Chapter – III

Research methodology
Research Methodology is a way to systematically solve the research problem. It may be understood as a science of studying how research is done scientifically. In it, we study various steps that are generally adopted by a researcher in studying his/her research problem along with the logic behind them. Researchers need to know which of these methods or techniques are relevant and which are not, and what would they mean and indicate and why. All this means that it is necessary for the researcher to design methodology for the problem. And research design may differ from problem to problem.

We can say that research methodology has many dimensions and research methods do constitute a part of the research methodology. The scope of research methodology is wider than that of research methods.

Thus when we talk of research methodology, we not only talk of the research methods but also consider the logic behind the methods we use in context of our research study and explain why we are using a particular method and technique.

3.1 Research Design

Research design is generally the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure.
Research design is all about decisions regarding the data to be collected, the sample to be selected and to be organized, it is very necessary to prepare a plan for research purpose so that the problem can be tackled properly and meaningful conclusions can be received.4

The problems related to research purpose are different in nature. So the designing of the research can not be same or uniform. Few researches may be exploratory and some may be descriptive, diagnostic and other may be experimental research studies. Researcher uses design according to their purpose. The present study is concerned with the description of 'Social Profile of Muslim Backward classes of Pihani block district Hardoi U.P.' This study deals with the various social aspects like socio cultural, economic, educational and religion, moreover this study also deals with political as well as with level of general awareness of Muslim OBCs of Pihani. The Muslim backward classes of Pihani have remained unexplored so far. Therefore the present study may also be called descriptive cum exploratory research design.

3.2 Tools and Technique of Data Collection

The information regarding the Muslim OBCs was collected through interview schedule, case study and observation.
Tools and Technique

(i) **Interview-Schedule**

Schedule is a proforma containing a set of questions that are filled in by enumerator or researcher appointed for the purpose. The researcher or enumerator who is using schedule for data collection approach to the respondent, put to them the questions from the proforma in order, questions are listed and records the replies.

Interview schedule was prepared with the total number of sixty seven questions. After preparing the schedule the pilot study was conducted before starting the final field work to know the validity and authenticity of the interview schedule. For the purpose of pilot study 25 respondents were selected and interviewed, their responses were recorded, codified, and calculations were made on the basis of percentages. Therefore, the quantitative data is presented in term of percentages.

On the basis of pilot study some question from interview schedule were dropped and few more questions were added in order to get more reliable and in-depth information about the Muslim Backward classes. The questions which were included in the schedule were pronounced in Hindi language sometimes questions were also pronounced in local language to make questions more understandable for the sample population. The pilot study has helped a great deal in preparing and formulating the final shape of interview schedule.
The final interview schedule consist of fifty five questions and it was classified into six parts according to the nature of the questions dealing with the problem.

The first part of the schedule deals with the biographical as well as socio-cultural aspect of Muslim backward classes consisting of questions related to the respondent's age, marital status, and the information regarding the institutions like family and marriage, like, type of the family, size of the family, type of marriage approved, preference of marriage, age at marriage, knowledge about the legal marriage age, consent of children regarding the marriage, preference of the factors regarding mate selection. Information was also drawn about Mahar and dowry, questions dealt with the practice of dowry and Maher.

Second part of the schedule consist of the question related with the economic aspect of the respondents, the questions in this part dealt with, occupation of the respondents, monthly income and savings, taking loan from bank as well as from person on interest, female and children's participation in economic activity, type and condition of house and the availability of the basic amenities at home, like water sources and electricity at home. Some queries were also made regarding the possession of home appliances and land holdings for
getting overall picture of economic aspect of Muslim Backward classes of Pihani.

Third part of the schedule deals with the questions regarding the educational level of the respondents like, educational level of spouse, number of children acquiring the education, number of the children getting scholarships, attitude of the respondents towards the preference of educational level for male and female, preference of educational institute.

Fourth part of the schedule consist of the questions related with the religion, it consist of questions regarding performance of Namaz, reading of Quran, payment of Zakat and inheritance etc.

Fifth part of the schedule consist of questions related to the status of females and sixth part of the schedule consist of questions regarding the political participation of the respondents, general awareness of the respondents regarding literacy promotion program, exposure to mass media and attitude towards the practice of the family planning.

Case Study Method

For the descriptive type of study the researcher has opted case study method along with Interview schedule and observation.
"A case study is a method of exploring and analyzing the life of a social unit, be that unit a person, a family, an institution or a community". The aim of the case study method is to locate and identify the factors that account for the behavioural pattern of a given unit and its relationship with social factors and forces operating and involve in its surroundings. Under case study method, approach happens to be qualitative and not quantitative. Data in qualitative method is used for describing qualitative aspect of social life that otherwise through quantitative method can not be gained. Many historians, anthropologists, and sociologists have utilized the case study method for detailed description of unit.

Therefore case study method was considered very important and useful to derive more in-depth insight and clear picture about the social life of the respondents. The cases were selected on the assumptions that they will represent a comprehensive description of the unit. This method is not free from the limitations. There are few limitations of case study method. 'Read Bain' does not consider the case data as significant data because case study don't provide, impersonal, universal, non ethical, non practical, repetitive aspect of phenomena, it can be used in limited sphere. Case study is based on several assumptions that may not be realistic at times. But despite all limitations we found that case study method is valuable in determining
the nature of the unit to be studied along with the nature of the universe, that is why case study method was preferred in describing the social unit.$^9$

**Selection of Case Study Method**

For getting qualitative and more in-depth information about the social profile of the Muslim Backward classes, some case studies were conducted. These case studies have helped to understand the social profile of the respondents as well as this method also verified the authenticity of the study. The case studies provided a detailed description about the socio cultural, economic and educational profile of Muslim OBCs that added more in-depth in the study.

Five cases were selected for the study. For getting information through the case study method respondents were interviewed personally, they were encouraged to give more and more information about their social life. Sometimes the discussion took form of “oral history” and sometime the interview changed in to the informal, discussion through which the respondents could provide information about the events that otherwise could not have been possible.

For case study the researcher has used the same items (questions) that have been prepared in interview schedule, the researcher had a long discussion with each respondent through the
focused interview, that presented all socio cultural economic educational status of Muslim backward classes.

**Interview**

Interview is fundamentally a process of social interaction.\(^{10}\) According to G.W. Allport "if you want to know how people feel? What they experience? What they remember? What their emotions and motives are like? And the reasons for acting as they do, why not asked".\(^{11}\)

The interview method simply involve a person designated as the interviewer asking question in face to face contact to the other person or persons. The interview method vary according to the need of research purpose. Interview may be individual interview and group interview. In present study personal or individual interview was conducted (in term of their approach).

(iii) **Observation**

We are almost engaged in observation of things, objects, processes and even thought ways of people. All observations are not scientific observations. Observation become scientific tool for the research to the extent that it served a formulated research purpose, is planned systematically and is subjected to check and control or validity and reliability.\(^{12}\)
Science begins with observation and must ultimately returns to observation for its final validation. Observation may take many forms and is one of the most primitive, and the most modern of research technique. According to ‘John Dollard’ the primary research instrument would seem to be the observing human intelligence trying to make sense out of human experience. No research purpose can be solved without using the observation technique in one way or the other, more over descriptive cum exploratory research studies can not be conducted without the participation in the life of people being studied.13

In descriptive studies observational procedure is most likely to be structured and involve minimum of participation on the part of observation.14

Therefore owing to the importance of observation technique in descriptive type of studies, the researcher has opted observation technique in the present study.

3.3 Sample selection

Sampling may be defined as a selection of some part of an aggregate or totality on the basis of which a judgment, inference about the aggregate or totality is made. In other words it is the process of obtaining information about an entire population by examining only a part of it.15
Keeping in mind the non availability of exact population of Muslim Backward Classes and infinite nature of universe, researcher has to select sample from the sample population due to time and financial constraints and it was not possible for the researcher to study every item included in the population.

The researcher has prepared a source list (that is also known as sample list) from which sample is to be taken. It was tried to make source list more comprehensive, correct and appropriate in order to make it more representative. A sample of three hundred persons (households) was drawn from source list.

With the help of field enquiry and voters list, researcher has estimated about the concentration of Muslim OBCs population in various pockets of Pihani Block and it was found that there is large chunk of Muslim OBCs population residing in Pihani Block.

In order to draw sample, Pihani block was classified in to two segments (1) Urban (urban including (Municipality) (2) Rural (Villages).

Pihani block consists of 125 villages and 25 wards out of 125 villages 122 villages are populated and 3 villages are non populated. Pihani urban itself divided in to two parts (1) Badi Pihani (2) Chhoti Pihani. Out of 25 wards, 10 wards fall in Badi Pihani and 15 wards fall in Chhoti Pihani. The population of Muslim Backward classes in
selected sample villages and wards is fairly high. The Researcher has used two stage sampling for present study.

On first stage researcher has opted purposive sampling in selection of village (Rural) and wards (urban) for the study and on second stage researcher has used simple random sampling in selection of household as a unit of investigation or enquiry.

Purposive sampling—Purposive sampling is known as judgment sample. It is based on the assumption that with the exercise of good judgment and appropriate strategy one can handpick the right cases included in the sample and thus derives samples that are satisfactory in relation to ones research need. A common strategy of purposive sampling is to pick cases that are judged to be typical of the total population in which one is interested.\(^{16}\)

Simple random sample—A simple random sample is selected by a process that not only gives to each element in the population equal chance of being included in the sample but also make the selection of every possible combination of cases in the desired size equally.\(^{17}\)

At the first stage of sampling ten villages and ten wards were selected purposively. In all ten villages 25 household are identified and selected in the sample by simple random technique (these villages selected in sample are having high concentration of Muslim Backward
class) making total of 250 Muslim Backward classes households from rural segment of area of study.

Besides this from ten selected wards 50 households are selected from Pihani (urban) 25 households are selected from the 5 wards of Badi Pihani and 25 households from the 5 wards of Chhoti Pihani and from each ward 5 households are selected by simple random technique from Pihani town the head quarter of Pihani community development Block. Thus in all three hundred individual units (households) are identified to elicit information from respondents.

All the villages and wards comprising both Rural and Urban are selected on the basis of the concentration of Muslim OBCs population in order to make sample more representative.

Badi Pihani consists of 10 wards.

(1) Kot (North)

(2) Khurmuli (South)

(3) Kot (North)

(4) Kot (South)

(5) Nagar

(6) Khurmuli (North)

(7) Nagar
Chhoti Pihani consist of 15 wards or mohallas

(1) Mir Sarai
(2) Chhipitola
(3) Muridkhani
(4) Mishranas (North)
(5) Lohani (South)
(6) Mirsarai (South)
(7) Nizampur Katra
(8) Mirsarai (Middle)
(9) Chhipitola (West)
(10) Bhatantola
(11) Khurmuli (North)
(12) Nagar (North)
(13) Nagar (Eastern south)
(14) Nagar (Middle)
(15) Nagar (East).
On the basis of the voters list of 200 it was found that above mentioned wards including both Badi Pihani and Chhoti Pihani consist of 19,540 persons (voters). Out of 19540, the number of Muslim voters are 12,444 constituting 63.68% of the total voters in 25 wards of Pihani, while Hindu voters are 7,096 in numbers constituting 36.31% of the total voters. Out of 12,444 Muslim voters 6,649 are male voters constituting 63.68% and 5,768 are female voters, constituting 46.35% of the total Muslim voters population.

There is no separate statistical data available on Muslims. So the researcher had to depend on the estimates and guesses provided by the respondents, authorities of the municipal board and few other responsible personalities belonging to the area.

Following villages were selected for the study

1- Dahalia
2- Madhiya
3- Nedura
4- Pandarva
5- Abdullanagar
6- Rabha
7- Jajupara
8- Ujagarpurva
9- Kareemnagar
10- Mahilra

When we go through the voters list of 2000 we can have idea about the Muslim population. The number of Muslim population in each ward which was selected for the sample is as follows.

Percentage of Muslim population in five selected wards for the study from Chhoti Pihani

<table>
<thead>
<tr>
<th>S.No</th>
<th>Location</th>
<th>Total Population</th>
<th>No of Muslims</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Lohani Mohallah</td>
<td>475</td>
<td>427</td>
<td>89.89%</td>
</tr>
<tr>
<td>2.</td>
<td>Mir Sarai (South)</td>
<td>700</td>
<td>520</td>
<td>74.14%</td>
</tr>
<tr>
<td>3.</td>
<td>Chipitola (West)</td>
<td>700</td>
<td>664</td>
<td>94.85%</td>
</tr>
<tr>
<td>4.</td>
<td>Lohani (East)</td>
<td>599</td>
<td>525</td>
<td>94.85%</td>
</tr>
<tr>
<td>5.</td>
<td>Lohani (North)</td>
<td>600</td>
<td>596</td>
<td>99.33%</td>
</tr>
</tbody>
</table>

Percentage of Muslim population in five selected wards for the study from Badi Pihani

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Location</th>
<th>Total population</th>
<th>No of Muslims</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Kot (South)</td>
<td>1018</td>
<td>839</td>
<td>82.41%</td>
</tr>
<tr>
<td>2.</td>
<td>Khurmul (North)</td>
<td>900</td>
<td>807</td>
<td>89.66%</td>
</tr>
<tr>
<td>3.</td>
<td>Nagar (North)</td>
<td>816</td>
<td>622</td>
<td>76.22%</td>
</tr>
</tbody>
</table>
4. Nagar (Middle) 1037 909 87.65%
5. Nagar (East) 777 693 89.18%

On the basis of information regarding the number of Muslim population in each selected ward for the study, five households of Muslim backward classes were identified and selected from each ward on the basis of interview and discussion with the respondents of respective wards of the Pihani block District Hardoi.

Owing to the constraints of resources and finance the sample of 300 respondents was selected, interviewed for attaining quantitative data and 5 case studies were conducted for collection of qualitative data.

3.4 Method

For the study of Muslim backward classes of Pihani block the interview schedule, observation and case study was the main tools and method of data collection. For the purpose of getting information 300 respondents were selected for the study out of 310 respondents 300 were interviewed by using interview schedule for acquiring quantitative data and five respondents were interviewed for case study to get more in-depth in to the problem and for securing qualitative data. Therefore both quantitative and qualitative methods of data collection were used in order to make study more authentic as well as to fulfill the requirement of the objective of the study.
First and foremost the quantitative data was collected, tabulated and analyzed and for getting quantitative data interview schedule was used consisting both open and close ended questions. In close ended questions respondents were given the choice in answering their questions, while in open ended questions respondents were free to answer according to their choice and feelings, so in open ended question respondents were not constrained by the choice of the question. As far as qualitative data is concerned case studies were conducted, respondents were interviewed personally, according to their own choice of setting. Five respondents who were selected for the case study described about their socio cultural, economic, educational condition as well as they also reflected their views over the prevailing condition of Muslim backward classes of Pihani. They expressed their opinion, attitude and ideas over various aspect of social life. The interview for the case study was done on the basis of items and questions included in interview schedule. Interview done during the case study was recorded in tape in their local language and then the information was translated in to English. Respondents were encouraged to give more and more information about their social and personal life. All the information presented in first and second level of analysis was provided by the respondents belonging to Muslim OBCs of Pihani Block.
3.5 Data Collection

After conducting the preliminary survey and getting some idea about the population of Muslim backward classes in various villages and in various wards. Researcher started conducting field work for collecting the final data. Researcher gave her introduction to the respondents and made it clear that why the study is being carried out? what is the purpose of the study? After giving her introduction and making clear all the things to the respondents, the interview of the respondents was taken for the final collection of the data the researcher had to go door to door to collect information. So door to door survey of 300 respondents was conducted. Researcher interacted with the respondents and the responses were carefully noted down in the interview schedule. For qualitative data, information was recorded in tape in the local language of the respondents and then the information that was recorded on the tape was translated in to English language.

3.6 Analysis of Data

After completing the field work and collecting information through the interview schedule, all the interview schedule were checked and all the errors were eliminated. The flaws and errors that occurred during the recording of the case studies were noticed and rectified. As far as the quantitative data is concerned the information
was collected from 300 respondents, data was recorded and codified. Separate code was assigned to each and every response (question) Percentage of the responses were calculated and the inferences were drawn on the basis of the information acquired through the field work.

Regarding qualitative data the case studies which were recorded in tape were translated in to English. Case studies were not presented in statistical form but were given in the form of "Oral History" and presented in biographical form. These case studies presented real picture about the prevailing condition of the person concerned as well as these case studies also reflected the social surroundings of the person concerned. The case studies were recorded on tape so the recording was checked and some part of the recording was deleted because it was not found relevant for the study.
Notes and References:

2. Ibid.,p.,11
5. Ibid., p. 213.
6. Ibid., p. 256.
8. Ibid., p. 142
11. Ibid., p. 200.
12. Ibid., p. 185_1
13. Ibid., p. 119.

17. Ibid., p. 274.