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FINDINGS AND INFERENCES

Introduction

Islam is one of the major religions of the mankind. More than one-fifth of the people of the world are Muslims. They are found in a big number in Nations such as Indonesia, Bangladesh, Pakistan, Iran, Iraq, Kuwait, Saudi Arabia, Yemen, Libya, Morocco, Tunisia, Algeria, Turkey, Sudan, Albania, Abyssinia, Afghanistan, Yugoslavia, Lebanon, Russian, Turkomania, Philippines, China and India, Muslim from the largest Minority Communities in India. This places them in a complex position when seen in light of the tumultuous history of sectarian tendencies in the subcontinent. Their current population stands a total of 150 million across the country accenting for 13.4% of the total population. According to the first report on religion, census of India 2001, Lakshadweep recorded the highest proportion of Muslim, a staggering 95% followed by Jammu and Kashmir, Assam, West Bengal, Kerala, Uttar Pradesh, Bihar, Jharkhand, Karnataka, and Delhi Making it to the list of top ten. The socio-economic status of Muslims in India, as the Sachar Committee report of November 2006 states, is worse than that of certain Scheduled Castes and Schedule Tribes. The Sachar Committee reveals starting loopholes in the last 60 years of democratic Governance which have left sizeable Chunk of the population in the clutches of poverty and deprived them of equitable growth. Muslim are, on the whole economically marginalized is a widely fact. The National policy on educationally marginalized is widely accepted fact. The National policy marginalized is widely accepted fact. The National policy on education, formulated in 1984, recognized Muslims are one of the most educationally backward communities in the country and suggested a number of strategies and programmes for Muslim education advancement on their part, the Community leadership has been organizing for provision of reservation for Muslims as a means of increasing their representation in education there are
two commonly prevalent explanation regarding the educational backward of Muslims in India. One explanation is that Muslims are educationally backward because they have been slow to take advantage of the educational development witnessed in the country in recent decades due to their particular attitude or cultural ethos. Another explanation often advanced to explain the educational backwardness and under-representation of Muslim un contemporary India also lays emphasis upon the status of the community as religious minority. 11.7% of Delhi’s population is Muslim where in the literacy rate is 66.6%. The female literacy rate was not too far behind the average literacy rate at 59% clearing indicating that Muslim women had access to education. However, the work participation rate of Muslims in Delhi was an abysmal 30.1%. This is a stark departure from a commonly held belief that not too many Muslims are literate. These statistics are a clear indication, of the fact that despite an average level of literacy within the community, employability is still a major obstacle (first Report on religion, census 2001). The large scale backwardness of Muslims can be largely attributed to poor education while breeds an endless cycle of low income based sustenance making future development a distant dream.

The Prime Minister’s New 15 point programme for the welfare of Minorities was announced in June 2006. It provides that a pre-metric scholarship scheme for meritorious students from minority communities would be implemented. India has achieved significant growth and development. It has also been successful significant growth and development.

It has also been successful in reducing poverty and improving crucial human development indicators such as levels of literacy education and health there are indicators, however, that not all religious communities particularly Muslim Community have shared equally the benefits of the growth process and in the process of social change central, State level, in general and Gulbarga and Gulbarga District in particular. Therefore, the present section analyzed and discussed the changing profile of Muslim minorities in India, in general and Gulbarga district in particular.
8.2 Summary of Findings

With in the frame of the present study by selecting “The Chasing profile of Muslim Minorities in India: A Case Study of Gulbarga District”. The researcher tried to analyze the General social Educational, cultural, Economic Religious political aspects and also discuss about the perception of non-Muslim towards the Indian Muslim communities of the respondents. The Universe of the present study have selected Gulbarga District which have seven talukas like Gulbarga, Aland, Afzalpur, Jewargi, Sedam, Chitapur, Chinchol etc. the researcher have selected 100 sample from each taluka. Hence, the total 700 sample are selected based on stratified sampling method. This study has conducted an enquiry into the condition and the changing profile of Muslim minorities and population Ratio entire India in General and Gulbarga district in particular. The researcher bas undertaken extensive field work to know the changing profile of Muslim minorities in Gulbarga district. Interview schedule has arranged to collect the data from the respondents. The findings are supportive to elicit the idea of social change.

Major Findings

The major findings from the present study are summarized as under

1. The total 700 respondents covered under the present study include 100 from Gulbarga city 100 from Aland taluka, 100 from Afzalpur, 100 sample from Jevargi, 100 sample from Sedam Taluka, 100 sample from Chitapur, and the same 100 sample from Chincholi.

2. Age wise distribution of all the respondents shows, that, 18.5% are from the age group below 20 years, followed by 20.8% are from the age group 20 to 30 years, 37.7% are between 31 to 40 years, about 16.5% are between 41 to 50 year whereas 4.1% are between 51 to 60 years while 2.1% are between 60 and above years. It is emphasized from the collected information that great majority of the respondents are of middle age 20 to 40 years.
3. Category – Wise distribution of all the respondents shows that 2.5% are in general category followed by 89.8% are in IIB category, about 4.1% are in II A category whereas 3.4% are in Cat-I. it is emphasized from the collected information that great majority of the respondents are IIB category, IIB is nothing but general category, whereas the reservation is just 0.5 in various field as education employment etc.

4. Of all the respondents, 60.4% of the respondents are living in Joint family, followed by 39.5% of the respondents are living in nuclear family. This prove slowly impact of globalization on Muslim Community.

5. In Favour of family planning method, of all the 700 respondents, 12.1% are support the family planning due to present circumstance, whereas 41.8% are support for standard maintenance about 4.7% are support to control the population, followed by 25.7% are support to fight poor economic condition. However 19.2% are support to make well career for their children. The respondents who constitute 16.2% are not interacted. In Islamic Law (Sharial) family planning is prohibited even though the Muslim Community show inclination towards family planning method.

6. Of the total respondents covered under the present out day, corresponding, major portion of the respondents 79.5% are in favour of male child whereas 17.0% are against it, while 3.4% did not interacted. This study shows the assimilation process among Muslim Community because Shariat view point marriage and procreation is social duty.

7. Decision making process, 44.1% have stated that their elder male taking decision, followed by 22.5% gave stated that their elder female are taking decision, about 28.4% have stated that their both male and female are taking decision, while 4.8% have expressed that they are taking decision independently. It is surprising to note from the collected data
8. Education status of the respondents the total respondents covered under the present study, comparatively major portion 25.2% are studied high school while very less 3.0% are Post Graduate, whereas 2.7% are remain illiterate. However 11.5% are studied primary school, 13.2% are studied higher primary school, about 23.0% are obtained the Pre-University course, while 19.2% have graduate. This study shows that either higher educated nor illiterate Muslim Community.

9. Education of the father, major portion 32.8% are studied Primary school, 3.4% are illiterate, while 21.4% father studied higher primary school fallowed by 13.0% father are completed higher schools. However 12.1% father studied Pre-University courses, meanwhile 9.8% are obtained graduate about 5.5% have obtained Post Graduate, while 1.7% did not interacted. This study shows that either higher educated nor illiterate.

10. Education of the Mother, major portion 33.2% are studied primary school while 6.5% mother are illiterate, whereas 25.8% are studied higher primary school, followed by 13.7% are studied high school. However 9% are studied Pre-University course about 6.8% mother have obtained Graduate while 2.8% gave Post Graduate, meanwhile 1.8% did not interacted. This study shows that either higher educated nor illiterate.

11. In favour of women education, major portion 37.8% are in favour of women education, to get Jobs, while very less 6.7% did not interacted, while 13.1% are in favor of women education to gain knowledge in society. However 19.2% are in favour of female education to live modern way of life fallowed by 23.1% are in favour of female education
12. About higher education for Muslim Community, major portion 40.7% are in favour of higher education for economic independents, whereas 24.5% are in favour of higher education for socio-economic equality, while 17.0% are in favour of higher education for more status in society. However 13.2% are in favour of higher education for other reason, 4.4% are in favour of higher education for other reason, 4.4% did not interacted. This study shows that the majority of the respondents showing inclination towards higher education and also changeable attitude towards higher education.

13. Career of son, she major portion 25.1% wants their son to Doctor, whereas very few of the respondents 3.1% are in favour of military service while 19.0% are in favour of engineer. However 21.1% are in favour of self business. The respondents who constitute 9.1% are in favour of aboard, about 19.4% are in favour of Government servant, as far as 3.1% are in favour of two sent there for military service, mean while 3.0% dud not interacted.

14. Career of daughter, major portion 43.1% are expressed that they would like to get Government Jobs for their daughter, followed by 10.8% wish their daughter to become doctor, whereas 16.1% wish their daughter to become engineer, while 6.4% have the aim to make their daughter for self employment. Just only 2.8% respondents wish that their daughter to joins aboard. However only 0.2% are the aim to make their daughter to send military service and only 0.1% in favour of their daughter to joint public sector either. However 20.1% did not interacted. The above data reveals that few of the respondents are in favour of to send their daughter for military service.
15. Medium of instruction better for your child, the majority 38.4% are in favour of to send their children to English medium school, whereas 37.1% are in favour of to send their Children to Urdu Medium school while 5.1% did not interacted. This study reveals that the Muslim Community inclination towards changes.

16. Opinion regarding educated and uneducated parents the present study reveals that, major portion 48.5% are in favour of educated parents, because they are more worried about children career, while 28.5% are in favour of educated parents because they are treat their children as friends, followed by 5.4 are in favour of educated parents showing flexibility to chose their career, about 2.4% did not interacted, the above data reveals that Muslim minority are showing interest towards educational changes.

17. Opinion regarding easy to assimilate with other culture this study reveals the fact that, major portion 48.5% are in favour of easy to assimilate with other culture whereas very few 9.4% did not interacted while 42% are against it. This data portray the picture that the (1/3) one third of the respondents express that they are not easy to assimilated with other culture it reveals that for Muslim Community it is not easy to assimilate with other culture.

18. In favour of change in life style of the Muslim, the present study reveals the fact that, major portion 74.1% are in favour of change in life style of the Muslim, very less 5.5% are against it 20.2% did not interacted the majority of the Muslim inclination towards the changes in life style of the community.

19. Opinion regarding success in life depends upon western culture, the study on attempt is made to formulate on success in life depends upon western culture major portion 47.8% are in favour of success in life depends upon western culture whereas very less 10.8% did not
20. Particularly, an attempt is made to formulate on changes in life is challenging process, major portion 90.2% are in favour of changes in life is challenging process, very less 4.1% did not interacted. Whereas 5.5% are against it this study conclude that to become update is very difficult process for Muslim Community.

21. The present study, an attempt is made to formulate changing process wish to choose the aspects major portion 70.2% are wish to choose educational aspects for change, whereas very less 1.1% are wish to choose religious rituals for change, while 9.1% are wish to choose social aspects for change, followed by 6.2% are wish to choose cultural aspect for change, about 4.4% are not interacted. This study reveals that Muslim community showing much more witness for educational changes.

22. Opinion regarding traditional social practice in India. The study reveals that major portion 71.5% are against towards traditional social practices in India whereas 9.4% are favour of it while 19.0% did not interacted.

23. Particularly, an attempt is made to formulate regarding traditional social practices in India, major portion 75.4% are in favour of modern social practice, whereas very less 9.9% did not interacted. However 15.4% are against it.

24. Occupational status of the respondents reveals that the major portion 64.2% are share employee while 30.8% are self employee, whereas 2.1% are Government servant. However 2.7% did not interacted this study reveals that the representation of the Muslim remains the low vest in Government servants.
25. Annual income of the family, particularly an attempt is made to formulate that major portion 49.7% are have 2,00000 to 4,00000 annual income of the family while very less 3.1% have 10,00,000 and above annual income of the family whereas 33.4% have 4,00,000 to 6,00,000. However 13.7% have 6,00,000 to 10,00,000 etc., this study core focused on it is impossible to maintain standard life style for the community.

26. The present out day core focus on the source of family income major portion 42.4% are interacted that their source of income is business whereas very less 8.8% source of income is skills work, while 21.4% of the respondents, source of the family based on Jobs at abroad, about 19.8% gave source of family is partnership business followed by 7.4% did not interacted.

27. Opinion regarding working women, an attempt is made to study that major portion 55.4% in favour of working women, while very few 13.2% are against it, whereas 31.2% are against it. The study reveals that the Muslim Community showing interest towards the cleaning status of women.

28. Believe in religious rituals, the study reveals that the major portion 55.4% are in favour of believe in religious rituals whereas 31.2% are against it, while 13.2% did not interacted.

29. Success of man is depending upon behalf in religion. The study reveals that the top of the percent 61.4% are in favour of success of man is depend upon belief in religion whereas very less 6.0% did not interacted. However 32.5% are against it.

30. Exercise of franchise, an attempt is made that the major portion 89.2% are franchise the vote whereas 10.7% are does not franchise the vole. This study reveals that Muslim Community are very worried about the selection of the Government.
31. Contested election, the study reveals that major portion 98.4% does not contested election, while 0.2% are contested in Municipal Corporation election, whereas 0.4% are contested in Panchayat Election. However 0.8% are contested in servant union election. Hence it is reveals that Muslim have inclination toward contest in election but now of the party give easily ticket contested election.

32. The present study portray the picture that major portion 60.0% are in favour of the view that political communities use Muslim as vote bank, whereas very few 16.5% are against it, while 23.4% did not interacted, this description of the political situation in the country is illustration of the views is abuses or misuses and harassment on the Muslim Community.

33. The Study reveals the fact that major portion 33.2% are engaged in domestic work, whereas very less 4.7% are engaged in domestic work, whereas very less 4.7% are reading books, Journals and novels in leisure time while less than top 17.8% are doing productive work, about 20.0% are visiting friends / relatives, house meanwhile 11.4% are arranging picnic and tours. However 7.0% are engaged in social work. This study reveals that overall 33.2% respondents use modern technique in leisure time activities.

34. This study reveals that major portion 24.1% are defined that love towards national is a word associated with patriotism, while very few 14% are not interacted whereas 62% are defined that devotion towards nation is a word associated with patriotism, about 7.1% are defined that virtue toward notion is a word associated with patriotism followed by 23.5% are defined that it is a cultural attachment, meanwhile 19.2% are analyzed that it is political ideology. However 15.0% are defined that it is the English term, it is reveals that the majority of the respondents are associated with patriotism towards nation.
35. The study on exposition on the participation of national festival major portion 65% are participate the national festival whereas very less 11.5% does not participate the national festival while 23.4% did not interacted. This study is illustrates that Muslim Community have much patriotism towards nation.

36. Love the country, the study indicated that major portion 64.2% are love their country because India is a land of unity is diversity while very few 2.1% does not love the country because of it is a country of communal riot, about 30.8% are live their country because it is a have land of tem, while 2.7% did not interacted. This study describe that the majority of the Muslim have patriotism feeling towards nation.

37. This study attempts an exposition of different perception of obligation to social treatment of non Muslims towards Muslim Community. Major portion 62.7% are in favour of the Muslim are targeted as anti social while very few 10.7% did not interacted, while 26.5% are against it. This study reveals that major portion of the respondents are accepted that the community abuses misuses and barriers by some issues like pardha system concept of Jihad etc.,

38. One word associated with Jihad this study reveals major portion 56.2% are expresses their view that stems from the Arabic word associated with Jihad. While 4.8% are expresses their view that effort to practice religion is one word associated with Jihad, however 7.7% are expresses their view that strive is one word associated with Jihad, about 10.4% are expresses their view that face of oppression and persecution is word associated with Jihad about 20.7% did not interacted. This description of the concept of Jihad is illustrative of the view that it is jus issued is abused misuse harassment of Muslim community.

39. In favour of Jihad, reveals the fact that the top 52.2% are against Jihad, whereas very few 10.8% did not interacted. While 36.8% are in favour
40. Selection of locality reveals that major portion 58% are wish to select the area inhabited by Muslim community, whereas, very less 3.7% did not interacted. However, 31.5% wishes to select the area inhabited by both communities while 6.2% wishes to choose extension area to live. This study reveals the fact that major portion of the respondents are feel safety to live those area which inhabited by Muslim community.

41. Highly notice on communal riots by respondents, this study reveals that, the top 42.2% are expresses their view that they are frequently notice communal riot, whereas very few 4.4% did not interacted, while 24.0% are expresses their view that they are sometime notice communal riot, about 29.2% are expresses their view that they never notice communal riots.

42. Opinion regarding terrorism, this study reveals that major portion 87.2% are against terrorism whereas 12.7% did not interacted. This study shows that none of the respondents in favour of terrorism.

43. Opinion regarding Muslim community loosing identity in their home land, this study reveals that major portion 59.4% are in favour of it whereas 21.2% are against it while 19.2% did not interacted.

44. Awareness scenario of major schemes, this study shows that major portion 21.1% are express that they have awareness regarding (ICD) scheme whereas 17.2% are express that they have awareness regarding (SSA) scheme while 20.5% have awareness regarding (SB) scheme, about 6.7% have awareness regarding (SJSRY) scheme. However, 10.78% have awareness regarding (SGRY) scheme, about 14.2% have awareness regarding (LFSSB) scheme, followed by 4.1% have awareness regarding leadership development programme for minority women, although 5% did not interacted.
45. The present study attempt is made that major portion 70.2% are in favour of Muslim are face difficult to get rented house in Hindu locality, while 25.0% are against it, whereas 4.7% did not interacted. This study core focus on the practice of casteism and jati system.

46. Marital status reveals the fact that major portion 49.8% are married whereas 46.8% are unmarried, while 1.1% is divorce, about 0.8% is separated from the spouse, although 1.2% are remain widow. This study shows that divorce and separation process is also appear in Muslim community.

47. Rural, urban background, this study reveals the fact that major portion 65.0% are belong to rural background, followed by very few 11.5% are belong to semi-urban area whereas 23.4% are belong to urban background, it shows that major portion of the respondents are belong to rural area.

48. Relation with the neighbours reveals that major portion 56.4% are having good relation, followed by very less 9.1% are having bad relation, about 19.0% are having moderate relation, whereas 12.0% are having neutral relation, while 4.4% did not interacted.

49. Attitude of family members towards women status, their study reveals the fact that major portion 67.5% members of the family express their views that women should enjoy equal status with men, while 20.5% members of the family express their views that women is unequal with men. The family member, who constitute 5.7% express their view that women is interior then men, while 6.1% did not interacted. Thus, the study shows that the major portion of the family member of the respondents showing inclination towards equal status of women.

50. The present study reveals the fact that, major portion 67.0% are in favour of to give equal freedom for male and female children, whereas 27.7% are against it, about 5.2% did not interacted.
51. The total respondents covered under the present study that, major portion 34.2% have moderate relationship with their spouse, followed by 30.2% have best relationship with their spouse, about 20.1% have satisfactory relation, while 7.2% does not have satisfactory relationship with their spouse, although 8.0% did not interacted means it is not applicable.

52. The total respondents covered under the present study that major portion 68.7% are studied in government institution whereas 28.7% are studied in private institution while very few 2.7% did not interacted.

8.3 Suggestions:

The below suggestions set up from the present study.

1. Create awareness and bring consideration on equal rights of religious minorities is set by the constitution of India.

2. Create awareness and bring consideration regarding the universal declaration of human rights assumed by UN general assembly through massmedia.

3. The effective article should be pass by the Government of India to upliftment the situation of Muslim minority in India.

4. In five year plan, the Government of India declare one of the plan for the upliftment of Muslim minority in India.

5. The Central and State Government should actively appoints the commission to know the update situation of Muslim minority in India.

6. The Central and State Government should give due importance to annual reports of the commission and its recommendations should be considered positively.
7. The religious census should be conduct actively by the Government of India.

8. The minorities commission carried out studies on the problems of minorities and also conducted seminars and workshop and symposia to highlights the issues concerned and to find solutions for them.

9. The government should introduce the adequate scholarship for forthcoming research scholar belongs to Muslim community.

10. Free coaching classes in competitive exam for Muslim minority as IAS, IPS, IFS, KS, KAS, KES.

11. The government should open the hostels of Muslim minorities students (boys and girls) in each districts, state and central level.

12. The Central and State Government should introduce housing plan for Muslim minority.

13. Suggested to intervene the action of NGO and voluntary organization to bring awareness of modern way of life.

14. Create awareness regarding the process called acculturation and assimilation through mass media.

15. Private organization and individual interested in the task of Muslim minority upliftment must be given dua encouragement.

16. The district and local administration should play an active role in solving despites between non Indian Muslim and Indian Muslim by involving peace committee members.

17. Band the speeches give by the political leader on secularism and which create communal disturbances.
18. Band of the political party in the name of Hindutva like RSS, shiv sena and their first step towards establishing what they call Hindu Rajya and Ramrajya.

19. The Government of India should establishment of the Minorities commission to upliftment the status of Muslim minorities.

8.4 Discussion and Conclusion

In the present study an attempt is made to understand the changing profile of Muslim Minority. India is general and Gulbarga district is particular field work technique is employed to collect that data and sampling method Interview Schedule on changing conditions of Muslim Minority. During the last four decades the percent of social change increased considerably during to urbanization, modernization and industrialization for minority various policy and programme and scheme of the Government attempted to bring it to all classes who were hitherto deprived from it. In this present study the research endeavour to examine the level of social change is Gulbarga district. Discuss about the perceptions of Non-Muslims towards the Indian Muslim minorities patriotism towards the nation and changing process on social, economic, religious, education and political aspects of living is highlighted in this study.

The finding are supportive to elicit the idea of social change systematically each chapter depicts the resultant changes in the whole structural phenomenon of a Muslim Community. The general policy of the Indian state on minorities since independence is in consonance with the universal acceptance of minority rights, as the cultural and educational rights were guaranteed to the minorities as fundamental rights along with other universal rights. The Government also followed a secular policy and provided equal treatment to all its citizens. The present study has conducted an enquiry into the conditions of the Muslim Minority.

The present study has been arranged into eight chapters. In the first chapter an attempt has been made to analyze significance of the problem, statement of the problem, objective of the present study, hypothesis of the
study, methodology and scope and limitation. Hence, the first chapter is draft under the title “Introduction of the Study”.

Second chapter deals with “Review of Literature” which discussed about literature survey conducted the various publication published which are relevant to the present study are stated in brief like book, journals, articles and web sites, internet etc.

A third chapter deals with “Muslim Minorities in India” has conducted an enquiry into the conditions of the Muslim Minority in India, their status and population. The situation of Muslim minority before independent and after independent and many issues and the problems and also discuss about the constitutional rights and SAARC minority rights and also an enquiry into the category wise status of Muslim minority in the entire state of India.

Fourth chapter under the title “Universe of the Study” deals area or profile of the study and research methodology plays an important role in deciding the parameters and standards that are set for every research work. The profile includes geographical area or coverage where the present study is conducted. Here profile of the study is Gulbarga district and population of Karnataka social pattern of Muslim in Gulbarga.

Fifth chapter under the title “Data Analysis and Interpretation” deals the most important part of every research report is analysis and interpretation of the primary data. As the present study was made on the socio-economic, general, educational and cultural aspect of Muslim minority in Gulbarga district.

Sixth chapter under the title “Economic Religious and Political Aspects” and also patriotism towards the nation. As discussed already, the present study is focused on economic, religious and political aspects of the respondents of Gulbarga district.

Seventh chapter under the title “Formulate the Perceptions” deals the study of various perceptions and discuss about the perceptions of non-Muslims towards the Indian Muslim minorities and also testing of hypothesis has discussed.
Chapter eight deals under the title “Finding and Inferences” after the analysis and interpretation of the collected data output of the research was presented as summaries and findings. The present chapter also provided suggestions and discussion. After analyzing all the information and literature covered in the present study accurate conclusion is given in this chapter.

Under the appendix provided bibliography as first appendix to the research report and second appendix is interview schedule, which is used to conduct present study and collect primary data.

It is revealed from the present study that majority of the respondents are living in joint family meanwhile in next major portion are living in nuclear family, this proves slowly impact of industrialization and globalization on Muslim community.

Comparatively, there are more number of the respondents belong to IIB category is nothing but general category, whereas the reservation policy of Government is just 0.5 in various fields. The lack of special economic safeguards, like reservations for the development of the minority communities, particularly the Muslim, led to the deterioration of their socio-economic and educational conditions.

It is emphasized that top of the respondents are in favour of family planning under various positive concepts of life style, express by the respondents.

Very interestingly, major portion of the respondents are in favour of male child. This proves the assimilation process because sharia view point marriage and procreation is just social study not the religious duty.

As discussed already, major portion of the respondents already agreed that it is impossible to take decision individually among all the members of the family.

It is revealed from the present study that, very less of the respondents studies post graduate whereas major portion of them are just studied which is called as reading writing process.
Comparatively, the study of father reveals the fact that, as far as post graduate is concerned slightly high percent father obtained degree. This study proved that the younger generations are not interest to obtain high degree because there is no guarantee of Government service.

The parents education have impact on the children education. As far as mother education is concerned, very few percent of the mother have obtained post graduate. It is interesting to know that few of the mother have post graduate.

The present study core focus on women education, the top portion of the respondents in favour of female education.

As far as higher education for Muslim community is concerned the major portion of the respondents are in favour of higher education.

The present study an attempt is made that career of son, the major portion of the respondents expressed that they select the white color jobs for their son whereas very few of them wish to sent their son aboard. It is a changeable fact that majority of the respondents are inclination to see their children as working on their homeland.

As far as career of daughter is concerned major portion of the respondents in favour of Government servant.

As far as medium of instruction of the child is concern, the major portion English and Kannada both medium wish for their children to study equally. When the information collected on the educated and uneducated parents, major portion are in favour of educated parents.

The study focus on changes in life style of the Muslim, the top of the respondents shows inclination towards changes in life style of Muslim.

Opinion regarding success in life depends upon western culture the fifty percent respondents in favour of it whereas the same fifty percent are against it. Majority of the respondents are against the traditional social practices. As far as modern social practices in concern the major portion in favour of it.

As far as occupational status of the respondents is concern, the major portions are self employees whereas very less percent have government
servant. This study proves that in the government service the Muslim representation is very low.

The present study focus on annual income of the family, the major portion of the respondents have 2,00,000 to 4,00,000 annual income. This study reveals that the annual incomes are not support to maintain standard lifestyle.

In the present problem the top of the respondents are in favour of success of man is depends upon belief in religion.

Exercise of franchise, an attempt is made that the major portion are franchise the vote. This proved that Muslim communities are worries about the selection of the community.

The study focus on that very few respondents are contested election. During the field study the researcher asked the question why the major portion of the respondents replied that none of the party gives easily ticket to contested election.

Opinion regarding political parties use Muslim as vote bank, reveals the fact that the major portion are in favour of it.

The study reveals that major portion are expressed their view that love towards nation is a word associated with patriotism.

The study attempts is made that major portion of the respondents are participate the national festival including non-servants respondents.

As far as love the Country is concern, the major portion are love their Country because India is a land of unity in diversity whereas few of them does not love because it is a land of communal riot, castism, jati system etc.

The study reveals that major portion are in favour of that Muslim are targeted as anti social and abuse, misuse and harass by some issues like pardha system, concept of jihad etc.

As far as a word associated with jihad is concern major portion are express their views that it is just a issue which has abuses misuses and harassment of Muslim community.
As far as opinion of the respondents on Jihad is concern, major portion are against it. The study reveals that major portion respondents are wish to select the area inhabited by Muslim community.

The study portray the picture that are get experience on communal riots. Within the frame work of the study the hundred percent are against terrorism.

Within the frame work of the present problem major portion of the respondents are in favour of that Muslim community loosing identity in their home land.

As far as awareness scenario of major schemes is concern, major portion of the respondents have awareness regarding various government scheme.

The present study attempt is made that the major portion are in favour of Muslim are face difficult to get rented house in Hindu locality.

As far as women status is concern the major portion of the respondents are in favour of equal status with men.

The study portray the picture that major portion are in favour of to give equal freedom for male and female children. This proves the changeable process.

Thus, the main issues which dominated the state and national policy towards Muslim were the religious cultural issues like pardha system, animal sacrifice, Jihad, Urdu language, Muslim personnel law, the Muslim leadership, which is comprised of mostly its elite, always raised these emotional issues and neglected the substantial issues like the problems of illiteracy, unemployment and poverty among the community. Additionally, there are also property related issues faced by WAQF is well as individual that create the need for legal support, the issues that Muslim women face within and outside their families are also equally important and need attention.

Unfortunately, the available structure within the government mechanism as well as the response of civil society have been lacking, organizations working on ensuring socio-economic rights do not always prioritize Muslims. The state legal services authority is a defunct body largely acting as an
administrative disposal body for cases settled out of court in the name of Lokadalats. Additionally, it is run by people who carry stereotypes and bias that go against Muslims. And another issue that is communal riot and violence against Muslims is not new phenomenon while sporadic incidents of mass violence like the 2002 Gujarat riots are well documented; there are many small incidents of targeted violence that go unnoticed. There is a strong need for legal remedies in such circumstance.