INTRODUCTION

"Individuals may strive for stability and security, societies may foster the illusions of permanence; the quest for certainty may continue unabated and the belief in eternity persists unshaken; yet the fact remains that societies like all other phenomena, unremittingly and inevitably change" (Davis, 1959:21).

Change is an ever-present phenomenon in human civilization. Society is subject to continuous change, growth and decay. In every society numerous processes of change operate simultaneously that introduce variation and modification in its fabric. Change being an inevitable factor, its rate and direction vary from one society to another, and between different sectors in the same society.

Anthropologists define two terms responsible for such impacts, 'diffusion' and 'acculturation'. Further, it can be said that the tendency to change is fundamental in society and as a consequence a relative tension is noticeable in all societies. Every society can be said to be host of two different kinds of forces - one that promotes changes and the other which strives to maintain the status quo. The former may be represented through stimulants or factors promoting change, and the latter through change inhibiting factors or barriers.
Change is viewed through time perspective. According to Malinowski (1939), social change is a process of reorganization on entirely new and specific lines. Social change refers to change in social structure. Organisational change (changes in the ways of doing things) involve some change in the quality of social relations and hence in social structure. In many human society, the social relations, social institutions and social structure are correlated.

Every society in now in a process of transition. Growth of knowledge, urbanization, education and employment are some of the factors that lead to social change. The institution of family and the division of labour within, along with other elements in the broader social system have been affected by the processes of change.

The Muslims form a minority community in India and due to their rigid religious orientation change is generally resisted. Inspite of this, lately certain changes have occurred in the Muslim community regarding the role and position of women. One of the factors in the improvement of the status of women is education which is indispensable for playing many of the modern roles and thereby enables them to rise in status, it also widens their cognitive map and enables to compare their position in society vis-a-vis men. The main theme of this research is how changes have occurred in the activity pattern and position of women.
THEORETICAL PERSPECTIVE:

Social change is a widely discussed subject but its theoretical position remains controversial. Analytic descriptive studies of various social and cultural systems in India did engage the interests of the British and European scholars right from the 18th Century, but comparatively the studies about the processes of social change went on continually. The functionalist studies mainly focussed on the analysis of social change. In fact some of the most discussed concepts of social change in India are clearly oriented to the structural-functional method.

The concept of social change find a beginning in the writings of the British and Indian scholars following the last quarter of the 19th Century. The concepts and formulations got differentiated and a variety of approaches emerged. These approaches are classified into the following types:
1. Evolutionary Approach,
2. Cultural Approach,
3. Structural Approach, and
4. Dialectical Historical Approach.

The evolutionary approach concentrates on the institutions like caste, family, marriage, kinship and village community. Evolutionary approach to modernization is based on more systematic theoretical assumptions. Modernization is conceived of as an evolutionary stage in the life of the human society.

A comprehensive theory of social or cultural change assumes that sources of change lie both inside and outside the system. The concepts of sanskritization and westernization postulated by Srinivas (1978) define these two types of sources of social
change. If we define social change not merely as new cultural adaptations or positional changes in the status of groups and categories but as structural changes or changes in the principles of social stratification as such, we find that all the above conceptual formulations on social change tend to be partial. The dependent where change takes place, and independent why change takes place variables used through these concepts do not reach the point of critical minima to be considered adequate for theoretical generalization. The dependent variables are in most cases culturological, they deal with changes in ideologies, outlooks, traditions and their social organization rather than in the social system or structure as such.

A structural focus in the study of change does not imply a variation in the dependent variables through which changes are being identified but also establishing with independent causal variables. This enhances the power of social change theory.

Another major characteristic of a structural study of social change in the observation of the magnitude and incidence of role differentiation in the social structure resulting from social pressures such as increase in population, growth of industries, rise of new cities or urban centres and rise in the economic and technological bases of society, which necessitate creation of more complex organisation and new role and status types. The structural approach is predominant in social sciences.

The use of the dialectical - historical model for the study of social change has not been common in India. Probably, the explanation lies in the colonial linkages of the Indian social sciences and social scientists. Marx's own writings on India
though underlying the need for revolutionary changes focus more prominently upon the static and the primeval character of the Indian Society.

Mukherji's views are close to the dialectical historical approach to social change. A.R. Desai, analyses the processes of changes in India in the context of the history of nationalism. The dialectical model of social change focuses upon the latent and manifest areas of social conflict, their aggregate articulation and relationship with specific structures in a social system as a whole.

The gaps in social change studies in India are both methodological and theoretical. The most popular model for the study of social change has been the continuum model; the dialectical and historical methods have been neglected by and large with the exception of some studies. The use of rich historical data for sociological analysis of change is lacking. Another gap in most studies of social change is the absence of the systemic frame. Specific social isolates like caste, family occupation etc., have been studied in a local or at the most in a regional setting but the analysis of the interaction among these isolates in the light of changes in the social system as a whole. How changes in one aspect of social system impinge upon changes in others do not find meaningful coverage in most Indian studies of social change.

The various aspects of society are interrelated and intertwined with each other. At every stage there is an interplay among the various elements of social life. Change in one aspect evokes change in the other. Religion regulates the sacred as well as secular practices among the Muslims. The Muslims by and
large accept their religion as unalterable and resist any major innovation. As written in the sacred texts, under these conditions the man-woman relationship and the authority structure in the family continue to be rooted in traditional sanctions. The close link between the authority structure in the family and religion affects decision making and overall behaviour pattern of the members. However, from time to time the forces of change generated in the social system have not left the Muslim society entirely unaffected.

The Anthropological literature on the status of primitive women is rich and varied, but there are very few scientific works available on women in the complex societies of today. The material on India is not complete in itself. A thorough knowledge of the structure of society is necessary for analysing the position of women, because a significant change in the latter occurs when the social structure itself undergoes a change. Moreover, any discussion of the position of women has to go beyond the idealization of women to be able to present the actual status of the women. As Lowie (1920, P.188) puts it, "It is important to ascertain what customary or written law and philosophical theory have to say on feminine rights and obligations. But it is more important to know whatever social practice conforms to theory or leaves it halting in the rear, as it so frequently does."

Multi-directional forces of urbanisation, industrialisation and socio-educational advancement are affecting various aspects of traditional Indian society. After Independence changes have become more pronounced as a result of political Independence, constitutional measures, planned economic development, social
development, emergence of urban culture, secularisation and rational outlook. In spite of several secular movements, religion continues to have a strong hold on the people. The different religious groups have different perspectives in respect of women and their place in society.

In spite of Independence, the followers of Islam are little affected by the Indian Constitution since even today only Muslim personal law applies to them. In such a rigid system, new ideas are accepted with difficulty. According to Myron Weiner (1966:7) tradition refers to "the beliefs and practices handed down from the past; as we reinterpret our past, our traditions change". While traditionalism, "glorified past beliefs and practices as immutable. Traditionalists see tradition as static; they urge that we do things only as they have been done before". This ideology of traditionalism is found amongst the Muslims, who glorify their past and take it as unalterable and is always against changes.

With the coming of Independence and general change women were no more regarded as the weaker sex. As Hate (1969:263) puts it, "Women is biologically different from man, but modern trends rightly emphasise the similarities rather than dissimilarities. Due to scientific and technological advance there is less physical and more mental labour which is a favourable aspect to establish women's equality. Educational qualifications facilitate this process". Amongst the Muslim, religious education is one of the fundamental rights of the followers of Islam and in early childhood every Muslim boy and girl undergoes the ceremony of Bismillah. This is to make children know about their religion and
the Holy Book Quran and may be able to read the prayer (namaz) five times a day. For the women of earlier generation this used to be the beginning and end of formal education. Whatever little they learnt from their elders was accepted unquestioningly. This kind of training gave them very little opportunity to learn other things beside the maintenance of home. Moreover, these women had a very shallow knowledge of their own religion, which they thought conditioned and directed their entire life.

But today, the formally educated Muslim women have a first hand knowledge of the religious texts. With the result that on the one hand they have begun to challenge the validity of the misleading elements in the religion and on the other hand they have become staunch followers of Islam, fully aware of the restrictions and liberties sanctioned to them in the Quran. This phenomenon of the awareness as the consequence of education has been stated by Anderson (1966:74) to this effect: "Sometimes modernization means strengthening of the old ways of life, as when literacy enables individuals to appreciate religious doctrines in their purer form unmixed by superstitions".

Thus we see that education is an important factor leading towards modernization. In the case of other Muslim countries we see that, "the Islamic renaissance and its improved idea of woman's status based on a truer interpretation of the sacred texts is going hand in hand with modern nationalism, its dynamics and its victories, its social and political reconstruction, to accord to woman her rightful place in the new city of Islam." (A Djebar, 1961:39). Others like late President, Hamal Abdul Naseer permitted women in Parliament as well as in the army. In the
case of Indian Muslims whatever changes are taking place are due to education, women's employment, science and technology and westernization.

CONCEPTUALIZATION OF CHANGE:

Society is subject to continuous change, growth and modification. Whether social units are looked upon as "structural functional equilibria" in Talcott Parson's sense or as quasi stationary equilibrium process in Kurt Lewin's sense, social change is the most recurrent aspect of group existence; it cannot help changing even if all its external conditions are held constant. Social change may commence in any aspect of the system, through immanent force emanating from within the system or external forces impinging upon it.

In order to understand the kind, degree and nature of change, Raymond Firth's concept of organizational change is useful. Any theoretical framework for the analysis of social change must be concerned with what happens to social structure. Firth distinguishes between 'Organisational change' and 'Structural change'. The organisational change does not alter the basic relations between individuals and hence cannot be termed a change in social structure. On the contrary, structural change occurs when there is a modification in the basic relationships between members of a society. The analysis of social system by the 'dynamic social theory would say whether the social change is, 'repetitive, structural, gradual, radical'. Continuity and change are well integrated in the social system, and one can study the changed situation only in comparison with the traditional social system.
The socio-economic and political conditions have brought about a change in attitudes, beliefs and value system of women and this in turn generate and set in motion new forces which will change the social scene. With increasing education of women, there will be subsequent alterations in the entire fabric of the society. The existing pattern of Muslim society is studied and analysed to understand the continuity and changing aspects and the forces and factors responsible in such a situation.

Change and modification in women's status and role have many latent and manifest dimensions. The attitudes, aspirations and value orientation of women determine the pattern of relationships existing in the family. They exercise a profound effect on the kind and quality of relationships which exist between generations, between the sexes and the roles they are going to assume as wives, mothers and daughters. The authority structure, system of rights and duties, allocation of work roles also undergo a change.

WOMEN AS AN ELEMENT OF SOCIAL CHANGE:

As changes in socio-economic and political conditions have brought about a change in attitudes and values system of women, it will have to be admitted that new attitudes and values will in turn generate and set in motion new forces which will change the social scene with increasing education of women there will be more changes in the entire fabric of the society.

SOCIAL CHANGE AMONG MUSLIMS:

Modernization and social change among Muslims in India has not received much scholarly attention from sociologists and
socio-anthropologists. For instance, there were a number of small-scale, micro-level sociological and social anthropological studies in different parts of India during the fiftees and sixtees and these were followed by attempts to discern a broad and general picture of 'the specific patterns of interconnections which can be traced through empirical studies of particular groups in particular localities and the changes in such patterns'. (Singer and Cohn, 1968 : 2). Even so, they had precious little to say about social changes taking place among Muslims. Srinivas Social Change in Modern India (1966) which was the first attempt of this kind, tried to present a synoptic account of social changes taking place among the Hindus. Muslims were referred twice in his book, once in connection with their influence on Hindus and the other in the context of Westernization. Singer and Cohn's volume titled Structure and Change in Indian Society (1968) which represents another attempt at systematization of the vast body of empirical research on Indian society, was similarly weighted in favour of Hindus. Muslims are mentioned in it only in Schwartzbergs paper dealing with caste regions of north Indian plain and in the paper by Marriott.

It has generally been held that Muslims in India are either not modernizing at all or are lagging behind the other religious communities in getting modernized and that there is something inherently anti-modernization about their religion which has been responsible for their failure to respond to the process of modernization and social change currently underway in society. This argument reflects a variety of shades. For example, scholars differ as to the reasons why Muslims have been slow to take to
social change. According to one view, the resistance or reluctance to modernize is attributed to are acute minority complex, which has come to characterize Muslims in India as well as their growing self-consciousness as a minority community in a predominantly Hindu India. According to the second view, the failure of Muslims in India to respond to the forces of social change is attributed not so much to their status as a minority but to a process of invidious discrimination which has reduced their chances of drawing the advantages of economic development and social changes taking place in Indian society. The third explanation often advanced is that the reluctance of Muslims in India to get modernized is but one localized expression of a more general tendency throughout the Muslim world and owes itself not so much to their peculiar situation in contemporary India but rather to the distinctive orientation of their religion which discourages modernizations. Some of the works which have presented these arguments include Shah (1969), Hassanain (1968), Dalwai (1969) and Baig (1974).

Some of the recent studies focusing on modernization and social change among Muslims in India include Roy (1979), Menon (1982), Jain (1981) and Asghar Ali (1991).

These studies have brought certain aspects of Muslim social and cultural life in India with which they deal, but a reading of them suggests that they have all accepted commonly held stereotypes and cliches about Muslims in India and tried to simply validate them through empirical research.

The illustration given by Yogendra Singh in Modernization and Islamic Impact in India says, whatever may be the nature of
the Islamic tradition, urbanization leading to literacy and greater access to information media, and the emergence of a new elite and middle class, which had been the forerunners of modernization in the Muslim countries of the Middle East, Pakistan and Indonesia, are leading Muslims in India to modernization as any other community. Forces in contemporary Islam are still seen by Singh as opposed to social change. He concludes by saying that social change among Muslims in India is ultimately contingent upon the reinterpretation of their religious tradition and faith. Unless fundamental Islamic values and the world-view which they produce are re-oriented. Muslims in India are unlikely to undergo any significant degree of modernization and social change.

The tendency to proceed on the perception of Islam as a rigid, unchanging religious tradition characterized by what Rodinson calls a certain Misoneism (Rodinson, 1964:146) or a Nicht-Progressiveness as a German economist studying the economic soul of Islam puts it, has been more explicit in more recent works by sociologists and social anthropologists on social change among Muslims in India. For example, the study dealing with the impact of education on the status of women in Kerala by Menon assumes that the socio-structural and institutional factors in Muslim society are dysfunctional to education.

The socio-structural and institutional factors that are indicated include the segregation of sexes, which is regarded as a feature of Muslim society, the practice of Purdah and the emphasis upon domestic roles for women. There is a common misconception of many that the extreme segregation of sexes and the practice of Purdah are rooted in Islam. Comparative analysis of
Purdah in South Asian societies is found in Papanek and Minault.

Shibani Roy concedes that the empirical reality concerning the Muslim women in North India where she carried her research work is not quite as static as this would indicate. She admits that 'the general social environment and forces of change generated in the social system have not left the Islamic societies (Muslims in India) entirely unaffected.' (Roy, 1979:1). None-the-less, this does not deter her from asserting her assumption about the linkage between Islam and the status of Muslim women.

The confusion in the studies dealing with social change among Muslims in India arises from a more general difficulty, namely, the conceptual and methodological complexities implicit in the notion of social change.

Mayer's work on intellectuals and proletarians in the study of contemporary Indian Islam is most directly concerned with the conceptual and methodological problems involved in modernization and social change among Muslims in India. He begins by identifying three principal theoretical orientations which have dominated the study of the subject. He calls these the Koranic, political, cultural views which seek to account for contemporary Muslim attitude towards change in terms of basic Koranic values.

John Eade, through case studies of selected families of Calcutta's educated Muslim middle class demonstrates that the answer to the question of change really lies in the peculiar social situation of the urban environment. His conclusion is that the term Islamization to analyse social processes within urban centres can conceal the effect of ethnic identity upon rural Muslims. 'If Islamization encourages people to identity
with one another as Muslims in certain situations' in other situations people could share a common class or regional identity.

Change in the status of women is an integral part of the process of social change in every society and Muslims in India are no exception to this. The status of Muslim women varies a great deal with the economic status of the family and the social strata to which she belongs. Change in occupation is one of the indices for a change in the status of people. In social change, the role played by education, advanced scientific knowledge and new technology is most important which radiates from urban centres.

REVIEW OF LITERATURE:

The anthropological and sociological literature have not many works on the position of women in different societies specially in the South. For this particular study the Indian middle class Muslim women of Hyderabad from Telengana region was chosen. Firstly, books dealt with Islam and Islamic culture were consulted for understanding the Muslims and their culturo-historical background in the world. The literature on women in Islam was read. Secondly, various other works on Indian women, were read, special emphasis was given to the urban women.

From the vast literature of Islam and Islamic culture following writers were of a great help, Sykes (1910); Mirza (1916); Mansoor (1920); Ameer Ali (1922); Leavy. D (1923); Census of India (1961); Fayzee (1963); Riaz (1972); Philips B, (1979); Boutas (1983); and 'A Manual of Hadith' translated by Muhammad
Ali Maulana (Year not mentioned).

For understanding of the culturo-historico-political background of the Muslims the most helpful books was of Israel, Milton (1983) which dealt with Islamic society and culture and of Mujeeb (1967), which dealt with the historical and social development of Islam in India. The other works were: Smith, (1946); Siddique (1952); Levy, R (1957); Aziz (1969); Moin (1973). The books of Atikson, J (1832); Bartold. V; Gulati (1986); Islamic review (1959 April & November), Maududi (1970) in Urdu all gave a background to the understanding of women as they have been viewed in their religion and in other Islamic countries.

The different social groups amongst the Muslims form a very debatable and controversial topic. Ansari (1960) had divided the Muslims of India into various groups. His work was further modified by Ahmad (1973). This books contained essays on Khojas of Bombay, Meos of Rajasthan and Haryana, Moplas of South-West Coast of India, Tamilian Muslims, Muslims of Uttar Pradesh, Muslims of rural West Bengal and Muslims of Laccadives. Guha (1965) in her paper depicts the caste system among the rural Bengali Muslims.

The literature on position of woman is vast and extensive. One of the earliest and systematic accounts of the position of women had been given by Lowie (1920) where he particularly emphasized the difference existing in theory and practice as regards position of women in any society. Evans-Pritchard (1965) tries to analyse the position of women through the role of women in complex and simple societies. Some of the authors who make a significant contribution towards the study of women are Mead
(1949); Linton (1952); Montague (1954); Myrdal Alva and Klein (1956) and Ehrenfels (1956); Naim (1987); and Mehrota Nilika (1990). The status of women in the South Asian countries has been assessed by Appadorai (1954) in which the legal status and political rights of women have been discussed and a method of approach to the problem of status of women is suggested. The next important was the UNESCO Publication edited by Ward (1964), in which the essays of Dube and Thapar give the historical account of the development of status of women through ages. Karim's paper on the changing patterns of an East Pakistan family and Rosse's study on changes in the position of Malay women and other essays give a good picture of the women's position in Asian countries.

There are many works done on India women. Altekar (1956) and Pinkham (1941) try to evaluate the status of women in historical times through numerous religious scriptures on Hinduism. A government of India Publication, edited by Baig (1958) has a collection of essays ranging from those on tribal women to modern Indian women. Cousins (1941), Thomas (1964) are the two authors who have efficiently succeeded in compiling the status of Indian women chronologically. Moreover, there are plenty of literature on the changing status of the Indian women after Independence, notably the works of Desai (1957); Cormack (1961); Hate (1969, 70) and Mehta (1970).

Some particular studies done on the Muslim women are by Kapadia (1959) who deals with the institution of marriage amongst the Hindus and Muslims using the religious texts of both the communities. Mishra (1963) gives a socio-historical account of

Shibani Roy's (1979) works on status of Muslim women in North India points out that one of the major consequences of the varied processes of change in all the spheres has been the emancipation of women from their tradition bound ethos.

Menon (1981) in her study examines the role of education in improving the social status of Muslim women. Brijbhushan (1980) has tried to correct many of the misconceptions about the position of women in Islam and tried to develop a broad based profile pointing to the fact that with the modern process of equalitarianism in India, the position of Muslim women is also sure to improve.

Asghar Ali (1993, 1994) has dealt with the questions of equality and rights, and the problems of Muslim women in India.
The other works edited in his book are by Sushila Jain on the changing status of Muslim women, Syed Mehdi Hussain on Muslim women and higher education (pegged to Hyderabad) and Masood Ali Khan on social change among Muslims in Aurangabad.

A cursory glance of the works on Muslim Women points to the fact that Muslim Women are also under the influence of all round changes that are taking place in Modern India.

**THE CONCEPT OF 'MIDDLE CLASS':**

The term 'Middle Class' is difficult to define. According to sociologists, it consists of a heterogenous group of people with a variety of vocations, cultures, tastes and ways of living. H.P Fairchilds puts it, "the middle class today is a term designated to a heterogeneous section of the population made chiefly of small businessmen and small industrialists, professionals and other intellectual workers with moderate incomes; skilled artisans, poor persons, farmers, white-collar workers and salaried employees of larger merchantile, industrial and financial establishments. They have few common economic interests and whatever unity they possess lies in their education standards, their standard of living, and ideas of family life, their mores and recreational interests".

B.Bhushan's 'Dictionary of Sociology' puts it as "a segment of economic and social stratification of a society which does not have either exceptionally low status or exceptionally high status". There is therefore no agreement on the exact definition of middle class.

According to a survey of the Central Statistical Organisa-
tion, the middle class consists of "all families, following intellectual occupation except agriculture" (Hate, 1969: 8).

Chibbar (1968) defines the modern middle class as that which includes the old middle class and the new trading class, on the one hand and the white collared and managerial workers on the other.

Mishra (1961) undertook a study of middle class extending from the Mughal Period to the year 1947 is of the opinion that in England and other European countries, the middle class emerged basically as a result of industrial and commercial revolutions. In India, on the contrary, this emerged more in consequence of change in the system of law and public administration than its economic development and they mainly belonged to the learned professions.

According to Linton, the term middle class denotes the large and expanding section of the urban population who do not do manual labour, follow the norms of respectability are educated beyond the legal minimum, are actually concerned with personal advancement and are ordinarily able to devote a part of their income to display the high standard of living which is a characteristic of some persons of this group is typically founded on occupational income and not on inherited property or privilege. 'This middle class maintains a set of cultural values which are its most essential characteristics, and which are capable of being partially accepted under current conditions by manual workers and the owners of productive property. The dominant theme is the emphasis upon personal achievement'.
THE PROBLEM OF THE PRESENT STUDY:

The focus of the present study is education and social change: A case study of middle class Muslim women in Hyderabad'. The study includes both educated and uneducated, working and non-working women. We have taken the middle class women as the universe because it is assumed, if the changes in the status of Indian women are in process it must be in the case of those who are educated and of middle income group as the impact of modern influence is expected to be greater on them. For the present work of the study of change in woman's role and status, an operational definition of middle class in terms of family background, level of education and income variables was formulated. These variables are theoretically significant.

OBJECTIVES:

Indian studies on Muslim women and their status are significantly around northern India, and mostly by men. This study of Hyderabad could be taken as a representative of the South Indian study, through which important comparisons could be made between the North and the South. The present study has the following objectives.

1. To reconstruct the position of Muslim women from both textual (Quran) and empirical sources.
2. To assess the changing status of Muslim women as an outcome of their educational achievement.
3. To examine their perception about education and the problems related to education.
4. The changes in their attitudes towards social institutions
and social relations.
5. To find out their role in family decision making.
6. To assess their perceptions about Islam - both from the point of view of religion as a doctrine as well as in practice.
7. To examine their political awareness and participation in the present context of women's liberation, and
8. To identify the factors which are responsible for inhibiting status improvement in spite of education.

ORGANISATION OF THE DATA:

The first chapter deals with the introductory party in the light of existing literature. The sources are from anthropology and various other social sciences related to the studies of women. The chapter includes the objectives of the research and organization of the data.

The second chapter is the methodology used in the research, about the sample size and the tool of data collection used in the study.

The third chapter discusses the status of Muslim women in Islamic society and in India. Further it deals with the Muslim population in Andhra Pradesh, origin and history of education in Hyderabad and ethnic background of the city. The chapter also includes the socio-economic background of the respondents.

The fourth chapter deals with the social, political and economic aspect of education and importance of education and Islam. It deals with the problems relating to education, co-education, objectives of education and opinion about girls education. The focus has also been on encouragement and limitations,
that has been traditionally coming down in Muslim society over the centuries.

The fifth chapter covers marriage, form of marriage, views on polygyny, dowry and mehr system, divorce, widows status and remarriage.

The sixth chapter deals with family type, position of women in family, views on family planning, social activities and in detail about the purdah system. It also examines the impact of T.V., hobbies, changes in traditional ways and suggestions for the betterment of community.

The seventh chapter discusses about economic position, property rights and use of income.

The eight chapter covers the political participation, political aspirations, awareness and voting behaviour.

The last and ninth chapter recapitulates the various observations made in the earlier chapters in the form of summary and conclusion.