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CHAPTER 7

7.1. INTRODUCTION.

Education and employment are undoubtedly the most popular choices of the ways to improve Muslim youth. The cause of Muslim youth’s education in particular has received much support from the findings of demographers mostly Muslim women is homely and are better at taking care of things at home that is why arts, fashion designing and Tailoring etc, are generally fields reserved for Muslim women’s Engineering and other relate fields are considered hardcore, So more men than women enroll in these programmes , this perception is however, Gradually changing women students have family affairs to attend to some student say they are better at attending to these jobs studying social science gives then this kind of freedom and flexibility.

It is observed from the present study that Gulbarga City is a serving the higher educational needs of the Muslim youth where there are low economic conditions and rules of culture. Higher educational needs of the Muslim youth of developed Muslim Status as such there are more educated and employed people with modern culture and new age of thinking, where women to a greater extent are consider as equal in the society. As a result to a greater extent women are treated equal in the society and in majority of the families, they have even freedom in different aspects in this way there is a higher education and Muslim youth in Gulbarga City the Summaries of findings from Gulbarga City are discussed as under.
7.1 **Summaries of Findings:**

Major Findings of the present study are summarized as under:

1) The present study covered total 271 respondents from Gulbarga City.
   
   Regarding age group of Muslim student, (46.1%) are of below 23 years, followed by (42.1%) are between 24 to 26 years, about 16 (5.9) are between the age group of 27 to 30 years and the remaining 16 (5.9) are of above 30 years of age of all the Muslim P.G. Students covered under the present study.

2) The data on the sex indicate that (40.2%) of respondents are male and whereas an overwhelming majority (59.8%) are female.

3) Regarding the subject discipline of the Muslim student, broad groups are made while selecting the respondents. Further the respondents are chosen for the present study on the basis of their proportion in the total groups such as science technology, humanities & languages and social science. In this way 57.6% are studying in science technology faculty, followed by 21.5% are studying in social science, about 11.4% are studying in humanities and languages and remaining 9.59% are studying in education and law.

4) Clear that among the Muslim students studying in institution of Gulbarga city covered under the present study, 56.1% are studying in Gulbarga University, campus, followed by 25.5% are studying in private unaided college of Gulbarga city, 6.6% are studying in Government college of Gulbarga city, another followed by 6.6% are studying in aided college and remaining 5.2% are studying in central university of Gulbarga.

5) The material status as responded 85.6% respondents are unmarried, 13.3% respondents are married and only 1.1% respondents are widows.
6) On their family background as expressed by the Muslim respondents, 43.3% are from rural areas, whereas the remaining 56.8% are from urban areas.

7) Among the Muslim youth migration status for studying in Gulbarga city 44.3% are from within the district, 16.2% are from outside the district. 3.3% are from outside the state remaining 36.2% are from locate.

8) Place of graduation of the Muslim respondents 34.3% of the respondents are completed graduation from village, 12.5% are completed graduation from town, 46.5% are completed graduation from city and remaining 6.6% are completed graduation from metro city.

9) On the nature of family in which respondents living, as expressed or Muslim students 57.2% are living in nuclear or single family, whereas the remaining 42.8% are living in joint family. It is observed that Gulbarga city where majority of the Muslim students families are mostly living in nuclear single family.

10) On the size of family in which respondents living, as expressed by Muslim students 9.2 are 1-3 members, 44.3 are 4-6 members, about 28.8 are 7-9 members and remaining size of Muslim family is 17.7% are 10 above members.

11) As expressed by the Muslim students covered under the study. 69% are living in their own house whereas the remaining 31% are living in rented house or hostels. It is surprising to note that most of the Muslim students from Gulbarga city are living in their own house.

12) On their family occupation of the Muslim respondents, 20.3% have stated that their occupation is from Agriculture followed by 39.5% have stated that the occupation of their family is from Business, about 6.3% have stated that the occupation of their family is from Industry, about 14.4% have stated that their
family occupation is Government service and the remaining 19.6% have stated that their family occupation is private service.

13) On their income as expressed by Muslim youth, the family income of 21.8% have expressed that their family income is up to Rs. 5000 per month, followed by 48.7 have expressed that their family income is between Rs. 5001 to 15001, about 17.7% have expressed that their family income is between Rs. 15001 to Rs. 30,000 and remaining 11.8% have expressed that their family income is a Rs. 3000 to Rs. 50000 per month. Income refers to the economic power of the Muslim family.

14) On the educational qualification of their fathers, among the muslim respondents the father of 11.8% are illiterate, followed by father of 40.2% have completed primary or secondary education, followed by father of 21.4% have completed under graduation, fathers of about 26.6% are completed graduation and post-graduation.

15) On the education qualification of their mothers among the Muslim respondents 54.6% have stated that their mothers completed primary or secondary education, followed by 11.1% have stated that their mothers have completed under graduation about 22.9% have stated that their mothers are illiterate and remaining 11.4% have stated that their mothers have completed graduation and or post graduation.

16) Regarding the reason for higher education to Muslim women particularly of the Muslim student studying in Gulbarga city, 17.7% agreed that to get employment and job the higher education is essential, followed by 17.3% agreed that to get knowledge, about 24.4% have stated that higher education to girls is essential to play significant role in family and society and the remaining 40.6% have
expressed that due to all the reasons mentioned the higher education to Muslim girls is needed. Employment or job plays a major role for fulfilling higher education research for women, as responded by majority of the respondents, who agreed that there is need for higher education for women. A few of the respondents also considered various purposes such as employment, job, knowledge, productive work significance in family and social life etc. but none of the respondents have stated that only the knowledge or productive work is the aim of higher education among Muslim women.

17) As we pointed out earlier, Muslim respondents interested for getting higher education, 90% student agree for go to university for higher education and remaining 10% Muslim youth disagree go to university for higher education.

18) Today parents play a greater role in the education. Shows that of the Muslim respondents Gulbarga city covered under the present study, 84.9% have agree that their parent play a greater role for our children, followed by 6.6% have student. To some extent that their parent play a role for our children and remaining 8.5% parents not play a role for their children education.

19) Regarding the aim of higher education to the Muslim youth, as express 35.4% have stated that to get good employment, higher education is needed, about 8.9% have expressed that to get better marriage prospects higher education is aimed, about 23.6% have expressed that increase knowledge higher education needed, about 4.1% have stated that to get degree, name and fame, higher education is needed, about 1.5% have expressed that others needed of the higher education and remaining portion that is 26.6% have expressed that all above mentioned reasons are aim of higher education.
20) On an argument that Muslim respondent have favored on higher education helps to develop skills, as expressed by mostly 94% Muslim youth have agreed higher education developed that Muslim youth life and remaining 5.9% Muslim youth disagree to the same.

21) Regarding the impact and motivation to the respondents to accomplish higher education, as expressed by Muslim respondents, 72% are motivated by their fathers, followed by 5.5% are motivated by their brothers, about 14% are motivated by their friends / relatives and remaining 8.5% are motivated others persons.

22) Reasons to choice of their career and course as expressed by Muslim respondents 17% have stated that they have chosen the career or course to earn more money and wealth, followed by 27.7% have stated that they chosen the career for the welfare of the society, 38% have stated they have chosen the career good job & employment, 6.6% have expressed that they chosen the career as per their parents wish, 3.7% have expressed that they have chosen the career or course to accidentally joined and remaining 7% have expressed that they have chosen the career for some other reasons.

23) On the admission criteria, among the Muslim respondent, 68.3% have got admission on the basis of merit, followed by 21.4% Muslim youth have got admission on the basis of payment, whereas the remaining 10.3% have got admission on the basis of reservation. It is noted that generally merit based, admission is based on the percentage of marks obtained by the student in their previous courses that is degree.

24) On whether the education determines the marriage prospects, among the Muslim youth, 36.9% have very much agreed that education qualification determines
Muslim youth, 36.9% have very much agreed that education qualification determines prospects, 41.3% have somewhat agreed that the education, determines marriage prospects and remaining 21.8% do not agree that the education determines their marriage prospects. Many of the people they believed that the marriage prospects of the girls depended not on their level of education but on their economic status. They were of the view that uneducated or less educated girls from economically well off families are getting married to doctors, engineers and leading businessmen on the contrary, highly education girls, are either have remained unmarried or marrying less educated boys. Some respondents said that, if who provided higher education to girls, Muslim boys might be reluctant to marry them. As responded by a great majority of the male and female respondents educational qualifications are very much or somewhat determine better marriage prospects.

25) On their opinion whether they choose their spouse from similar education or occupation as expressed by Muslim respondents, 41.7% Muslim youth have not agreed to choose spouse from similar profession, followed by 24.4% Muslim youth have somewhat agreed that they choose spouse from similar profession and the remaining 33.9% have very much agreed that they choose spouse from the similar profession.

26) On their opinion regarding whether the status of present educational system among the Muslim respondents, 54.2% have satisfied present education system, followed by 23.2% have not satisfied present education system and remaining 22.5% have not all present education system.
27) On the responses collected from Muslim respondents 82.7% Muslim youth have agree that the computer knowledge and remaining 17.3% have not agreed to the same.

28) On their opinion that higher education improves the socio-economic position of Muslim youth, as stated by the Muslim respondents, 83% Muslim youth have believed higher education improves the socio-economic position and remaining 17% Muslim youth have not agree to the same.

29) On the education decision making authorities in the Muslim family as stated by Muslim students, 88.9% have expressed that their parents are making the education decision in the family, followed by 5.9% have expressed that self are making the education and remaining only 5.2% are making the education in others members. As discussed above, mostly Muslim parents taking decisions related education of our children.

30) On the deprivation in different aspects, among the Muslim respondents 21.4% are deprived of social and family aspects, about 16.2% are deprived of economic aspect about 5.2% are deprived of political aspects and decision making, about 7% are deprived of religion aspects and 49.9% Muslim youth are not applicable.

31) On equal treatment of male and female members in Muslim family as expressed by Muslim respondents, 87.5% have expressed that the brothers and sisters are treated equal education in their families whereas the remaining 12.5% have expressed that brothers and sisters are not treated equal education in their families.

32) Regarding their satisfaction in families among the Muslim youth, 68.3% Muslim youth are fully satisfied in their families, followed by 22.9% are satisfied to greater extent and remaining 8.9% are not satisfied in their families.
33) As expressed by Muslim respondents 82.3% have parents financial supporting our children for getting higher education, followed by 9.6% are getting scholarship for completing higher education, followed by 4.8% others members help to Muslim youth for getting higher education and remaining 3.3% have Muslim youth self financial supporting are same.

34) On regarding level of status, respect and satisfaction in your college and P.G department, as expressed by the Muslim respondents 55.4% Muslim youth are getting status, respect and satisfaction to the very much in their PG department, followed by 28% are getting status, respect and satisfaction to the some what, followed by 12.2% are getting status, respect and satisfaction to the not at all whereas remaining only 4.4% Muslim youth are getting status, respect and satisfaction to the not applicable.

35) On the decision making related to marriage of children in Muslim family as stated by Muslim respondents 22.1% have expressed that their elder persons are making marriage decisions in the family, followed by 75.6% have expressed that their parents are making the marriage decision, about 1.5% have stated that self making the marriage decision and remaining 0.007% are other making the marriage decisions.

36) On an argument whether status of Muslim women improved in all aspects through higher education, 70.1% have expressed women is improved, followed by 10% have expressed that the status of Muslim women is not improved and remaining 19.9% have not expressed their views.

37) On the responses collected from Muslim respondents, 33.9% have agreed that the higher education is dominated by boys, followed by 45.8% have not agreed to the same and the remaining 20.3% have not expressed their views.
38) On their parents, cooperation in accomplishing higher education, among the Muslim respondents 63.5% have stated that their parents are fully co-operative in accomplishing higher education, followed by 23.6% have expressed that their parents are not co-operative in accomplishing higher education and remaining 12.9% have expressed that their parents are co-operative to cannot say. Generally in the backward areas the people are illiterate or under educated even though educated, they do not emphasize for the higher education of their female children due to pardha system. It very important in Muslim culture that sons are for outside work and look after their parents in their old age and daughter are for limited to house work of others families (son-in-laws families). Due to these reasons they prefer for higher education of their male children’s and prefer to arrange marriage of their daughters at an early age. As such parents not interested in higher education of their female children. The collected date revealed that almost all the parents of the Muslim respondents study in Gulbarga city are co-operative in accomplishing higher education of their male children, on the other hand, less number of parents of girl children are co-operative on the higher education of their female children and this is so, because parents in Gulbarga city are educated and realized the importance of higher education every children’s life.

39) On Muslim parents have any reservation against interacting with friend of opposite sex, among the Muslim students, 22.5% have agree any reservation against interacting with friend of opposite sex. 34.7% are to some extent to the same view and remaining 42.8% have not agree any reservation against interacting with friend of opposite sex.
40) Regarding discrimination to the Muslim youth as expressed by Muslim respondents, 52% have agreed that the youth are facing discrimination, whereas the remaining 48% have not agreed to the same.

41) Among Muslim respondents, who responded that they are facing discrimination, 45.8% have stated that face financial problem an account of being in higher education, about 16.6% have stated that psychological problem, about 7% have expressed that the socialization with peer group problems in higher education, about 18.1% have expressed that face language problem in post-graduate level and remaining 12.5% have stated face study stress problem of Muslim youth in higher education.

42) Among Muslim students, 84.5% have adequate freedom to choose higher education course and employment whereas the remaining 15.5% have not such freedom to choose higher education course and employment. It is observed that Muslim youth especially in backward region have less freedom to choose course, career, employment and job on their own. The reasons and beliefs, which stated that boys are for getting outside work and employment and girls are for family and household work, such conceptions were changed in the urban areas like Gulbarga city, whereas both men and women are getting equality in education and employment. The cities have given more employment opportunities both to girls and boys and have cities girls are also competitive in choosing career and employment on their own. This also proved by the collected data analyzed above.

43) As expressed by Muslim respondents, 42.8% are getting financial assistance scholarship from the government whereas the remaining 57.2% are not received any scholarship from government. The scholarship is based on the extent of backwardness or academic performance comparatively the majority of the
females are getting more scholarship than male students, which shows that majority of the female student are getting education on their own without much burdens to their parents.

44) Regarding Muslim youth has disadvantage in pursing a particular course, as expressed by Muslim respondents, 12.9% have stated that boy or girls has disadvantage in pursuing a particular course is very much, followed by 60.9% have expressed that there is no disadvantage for any boy or girl in pursuing a particular course and the remaining 26.2% feel somewhat on a boy or girl has disadvantage in pursuing a particular course. It is very interesting to note that the majority of the Muslim or girl has no any kind of disadvantage in pursuing a particular course of study.

45) Regarding whether girls are not preferred in higher education by Muslim family and society, among Muslim respondents, 53.5% have agreed that the girls are not preferred in higher education by Muslim family and society, followed by remaining 46.5% does not agreed to the same. As expressed mostly respondents from Gulbarga city girls are also preferred for participation in higher education in Muslim educated family and the reasons for this Muslim women make dependent and developed our personality, where both the boys and girls are working outside the family in the office and there are also growing employment opportunities for both boys and girls in the urban areas. Consequently the knowledge of the parents in the family and society has changed and they are aware about the importance of higher education in the life of every male and female children in the family and such they preferred for equal participation of the female children in higher education in their families.
46) On their opinion, technical education useful for Muslim women, as expressed Muslim respondents, 30.3% have expressed that it enhance, the status of Muslim women’s, for Muslim women, as expressed Muslim respondents, 30.3% have expressed that it enhance, the status of Muslim women, 9.2% have stated it removes feeling of equality, about 21.4% have expressed that overcome economic crises at family level and remaining 39.1% have stated that it makes Muslim women economically in dependent.

47) On whether marriage is an obstacle in education, career and profession as expressed by Muslim student, 28% have accepted that marriage is an obstacle in education, career and profession, followed by 27.3% have not agreed to the same and the remaining 44.6% have not expressed their opinions.

48) On argument that education is necessary to bring social change, as expressed by Muslim respondent, 88.2% have agreed that Education is necessary to bring social change, followed by 11.8% does not agreed to the same.

49) On their opinion whether the status of girls as lower, even they are highly educated, as stated by the Muslim respondents, 69.4% have expressed that the status of girls is lower, even though completed higher education whereas, remaining 30.6% have not agreed to the same.

50) On whether the government is formulating policies to promote higher education, 57.6% have agreed that the government is formulating policies to promote higher education among Muslim youth, followed by 20.7% have not agreed that the formulating policies to promote higher education whereas remaining 21.8% have not expressed their views on the same.
51) On languages difficulty in higher education as expressed by the Muslim respondents, 41% have agreed that language difficult in pursuing higher education and remaining 59% have not agreed to the same.

52) On argument that English medium student are more preferred than Urdu / kannada medium student, 47.6% have agreed that English medium students are more preferred than Urdu / kannada medium student and remaining 52.4% have not agreed to the same view.

53) On their opinion whether religious practices among Muslim at study place as stated by the Muslim respondents, 39.5% have aced pardha system in higher study place, about 22.5% have faced offering prayer (Namaz) in study place and remaining 38% have women’s faced participation in social activities within / outside community. Pardah is regarded as one of the impediment for the progress of Muslim women they are discouraged from going outdoors for the fear of violating pardah system. The Muslim generally consider that the role of women should be confined to the four – walls of the house. As a result of this, the active participation of women in social and economic activities is no possible.

54) Respondents facing any other problem in higher education, as expressed by the Muslim respondent, 77.5% have not agreed that their facing any problem in study place, followed by 22.5% have agreed that facing Muslim youth many problem in higher education already details discuss in chapter 3.3
7.2. Suggestions:

The suggestions may be given from the present study as under:

1) There is need to increase awareness to emphasize the significance of higher education among the parents of youth who are getting education at undergraduate education.

2) Special colleges for women are to opened, as this is a group which is generally kept away from higher education due to various cultural reasons. It kept outside then half of Muslim population is deprived of education who is turn influence reaming 50%.

3) The community members must be encouraged for starting of private universities, colleges and schools within the constitutional framework.

4) Government must Endeavour for new plans for higher education among Muslim youth.

5) Provide reservation to Muslim girls at higher education at least 40% of the total enrolment and also provide scholarship and financial assistance.

6) The government has to focus such enrolled and never attending Muslim student, identify their problem and take initiative for bringing them back to college. The problems may be multifaceted viz, language, college facilities, curriculum content, teaching facilities etc.

7) Still others argued that good educational facilities combined with non-discrimination practices are adequate for Muslim to compete.

8) Special programmes for minorities have to be lunched in the form of DPEP, SSA schemes etc. this must encourage opening of new schools, college, recruitment of teachers, development of infrastructure and monitoring etc.
9) To increase overall employment opportunities to the educated Muslim youth, by establishing industrial organizations in backward regions

7.3. Discussion and Conclusion:

Education is also a national wealth crucial for the nation’s progress and prosperity. Government is committed to address the existing backwardness in education of minorities, especially the Muslim. Analysis of time trends indicate that, despite overall improvement in socio-economic and educational status, the rate of progress has been slowest for Muslims, while the overall literacy rate in India is above 65% the literacy rate of Muslims is around 59%. However, an extending the consideration beyond mere literacy rate, Muslim fall far behind others. Where in general 26% of those aged 17 years and above have completed matriculation, this percentage is only 17% amongst Muslims. The mean years of schooling among children of age group of 7-16 years is lowest among Muslims at around 3-4 years whereas for other it is above 5 years. According to the 2001 census data, while only about 7 percent of the overall population aged 20 years and above are graduates or hold diplomas, this proportion is less than 4 percent amongst Muslims. Besides, those having technical education at the appropriate ages (18 years and above) are as low as one percent and amongst non-existent.

An impartial analysis of the ground realities depicts that the poor performance of Muslims in education emanates from a host of factors starting from object poverty and communal / cultural discrimination to poorly designed course contents, so in order make the Indian education system more inclusive the issues need to be addressed explicitly. A general attempt of setting up schools in the Muslim majority
areas or providing scholarships to some students may not promise a substantial amelioration of the situation.

Several changes have taken place in the status of Muslim women. Their social activities have gone beyond the four walls of the house. However, these changes have not taken place at any phenomenal rate compared to their sisters in other religious communities many Muslim women tend to be slow in reaping the benefits of modernization. Even today they have to surmount the barriers put up by social customs or religious traditions. These barriers are coming in the way of the progress and development of Muslim in general and their women in particular. The following are the major constraints coming in the way of the development of Muslim women.

Firstly illiteracy or low level of education of parents or the attitude of old people to changes is one of the major constraints in the development of Muslim women. Uneducated parents tend to confine the young girls to the household. They have failed to realize or recognize the importance of education for girls in particular. Older people particularly want to stick to traditional beliefs and habits. They are not only reluctant to change themselves, illiteracy of parents and their adherence to old values still pose a problem for Muslim women.

Secondly, the low economic position of the Muslims also pose a problem in adopting modern methods and values. Education particularly higher education, is costly now-a-days educational standard is better in private school, but due to exorbitant fees, Donations etc. the poor people cannot afford to send their children to such schools. Therefore, they enroll their children in public schools or some times Urdu schools. These schools are handicapped by either lack of teachers o necessary infrastructural facilities. We have observed the unsatisfactory condition of Urdu schools, most of the Urdu schools in the sample areas are having either one or two teachers teaching all the
subjects to a group of two to three hundred students, poor people are the victims of this state of affairs. Their poor socio-economic conditions have pushed down their standard of living caused mainly by lack of earnings. Domestic responsibilities in large families has also constrained the Muslim women involving themselves in social activities or in gainful employment.

Thirdly, lack of separate schools and colleges meant exclusively for girls also is one of the constraints in the educational development of Muslim women.

As the problem is complicated, so will be the solution the mainstreaming and improving the light of minorities stands as a challenge to Muslims as a commonly and government(s) as the state. Muslims as a community will have to bear their share of the burden by actively engaging themselves to the discussion as to what are the reasons behind their poor participation and performance, what could be solutions how they could be implemented Muslim leadership civil societies must become pro-active rather than maintaining a reactive stance.

The government must provide a platform for equitable participation and inclusive growth. First of all, creating sufficient awareness about various existing facilities, schemes and programs is very important affirmative actions to address the serious issue need to be undertaken considering the gravity of the situation a constitutional amendment may become necessary to provide justice to the religious minorities who are suffering because of the constitutional discrimination against Muslim.

It becomes even more important at the primary, secondary, higher secondary levels since these form the foundation for higher education. Thus, the government should allocate at least 10% of the seats in existing Navoday Vidyalayas, the 3500
model schools to be set up under the directions of the cabinet committee on economic affairs (CCEA) declared in April 2010, any other similar public institutions.

To develop interest and affiliation to the college in the community, the nomenclature might carry some significance, just like Aligarh Muslim University, Jamia Millia Islamia, Jamia Hamdard, Maulana Azad National Urdu University etc. A Muslim sounding name of the school may invoke a higher degree of interest from the community.