

Figure 4.9 presents certain reasons recorded for female school dropouts. 44 percent respondents report economic problem, 33 percent find that their children were weak in studies, and 23 percent state that there is no proper school located

nearby. This study has reported that the secondary reasons for the school dropouts are lack of educational amenities and lack of education to parents. All school dropouts are from rural areas.



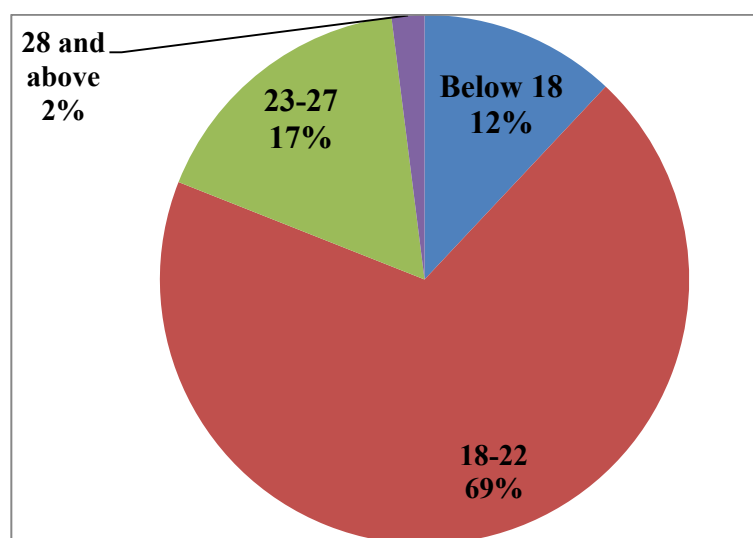
**Figure 4.9: Reasons for Dropouts from School N=20**

## **Marriage among Muslims**

In Pre-Islamic days, women were treated as assets, and were not given any privilege of legacy and were completely disadvantaged. Prophet Mohammad brought about a total change in the position of women. The Nikah is a legitimate contract between a wife and a husband, as a major aspect of an Islamic marriage (Ahmed 1992).

Figure 4.10 shows that 69 percent are married between the age group of 18 and 22 years; 17 percent are married in the age from 23 to 27 years; 12 percent married below 18 years, and 2 percent respondents are married above the age of 28 years. This study shows that, who were married below 18 years, their age is above 50 years now. During their time, if a girl attained puberty between 11 and 13 years,

their parents could arrange the marriage without daughter's permission. Who were married at age of 18 and above, their marriage was according to government rules: parents were aware about their daughter's age at marriage, and before parents fixed the marriage, they consulted the daughter, as per the opinion shared by respondents in this study. Hence, change has taken place in the marriage age in the studied area.



**Figure 4.10: Marriage Age Distribution of Respondents N=290**

### **Education and Age at Marriage**

Education plays an important role in the age at marriage. Table 4.2 shows that education is related to age at marriage of the respondents. All illiterates, 5.2 percent primary educated and 4.8 percent secondary educated among the respondents were married when below the age of 18 years. 9 percent primary educated, 11.7 percent secondary educated, 12.4 percent PUC holders, 11 percent graduates, 2.1 percent professional educated respondents were married when in the 18-22 age group.

11.4 percent and 7.6 percent of post-graduates were married when in 23-27 age group, 3.4 percent graduates, 7.6 percent post-graduates; 6.2 percent professional educated were married when in above the age group of 28 years, and Ph.D/ M.Phil

holders were married while in above the 23 years of age group. Illiteracy and lack of education is the main factor for the dissimilarities among them. Higher educated and professional educated are married in the age group of above 23 years. This study shows that the level of education raises the age at marriage; in other words, the attitude towards age at marriage is due to education; before fixing marriage the daughter rather than get her permission or feedback, opine the respondents.

**Table 4.2: Educational Status and Marital Age of the Respondents**

Educational level of respondents	Age at Marriage shows in Years				Total
	Below 18 years	18-22	23-27	28 and above	
Illiterate	1.7	0	0	0	1.7
Primary	5.2	9	0	0	14.2
Secondary	4.8	11.7	1.7	0	18.2
PUC	0	12.4	1.4	0	13.8
Graduate	0	11.0	8.3	3.4	22.7
P.G	0	0	10.4	7.3	17.7
Other(professional education)	0	0	4.2	6.2	10.4
Ph.D/M.Phil	0	0	1	0.3	1.3
Total	11.7	44.1	27.0	17.2	100

**Note: Figures in Percentage N=Number of Married Women 290**

Employment is one of the social factors playing an essential role in the age of marriage of Muslim women. 40.5 percent employed Muslim women are married in different age groups: their employment increases their age at marriage. 9 percent daily wagers (Beedi rollers) married at an early age below the age of 18 years; 58 percent of the self-employed and the private sector employed married at an age between 18-22 years; 23 percent of respondents employed in private and professional sectors married between 23-27 years; and 10 percent employed in

private, government, and professional sectors married above the age group of 28 years. From these observations one can say that higher education and employment encourage late marriages. In this sense, education leads to knowledge, and knowledge leads to suitable life pattern.

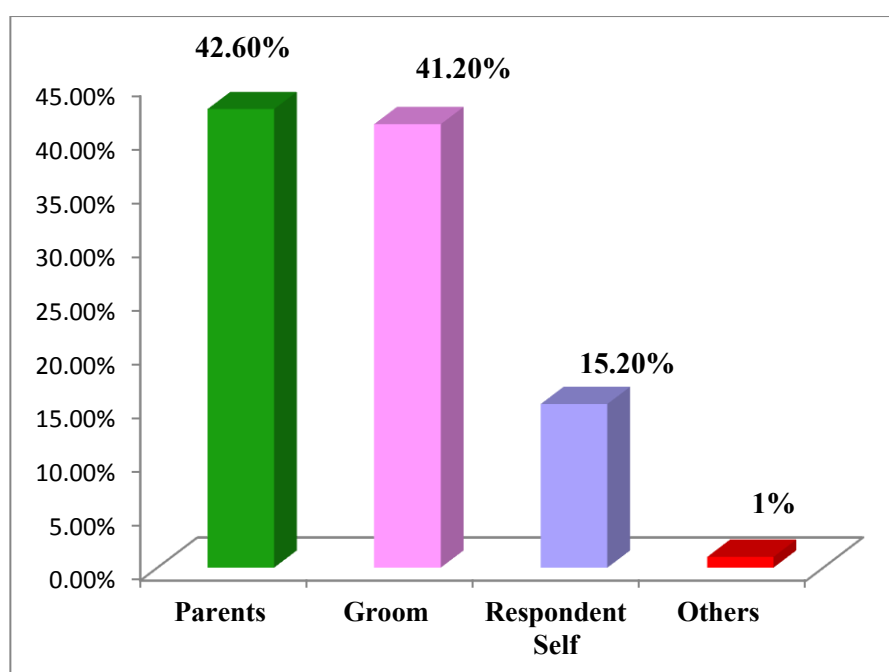
Marriage is arranged within relations in Muslim community; marriage is prohibited within certain relations like grandfather, grandmother, father, mother, siblings, maternal uncle, paternal uncle, maternal aunty and paternal aunty. However, they can marry paternal and maternal cousins. The present study observes that 12 percent respondents, who are illiterate or primary school educated, have married inside the relations, and 88 percent have married outside the relation. Educated and employed Muslim women do not show interest to marry inside relations; reported by respondents in studied area.

### **Mehr (Bride Price)**

Mehr is compulsory cash or any kind of ornament or asset paid by the husband-to-be to the wife in connection with marriage in Islam, which legitimately turns into bride's property. An Islamic marriage clearly defines the primary roles and responsibilities of both husband and wife. This marital union is known in Islam as Nikah. It has a few essential components, without which it is not considered complete. One of these is payment of mehr, which is an amount of wealth that the husband pays to his wife. It is obligatory too; it indicates the absolute importance of paying Mehr to the bride as soon as the nikah is done (Farooqi 2017). Husband should pay Mehr to his wife according to his economic status, or in other words, wife has a power to demand Mehr in proportion to her husband's economic status.

Figure 4.11 shows that 42.6 percent say that Mehr is fixed by the bride's parents: both father and mother - consulting with each other- fix Mehr below his

(groom's) status. 41.2 percent say that Mehr is fixed by the groom: before marriage, he consulted with his parents about Mehr and finally fixed a certain amount based on his economic status, and in this case, a few respondents were unaware about Mehr, as reported in the study. 15.2 percent opine that Mehr is fixed by the bride herself consulting with her parents. And for 1 percent, Mehr is fixed by the bride's brother proportionately: in case the parents are deceased, brother takes on the responsibility. If there is no brother, maternal or paternal uncles can take on the responsibility during the marriage.



**Figure 4.11: Fixation of Mehr during the Marriage N=290**

## **Education and Mehr**

Table 4.3 shows the relationship between the respondents' educational status and Mehr fixation in their marriage. Higher educated as graduates (4%), P.G holders (6%), professional educated (3.8) and Ph.D/M.Phil holders (1.4%) fixed the Mehr by themselves. In some cases, grooms and parents also fixed the Mehr with their female or daughter's opinion.

**Table 4.3 Educational Status and Fixation of Mehr**

Educational Status	Mehr				
	Self	Groom	Parents	Others	Total
Illiterate	0	1	0.7	0	1.7
Primary	0	12.4	1.6	0	14
Secondary	0	10	10.7	0.7	21.4
PUC	0	5.5	7.9	0.3	13.7
Graduate	4	6.6	12.4	0	23
P.G	6	5	6.9	0	17.9
Other(professional)	3.8	0.7	2.4	0	6.9
Ph.D/M.Phil	1.4	0	0	0	1.4
Total	15.2	41.2	42.6	1.0	100

**Note: Figures in Percentage N=290**

For illiterates and below graduation holders, Mehr is fixed by groom and parents without consulting the bride (respondents). A few Muslim women (respondents) were unaware about Mehr during their marriage, as reported by the respondents themselves. At present also, a few respondents reported that they do not know the importance of Mehr during the marriage. Education gives the courage to women to take the chance for fixation of Mehr during her marriage.

4.93 percent employed women in the private and professional sectors fixed the Mehr based on the economic status of the groom during their (respondents) marriage, as reported in the study.

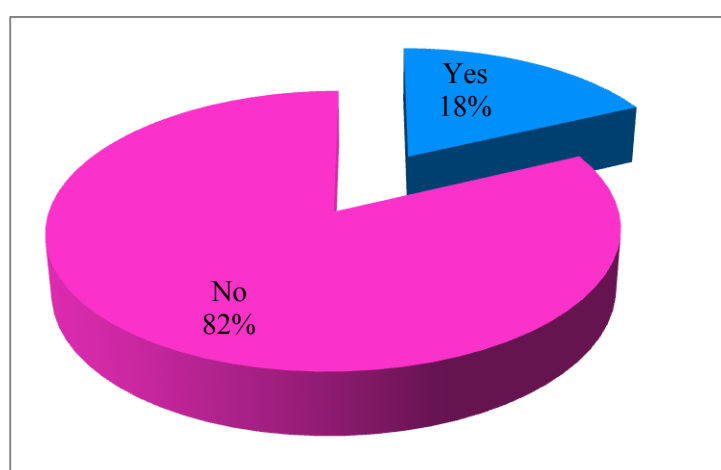
### **Dowry**

There is no practice of dowry in Islam. Cultures that demand dowry from the bride's family are actually practicing the opposite of what Allah has commanded. They have reversed Allah's words in their practice. The bride's family should force to pay a negotiated amount to the groom, (it is not compulsory in all Muslim marriages, only demands from groom's side). The practice of dowry is another aspect in Muslim marriage. It exists among Muslims in India in different forms and



it varies among different regions. Indian Muslims commonly use the Arabic word *jahez* for dowry. Muslims classify the dowry into two categories. First, the outfit of the bride as well as conjugal life; second, it consists of valuable goods, clothes, an amount, jewellery, lavish food and hospitality for the groom side. These are prevalent in south India, in Karnataka, Tamil Nadu, Andhra Pradesh and Maharashtra. The practice of dowry has not been voluntary but coercive among Indian Muslims for a long time. It has its origin in the Muslim social structure and the lifestyles of the nobility in north India (Waheed 2009).

Figure 4.12 presents that, in general, among the respondents, 82 percent have not paid the dowry. However, 18 percent report the practice of dowry. If dowry is given to the groom's family, they are happy, and their daughter spends her life in that family happily. Those who do not give dowry during their daughter's marriage, they give gifts to the groom or the groom's family. 82 percent of respondents who have not given dowry argue that, they have given her good education, and it gives her good life and employment.



**Figure 4.12: Opinion about Dowry N=400**

## Education and Dowry

**Table 4.4 Educational Status and Opinion about Dowry**

Educational Status	In favour of dowry	Not favour of dowry	Total
Illiterate	0.5	0.75	1.25
Primary	1.75	8.5	10.25
Secondary	5.75	10.25	16
PUC	3	8	11
Graduate	3.25	23.75	27
Post-Graduate	2	20.75	22.75
Other (professional)	1.25	9.5	10.75
Ph.D/M.Phil	0	1	1
Total	17.5	82.5	100

**Note: Figures in Percentage N=400**

Table 4.4 shows that those with higher levels of education are not in favour of dowry. 5.75 percent of secondary educated are in favour of dowry. In this study area, the demand of dowry means demand of any kind of gold ornament from bride. Groom or groom's family think that, if bride brings more ornament, it could be used during their economic crisis time. Families with poor economic status find it difficult to arrange their daughter's marriage. If they give the dowry in their daughter, they can also demand the dowry in their son's marriage. A few higher educated (economically strong) are in favour of dowry. Though not directly, they give dowry to groom party indirectly as any kind of gift (even when the groom does not demand). But such groom and groom party would not take or demand any type of gift or dowry from bride's family, and they also do not give the dowry to their daughter. The higher educated like Ph.D or M.Phil holders strictly oppose any kind of dowry during the marriage. At present, giving and taking dowry is a shame to a

party, but they understand it silently, respondents add their opinion in this study. The data here illustrates that education is a power to fight against social evils like the practice of dowry.

### **Employment and Dowry**

83.7 percent employed women oppose the dowry: for them, it is not an important factor in setting marriages, and they say that they will not pay dowry for their daughter's marriage. Women with good earning are not ready to give the dowry; a man also does not expect the dowry from her, but her earnings are the instalment to the family. 16.3 percent employed women (low economic earner) are in favour of dowry, considering it as an important factor in setting marriage (either son or daughter's marriage). Dowry shows the status and value of the family, respondent added.

### **Divorce**

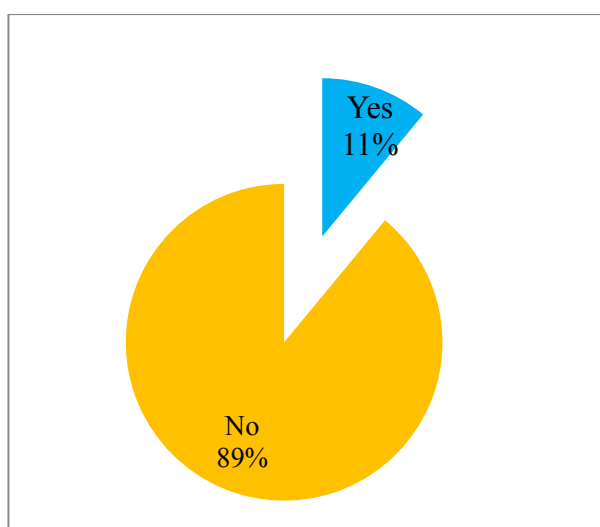
Islam holds divorce as an extremely ugly and vile act, which must be avoided within the bounds of possibility. Even though it has not been forbidden for various reasons, it is severely condemned. In order to prevent divorce, Islam campaigns against its causes such as misconduct, discourteousness, carping, picking quarrels, and stubbornness in the husband or wife, or both. Islam has also anticipated the need for a team of arbitrators to resolve the disputes of spouses, and preclude divorce. This team consists of two mediators: one chosen by the wife's family, and another, by the husband's. They may be of the couple's family, or may be unrelated. In order to bring about reconciliation, the team of arbitrators arranges a meeting with the wife and husband. They unearth the problem; hear out both sides with punctiliousness and fairness, and advice, in friendship and love, each person regarding their mistakes and shortcomings. They remind each of the spouses of their

responsibilities. Then they enjoin the couple to forgiveness, tolerance, observance of marital duties, and determination to fortify the holy institution of their marriage and family. They also warn them of the detrimental effects of discord and separation (Aminni 1995).

After careful scrutiny and necessary action, if the arbitrators realize that the conflicts are excessively deep seated and there is no hope for concord even after encouraging forgiveness and forbearance, they may leave the couple to their own devices or they may advise them to seek a divorce. Another instrument is the payment of Mehr. A man, who has paid his wife's Mehr, does not have the right to take it back, and if he has not paid it, he must pay it completely before divorce. However, if they are separated by divorce, the husband must take custody of their children. Consequently, the existence of children and the responsibility of fostering them may be considered a support for the persistence and consolidation of the family institution and an obstruction for divorce. Another factor needed for the completion of divorce is the presence of two righteous witnesses. Islam necessitates the presence of two righteous witnesses when the formula of divorce is recited because it must be recited correctly, which is not achievable by just anyone. Also, the two righteous witnesses must be present when the formula is recited so they may bear witness to the recitation if necessary in the future. Finally, even after all the conditions of divorce are fulfilled, and the process is completed, Islam does not consider the marriage terminated; it has stipulated a duration called '*iddah*' in which, after a revocable divorce, a man may return to his previous marriage by mutual consent, without having to recite the formula of marriage. Islam permits the continuance of marriage to such degree that even after the divorce, it gives the couple an

opportunity in the form of the duration of iddah, to contemplate well and return to one's spouse if they both consent (Aminni 1995).

Khula is another way of ending a Muslim marriage, which is a form of divorce with the consent and at the initiative of the wife. The wife agrees to give a consideration to the husband for her release from the marriage tie for certain reasons. In this form, relieving the husband from payment of Mehr to the wife may be a consideration.

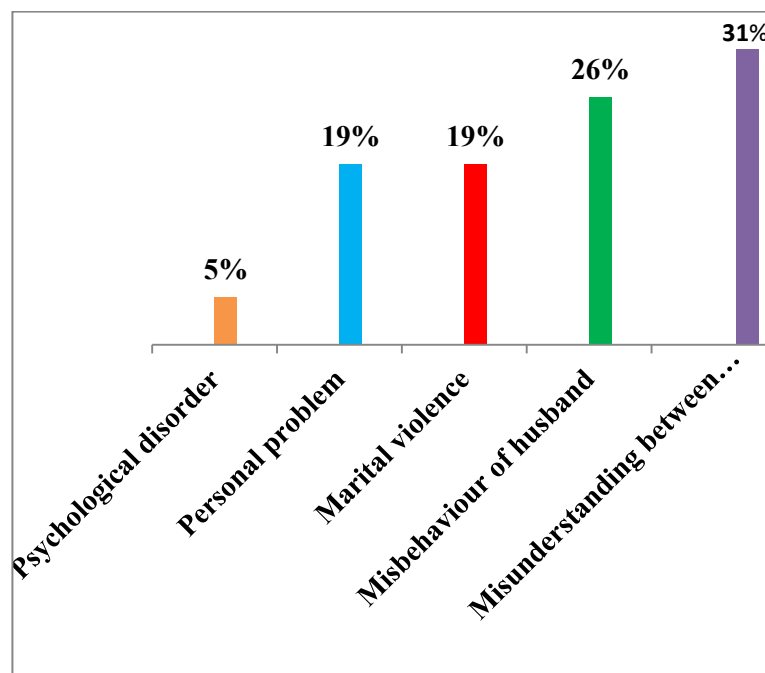


**Figure 4.13: Divorced Women at Respondent's Family N=400**

Figure 4.13 shows the responses of the respondents about the presence of divorced women at their families. 89 percent of the respondents have reported that there was no divorced woman at their family. 11 percent have reported that there was a divorced woman at family. In this, 72.7 percent wives divorced their husbands through what is called Khula, 27.3 percent wives were divorced by their husbands through what is called talaq. Kula is practised more or less by educated women, especially, when the wife is not ready to follow the husband's rules and regulation within his boundary. If husband's pressure is more on his wife, she cannot continue her life with her husband, and finally she separates from her husband through Kula, as reported by respondents in the study area.

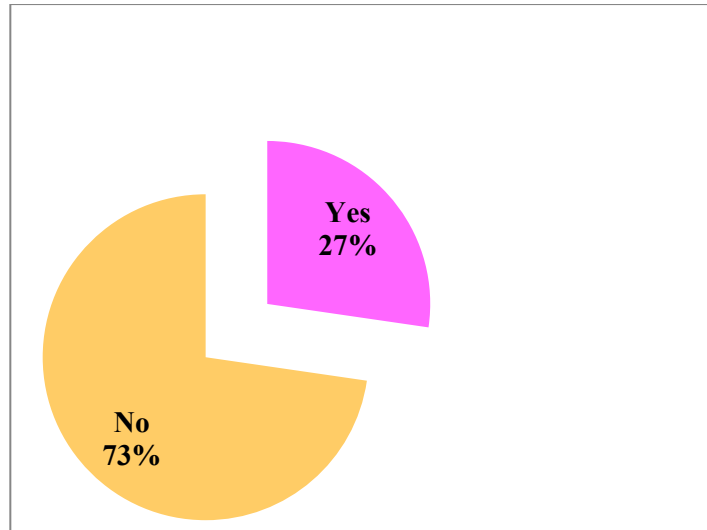
## Reason for Divorce

Figure 4.14 indicates the different reasons for divorce. 31 percent respondents reported misunderstanding between husband and wife as the reason for husband divorcing his wife. 26 percent cited the misbehaviour of husband, 19 percent reported that, marital violence for dowry (cash amount) and 19 percent, personal problems as reasons for divorce. Personal problem has not been mentioned by any respondent as reason for the divorce. 5 percent respondents say that psychological disorder or mental disorder of husband is the reason. Psychological or mental disorder of the husband is the main reason for kula. But if the husband and the wife cannot live together, finally they can separate through talaq or Kula.



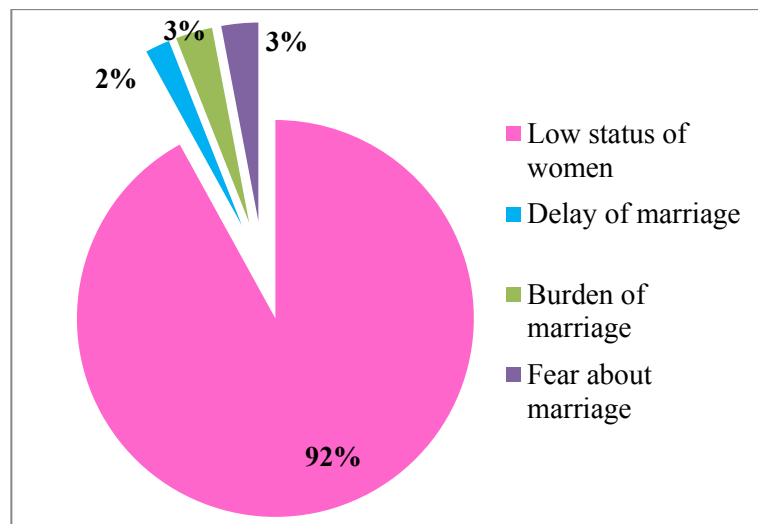
**Figure 4.14: Reasons for Divorce (N=44 Divorced women)**

Figure 4.15 shows that 27 percent divorced women got maintenance from their husband (that is Talaq), and 73 percent did not get any maintenance (Kula). If wife divorced her husband for any reason, she would not get any maintenance from her husband.



**Figure 4.15: Maintenance from Divorced Husband N=44**

In fact, all are aware of the recent verdict of the Supreme Court on triple talaq mostly through social media, and News Bulletins. There were no victims of triple talaq reported by the respondents in the study.



**Figure 4.16: Triple Talaq impact on the Status of Women N=400**

Figure 4.16 shows that respondents have different opinions on triple talaq impact on the status of women. 92 percent, a considerably large number, of respondents opine that triple talaq results in lower status of women; it means no respect and values for women in the family as well as in society. Other impacts

reported are: 2 percent feel it causes delay of marriage while for 3 percent; it results in burden of marriage and fear about marriage. The study reports that a woman is not ready to get married to a man if a triple talaq has occurred.

### **Domestic Violence**

In general, very few cases of domestic violence were reported in the study: it was only 6 percent. The prominent forms of domestic violence reported are personal abuse (58 percent) and isolation (42 percent), and such cases as complaint on cooking, delay in pregnancy, not only from husband but also from family members, from in-laws, and so on

The number of respondents who have faced domestic violence, and their level of economic status are analysed; in fact, only married respondents faced domestic violence. The study reports that even the educated married women have faced domestic or marital violence, but in lesser number. Domestic violence is reported in all occupational groups.

### **Polygamy**

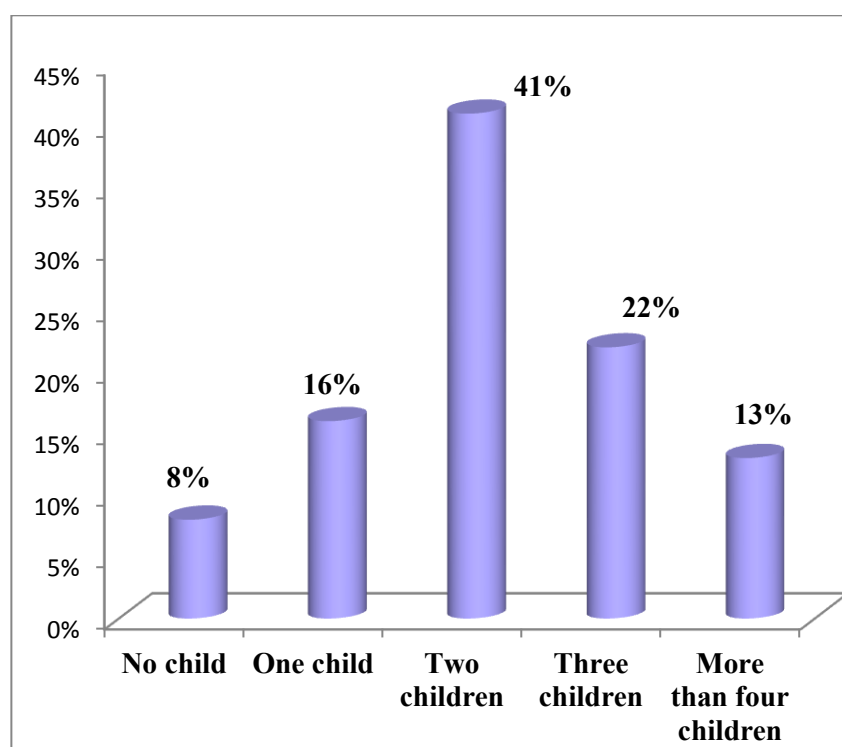
The study reports only 0.5 percent cases of polygamy. Due to no issues from the first wife or deceased wife, husband has gone for second marriage with the permission of the first wife, reported in study area. Therefore, it can be said that Muslim community in the area studied follows the monogamous family and marriage norms, although Islam religion permits polygamy on certain grounds.

### **Family System**

A large number of respondents have preferred small size family due to family maintenance, the need of providing good education and providing other facility to their children. Education, employment and mass media have played an important



role through awareness about control of family size. The respondents' attitude towards the size of family: the data presented in the diagram 4.17 shows that the Muslim community generally follows the small family norms in the study area. From the sample selected, 41 percent have reported having two children, and 16 percent have only one child. 22 percent have reported having three children. There are 13 percent cases of families having more than four children above the age of 50 years. On the other hand, there are 8 percent families with no children also. Respondents stated that, at present, it is difficult to maintain more children due to families' economic condition.



**Figure 4.17: Number of Children of Married Respondents N=290**

### **Educational status and Number of Children**

Table 4.5 shows the educational status and the family planning incidents. In general women with lesser education have shown larger family trends while women with higher education have shown the trend of having less number of children. In

general, the young and employed women have proportionately preferred two children in this study.

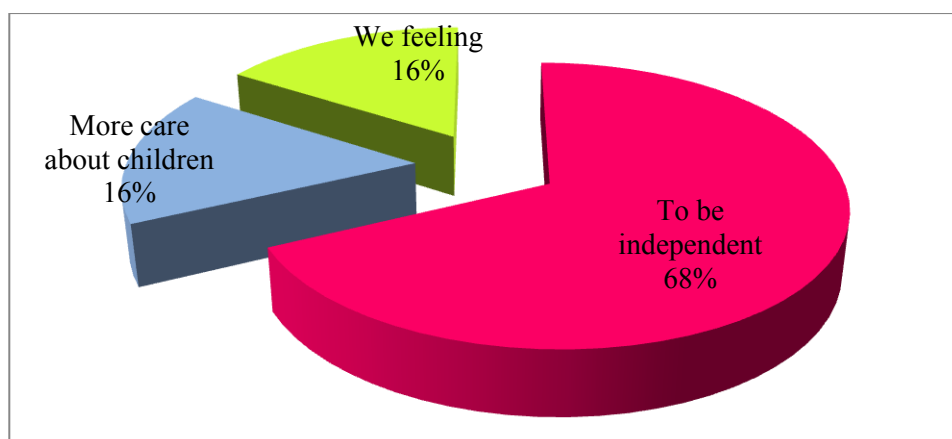
**Table 4.5: Educational status and Number of Children preferred**

Education	No child	1 child	2 children	3 children	4 and above	Total
Illiterate	-----	-----	0.34	-----	1.38	1.72
Primary	0.34	1.72	3.10	2.41	6.55	14.12
Secondary	1.03	1.38	6.55	7.93	4.48	21.37
PUC	0.69	0.69	6.55	5.86	-----	13.79
Graduates	2.07	4.83	11.38	4.48	-----	22.8
Post-graduate	3.46	4.83	7.28	1.72	-----	17.63
Professional	0.34	1.72	4.14	1.03	-----	7.1
Ph.D/M.Phil	0.34		1			1.34
Total	8.61	15.17	41.68	23.43	11.03	100

**Note: Figures in Percentage; N= Number of Married Women 290**

The responses show that the respondents' attitude towards family planning is favourable (64%). 36 percent expressed their disapproval of family planning. By and large, data show that the respondents' attitude is positively correlated to the higher educational level. On the other hand, 67 percent employed married women expressed their approval of family planning.

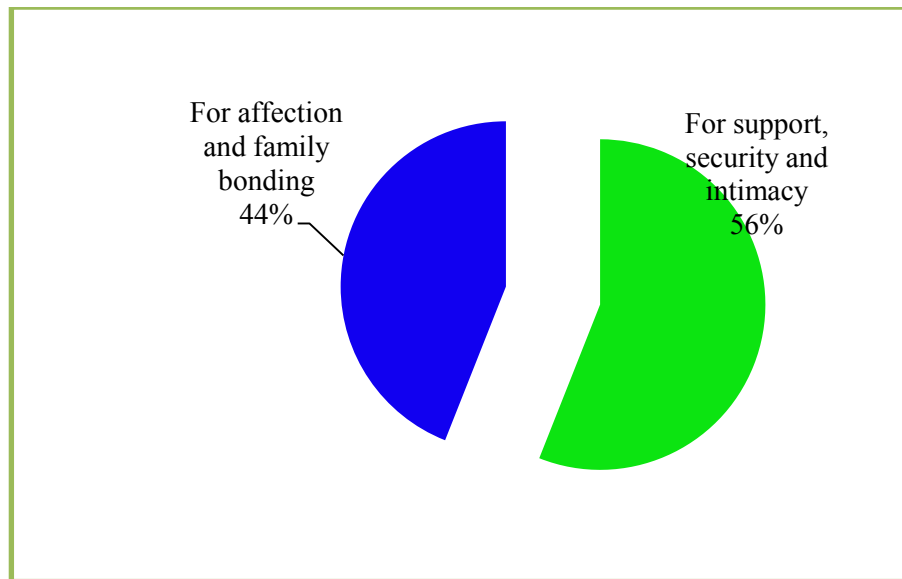
Regarding their preference about the type of family, 84 percent are living in nuclear family. The reasons for preference for nuclear family are scope for less domestic conflict, and possibility of a good life to their children and to the self. Good life indicates good education, freedom for decision making of women and so on.



**Figure 4.18: Reason for the Preference for Nuclear Family N=336**

Figure 4.18 illustrates the factors for the preference of nuclear family; 68 percent prefer nuclear family so as to be independent; 16 percent do so for the „we feeling“ and 16 percent go for nuclear family as more care about the children can be given. Nuclear family ensures independence of every family member in the decision making process on any matter, and it brings about greater closeness between parents and children, as reported by the respondents in the area studied.

Figure 4.19 shows the reasons for the preference for extended family: 16 percent respondents are showing preference for extended family. The reason for their preference is: 56 percent respondents prefer it for support, security and intimacy, while another 44 percent for affection and family bonding. The widows, widowers, and divorced respondents depend on their children and on living together in extended family. The reasons for the less preference for extended family are- domestic conflicts, and lack of opportunity for individual decision making for children“s career, caused by a large number of family members.



**Figure 4.19: Reason for Preference for Extended Family N=64**

### **Educational Status and Type of Family**

Table 4.6 shows the preference for a type of family based on the educational status of Muslim women. Even lower educated and higher educated both prefer nuclear family than extended family; in this case, higher educated prefer the nuclear family more. Here there is not found any significance of educational status for preference of type of family, but education has influenced the selection of the family which is peaceful to them. Those who prefer nuclear family report the reasons for their preferring nuclear family as offering more independence, a right to take decisions for woman, and mutual understanding between the spouses and children, as reported by the respondents in the study area.

Extended family ensures closeness among the family members: both are essential, but preference depends on nature and attitude of family members. The study observes that 88 percent employed women prefer the nuclear family and the rest prefer extended family. It is said that nuclear family breaks the rigidity of the

family norms, and gives an independent and peaceful life, added the respondents in study area.

**Table 4.6: Educational Status and the Type of Family**

Level of Education	Family Type		Total
	Nuclear Family	Extended Family	
Illiterate	0.5	0.75	1.25
Primary	6.25	4	10.25
Secondary	12.75	3.25	16
PUC	9	2	11
Graduates	23.75	3.25	27
P.G	21	1.75	22.75
Others (professional)	10	0.75	10.75
Ph.D/M.Phil	0.75	0.25	1
Total	84	16	100.00

**Note: Figures in Percentage N=400**

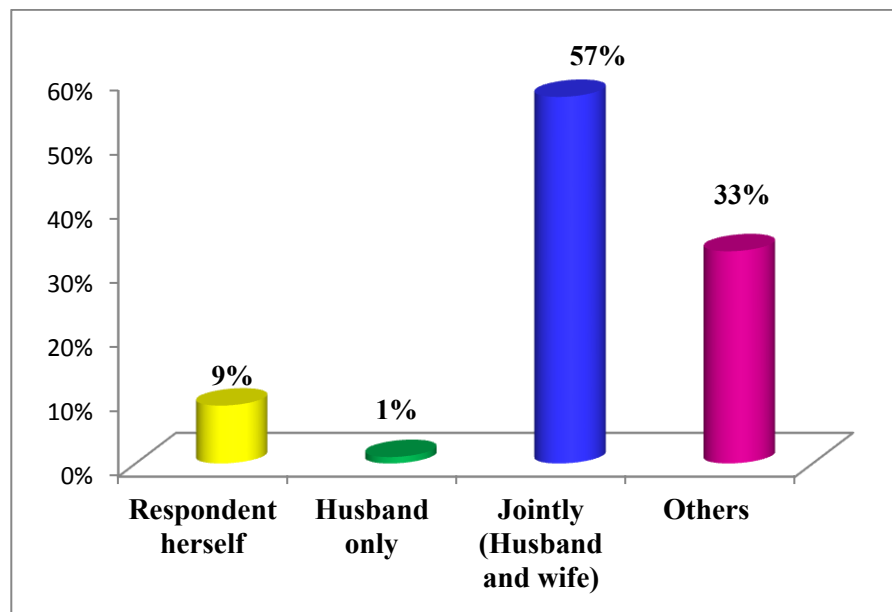
## **Property Rights**

The Quran gives the guidelines for the distribution of property among the heirs, including women. What is unique about the rights of inheritance is that while in most of the religious matters, the Quran provides only the basic guidelines, but in matters of property, it gives details of distribution among all the heirs“ father, mother, husband, wife, sons and daughters. Moreover, the shares of inheritance apply to all forms of assets, agriculture - commercial, non-commercial, mobile or immobile. Quran states: “Those of you who die and leave widows should bequeath for their widows a year“s maintenance and continued residence.” This applies mainly to situations where women become widows at a young age and or there are other natural inheritors of husband“s property. This becomes easy if she is old, does not

intend to remarry, and her children live with her. In case she does not have a support, she gets the share in her husband's assets and a permission to live where she lives. After that she may marry again or make her arrangements with the help of what she gets from her husband. In Muslim Personal Law (Shariah) Application Act 1937, the rules of inheritance are stated: A son gets double the share of the daughter wherever they inherit together. The wife gets one-eighth of the share if there are children; and one-fourth of the share if there are no children. In case the husband has more than one wife, the one-eighth share will be divided equally among all wives. The husband gets one-fourth of the share of his dead wife's property if there are children; and one-half if there are no children. If the parent has more than one daughter, only two-third of the property shall be divided equally among daughters. If the parent has only one daughter, half of the parent's property is inherited by her. The mother gets one-sixth of her dead children property if there are grandchildren; one-third of the property if there are no grandchildren. Parents, children, husband and wife must get shares in property in Muslim community (Javed 2018).

The study observes that the property ownership by Muslim women is rather low. Only 27 percent report that they own property in their name. Rest of them reported that the reason for not owning the property is that the property is owned by the parents, and it is not divided or shared yet. After the marriage a woman can get the property right or share from the parent's property or husband in Muslim community in the study area. In the area brought under study, 89 percent widows got share of their husband's property; 11 percent widows did not get the property shares because they do not have any property.

## Decision-Making Process



**Figure 4.20: Decision-Making process at Family N=400**

Figure 4.20 shows the details on the decision making at family level regarding children's school, career, and marriage investment and so on. The study reports that only 1 percent decision making is taken by the husband in all purposes of the household matters; this type of process is held in extended families. The head of the household takes care of everything of family members. 9 percent decision making is carried out by the respondent herself (women), because she has been divorced by her husband, or she is a widow. 57 percent opine that the decision making responsibility on all matters is done by both husband and wife together. However, 33 percent decision making is done by others in the family like in-laws, and/or parents. Taking decisions regarding marriage, life career, schooling and investment was the privilege of men, in the earlier days. But the present situation is, since in most of cases the husband is abroad, due to employment, the wife is taking all the decisions in family matters; or sometimes, she consults family members regarding decisions on special issues.

## Educational Status and Decision Making Process

**Table 4.7: Educational Status and Decision Making Process**

Level of Education	Decision Making Process at Respondents Family				
	Respondent Self	Husband only	Jointly	Others	Total
Illiterate	-----	0.25	0.5	0.5	1.25
Primary	3.25	-----	5.25	1.75	10.25
Secondary	2	0.75	11.25	2	16
PUC	1	-----	8.5	1.5	11
Graduates	1.5	-----	15.5	10	27
P.G	1.25	-----	10.25	11.25	22.75
Others(Professional)	0.25	-----	5	5.5	10.75
Ph.D/M.Phil	----	-----	1	-----	1
Total	9.25	1	57.25	32.5	100

**Note: Figures in Percentage N=400**

Table 4.7 shows the level of education of Muslim women and how it helps the decision making on different matters in their family. A few respondents take self-decision on any matters in the family; if she is widow or divorced and in case of ill health of the husband or husband's working in other country, wife can manage everything. On special issues she can consult others related to her family members, jointly taking decisions in family matters, or consulting one another on all family matters. A man also knows that an educated woman handles or manages carefully among children's education, career, marriage, business and so on. Here, „jointly“ indicates the husband and wife consulting each other and jointly deciding on any matter. This is in case of married women only. „Others“ include parents (father and mother, or Father-in-law and mother-in-law or in a few cases, paternal or maternal uncle due to the demise of parents and elder siblings), who take the responsibility of



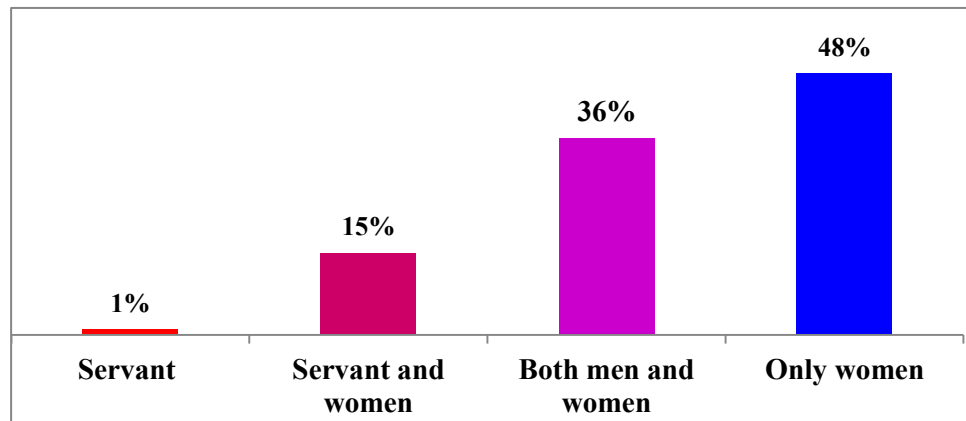
family matters, and who also consult the girls before doing final judgment of any family issues, added the respondents in the study area. Only the male takes more or less all the responsibility in extended family, though in rare cases; if wife is illiterate or less educated, and husband is educated, he will take full care of family regarding the family matters. The responsibility of unmarried girl goes to parents and brothers. The attitude toward the decision making process of women has changed, compared to earlier.

### **Employed Women and Decision Making Process**

The decision making process among employed women shows a different trend: 9 percent take the decisions on any matters by themselves, 50 percent argue that they and their spouses jointly take the decisions consulting each other, and 41 percent respondents report that „others“ take decisions in their family, because if they are unmarried, parents take the decisions; if they are married, and if their husbands reside abroad for employment purpose, elders like in-laws take decisions on family matters.

### **Household Responsibility**

Figure 4.21 shows the data regarding who takes the responsibility of household chores. Hardly one percent report that the household chores responsibility is taken by the servant alone. 15 percent state that the work is handled jointly by servants and women. Men and women share the work in case of 36 percent. A large number, 48 percent, report that household chores are done by women only due to the fact that they are unpaid workers. Economically well-off families appoint servants for domestic work like cooking, washing, sweeping, and cleaning. The servant stays at owner's house.



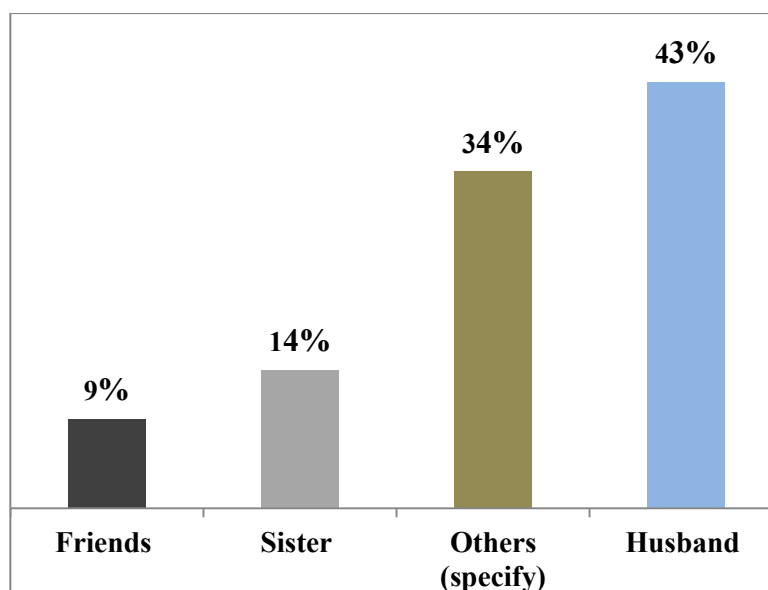
**Figure 4.21: Responsibility of Household Chores N=400**

In small family, both husband and wife are taking responsibility of household chores like sweeping, cleaning, washing, removing dust and so on; there is no importance attached to educational status, occupational status and household chores; 41 percent report that men and women take up the household chores when woman is employed. Hence, employment brings up gender balance.

## **Shopping**

In most cases, 65 percent women alone do the household shopping. A woman moves outside of household alone for shopping like grocery item, purchasing dress, shopping related to household item, visiting bank for money transaction, while 35 percent depend on „others“ for any type of shopping.

Figure 4.22 data indicates that women do the shopping with family members and their friends. 9 percent do the shopping with their friends like colleagues and neighbours. It means that employed women do the shopping with their friends like colleagues. 14 percent of them shop with sisters, 34 percent with „others“ like family members- daughter, father, mother, daughter-in-law, son and mother-in-law, and 43 percent of them, with their husbands.



**Figure 4.22: Respondents have done the Shopping with other N=140**

Respondents go all alone for shopping because, as they opine, they can then buy anything of their choice or decision. „Shopping alone“ includes women who are married, unmarried, employed woman, and house wives. Women doing shopping with others also include married, unmarried, widowed, or divorced women whose son or husband is working outside the country. Unmarried girls move for shopping with their father, sister, brother and friends. Women shop with their husbands if only the husbands buy and spend money as they like, say the respondents.

### **Education and Shopping**

Table 4.8 shows that the Muslim women do the shopping alone, based on their educational level. 18 percent graduates, 16.5 percent Postgraduates and all Ph.D or M.Phil holders have done shopping alone. Education gives courage and confidence to women to participate actively in public sphere. 70 percent employed women in various levels of job do the shopping alone, as employment gives an independent life and self-preference.

**Table 4.8 Educational Status and Shopping Status**

Level of Education	Shopping		Total
	Shopping Alone	Shopping with others	
Illiterate	0.25	1	1.25
Primary	5.25	5	10.25
Secondary	8.5	7.5	16
PUC	7	4	11
Graduate	18	9	27
P.G	16.5	6.25	22.75
Other (Professional)	8.5	2.25	10.25
Ph.D/M.Phil	1	0	1
Total	65	35	100

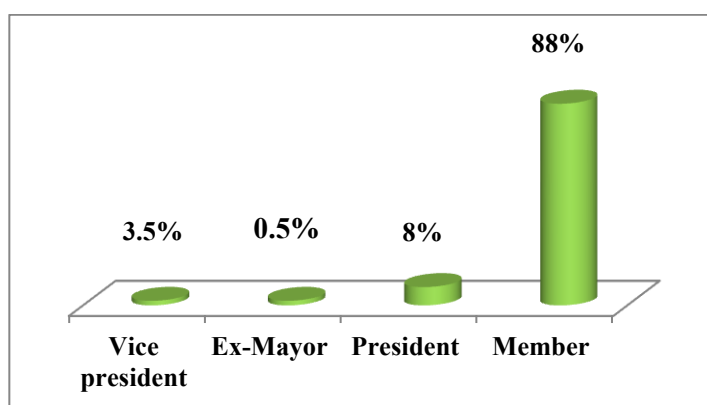
**Note: Figures in Percentage N=400**

### **Political Participation**

Muslim women, who are willing to participate in politics, are challenged by Islamic laws, and only a few have been successful becoming a political leader. Muslim women are underrepresented in politics, even if they win elections (whether it is parliament or local body elections). Muslim women also face the feudal and patriarchal systems which restrict their political participation using Islamic laws issuing fatwas. In addition, the religion-based parties have all the time wanted to restrict women's rights and equality, and have intentionally denied women's political participation. In Muslim societies, the fundamentalists urge the full submission of women to their husbands, and expect them always to be obedient. Political participation is one of the important factors of social mobility, social status and identity of an individual.

This study reports that 21 percent of respondents have actively participated in local self-government. The reason for their participation was reservation of seats, and objective of their participation are social welfare or social work for disabled people. The reason reported for not participating in local self-government was lack of encouragement from family members and neighbours, and lack of interest on their personal side.

Figure 4.23 show that the different positions acquired by the respondents as elected representatives in local self-government bodies. 8 percent are presidents and 3.5 percent are vice presidents in rural local self-government bodies; 0.5 percent are Ex-Mayor and Ex-deputy Mayor in urban local self-government bodies; 88 percent are members at different levels of local self-government bodies (among them 84 percent were members in village Panchayat, 2 percent were counsellors in Municipality, and 2 percent were Corporators at City Corporation during the 2017-2018) in the studied area.

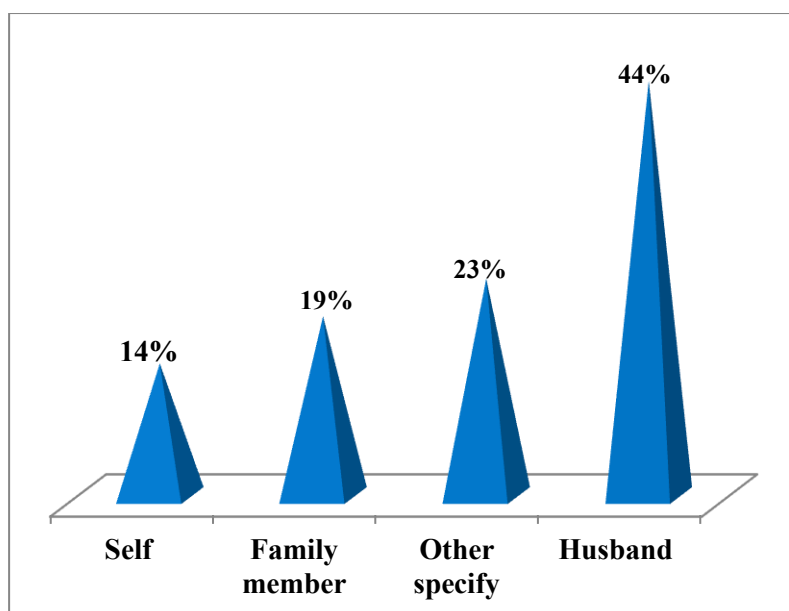


**Figure 4.23: Position acquired by Respondents in Local Self Government N=84**

The elected members are placed as members, vice-presidents and presidents at village Panchayat levels in rural local self-government bodies. Some are Members like counsellors at city or town Municipality or town Panchayat in sub urban areas of local self-governance; Corporators, deputy Mayor and ex-mayor at City Corporation

in urban local self-governments; some have got to higher positions at different levels of local self-governance, due to quota or reservation seats.

Figure 4.24 shows the various sources that provide motivation to the respondents for achieving political participation. 14 percent of the respondents came up with self-interest to contest in the local self-governance. 19 percent did so because of encouragement by the family members. 23 percent were encouraged by neighbours, friends, and family members. 44 percent have reported that only husbands helped, and inspired them to contest in election.



**Figure 4.24: Motivation for Contest in Election N=84**

All the respondents who are elected representatives are married. Without the help of family members or husband, they cannot contest in elections. Husbands have supported them because they were ex-members in local self-governments. Husbands have also helped them in field work, and documentation. In some cases, father who contested in local self-government, encouraged his married daughter for contesting in election, and her husband living abroad also supported to contest in election. The neighbours and friends having political background also encouraged them to

participate in local self-government; all elected representatives have said that everyone has encouraged them to participate in the political processes.

### **Educational Status and Political Participation**

Table 4.9 presents the educational status of Muslim women respondents who have contested in the Local self-government bodies. Among them, professional educated and Ph.D and M.Phil holder have not contested in Local Self Governments. Less educated Muslim women, with neighbours'' support, have contested more in Village Panchayat and Municipality election. Graduates and Post-graduates have contested in Zillah Panchayat and City corporation elections with support of family members.

**Table 4.9: Educational Status and Political Participation**

Educational Level	Political Participation		Total
	Yes	No	
Illiterate	0.5	0.75	1.25
Primary	6.25	4	10.25
Secondary	8.5	7.5	16
PUC	4.75	6.75	11
Graduate	0.75	26.25	27
P.G	0.75	22	22.75
Other (professional)	0	10.75	10.75
Ph.D/M.Phil	0	1	1
Total	21	79	100

**Note: Figures in Percentage N=400**

A few contested in Municipality and City Corporation elections. Higher educated Muslim women were not much interested in this field due to misconception about it.

## **Employed Women and Political Participation**

Only 13 percent employed Muslim women contested in the local self-governments. In principle, if any person wants to contest in local self-government, in the event of their success, they need to resign from job, to work in the elected post. Hence those who are employed do not want to lose their job; they do not contest in Local Self Government. A few employed women contested in political filed.

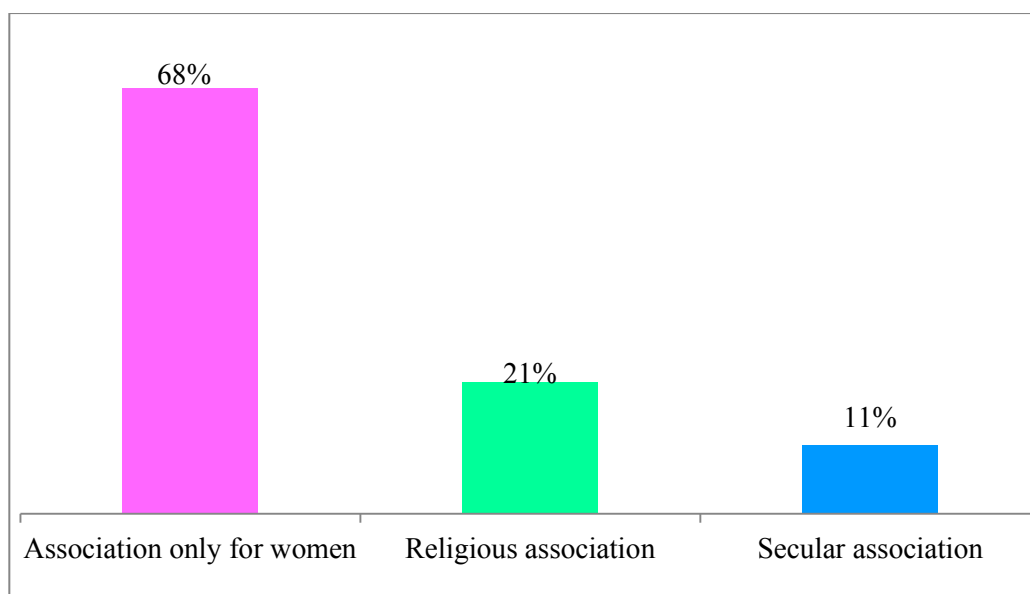
## **Residential Area and Political Participation**

90 percent Muslim women have contested in election from rural areas. Rural Muslim women have contested more in Village Panchayat, and less in Zillah Panchayat elections. 8 percent Muslim women have contested in Town and City Municipality election from sub urban areas, and 2 percent, that is a very few Muslim women, have contested in City Corporation election from urban area.

## **Muslim Women and Other Associations**

The data reports that only 19 percent joined various associations for social work and other services. Figure 4.25 shows the percentage of respondents who have joined the various types of associations. The nature of the associations has been identified as and when the respondents were members of them. 68 percent have joined women association. In the analysis of the study, „women association“ means association with exclusive entry for women, with women of all different religious background being given entry.

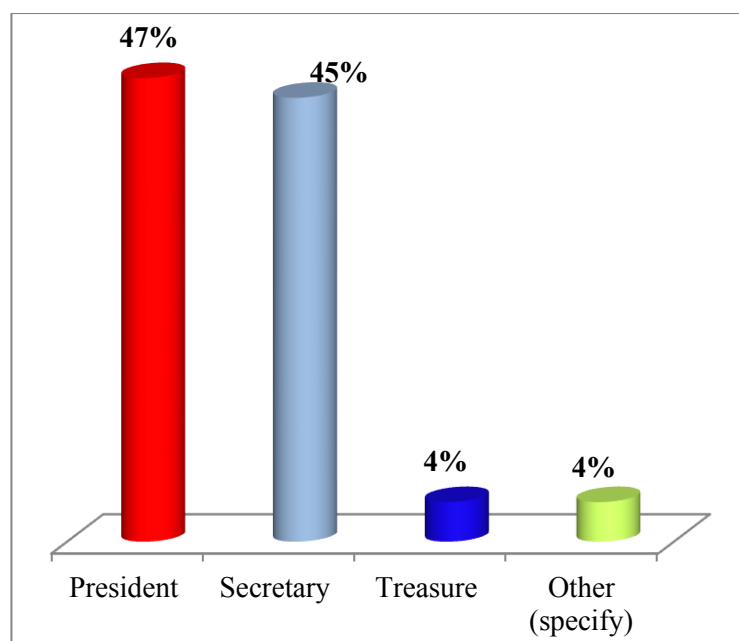




**Figure 4.25: Respondent joined the Nature of Associations N=76**

This type of association is visible in rural area, for example Mahila Mandala. 21 percent reported that they joined association of religious nature, which is related to a particular religion: for example, Girls Islamic Association is related to Muslim women or girls, and only they can join this association. 11 percent joined secular association. Secular association is related to all; here there is no restriction to a particular caste or religion, or gender. Anyone can join according to their status. For example, Teachers association, Doctors association, Rotary club, Lion's club. Significantly, 63 percent have occupied prestigious positions in different associations. Others are quite happy as members only.

Figure 4.26 shows that 47 percent respondents report that they occupied the honourable post of president. 45 percent occupied the secretary post, 4 percent respondents enjoyed the treasurer post, and 4 percent of respondents occupied the very prestigious posts like legal advisor and district guidance counsellor at secular and religious associations.



**Figure 4.26: Positions Occupied by Respondents in different Associations N=76**

They occupied the highly coveted posts due to their ability, skill, and experience, active interaction with other people, qualification, and command. Others were only the members.

## **Educational Status and Association**

**Table 4.10: Educational Status and the Respondents joined at various Associations**

Educational Level	Joined to Association		Total
	Yes	No	
Illiterate	0.25	1	1.25
Primary	3	7.25	10.25
Secondary	6	10	16
PUC	3.25	7.75	11
Graduate	2	25	27
P.G	2	20.5	22.75
Other (Professional Educated)	2.25	8.5	10.75
Ph.D/M.Phil	0.25	0.75	1
Total	19	81	100

**Note: Figures in Percentage N=400**

Table 4.10 shows that Education is determinant factor when individuals join an association. Below secondary educated have joined the Mahila Mandala

(association for women) in rural area; PUC holders, graduates and post graduates have joined religious associations. Ph.D and M.Phil holders and Professional educated have joined secular associations like Doctors’ Association, Engineers’ Association, and Teachers’ Association and so on.

### **Occupational Status of Women and the Associations they Join**

17 percent employed women have joined the other associations, and 83 percent have not. For example, a teacher can join the Teachers’ Association, and a Doctor can join the Doctors’ Association on their professional level and so on.

**Table 4.11: Type of Residents and percentage of Women joining Association**

Type of Residents	Women joining an Association
Rural	67
Sub Urban	20
Urban	13
Total	100

**Note: Figures in Percentage N=76**

Table 4.11 shows the percentage of Muslim women from different areas of residence joining various associations. 67 percent respondents have joined the associations from rural areas. 20 percent from sub urban and 13 percent from urban areas have joined associations.

### **Salah (Prayer)**

Salah is the Arabic term which means „Prayer“ in English. It is like the term „Namaz“ in Urdu. The religion of Islam guides its community to compulsorily perform Salah or Namaz five times a day. It is most compulsory on the Males while females perform Salah or Namaz at home; the Quranic principle instructs to females

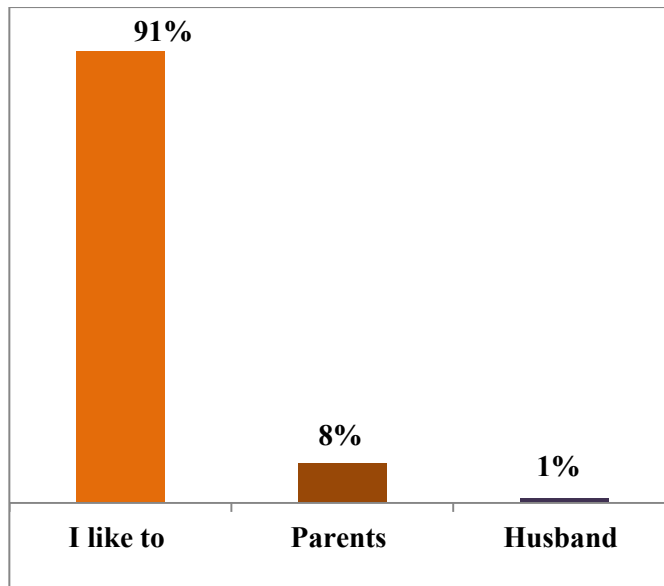
that they must perform Salah or Namaz at home; if they are going outside their home, then can do Salah in a separate room, and not with men, at a Mosque.

The study reports that 69 percent of women perform Salah or Namaz at home only. Others (31%) take freedom to go, and perform Salah at Mosque. In rural area, women do not get permission to perform Salah at Mosque. Those who perform Salah at Mosque in this study belong to urban areas.

### **Burkha or Hijab (Head Scarf)**

This is a great departure from full compliance with the expressed norm that Burkha is an Islamic injunction. Probably practice and attitude of women have come a long way from the norm whereas the norm itself remains where it was, before forces of modernization began to work upon the community. The opinions of the respondents, compared with their level of education, points in the same direction. The percentage of those who have shown a favourable attitude towards Burkha is more among the uneducated than among the educated women. It is evident that education has an influence in weakening the practice of Burkha system: highly educated and rich women abstain from wearing Burkha, and also oppose the very practice.

In this study, 97 percent respondents have reported that they wear Burkha or Hijab when they go out of their house. They consider it is necessary, and that wearing burkha should be made compulsory for every Muslim woman. 3 percent respondents have argued that they do not wear Burkha, but they cover their head with Hijab (head scarf) when moving out of house.



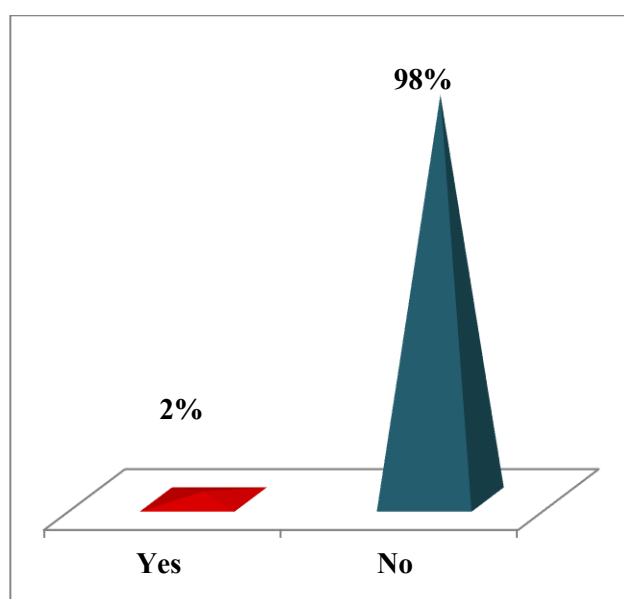
**Figure 4.27: Source of Insistence on the Respondents' Wearing of Burkha  
N=388**

In general, Muslim women wear burkha due to the insistence of their parents, husbands, and other family members. It was considered as a compulsory Islamic injunction. Figure 4.27 show that 91 percent wear Burkha with self-interest because Burkha is a religious dress code of females in Muslim community. 8 percent respondents argue that they wear Burkha insisted by parents. Parents suggested to wear Burkha, and Hijab (head scarf) while going outside the house. Only a few wear Burkha because, though they had not been wearing Burkha before marriage, their husbands insisted on wearing the Burkha.

Muslims consider that Burkha not only avoids sexual temptations but also safeguards women. Those who do not wear argue that they feel comfortable, and relaxed only if they do not wear Burkha. Burkha restrains them from moving freely and it is very difficult to wear in both summer and rainy seasons. It was generally believed that the Muslims should start wearing Burkha immediately after attaining puberty. But some believe that girls should wear Hijab (head scarf) even before puberty. It is argued that the Burkha is acting as a stumbling block in the education

of Muslim women. The parents are reluctant to send their daughters to higher education. As a result, Muslim girls discontinue their studies at an early stage. The fact that parents are in favour of wearing Burkha points out that if the girls want to pursue their studies, they should go to college wearing Burkha. If they are ashamed of wearing it, their studies should be discontinued. Hence the practice and the pattern of wearing Burkha have been changed in present society.

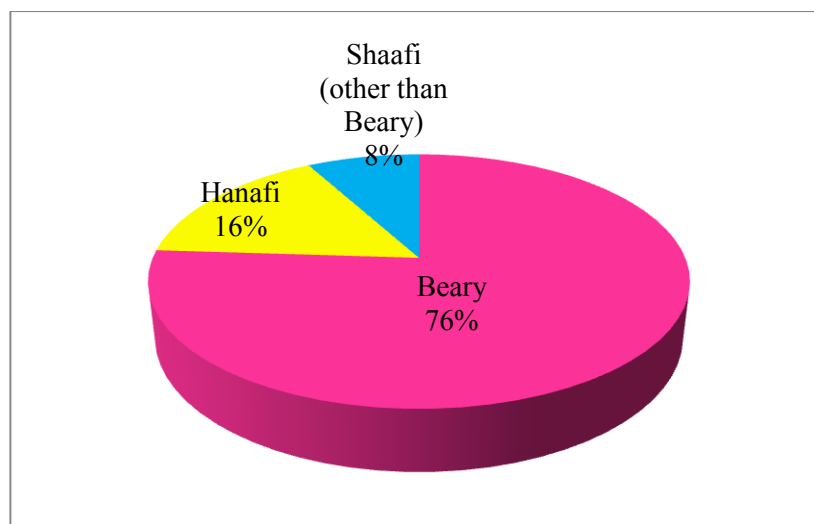
Figure 4.28 shows the opinion about Burkha; 2 percent respondents opine that Burkha is a major obstacle to social change among Muslim women. Many Muslim girls with Hijab (head scarf) are doing well in prestigious jobs at state, national and international levels.



**Figure 4.28: Is Burkha an obstacle for Social Change? N=400**

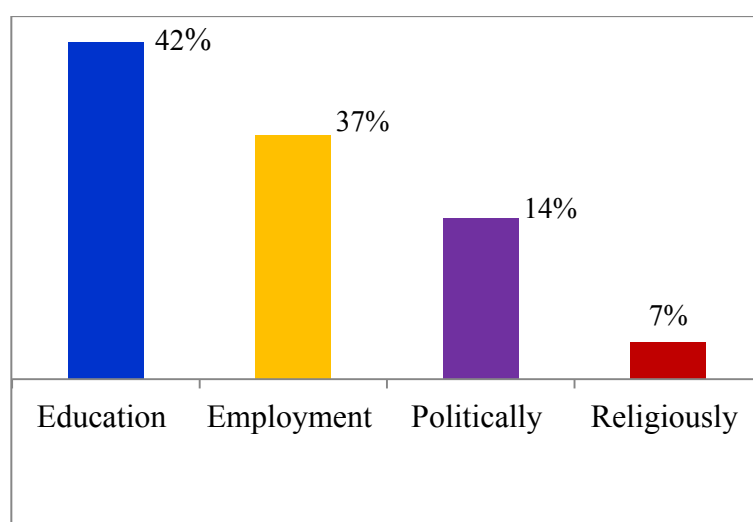
### **Social Position of Muslim Women in Subgroup**

Figure 4.29 presents the social position of Muslim women in the region: 76 percent opine that the status of women in Beary community is better. 16 percent give their opinion that better status is attributed to women is in Hanafi community and 8 percent argue the status of Shaafi (other than Beary) community is better in subgroup of Muslim community.



**Figure 4.29 The Social Position of Women in Subgroup N=400**

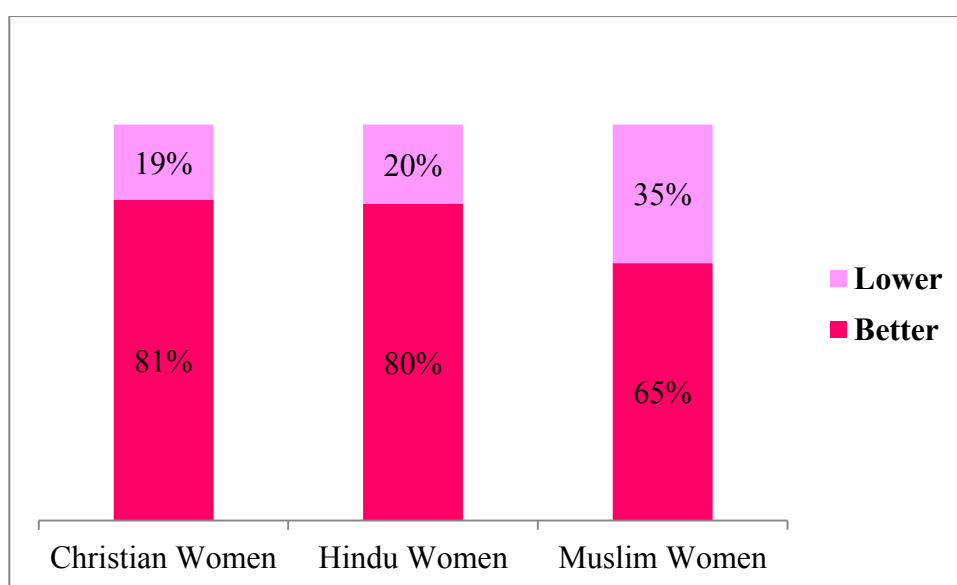
Figure 4.30 shows the various factors through which women in Beary community have achieved better status. 42 percent have reported that educational factor has affected them for better status in society, 37 percent argued that it is by employment, 14 percent say by political participation, and 7 percent argue that it is by the religious factors. The study reports that Beary women are better placed due to education, employment, political and religious factors favourable for better achievement, as reported by the study.



**Figure 4.30: Factors Favourable for Achieving Better Status N=400**

## Social Status of Women in General

Figure 4.31 shows the status of Muslim women in relation to women in general in Dakshina Kannada: 81 percent opine that women in Firstly Christianity are better placed in society; on the other hand, 80 percent believe that Secondly Hindu women are placed in better status; and 65 percent argue that Thirdly Muslim women have obtained better status in study area.



**Figure: 4.31: Women's Status in General N=400**

In general, there are different opinions with regard to which community women enjoy better status. Some factors are responsible for women to register better achievement in society. Christian women in urban area are more forward than those in rural area. The factors favourable for Christian women are: individual freedom (34%), education (33%) and employment (33%). The factors responsible for Hindu women attaining better status are - employment (36%), education (33%) and individual freedom (31%). The status of Muslim women is still improving through education, employment and individual freedom; reported by respondents in the study area.



## **Chapter 5**

**MAJOR FINDINGS**

**SUGGESTIONS**

**AND**

**CONCLUSION**

## **Major Findings**

In the light of the discussion and analysis in the preceding pages, the major findings in the present study may be listed under the following areas:

### **1. Socio-Economic Conditions of Muslim Women**

This study was conducted on Muslim women in Dakshina Kannada District of Coastal Karnataka. There are two sects among Muslims in Dakshina Kannada. They are: Shaafi (including Beary), and Hanafi. Numerically the Bearys comprise the predominant community in the study area. Muslim women below the age group of 40 are educated, and are employed in different fields. 1 percent of women above the age group of 51 are illiterate, and 19 percent family annual income is below Rupees 1, 00,000. However, 64.4 percent married women are engaged in different income generating activities; among these 5.4 percent Muslim women are employed in government sector. The remaining are engaged in household activities like taking care of relatives, cooking, cleaning, washing and so on. The unemployment is due to family responsibility, and lack of required educational qualification.

### **2. Employment**

All employed women have individual freedom to spend their income as they wish, either for their individual needs, or for family purpose. The families are supporting young girls or daughters-in-law for employment. Employment helps Muslim women to improve their identity by raising their standard of living, empowering them and providing them stability.

### **3. Education**

The attitude of respondents towards the education of their children, especially of their daughters, is more favourable. They give importance to professional education, graduation, and post-graduation to their daughters. This type of education gives them better status, role and good identity for future, and it also helps in marriage. Muslim women have improved their identity through education. The obstacles at family levels for girls' education are financial crisis; and early marriage of girls. It is noted that those houses, which are financially poor and which have slow learner girls, have not given opportunities to their daughters to get into higher education. Female school dropout is another problem in Muslim community. 5 percent school dropouts are from rural area. Reasons for female school dropouts are: financial issues, learning difficulties, absence of proper school close to their area, lack of educational facilities and lack of education of parents.

### **4. Marriage related issues**

Majority of the Muslim women are married in the age group between 18 and 22. Education is the main reason for late marriage of Muslim women in the present society. During marriage, in general, the Mehr is fixed by groom (41.20%), and in other cases (15.2%) is fixed by the bride (self). The practice of dowry is another aspect of Muslim marriage. The study has reported that 82 percent Muslim women do not favour dowry. However, the practice of dowry still continues. Those who are not willing to give dowry argue that they give their daughter good education, it gives her good life and employment, and therefore, there is no need to give dowry.

The cases of divorce reported in the study area are 11 percent. The main reason for divorce is psychological disorder of husband, personal problem like

impotency, marital violence, misbehaviour of husband, and misunderstanding between the husband and wife. Islam does not favour divorce as Quran does not mention about it. However, if husband and wife cannot live together, finally they can separate through talaq or Kula, according to the Quranic text. In fact, all are aware, through social media and News Bulletins, of the recent verdict of the Supreme Court on triple talaq. There were no victims of triple talaq reported in the study area. Therefore, we can say that Muslim community in the study area follows the monogamous family and marriage norms, and only 0.5 percent follow polygamy, although Islam religion permits polygamy on certain grounds.

## **5. Family**

In general, Muslims in Dakshina Kannada live in small families. There are cases of family having more than four children; on the other hand, there are families having 1 to 2 children or no children. By and large Muslim women respond to family planning favourably due to education and the present condition of the family. 84 percent live in nuclear family, while others show preference for extended family. The reasons for preference to nuclear family are: possibilities of less domestic conflict and provision of a good life to their children and to self.

## **6. Property Rights**

Ownership of property among unmarried Muslim women is very rare. Only married and widows have reported that they own property in their name. The reason for not owning any property is that it is owned by the parents, or it is not divided or shared yet. 89 percent of widows have got share from their husband's property. Usually, property is divided after the marriage of women; so that only the married women get the property share from the parents.

## **7. Decision Making and Household Responsibilities**

It is reported that 57 percent decision making is done by both husband and wife together on all matters; in some cases, the in-laws and parents take decisions on marriage, career, schooling and investment; the responsibilities of household chores are under the headship of women. Economically high class families appoint servants for domestic work as cooking, washing, sweeping and cleaning. In most cases women do the household shopping; it is done with family members and their friends.

## **8. Political Participation**

Muslim women actively participate in Local Self Government. The elected representatives have acquired different positions like president post, vice president post, and memberships in rural Local Self Government; Mayor and Deputy Mayor Posts, and Corporator posts in urban local self-government, counsellor posts in Municipality. They have got higher positions at different levels of Local Self Government, due to reserved quota. Motivation for better achievement comes from different sources such as: self-interest, encouragement of family members, neighbours, and friends. Husbands also help, and inspire them to contest elections.

All elected representatives are married respondents. Therefore, husbands supported them because they were the former office bearers or members in Local Self Government, and husbands help them in field work and documentation as they have experience in this field. The neighbours and friends who have political background encouraged them to participate in Local Self Government.

## **9. Membership in Association**

Muslim women have joined various associations of social work and other services. The nature of the associations is - women oriented associations, associations of religious nature, and secular associations. There are also those associations which are exclusively for women for women (Mahila Mandala). We see this type of associations more in rural areas. Religious associations are related to a particular religion. For example, Girls Islamic Association is related to Muslim women or young Muslim girls only. Secular associations are related to all: here there is no restriction to a particular caste, religion or gender; for example, Teachers' Association, Doctors' Association, Rotary Club- and Lion's Club. Significantly, 63 percent have occupied the prestigious positions in different associations. Others are quite happy with the formal membership only.

## **10. Religious Duties**

One of the religious duties among Muslims is the five-time prayer (Salah or Namaz). Urban and semi urban women have freedom to perform Salah at Mosque. Rest of them; perform Salah or Namaz (prayer) at home itself. In rural areas, the respondents do not get the permission to perform Salah at Mosque. 97 percent Muslim women wear Burkha or Hijab when they go out of the house; they consider it necessary, and feel that wearing burkha should be made compulsory for every Muslim woman. The study reports that the prevalent attitudes among Muslim men are in favour of women's wearing of burkha. Those who do not wear Burkha usually cover their head with Hijab (head scarf). 91 percent wear Burkha by self-interest. In general, women wear burkha because of the insistence of parents, husbands and

other family members. Therefore, Burkha is a religious dress code of females in Muslim community.

## **11. Status of Muslim Women**

Regarding the social position of Muslim women in the region, 76 percent respondents opine that women in Beary community are better placed than women in other sub-communities in Muslim community. Education, employment, political participation, and membership in different associations have helped women in achievement of better places and social position.

With regard to the status of women in general, 81 percent report that the Christian women are better placed in society. The factors responsible for their better achievement are employment, education and individual freedom. Christian women in urban areas are more enterprising than those in rural areas. 80 percent opine that Hindu women are better placed in society than are Muslim women. The factors favourable for Hindu women in these cases are: individual freedom, education, and employment. Muslim women are regarded lower in status when compared to the women among Christians and Hindus due to lack of such factors as individual freedom, education and employment.

## **Suggestions**

- 1 This study is focused on changing identity of Muslim women in Dakshina Kannada. A comparative study can be undertaken on other minority groups in the region.
- 2 Financial support in the form of Research Fellowship may be provided to research scholars belonging to Muslim community, especially to women, without the age limit. Karnataka Minority Department is providing fellowship to minority research scholars below 35 years of age only. Government can relax the age limit, and provide fellowship for Muslim women.
- 3 This study reports that some women are unaware about distance education. Therefore, the State Government and Mangalore University to provide the distance education in every Government First Grade College in Dakshina Kannada on the basis of certain criteria.
- 4 The study reports that women are unaware about some issues that are related to Muslim community. Therefore, Religious Associations in Muslim community should create proper awareness among people about marriage, polygamy, family, Mehr, talaq (divorce), dowry, inheritance, property rights, benefits of higher education, employment, political participation and decision making process concerned to Muslim women.
- 5 It is observed that religious restraints prevent Muslim women from getting recognition in various fields. Therefore, proper interpretation of religious texts by the religious leaders is very important.



## **Conclusion**

Muslim women must come forward, develop their skills and potential, and utilize their talents and entrepreneurial abilities to see a genuine long-term improvement in Muslim community. The main aspiration of Muslim women is to change hegemonic views of Muslim women as powerless and excluded from social life. They also hope their changes will encourage other Muslim women to become socially more active. By this, a woman can break the stereotypes that have long prevailed about the world's half a billion Muslim women.

Liberty and employment among Muslim women seem to vary with education, family size, family type, type of marriage and access to public sphere. The lower economic and nuclear families provide greater freedom among women. The custom of Burkha or Hijab is not an obstacle for social change among Muslim women. Political participation and participation in other associations help to improve the identity of women. There is an urge to change in order to share the fruits of modern science and technology. But at the same time, there is the anxiety and fear that the separate identity of woman may be swept away with the changing times. They seem to be moving with times and change in order to retain their distinct identity.

This study shows that the young Muslim women in Dakshina Kannada have been improving their position in social, economic, education, and political spheres of life, thereby witnessing a remarkable change in their identity. These changes, however, are due to the demands of times and circumstances of survival. However, this change among Muslim women in Dakshina Kannada district is quite significant due to their given social conditions.

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# **APPENDIX**

# **Changing Identities of Muslim Women**

## **A Sociological Study in Dakshina Kannada**

### **Interview Schedule**

I am pursuing my Ph.D. research in the Department of Sociology, Mangalore University. This schedule is designed to collect data regarding the Changing Identities of Muslim Women. The data collected will be used only for study purpose. The identity of respondents will not be disclosed.

Kamrunnisa Asadi  
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- 
1. Name:
  2. Age (completed in years):
    - a) 20-30
    - b) 31-40
    - c) 41-50
    - d) 51 and above
  3. Marital Status:
    - a) Unmarried
    - b) Married
    - c) Divorced
    - d) Widow
  4. Sub groups (School of thought)
    - a) Beary
    - b) Hanafi
    - c) Shaafi (Other than Beary)
    - d) Other (specify)-----

5. Education:

- a) Illiterate
- b) Primary
- c) Secondary
- d) PUC
- e) Graduate
- f) Post graduate
- g) Other (Specify)-----

6. Annual Income of the family: (In Rupees)

- a) Below 1,00,000
- b) 1,00,001-5,00,000
- c) 5,00,001-10,00,000
- d) 10,00,001 and above

7. Area of residence:

- a) Rural
- b) Sub urban
- c) Urban

8. Taluk:

9. Family background of the respondent:

Sl. No.	Relation with respondent	Age	Marital status	Education	Occupation

10. Are you employed?

- a) Yes
- b) No

11. If no, indicate the hurdles?
- a) Lack of proper education
  - b) Family responsibilities
  - c) No need to work
  - d) Other (Specify)-----
12. If yes, indicate the type of job?
- a) Government
  - b) Private
  - c) Self employed
  - d) Other (Specify)-----
13. Did you take up employment before marriage?
- a) Yes
  - b) No
14. What is the motivation of employment?
- a) To be independent
  - b) To support family
  - c) For self confidence
  - d) Other (Specify)-----
15. How do you travel to your workplace?
- a) Walkable distance
  - b) By public bus
  - c) By private vehicle
  - d) Other (Specify)-----
16. Do you have individual freedom to spend your earnings?
- a) Yes
  - b) No
17. If yes, indicate how do you spend your earnings?
- a) For my purpose
  - b) For house hold purpose
  - c) For children purpose
  - d) Other (Specify)-----



18. Are you happy in your job?

- a) Yes
- b) No

19. Would you support to your daughter/ a girl/ daughter-in-law for employment in your family?

- a) Yes
- b) No

20. In what type of education do you prefer for your daughter/ a girl in your family?

- a) Towards empowerment
- b) Towards girls equality
- c) Towards standard of living
- d) Other (Specify)-----

21. What type of education do you prefer for your daughter/ a girl in your family?

- a) Secular
- b) Religious
- c) Both

22. Do you give equal importance to education for both boys and girls in your family?

- a) Yes
- b) No

23. If yes, what is the average of education do you prefer for girls?

- a) Secondary
- b) Graduation
- c) P.G
- d) Other (Specify)-----

24. If no, indicate hurdle

- a) -----
- b) -----
- c) -----

25. What is the average of education do you prefer for boys?

- a) Secondary
- b) Graduation
- c) P.G
- d) Other (specify)-----

26. What is the system of education do you prefer for your daughter/ a girl?
- a) Co-education
  - b) Unisex (separate) education
27. Do you have any female school dropout in your family?
- a) Yes
  - b) No
28. If yes, indicate the stages of dropout of school
- a) In primary school
  - b) In middle school
  - c) In high school
29. Mention the reason for dropout of school
- a) Financial problem
  - b) Weak in studies
  - c) Other (Specify)-----
30. At what age did you get married?
- a) Below 18 years
  - b) 18-22
  - c) 23-27
  - d) 28 and above
31. Are you married within relation?
- a) Yes
  - b) No
32. Who fixed the Mehr (bride price) during your marriage?
- a) Self
  - b) Groom
  - c) Parents
  - d) Other (Specify)-----
33. Is dowry (Dahej) an important factor in setting marriage?
- a) Yes
  - b) No

34. Are you willing to pay/paid dowry (dahej) for your daughter's/ yours marriage?
- a) Yes
  - b) No
35. Do you have any divorced female in your family?
- a) Yes
  - b) No
36. If yes, indicate the reason for divorce
- a) -----
  - b) -----
  - c) -----
37. Does she get maintenance from her divorced husband?
- a) Yes
  - b) No
38. Are you aware of recent verdict of Supreme Court on triple Talaq?
- a) Yes
  - b) No
39. Did you identify any victim of triple Talaq at your family?
- a) Yes
  - b) No
40. In what way it will impact on the status of women?
- a) -----
  - b) -----
  - c) -----
41. Did you face any form of domestic violence?
- a) Yes
  - b) No
42. If yes, specify the nature of violence
- a) Physical abuse
  - b) Mental abuse
  - c) Isolation
  - d) Other (Specify)-----

43. Is any member in your family relation practised polygamy?
- a) Yes
  - b) No
44. How many children do you have?
- a) I don't have child
  - b) 1 child
  - c) 2 children
  - d) 3 children
  - e) 4 and above
45. Are you in favour of family planning?
- a) Yes
  - b) No
46. What type of family do you prefer?
- a) Nuclear
  - b) Extended
  - c) Other (Specify)-----
47. In either case, indicate the reason for your preference
- a) -----
  - b) -----
  - c) -----
48. Do you have any property in your name?
- a) Yes
  - b) No
49. Did you get share in your parental property?
- a) Yes
  - b) No
50. Did any widow in your family get share in her husband property?
- a) Yes
  - b) No

51. Who takes decision in your family regarding children school, career, marriage and investment?

- a) Self (respondent)
- b) Husband
- c) Jointly (husband and wife)
- d) Other (Specify)-----

52. Generally who takes the responsibility of the household chores?

- a) Servant
- b) Servant and women
- c) Only women
- d) Both men and women

53. Are you going for shopping alone?

- a) Yes
- b) No

54. If no, with whom do you go for shopping?

- a) Husband
- b) Sister
- c) Friends
- d) Other (Specify)-----

55. Are you an elected member of the local self government?

- a) Yes
- b) No

56. If yes, mention the position?

- a) -----
- b) -----
- c) -----

57. Who motivated you, to contest in election?

- a) Self
- b) Husband
- c) Family members
- d) Other (Specify)-----

58. Have you joined any association?

- a) Yes
- b) No

59. If yes, indicate the nature of association

- a) Religious association
- b) Association only for Women's
- c) Secular association
- d) Other (Specify)-----

60. Have you occupied any significant position in that association?

- a) Yes
- b) No

61. If yes, indicate the position

- a) President
- b) Secretary
- c) Treasurer
- d) Other (Specify)-----

62. Are you permitted to perform Salah (Namaz/prayer) at Mosque?

- a) Yes
- b) No

63. Do you wear Burkha/Hijab (head scarf) when you go out?

- a) Yes
- b) No

64. Who insists you to wear Burkha/Hijab (head scarf)?

- a) I like to
- b) Husband
- c) Parents
- d) Others (Specify)-----

65. Do you think that Burkha is a major obstacle for social change among Muslim women?

- a) Yes
- b) No

66. Considering the subgroups (School of thought) in Muslim community in which group, the status of women is better in Dakshina Kannada Districts?

- a) Beary
- b) Hanafi
- c) Shaafi (other than Beary)
- d) Other (Specify)-----

67. Indicate the factors favourable to achieve better status among them

- a) -----
- b) -----
- c) -----

68. Do you think Hindu women are better placed in society than Muslim women?

- a) Yes
- b) No

69. If yes, what are the factors responsible for Hindu women to have better status?

- a) Education
- b) Employment
- c) Individual freedom
- d) Other (Specify)-----

70. Do you think Christian women are better placed in society than Muslim women?

- a) Yes
- b) No

71. If yes, what are the factors responsible for Hindu women to have better status?

- a) Education
- b) Employment
- c) Individual freedom
- d) Other (Specify)-----

72. How do you assess the status of Muslim women in relation to women in general in Dakshina Kannada District?

- a) Equal
- b) Better
- c) Lower