

Higher Education, Policy, Research and Community development: A case study of Muslim female college students at Gulbarga city

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Abstract

In our national perception, education is essential for all; this is fundamental to our all-round development, material and spiritual. Education has an acculturating role. It refines sensitivities and perception that contribute to national cohesion, a scientific temper and independence of mind and spirit. It shall promote understanding, tolerance and friendship among all nations, racial and religious groups, and shall further the activities of the United Nations for the maintenance of peace. Since religion is one phase of people's culture groups of this type may be classified with ethnic minorities. Thus, Hindu are minorities in Pakistan, Muslim in India protestants in Italy, and Roman Catholics in the United States. Thus, the minorities, group of people who are held together by ties of common descent, physical characteristics, tradition, custom, language or religion or any combination of these and who in relation to some other group with which they are associated, occupy a subordinate status, receive differential treatment, and are excluded from full participation in the life and culture of the society of which they are a part. In the present work, an attempt has made to mirror the social and higher educational status of Muslim women by selecting Research topic Higher Education, policy Research and community development, A case study of Muslim female college students at Gulbarga city.

Keywords: Minorities Groups, community development, Education, Higher Education, Women's Education. Majorities groups.

Introduction: Indian society comprises a large number of communities or groups of varied character and magnitude and the community's members often share common value, beliefs, or behaviors, these groups are classified according to their size, interest and durability some group are numerically larger than others, the large and the dominant groups is called the majority and smaller and powerless groups form the minority however, they are functionally and socially related to each other in such a way that they give rise to a relatively more stable and recognized social structure, Therefore India is recognized by its unique characteristic feature of "university in diversity. In the present study an attempt has been made to know the changing status of Muslim females in various aspects of life. The access of women to the process of higher education facilitates to know about their rights, privileges and responsibilities. In the light of the higher education of Muslim Women.

Origins of National Minorities:

The origins of the term National minorities can be trace in Europe where it was applied to various national groups who were identified with particular territories by virtue of long residence in them but who had lost their sovereignty over these territories of some more numerous people of a different nationality. Minority problem is sometimes treated as though they were a phenomenon only of modern times having their origin in the rise of capitalism or in the expansion of Europe. No doubt they did reach a magnitude when, during the 15th Century, the people of Europe began to overflow their boundaries and set out to explore, convert, conquer and colonize every corner of the earth, for the students of minorities no other historical event can compare in importance with this movement of white Europeans into other continents, bringing them into contact with number of other race and with strange culture, and creating countless problems of conflict and adjustment.

Minority and majority group:

Minority and majority group may consist of distance race, ethnic group, religious group and gender groups. These various types of minority/majority groups differ from each other symbolically. Thus, racial, majority/ minority groups are set apart by physical features ethnic majority/minority groups by their unique cultural attributes' religious majority/minority groups by unique spiritual beliefs and gender majority/minority groups by societal ender majority/minority

group by societal expectation of sex-linked characteristics. A majority/minority groups might display a number of these characteristics simultaneously.

Women a Minority Group:

Sociologists stress Minority an ascribed social characteristic such as sex, physically challenged, or sexual orientation. Since they contend with a number of social barriers because of their sex. Women are decimated against men in the matter of education, employment, healthcare, right and privileges is continued in one or other form in all communities and strata's of the society, and atrocities against women are ever increasing. It is high time that there should be phenomenal change in the social move and filial ethos in emancipation of women from the age-old practice of treating women in humility.

Concept of Education:

Education is, the most powerful and influential social institution, playing a vital role in the process of imparting values, knowledge, considered essential to the social reproduction of individual personalities and entire culture. In its broadest meaning, Education is any process by which an individual gains knowledge or insight, or develop attitude or skills. Education is the fundamental method of social progress and individual upliftment. The social reconstruction takes place in the adjustment, through education; therefore, we have observed that in modern times the academic world has a peculiar interest in knowledge.

Concept of higher Education:

Higher Education includes Graduate and Post- Graduate level, Educational Courses in different field of learning – Medicine Nursing, Engineering, Humanities, Social science and Physical, Natural and life sciences. Higher Education has come to devote the formal type of study that take place in a University or College on Completion of secondary school preparation. University is playing a vital role in the process of imparting Higher Education to the pupils. Higher Education provides people with an opportunity to reflect on the critical social, economic, cultural, moral, and spiritual issues facing humanities. It contributes to national development through dissemination of specialized knowledge and skills.

Government policy on higher Education to women:

The national Education policy for women 1986 aims at bringing about the advancement, development and empowerment of women. It focuses on equal access to women health care, quality education at all levels, career and vocational education, employment and community practices by active participation and involvement of women in public offices etc. In 1986, the government led by Rajiv Gandhi introduced a new National Policy on Education. The new policy called for "special emphasis on the removal of disparities and to equalize educational opportunity," especially for Indian women, Scheduled Tribes (ST) and the Scheduled Caste (SC) communities. The central government has implemented policies such as Sarva Shiksha Abhiyan and Mid-day Meal Scheme that aim to improve access to quality education for girls from all backgrounds. Initiatives like Beti Bachao Beti Padhao and Kasturba Gandhi Balika Vidyalaya focus on young girls from marginalized communities.10-Jun-2023

Table 1.1

Population by Religious Communities

India, 1961 to 2001 (In percent)

Religious Communities	1961	1971	1981	1991	2001
Hindu	83.44	83.02	83.03	82.00	80.45
Muslims	11.08	11.20	11.35	12.12	13.43
Christians	2.44	3.09	2.42	2.34	2.34
Sikhs	2.08	2.09	2.06	1.94	2.06
Buddhists	0.74	1.09	1.01	0.76	1.07
Jains	0.46	0.47	0.48	0.40	0.41
Others	0.29	0.39	0.41	0.39	1.04
Total:	100.00	100.00	100.00	100.00	100.00

The above table 2.2 reveals the facts, that the population of the religious communities at the national level, over the year from 1961 to 2001. According to 1961 Census 83.44 percent constitute members of Hindu Religious community, 11.08 percent were Buddhist, 0.46 percent were Jains, about 0.29 percent don't state their religion. According to 1971 Census 83.02 percent constitute members of Hindu Religious Community, 11.20 percent were Buddhist, 0.47 percent were Jains, about 0.39 percent have not stated their religion. In 1981 Census 83.03 percent constitute members of Hindu Religious Community 11.35 percent as Muslim, 2.42 percent as Christians, 2.06 percent follow religion, 1.01 percent were Buddhist, 0.48 percent were Jains, about 0.41 percent don't state their religion. And in 1991 Census 82.00 percent constitute members of Hindu Religious Community, 12.12 percent as Muslim, 2.34 percent as Christians, 1.94 percent follow Sikh religion, 0.76 percent were Buddhist, 0.40 percent were Jains, about 0.39 percent have not stated their religion. And in 2001 Census 80.45 percent constitute members of Hindu Religious community, 13.43 percent as Muslims, 2.34 percent as Christians, 2.06 percent follow Sikh religion, 1.07 their religion. According to 2001 Census Christianity has the highest sex ration with 1009 females per 1000 men while Sikh has the lowest with 893, Buddhist have 953, Jains 940, Muslim 936, Hindus 931, the National average is 933. In the children between 0.6 years of age Sikhs have 986, Jains 870 Hindu 925, Buddhist 942, Muslims 950 and Christians 964. The National average is 927.³

Table 1.2

Muslim Population and Literacy in Gulbarga City as per 2001 Census

Sl. No	Gender	Population	Literacy
01	Male	1,12,517 (51.18)	48,262 (21.95)
02	Female	1,07,328 (48.81)	17,502 (07.96)
Total:		2,19,845	65,764

			(30.01)
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Source: Additional District Registrar, Govt. of Karnataka Office, Gulbarga.

From the above table 2.9 reveals, the fact that, accordingly to 2001 Census the total Muslim population in Gulbarga city was 2,19,845, of which 51.18 percent were males and 48.81 percent were females. According to the 2001 Census the total literacy rate of Muslims in Gulbarga city was 30.01 percent, among which 21.95 percent were males and 07.96 percent were female literacy.

Historical Background of Gulbarga City:

Gulbarga is a place of historical importance. It is having district and divisional headquarters located northern Karnataka state. It is bounded on the north by Bidar District of Karnataka state and Sholapur and Osmanabad Districts of Maharashtra State, on the east by Medak and Mehabubnagar district of Andhra Pradesh, on the South by Raichur District and on the west by Bijapur District of Karnataka State and Sholapur of Maharashtra. Historically, Gulbarga was known as Kalaburagi in the past, which means a stony land' or 'stone roofing' or a 'heap of stones' in Kannada. Another version is that 'Gul' means flower and 'Burg' means 'leaf' in the Persian language.

Objectives of the study:

- 1) To ascertain the social profile of the respondents.
- 2) To investigate the attitudinal change and changes in social practices
- 3) To find out the opinions of the respondents toward Higher Education.

Hypothesis:

- 1) Higher the level of education, greater is the role of the family members of the respondents in their study.
- 2) Greater the level of education, higher is the level of awareness in Islamic rights of women.
- 3) Higher the level of education, greater is the participation of women in the decision making.
- 4) Greater the educational level of the females, more favourable attitude towards more qualified

life partner.

5) Higher the level of education, more favourable attitude towards population control.

Area of the Study:

The Universe of the present study is the Muslim female students of degree college spread over in Gulbarga city, pursuing studies in various courses viz! B.A., B.Sc., B.Com.

Out of the total 21-degree colleges, five (5) colleges are exclusively women's colleges and (16) Sixteen Co-Educational colleges. Out of (21) Twenty-One colleges the researcher has selected four (04) colleges for the present study and research. The four (04) colleges are:

- 1) Smt. V.G. Women's College
- 2) Bi.Bi. Raza Degree College for women
- 3) National Arts and Commerce (Evening) College
- 4) National Science College

In the present study, to examine the opinion and attitude of the respondents towards various social institutions as marriage, politics, culture and religion etc., the scientific technique of systematic sampling is used.

Finding of the present study:

Social background of the respondents:

Table 1.3

Age wise distribution

Sl.No.	Age Interval	Frequency	Percent
01.	18-19	101	70%
02.	20-21	25	17%
03.	22-23	19	13%

Total	145	100
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The table 3.1 reveals that out of 145 respondents, 70 percent are between the age of 18 -19 years, 17 percent are between the age of 20 -21 years, on the other hand 13 percent are between the age of 22 -23 years.

Table 1.4

Job Oriented Course Certificate

Sl. No	Certificate	Frequency	Percent
1.	Positive Reply	30	21%
2.	Negative Reply	115	79%
	Total	145	100%

From an analysis of Table 3.4 we can infer that, out of 145 respondent’s 21 percent possess job-oriented certificates, on the other hand, a majority 79 percent do not possess income generating certificates.

Table 1.5

Learning and Earning background

Sl.No.	Particular	Frequency	Percent
01.	Negative reply	138	95
02.	Positive	07	5
	Total	145	100

Table 3.5 presents opinions regarding the learning and earning background of the respondents. Out of 145 respondents a majority 95 percent answered in the negative, whereas 5 percent are being engaged on income generating work along with under graduate courses like tutorial classes, private school teacher etc.

Table 1.6

Aims, after graduation

Sl. No	Selected Intents	Frequency	Percent
01.	Higher education	112	77%
02.	Professional courses	33	23%
	Total	145	100

We see from table 3.6 that 77 percent intend to pursue higher education after graduation, whereas 23 percent opted to pursue professional courses. It is to be noted that the respondents have a particular aim after receiving degree.

Table 1.7

Aspiration for Employment

Sl. No	Aspiration	Frequency	Percent
01.	Positive reply	127	88
02.	Negative reply	18	12
	Total:	145	100

The above table No. 3.9 shows the respondents aspiration in employment. Out of total 145 respondent’s 88 percent answered in favor of it, and 12 percent answered in the negative.

Table 1.8

Job Preferences of the respondents

Sl.No.	Professions	Frequency	Percent
01.	Negative reply	18	12
02.	Teaching	94	65
03.	Official Services	13	9
04.	Company’s Job	10	7
05.	Beautician	09	6

06.	Journalist	01	1
	Total:	145	100

From the above table 3.10 it is ascertained, that the job preference of the respondents is out of 145 respondents, 12 percent answered in the negative whereas 65 percent prefer to join teaching profession. About 9 percent intend to join official services. About 7 percent aspire to join in any Industries and 6 percent intend to become beauticians whereas only 1 respondent prefers to become Journalists. On the basis of the above table, it is obvious that, there is strong inclination of respondents to teaching whereas only one respondent aspires to become journalists on the other hand few don't have interest to do jobs.

Table 1.9

Inheritance of Property

Sl.No.	Particulars	Frequency	Percent
01.	Positive reply	10	7
02.	Negative reply	135	93
	Total:	145	100

The above table No. 3.11 indicates that, out of 145 respondent's 7 percent in favor of female inheritance, whereas a majority 93 percent are against.

Table 1.10

Respondents' role in Decision making

Sl.No.	Response	Frequency	Percent
01.	Yes	115	79%
02.	No	30	21%
	Total:	145	100

In the above table 3.21 an attempt has been made to ascertain the role of the respondents to take decision independently 79 percent answered in favor of it whereas about 21 percent answered in the negative.

Educational background of the Respondent's Family:

Education is the backbone of social development and the essence of civilization. Education in its many forms is the process by which a nation transforms itself from what it is, into what it aspires to be. The status of women in any society and community is significant pointer to the level of culture of the society. The new Indian constitution recognizes equality of rights between men and women. ² Here an attempt is made to analyses the reasons for joining particular college, medium of instruction at matriculate and at under graduate level, respondent's role in extracurricular activities, preference to continue degree course after getting married by the respondents etc.

Table 1.11

Educational – Status of the Fathers

Sl. No	Educational Status	Frequency	Percent
01.	Uneducated	30	21%
02.	Matriculates	35	24%
03.	Training in Particular field	80	55%
	Total	145	100%

Data on Literacy levels of the respondents' fathers is Tabulated in Table 3.13. Out of 145 respondent's fathers, 21 percent are uneducated, whereas 24 percent are matriculates up to, Xth Std on the other hand 55 percent fathers are received Training in particular field as Mechanic, Driver, Electrician, Mestri, Tailor etc.

Table 1.12

Educational Status of Mothers

Sl.No.	Educational Status	Frequency	Percent
01.	Uneducated	85	59%
02.	Matriculates	35	24%
03.	Training in Particular field	25	17%
	Total:	145	100%

The table No. 3.14 provides the data regarding the educational status of the respondents' mothers, 59 percent respondents' mothers are illiterate (illiterate means any medium of instruction can't able to read and write), whereas 24 percent mothers are matriculates, while 17 percent mothers are received Training in particular field as Tailors.

Table 1.13

Educational Status of the Respondent's Elder Brother

Sl. No	Educational Status	Frequency	Percent
01.	Uneducated	--	--
02.	Below Matriculate	25	17%
03.	Matriculation	15	10%
04.	Under graduation	18	12.5%
05.	Graduation	18	12.5%
06.	Post Graduation	19	13%
07.	Gradates Professional Courses	50	35%
	Total	145	100%

Table 3.15 clearly indicates the educational level of the respondents’ elder brothers. Out of 145 respondents’ brother’s 17 percent brothers are below matriculate, while 10 percent are matriculate, 12.5 percent are under graduate, and 12.5 percent are graduate, 13 percent are post graduate whereas 35 percent are professional degree holders as Computer Operator, ITI Courses, Engineering, Diploma in various field, Veterinary Training etc.

Table 1.14

Educational Status of the Respondents, Elder Sisters

Sl.No.	Educational Status	Frequency	Percent
01.	Uneducated	02	1.3%
02.	Below Matriculate	10	7%
03.	Matriculation	15	10. 3%
04.	Under graduation	10	7%
05.	Graduation	28	19%
06.	Post Graduation	30	21%
07.	Gradats Professional Courses	50	34.4%
	Total:	145	100%

In table 3.16 an attempt has been made to ascertain the educational level of the respondents’ elder sisters. Out of 145 respondent sisters, 7 percent are below matriculate, 10.3 percent are matriculate, 7 percent are under-graduate, 19 percent are graduate, whereas 21 percent respondents’ sisters are postgraduate and the majority 34.4 percent sisters are professional degree holders as B.Ed., TCH. Whereas only 1.3 percent respondents’ sisters are illiterates.

Economic level of the Respondent’s Family:

Table 1.15

Occupational background of the Fathers

Sl. No	Occupations	Frequency	Percent
01.	Self employed	80	55%
2.	Govt servant	40	28%
03.	Abroad service	25	17%
	Total	145	100%

In the table No. 3.17, an attempt has been made to know the occupational background of the respondents' fathers. Out of 145 respondents' 55 percent fathers have self-business, as Mechanic, Driver, Electrician, Mestri, Tailor, whereas 28 percent fathers are Govt. servant as Teacher, Clerk, Bus Driver and Conductor etc., while 17 percent respondents' fathers being servants in abroad like Saudi Arabia, Africa and Jida etc. Occupation is one of the most important indicators of socio-economic development of a community. Majority of the respondents' fathers are self-employed which constitute the less employment guarantees among Muslims.

Educational background of the Respondents:

Education is the backbone of social development and the essence of civilization. Education in its many forms is the process by which a nation transforms itself from what it is, into what it aspires to be. The status of women in any society and community is significant pointer to the level of culture of the society. The new Indian constitution recognizes equality of rights between men and women.² Here an attempt is made to analyse the reasons for joining particular college, medium of instruction at matriculate and at under graduate level, respondent's role in extracurricular activities, preference to continue degree course after getting married by the respondents etc.

Table 1.16

Reason for Joining College

Sl.No.	Reasons	Frequency	Percent
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01.	Reputed College	107	74%
02.	Self interest	38	26%
	Total:	145	100%

The table No. 3.22 reveals the reasons to join a particular college by the respondents. Out of 145 respondents, nearly 74 percent respondents are studying in those colleges where their interested subjects are available and also, they prefer to join women’s college whereas 26 percent are studying in those colleges which is near their homes and also for their self-interest.

Table 1.17

Medium of instruction as S.S.L.C.

Sl. No	Medium	Frequency	Percent
01.	Urdu	90	62%
02.	English	52	36%
03.	Kannada	03	2%
	Total:	145	100%

Table No. 3.23 suggests the medium of instruction of the respondents at matriculation class that 62 percent are Urdu medium, whereas 36 percent are English medium and only 2 percent are Kannada medium at matriculation

Table 1.18

Performance at Matriculate

Sl. No	Class Secured	Frequency	Percent
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01.	Ranks	04	3
02.	First Class	68	47
03.	Second Class	60	41
04.	Pass Class	13	9
	Total:	145	100%

The table No. 3.24 reveals the classes secured by the respondents at matriculation exam. It indicates that, only 3 percent have received ranks. A majority 47 percent have secured first class and about 41 percent have passed in second class whereas 9 percent respondents have got pass class in matriculate.

Table 1.19

Extra-Curricular activities

Sl.No.	Extra – Curricular Activity	Frequency	Percent
01.	Singing	20	14
02.	Sports	20	14
03.	Debate	15	10
04.	Any curricular	15	10
05.	Negative reply	75	52
	Total:	145	100%

If we go through table 3.26, we can find the role of the respondents in extracurricular activities at college level, that 14 percent are participating in singing competition, 14 percent are participating in sports, about 10 percent are participating in debate, and also 10 percent are participating more or less in all curricular activities at college level. Whereas 52 percent answered in the negative.

Table 1.20

Respondents’ preference on Mate selection

Sl.No.	Preference	Frequency	Percent
01.	More qualified	96	66
02.	Equal qualified	48	33
03.	Less qualified	01	1
	Total	145	100

From the above table 4.1 an attempt has been made to know the opinion of the respondents, regarding the choice of life partner on the bases of educational level. Out of 145 respondents, 66 percent respondents expressed their opinion that their life partner should be more qualified, this constitutes the large number of respondents. 33 percent are in favor of equal qualified, on the other hand only 1 percent respondents are giving preference to less qualified, this constitutes a smaller number of respondents, 66 percent from the majority.

Table 2.1

Preference to inter-caste, marriage

Sl.No.	Particulars	Frequency	Percent
01.	In favor of	03	2
02.	Against	142	98
	Total	145	100

In table 4.2 we find that 2 percent respondents are in favor of inter caste marriage. This constitute less attitude towards inter-caste marriage, on the other hand 98 percent are against it. This constitutes majority number of respondents. The above table reveals that Muslim community does not show trend in favor of inter-caste marriage.

Table 2.2

Attitude towards Dowry

Sl.No.	Attitude	Frequency	Percent
01.	Against	137	94
02.	In favor of	08	06
	Total	145	100

From the above table 4.4. reveals the fact that out of 145 respondent's 94 percent are against, and 06 percent are in favor of dowry. The above table indicate that few numbers of respondents are in favor of it, Reasons a few families are willing to give dowry whereas some families thought, it is a mark of respect.

Table 2.3**Attitude Towards population Control**

Sl. No	Particular	Frequency	Percent
01.	Positive reply	126	87
02.	Negative reply	19	13
	Total	145	100

Comparing the data on population control, it is shows from the table No. 4.5 that out of 145 respondents' 87 percent in favor of populations control, on the other hand 13 percent are against.

Attitude towards Religion:

A system of beliefs, practices, and philosophical values are concerned with the definition of the sacred, the comprehension of life, and salvation from the problems of human existence. Religion is essentially an institutionalized or traditional path to salvation. All men in all societies

ultimately must face life’s problems essentially alone, despite all efforts to help. Religion traditions are the result of man’s attempt to capture and enshrine his philosophical and spiritual insights so that they are available to the individual as he faces life and its stresses, confusion and complexities. Religion is a social phenomenon (as well as a psychological one) because it necessarily stresses fellowship in the development teaching and perpetuation of religious insights and knowledge. It is concerned with the common plight of all people at all times regardless of age, sex, or static with society. The concept of the supernatural or a path of salvation may work to bind man to the dictates of limited contemporary social values and groups, or it may serve to provide the wisdom and techniques by which man may free himself from contemporary groups and values it may give him periodic freedom to achieve values that transcend the demands of the social present. Thus, religion is both intensely personal and intensely social.³

Table 2.4

Preference to Pray

Sl.No.	Particular	Frequency	Percent
01.	Yes	142	98
02.	No	03	2
	Total	145	100

From the above table 4.6 it is ascertained that out of 145 respondents, a majority 98 percent are preferring to pray whereas only 2 percent are don’t prefer to pray. The above table reveals that a majority number of the respondents have faith in religion.

Table 2.5

Preference to read general books on religion

Sl.No.	Responses	Frequency	Percent
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01.	Positive reply	118	81
02.	Negative reply	27	19
	Total	145	100

Table No. 4.9 reveals the fact regarding the preference to read general books on religion by the respondents, out of 145 respondents 81 percent prefer to read general books on religion. Whereas 19 percent do not prefer to read general books on religion.

Table 2.6

Use of Burqa among the Respondents

Sl. No	Uses	Frequency	Percent
01.	Follows	145	100
02.	Don't Follows	Nil	Nil
	Total	145	100

From the above table 4.10 reveals the fact that a majority, 100 present respondents follow burqa. The above data investigated that the Muslim community show inclination towards the observance of purdah.

Political level of the respondents:

Table 2.7

Contested in College Election

Sl.No.	Contested	Frequency	Percent
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01.	Positive reply	05	3
02.	Negative reply	140	97
	Total	145	100

The above table 4.14 reveals the fact that, out of 145 respondent’s 3 percent contested in college elections. On the other hand, a majority 97 percent don’t contest in college election.

Table 2.8

Exercise of franchise

Sl.No.	Responses	Frequency	Percent
01.	Positive reply	30	21
02.	Negative reply	115	79
	Total	145	100

The above table 4.15 reveals the fact that of 145 respondent’s 21 percent exercised of franchise at public election, on the other hand 79 percent don’t exercise of franchise at public election. The above data investigates that few number of Muslim females exercised of franchise while voting is one of the basic rights on women.

Table 2.9

Reservation In politics

Sl.No.	Recommend	Frequency	Percent
01.	Positive reply	109	75
02.	Negative reply	36	25
	Total	145	100

The above table 4.16 shows the fact that out of 145 respondents 75 percent recommend for seats reservation on politics, 25 percent don't recommend.

Table 2.10

Attitude towards social service

Sl.NO	Attitude	Frequency	Percent
01.	Positive reply	95	66
02.	Negative reply	50	34
	Total	145	100

The table No. 4.19 indicates that, 66 percent are preferring to social service, on the other hand 34 percent are don't preferring to social service.

Table 2.11

Participation in Social Service

Sl. No	Recommend	Frequency	Percent
01.	Positive reply	49	34
02.	Negative reply	96	66
	Total	145	100

The above table 4.20 reveals the that, out of 145 respondents, 34 percent are participation in social service, on the other hand 66 percent do not participating in social services. This constitutes majority numbers of respondents.

Conclusion:

Women is a woman, whether she belongs to Hindu, Muslim, Christian, Sikh, Buddhist, and Jain. The status of a women is reflected in the authority and power she holds within the family and the prestige she commands from the members of the family and the community. Power & authority are bound to follow if the women are given proper status and provided with an

atmosphere, where they get education & make themselves equally competent at their male counterparts in all the spheres of life. Unless women are treated as person's & not as dependent & inferior, they cannot expect much from development efforts. Women as a vital part of human resources of a country are the potential contributors towards development & productivity.

Within the frame work of the present study, the researcher tried to analyses the social, Educational & Economical background, attitudinal change & changes in social practices and also preference of the respondents in various social institution.

Within the Muslim community the social change take place slowly and gradually due to the strict restriction of Islamic law (shariat) Even though, In modern competitive era they have been attaining desirable changes in few social practices, the present study reveals desirable results to study higher Education, professional Education, continue their study even after married, in favor of population control, in favor of employment, Against to Dowry, Aspiration to selects the life partner preference to social services. The Role of female in Decision making process etc. whereas the present paper also find out the statistical status in social practices as to follow in purdha system, prayer, Inheritance of property, Inter-caste marriage, franchise at public election etc.

Further study also the portray the desirable role to encourage the family members & nearest in the respondents' study and this paper also examined the hurdles that lie in the Medium of instruction in the study.

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