



**“Educational and Occupational Aspirations of Muslim
Girl Students : A Sociological Study”
(With Special reference to Shivamogga District)**

A Thesis

**submitted to Kuvempu University in fulfilment of the requirements
for the Award of the Degree of**

**DOCTOR OF PHILOSOPHY
in
SOCIOLOGY**

Submitted By

Rubeena Khathu

Under the Guidance of

Dr. Krupalini H.S. M.A. Ph.D., (Soc.), M.A. (Psy.)

Associate Professor

Department of Sociology

Sahyadri Arts College

Shivamogga

**Department of P.G. Studies and Research in Sociology
Kuvempu University
Jnana Sahyadri, Shankaraghatta – 577 451
Shivamogga District, Karnataka, INDIA**





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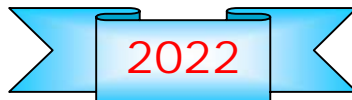
Associate Professor

Department of Sociology

Sahyadri Arts College

Shivamogga

**Department of P.G. Studies and Research in Sociology
Kuvempu University
Jnana Sahyadri, Shankaraghatta – 577 451
Shivamogga District, Karnataka, INDIA**



Mrs. Rubeena Khathu

Research Scholar

Department of P.G. Studies and Research in Sociology
Kuvempu University, Jnana Sahyadri
Shankaraghatta – 577 451, Shivamogga District

Declaration

I, **Rubeena Khathu**, hereby declare that the Thesis entitled, “**Educational and Occupational Aspirations of Muslim Girl Students : A Sociological Study**” (With Special reference to Shivamogga District), is the outcome of my own study undertaken under the Guidance of **Dr. Krupalini H.S.**, Associate Professor, Department of Sociology, Sahyadri Arts College, Shivamogga for the award of the Degree of **Doctor of Philosophy in Sociology** and has not previously formed the basis for the award of any Degree/Diploma or such other similar title.

Date: 09-06-2022

Place: Shankaraghatta

Rubeena
RUBEENA KHATHU



Kuvempu University

Dr. Krupalini H.S.

M.A. Ph.D., (Soc.), M.A. (Psy.)

Associate Professor and Guide

Department of Sociology

Sahyadri Arts College

Shivamogga

e-mail: krupalini.nadig@gmail.com.

Certificate

This is to certify that, the material presented in the Thesis entitled **“Educational and Occupational Aspirations of Muslim Girl Students : A Sociological Study”** (With Special reference to Shivamogga District), is a record of bonafide research work carried out by **Mrs. Rubeena Khathu**, in this Department, under my Guidance for the award of the Degree of **Doctor of Philosophy in Sociology** of Kuvempu University. The results presented in this Thesis are not previously formed the basis for the award of any Degree/Diploma or such other similar title.

Date: 09-06-2022

Place: Shivamogga

Dr. KRUPALINI H.S.

Dr. KRUPALINI.H.S.

M.A.,Ph.D. (Soci), M.A.(Psychology)

Associate Professor and Research Guide

Dept. of Sociology

Sahyadri Arts College, Shivamogga-577 203

Acknowledgement

On the occasion of the completion of my thesis, I take this opportunity to acknowledge the great favours and blessings with high sense of gratitude, my sincere thanks to Almighty God for his immense blessings bestowed on me at every step without which nothing could have been possible to achieve.

I express my profound gratitude to my supervisor Dr. Krupalini H.S., Associate Professor, Department of Sociology, Sahyadri Arts College, Shivamogga, for her invaluable guidance, encouragement and persistence in dealing all matters related to my research work.

I wish to express my most humble, sincere and profound gratitude to my esteemed teacher Professor, Prof. A. Ramegowda, Chairman, Department of Sociology, Kuvempu University, Shankaraghatta, for his support and encouragement towards this work.

I feel immense pleasure to record my sincere thanks to my respected teachers Prof. M. Gurulingaiah, Prof. Chandrashekar, Prof. B.H. Anjanappa and Prof. E. Chandarshekar, Department of Sociology, Kuvempu University, Shankaraghatta, for their generous consideration.

I extend my heartiest gratitude towards my beloved parents Mr. Habib Khan and Mrs. Nasimunnisa, for their love, appreciation, prayers and moral support at every walk of life, without them I would not have been able to move forward in my life.

Also, I would like to extend my cordial gratitude towards my father-in-law Mr. Mohammed Khaleel, for his encouragement in completing my research on time.

My special thanks to my beloved husband Mr. Mohammed Wayez for his appreciation, prayers, continuous moral support and encouragement in completing this work. I thank him for granting me the liberty and independence to take my own decisions. This accomplishment could not have been possible without him.

I am deeply grateful to my Brother and Sister-in-Law, my Sisters and Brother-in-Laws, nephews and niece for their support, encouraging approach and positive actions to create conducive atmosphere for carrying out research activities of which I have benefitted a lot.

I extend my thanks from the bottom of my heart to my best friend Venkatesh B.

..... any omission in this short note of acknowledgement does not indicate lack of gratitude.

Rubeena Khathu.....✍

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Chapter - 1

Introduction

Chapter-01

INTRODUCTION

Modern Indian society has been exposed to the broad processes of social transformation, agricultural, modernisation, economic development, urbanization, rapid industrialization and globalization. However, these processes have generated regional imbalances, sharpened class inequalities and augmented the gender disparities. Hence, women have become critical symbols of these growing imbalances. All these have affected adversely the various aspects of women's status in the contemporary Indian society.

Today we are living in the era of technical revolution and globalization. The role of education is important in the advancement of human capital, since it is closely connected to an individual's life possibilities, income and prosperity. The current society anticipates that everybody should be a high achiever. The key criteria to pass judgment on one's actual possibilities and capacities are maybe educational or scholarly accomplishment. Educational achievement has turned into an index of a child's future. Research studies have demonstrated that numerous factors like socio-economic status, confidence, family atmosphere, sex could upgrade a child's academic achievement. Educational achievement is maybe the absolute best indicators of occupational aspirations. Lower interest may dampen educational objectives, which redirects students from certain educational activities and limit the future occupationally related opportunities and experiences.

In this consistently developing world, everybody wants higher level of achievement as the characteristic of one's performance. The entire arrangement of

education is focused on educational accomplishment of student, making it a prolific ground for research work. Learning occurs successfully when accurate and amicable atmosphere is given to child in class room. Their learning condition plays an important role to form the intrinsic possibilities of the individual and formal education has dependably been viewed as a significant factor in the education.

Education is a dynamic concept and this concept may be expressed in different way in different countries and they may even express divergent views, that importance of the education in the development of human life. It is also seen that different views expressed by the educationists, Siksha Pundits and Gurus from the inception of the term education in the world. If we cite the example of some great Western and Indian eminent scholars from Socrates to Plato and from Dewey to Gandhi we may have various views but all of them admit the role and significance of education. Its importance will never be reduced but increasing at large in the every phase of human life. Its importance starts right from the womb to the tomb. It never stops rather felt necessary till the last breath of our life.

India is a land of diversity and its beauty does not depend only upon its sylvan greenery, availability of natural resources along with the existence of rivers, mountains and flora and fauna but it greatly depends upon the social cohesion. The past heritage of this country bears witness of all these unity in diversity. It is a land of the people with multi-ethnic, multi-cultural, multi-linguistic, multi religious faith and beliefs. People belonging to various religious faiths and communities live together. Although, Muslims in India comprise of the largest minority group in this country but they are very heterogeneous in nature

because of the influence of diversified social-political and economic system (Sachar Committee Report).

Origin of Islam Religion

Islam is a religion that is monotheistic. It stresses social equality, universal brotherhood and tolerance in addition to monotheism. As a criterion for excellence and closeness to Allah, it stresses the value of piety and commitment rather than birth or colour. Prophet Mohammed was born in Mecca in 570 B.C. to a leading Quraish tribe, the Qureish. He rejected in Arabia the superstitions and bad practices that were prevalent in his time. Islamic faith, the religion of the prophets of the past was preached by him. He opposed the superstitions that were common in Arabia and evil practices. Islam's fundamental teachings are that, 'Allah is one and he has no structure', he is all majestic and merciful. Both men and women are equal and no distinction should be made between them. All who follow Islam has equal rights. Anyone who believed in Allah and followed Islam's path could not be rated as low. Muslims are all equal. Whoever does not believe in Allah and Rasool is a Kafir. Allah is the Creator of all creation, the only Almighty. Allah loves those people who are good. Islam's greatest message is the unity of Allah and the brotherhood of all human beings. It has abolished caste and colour distinctions. In its true meaning, it taught brotherhood. Prophet Mohammed focused his attention on establishing a society of equals.

As indicated by the decree of Almighty Allah, Islam has been presented as the main religion for the humankind since the beginning of human race in the world. The preaching of Islam has been totally established through the Prophet

Hazrat Mohammad. It appeared in sacred scripture 'Quran'. The Holy Quran is considered as the ultimate guide to the believers for ensuring universal and eternal peace. The essence of the ethical principles of Islam is summarised in it. Muslim means the people who have Islamic faith surrendering one's own pleasure for the delight of God. Muslims trust in one unique and incomparable god.

Muslims have two noteworthy sects, i.e., the Sunni and Shia. Both Sunni and Shia Muslims share the most major Islamic values and articles of confidence. The contrast between these two principle sub-groups inside Islam at first stemmed not from otherworldly contrasts, but rather political ones. Throughout the century, nonetheless these political contrasts have brought forth various shifting practices and positions, which have come to convey a religious significance.

The crack among Shia and Sunni began after the death of Prophet Mohammad and whose subject was to assume control over the administration of the Muslim country. Sunni Muslims concurred with the position taken by a large number of the Prophets associated that the new pioneer ought to be chosen from among those fit for the job. The word 'Sunni' in Arabic term implies one who follows the traditions of the Prophet.

Then Shia Muslims believe that leadership should have passed specifically to his cousin or son-in-law i.e., to the descendant of Prophet's family. They trust that their supreme Imam is a completely spiritual guide. Moreover, there are some pragmatic contrasts between the two sub-groups like Shia Muslims have an alternate call to prayer. It is vital to recollect that in spite of these distinctions in supposition and practice, Shia and Sunni Muslims share the primary articles of

Islamic conviction and are considered by most to be brethren in confidence. Truth be told, the vast majority of the Muslims don't separate themselves by asserting participation in a specific gathering, however want to call them just "Muslims". The Sunni Muslims on the world have substantial around 80-90 per cent of population and the Shia Muslims have nearly 10-20 per cent of the Muslim population in the world. Muslims are the supporters of Islam advocating populist society and they have faith in unity.

The Muslims entered India very quickly after its introduction to the world in the seventh century A.D and advanced into various parts in India. In the south they entered through the present day state of Kerala located on the Malabar Coast in south India. The voyagers were the Arab traders who had been associated with trade activities with India even before the period of Prophet Mohammad. During their various voyages to the Malabar region, the Arab traders set up wedding associations with the neighborhood women and had numerous offspring from those marriages. This brought about the spread of Islam to various parts of the state. Muslims began coming to India likewise from Bukhara, Turkey, Iran, Yemen and Afghanistan. The most famous preacher of Islam in India was Khawaja Chisti, who arrived from Iran and his cult is popular as Sufism.

Population of India

India with a population of 1210 million recorded in 2011 Census is the second biggest populated nation of the world after China. This huge number of people and specific view involves an enormous diversity in the linguistic, ethnic, and religious arrangement. This is the result of changing, geographical, political

and socio-economic condition from one part in the nation to the other with a historical legacy. Muslim's religion had focused just in specific areas. Likewise, all the significant religious groups of the world live in India. According to 2011 census, Hindus constitute 79.80 per cent of the total population. In this way, remaining all different groups are viewed as religious minorities. The population particular of the significant religious groups are given in table underneath.

Table 1.1
Religious Community Population of India as per 2011 Census

Religious Communities	Total Population of India	Percentage of total Indian Population
Hindus	966,257,353	79.80
Muslims	172,245,158	14.23
Christians	27,819,588	2.30
Sikhs	20,833,116	1.72
Buddhists	8,442,972	0.70
Jains	4,451,753	0.37
Other Religions	7,937,734	0.64
Religion not stated	2,867,303	0.24
Total	1,210,854,977	100.00

Source: Census of India 2011

Muslim population in India

The Muslims are second largest religious group in India. They are spread all over the sub-continent. Muslims, who constitute 14.23 per cent of the total

population according to 2011 census, occupy an important position in the country's social, economic and political history.

Change in the population of Muslim groups of India during the decades 1971-2011 is given in Table 1.2.

Table 1.2
Muslim Population in India 1971-2011

Year	Total Population of India	Muslim Population
1971	54,79,49,809	6,14,17,934
1981	66,52,87,849	7,55,12,439
1991	83,85,83,988	10,15,96,057
2001	1,02,86,10,328	13,81,88,240
2011	1,21,01,93,422	17,22,45,158

Source: Census of India 2011

The above information demonstrates that the rise of Muslims in India is indicating upward pattern in 1971 and 1981-1991 decades, in the previous two decades there is decrease in their population. As indicated by 2001 Census the sex ratio among Muslims in India was 936 females for 1000 male. According to 2011 census there were 951 females for 1000 male.

Religion wise Population in Karnataka

As per 2011 Census, Karnataka has 12.9 per cent Muslims out of the total population of 61130704 or, in other words the national average (14.23%) Muslims are living in all the thirty districts of the state. Details of distribution of Muslims in Karnataka districts are given below.

Table 1.3
Religion-wise Population in Karnataka

Religious Community	Total Population	% of Total Population
Hindus	5,13,17,472	84.00
Muslims	78,93,065	12.90
Christians	11,42,647	1.80
Sikhs	28,773	0.05
Buddhists	95,710	0.16
Jains	4,40,280	0.82
Other Religions	11,263	0.02
Religion not stated	1,66,087	0.25
Total	6,10,95,297	100.00

Source: Census of India 2011

Status of Women in India

India has achieved its freedom it has changed into a democratic nation which represents for equality, liberty, justice, fraternity and the solidarity of the country where the rule of law is accessible to all. The pre-independent India was famous for age-old dormancy, inadequacy, ignorance, laziness and poverty. India has a large number of issues for example social, economic, political, poverty and illiteracy etc.

After the independence, India is changing rapidly socially-economically as well as globally, although female in India has been not given the position in the society that they deserve. Today females are getting discriminated and exploited in the name of dowry and it's pathetic to say they are being discriminated and

exploited as they are considered as a weaker gender. Since, ancient times in Indian society females have always played a vital role as a daughter, sister, mother and wife although, the female's condition is pathetic everywhere.

Many questions had emerged since the beginning of evolution of human beings with respect to the fairer sex, viz., "Who is a woman? Is it true, that she is a mother? A wife? A sentimental object? A worker? An intellectual person? Is she, as a sex superior, inferior or equivalent? Is it true that she is man's conscience, man's servant or man's friend?"

The future of the world will be largely shaped by today's girls and tomorrow's women. Female is the partner of male, gifted with equivalent mental capacities. She has the right to take part in the minutest details of the activities of man and she has the equal rights of opportunity and freedom as he has. She is entitled for a vital place in her own sphere of activity as man. The constitution of India vows equality of status and opportunity, social justice, economic and political dignity of the individual to men and women equally.

The wheel of country's development is held equally on the shoulders of both men and women. The recognition of equality as a fundamental human right irrespective of sex, race and so on by UNO in 1948 opened the entry ways of freedom to female everywhere throughout the world. India being no exception to it has been endeavoring to reduce the centuries old gap between the men and women's sphere of work and education.

Women are the soul of our society and they are self-trained and self-building humans responsible for their children's moral development, family

motivation, and an example to be followed by society. As a wife, his best friend and inspiration is a woman. According to history, “Every successful man has an inspiring woman responsible for success”. A woman is the cornerstone of a whole family and the pillar of a country.

The research studies reveal that, the socio-economic, cultural and educational status of women in India is very pitiable. Gender discrimination and inequality is one of the sole reasons for which women in general and Muslim women particularly face troublesome challenges in life. It is very much unfortunate to notice that even in the global arena the issue of gender discrimination and inequality is more or less same. At the international level prohibition against gender discrimination was first articulated in the United Nations Charter of 1945 and later reiterated in the Universal Declaration of Human Rights of 1948. Since then, it has been an attempt across the globe to establish equal status of men and women in every sphere of life. The Indian Constitution through its Article 14 confers on men and women equal rights and opportunities in the political, economic and social spheres. In the same way, Article 15 prohibits discrimination against any citizen on the grounds of religion, race, caste and sex etc. Although, Indian constitution through its constitutional provisions has taken enormous safeguards for women but in practice it has not been accomplished so far.

According to Swami Vivekananda, “That country and that nation that do not respect women have never become great, nor ever be in future”.

According to Historian Romilla Thapper, “Within the Indian sub-continent there have been infinite variations on the status of women diverging according to culture malice, family structure, class, caste, property rights and morals”.

Rabindranath Tagore said, “Women’s are the ornaments of society”. The society was male dominated and he ruled mainly by ethics and morals. But now a day’s women’s are enjoying the topmost supremacy and these have won over intelligence and mental capacity of the men.

Gender inequality is a worldwide phenomenon. In most societies girls grow up with a temporary membership in her birth home and are considered a reproductive machine in her husband’s family. This reproductive role is limited to household chores. The women’s status has changed continually and is making greatest impact in the society today. Some years ago, women’s contribution to society was limited, because society was controlled by men.

Developing nations consists of females more than half of the world’s total population. They are the primary developers of family and land. The roles of females also deserve recognition with special importance from ecological point of view. According to UNFPA Report, basically females are engaged themselves in child rearing and child education, through which they make most contribution in constructing worthy future generations. Indeed, even in the great condition of poverty they are managing their family. In spite of these, females are not considered with due dignity and respect. All inclusive talking, female still make one third of the paid labour force and 66 per cent of the work, while they procure just a one tenth of the income and own one per cent of the world’s property.

But today Women’s have highest status and are playing a major role in many important areas. Women’s role has changed at an accelerated rate and has part in areas such as professional, politics, medicine, jobs, law and business. In the

beginning formerly they were not part of any political matter, but now they have advanced in many aspects.

Women in India have been always subject of concern since ancient period. With their paramount quality of patience women can tackle any tough situation. The Indian women are fully dedicated to their families. They are known in the names of goddesses like Goddess Saraswati, Laxmi, Durga, Parvati and Kali. The evolution of the status and social position of women in India has been a continuous process of ups and downs throughout history. For the purpose of depicting a brief survey of the changing position and role of women in India throughout history, three broad periods are considered.

- A. Ancient Period
- B. Medieval Period
- C. Modern Period

A. Women status in Ancient Period

The women have consoled themselves with a view of scholars that, women were honoured in the Vedic times of ancient India. They rejoiced learning opportunities, status and freedom. We can probably compare Vedic women to the modern women in the edge of freedom. In recent times women historians gave it a try to interpret the original 'Brahmanical' texts. On the other hand scriptures have also aggrandised womanhood. Men and women were treated equal. On the other hand, some sacred texts reveal women were disrespected. There are disagreements and agreements, which can be elucidated in either way. Women were bearing very key positions in ancient society of India. There are written evidences that woman

destroyed mighty sovereign and royal kingdoms. Elango Adigal's Sillipathigaram wrote that Pandya's capital Mudurai was burnt when a woman's husband was killed by Pandyan ruler Nedunchezhiyan, though this incident happened because of misunderstanding. In Mahabharata, fall of Kauravas was because they humiliated Draupadi. Valmiki's Ramayana tells, Ravana killed when he abducted and tried to marry Sita forcefully. Lord Shankar Ardhanareshwar, appearance is worshipped this appearance is half-man and half-woman.

B. Women status in Medieval Period

Medieval period of India has not been women's good time it is called as "dark age for them". Many foreign conquests have been seen during medieval period, which resulted in the degrading of status of women. In this period women were treated as sole property of male and they were not allowed to do anything with their own will. This thought approached into the mind of Indian people and they also started behaving with their women like this. Other reason of degrading women status and their freedom was that Indians wanted to protect their women from Muslim invaders. Polygamy was prevalence for these invaders they took any women as per their wish and kept them in their "Harems". Women started using "Pardah" (a veil), which covers their body, to protect themselves. Women were not allowed to go alone and move around freely, this resulted in further deterioration of their status. Above circumstances resulted change in attitude of common people, they started differentiating among male and female child, girl child was considered as a burden which needs to be protected from intruders eyes and thus extra attention or care was required for them whereas boy child was considered as extra earning hand as no extra care to protect them was required.

Due to above reason, some new evils such as Purdah system, Devadasi, restrictions in widow marriage, child marriage, sati practice and restrictions on girl's education came into the society.

C. Women status in Modern Period

Modern India witnessed some developments in the status and social position of women. There were many reformers in India who worked for the betterment and upliftment of women. The Begum of Bhopal discarded the 'Purdah' and fought in the revolt of 1857. Many reformers came forward to eradicate social stigmas from the society. Sir Sayyid Ahamad Khan established the Aligarh Muslim University for the spread of education among the Muslims. The Widow Remarriage Act of 1856 was important to bring these changes in society. The education system was also elevated. English was introduced in this period. Various female English writers like Sarojini Naidu, Kamala Das made their presence felt in this period. In the modern times, women in India are given freedom and right such as freedom of expression and equality, as well as right to get education. Women in Contemporary India are doing the same what a male can do. Various prestigious positions are held by Indian women. But still problems like dowry, female infanticide, sex selective abortion, health, domestic violence, crime and atrocities are prevalent in the society. Several acts have been passed to demolish all these problems. But illiteracy and lack of awareness are the obstacles in the path of Indian women to stand against these follies.

Twenty first century is called as the age of women awakening in the world. In every part of the world equality of gender has been ensured and many laws have been implemented to improve the status of women. Although, on the contrary

in spite of all changes women cannot be regarded as being emancipated from orthodoxy, the old customs and traditions determinate to the flowering of their personalities. The religious and social attitudes towards the role of women in the family and society, which still have a stronghold on the minds of the people, are the main hurdle in the way of social progress of women. In India, society is still male dominated. The double standard of morality provides more social freedom to men than the women. The major burden of the household work and adjustment falls mainly on the women.

The status of women has now turned into the focal point of consideration all inclusive and a subject of perpetual enthusiasm for social researchers since it's not simply human rights issue but it is a formative issue also. As it's generally acknowledged that overall population of females are somewhat higher than that of males, no important improvement can be accomplished if women who shaped a major level of human resources are not completely used.

The concept 'status of women' escapes exact definition. Status of women can be seen in various ways women's status in the society suggests their status in social, economic and cultural zones and is controlled by the human rights they appreciate. Specifically, the status of women is characterised as a combination of the position she possesses as an employee, student, spouse and mother. As indicated by the report of the committee on the status of women in India Status is acknowledged through roles.

The status of female in modern India is in contradiction. On one hand she is climbing the ladder of success step by step then again she is mutely enduring the

violence at home by her family members. Compared to the past, the female in modern India have accomplished a lot but, still there are numerous obstacles, in their life. Females of the present modern India are more efficient as they are taking care of both their family life and there professional life with making an ideal harmony between both of them. The issues are now part of Indian female's daily life and the majority of them have named these problems as their destiny.

Females have multi-faced personalities in all things. She wants to live in this male oriented Indian society. Females are changing their roles according to the circumstance, she puts herself into a dedicated daughter for her parents, a committed wife for her husband, a committed daughter in-law for her in-laws, a committed mother for her children and ideal female for the rest of the world, she assumes every one of these roles with full excellence but in the middle of this her personality gets lost and this goes unseen by the others and un-luckily many times by herself also. Female is treated as guest in her father's house in Indian society, the purpose for this is one day she will get married and will go to her husband's home. In her husband's house also she is treated as guest, purpose for this is she comes from another family or house. So it is a lifelong battle for her to understand in mean which is her house.

In between all these things, female is the only one who holds the ability to make a home out of a house. But if the question is raised towards her pride she battles back in that circumstance, as well she is looked down by the society as though she has committed some crime. Sometimes because of this behavior, she is discarded by the society including her family members as well.

In the wake of Raja Ram Mohan Roy's movement against female enslavement to men, female's circumstance went under extreme change, it was just under the enlightened leadership of Mahatma Gandhi that he declared their equality with men. From that point forward numerous acts and legislative measures have been taken in the support of female's privilege in India by the Indian Government like widow remarriage, adoption and maintenance, dowry laws, right to property. It is true that women are intelligent, hard-working and efficient in work. They put heart and soul together in whatever they embrace. Today in India we have female's as the leader of opposition in the parliament, the President, as the speaker of the Lok Sabha, furthermore female's have made progress in almost every fields like education, media, science and innovation, sports and cultures, and societies, and how might we maintain a strategic distance from the female's who have not taken up occupations outside just to make the home a happy home which is their genuine kingdom and where their sweet habits develop advices as spouse, mother, sister and daughter make gigantic impacts on the male members of the family. The females are battling for her status within the families.

Women in Pre-Islamic Period

There is enormous literature legitimising the plight and wretched status of women prior to the advent of Islam in the Arab World. Indeed the socio-economic status of women in Arab society was no better than that of animals before Islam. Females enjoyed these privileges only within certain well-known families or tribes. The status of the women of Madina, a rural, agrarian and nomadic society, varied considerably. At Madina, the women's status was not very favourable. For

instance, the widow could not inherit the property of her deceased husband, which she considered to be part of the estate of her husband. In pre-Islamic Arab culture, men treated women as nothing more than the mere goods. Women had endured a lengthy period of subordination, dependency and subjugation before the advent of Islam. On a wide scale, female infanticide was practiced. Arabs regarded female children not only as a source of economic burden, but also as a source of social stigma and shame for the family and tribe, so as soon as they were born, the female children were buried alive. It can be seen that women had no identity of their own in pre-Islamic Arabia and their men even denied their presence. At that particular moment, through the Holy Quran and the Holy Prophet Islam advanced to their rescue and instituted fundamental reforms in all aspects of the Arab social structure. The basic changes implemented by the Holy Quran in customary law were intended to enhance the overall status of women, making Islamic law a fruitful effort to make women spiritually and intellectually equal to men. In the physical world, the only distinction Islam creates between men and women is based on the equal concept of fair division of labor and no distinction is made between them except that. Hence, Allah's Commandments, in the form of Quranic teachings, lifted the status of women in the society back in the seventh century. Arabia and Muhammad, Islam's Holy Prophet upon whom the Holy Quran was revealed, did the job of conscientiously reforming society.

It is generally said that, if you want a society to be evaluated, then try to find out the status and role of its women. In order to understand the effect of Islam on the status of women, it is first of all important to understand the circumstances in which women used to live in the Pre-Islamic Arabian society and only then the

changes implemented by Islamic laws really be traced to improve the status of women and provide them with the basic rights that are necessary to live a dignified life in the world. Therefore it cannot be denied that pre-Islamic Arabian customs form an integral part of Islamic legal history, so the groundwork of the Islamic legal system, like any other legal system, is to be found in the customs and uses of the people among whom it was founded. Therefore in order to have a clearer understanding of the role of women in Pre-Islamic Arabia, understanding the organisation of the Arab tribal community and the existing legal framework of that time are imperative. And it is almost impossible to discuss the status of women in pre-Islamic Arabia equally without recognising the tribal system, since it was the tribal structure and practices that had the greatest effect on the rights of women.

With the birth of daughters, Arabs used to be disheartened and irritated. Their customs allowed the father to bury his daughter alive because of real poverty or because of planned poverty. Some pre-Islamic laws gave the father the right, if he desired, to sell his daughter, while others allowed him to hand her over to another man who, if the father killed the daughter of the other man, would either kill her or own her. Before the advent of Islam, Arabs used to conduct the awful practice of female infanticide on a wide scale and it was not a new phenomenon, nor was it restricted to one group of tribes.

Arabs regarded daughters as a separate drain on their wealth, costing them far more than sons, without being a source of battlefield power. They also took it as a humiliation and a lack of reputation to marry their daughter to another man. As soon as they were born, baby girls used to be buried alive. There are several arguments as to the reason why such a heinous act prevailed in that society. Some

of them are because the father did not want his daughter to live and since poverty was culturally unacceptable, one day he became poor and brought shame to his family and tribe. Since at that time, there were so many tribal wars that often ended up making the women of the losing tribe's slaves and concubines for the winning tribe, as soon as she was born, a father who lived in fear of giving his tribe such a shameful future was inclined to kill his daughter. One of the most cruel and inhumane traditional customary practices in the pre-Islamic Arabian social structure was that girls were buried by their fathers, not only as children, in an unprecedented gesture, but some girls were also buried at older ages.

Women were not permitted to inherit the property of their ancestors in Pre-Islamic Arabia. The explanation behind this was the tribal culture of the Arab society that prevailed then. It was only men who were permitted to inherit their ancestor's lands. All this was due to the fact that women were unable to engage in battles, as the Arabs found men to be tougher and better warriors as a source of honour for their tribes. It was typically among the tribes that there were still signs of an ancient matriarchal culture in cases where a woman had the right of inheritance, and that too was based on the condition of the woman remaining with her tribe even after her marriage. In such instances, she passed on whatever she inherited to her children who belonged to her family and lived within the tribe. In other forms of marriages, where women had to leave their tribe after their marriage because of the fact that her husband was a member of another tribe, it used to be minimised as much as possible if she had the claim to inheritance, since her inheritance would fall into the hands of another tribe. In Madina, the status of women in this regard was much worse as opposed to the women of Mecca. A

woman could not inherit here because she herself was considered a part of the estate of her husband to be inherited after his death by his heirs. In fact, when Islam entitled a share of the inheritance to the sisters and daughters, the men of Madina protested against the law. The women were not only stripped of their right to inherit the ancestral land, but were on their own, regarded as part of the estate of a husband to be inherited after his death by his heirs. In pre-Islamic Arabia, it was the most common custom that a son would inherit the widow of his father and be able to marry his stepmother alone.

Women in Islam

A woman's position is very important in society. Because she is the most precious creation in this world, every religion has given women a unique place. From the start of the Quran revelation, Islam restored the rights of women and ensured her full spiritual equality with man. In Islam, man and woman are described as partners in life, each having different but complementary roles and responsibilities, suited to their unique abilities and strengths. Islam freed women from the shackles of oppression that were, previously placed upon them. Prophet Muhammad defended and reinforced women's rights throughout his mission even till the very end.

Before any other religion or system in the world, Islam gave women the right to choose her life partner and marry with free consent, the right to divorce in an unhappy marriage, the right to dower, the right to inherit, the right to vote and voice her opinion, the right to trade, invest and improve herself financially, the right to own, buy and sell property, the right to seek knowledge and have a good education, the right to work and has even gone further to oblige the males to

maintain herself in every stage of her life, whether it was a father, brother or husband. It is their duty before Allah to take care of her, to spend on her, to provide her with the food, clothing and shelter that she needs, to provide her with a good education, to protect her from anything that can harm her and to never hesitate to put their lives in stake for her, if the need calls them to do so. Islam not only does not oppress women, but actually liberates them, having given them those rights back in the 7th century which others have only gained in this century i.e., the right to own property and wealth and to maintain that in her own name even after her marriage, the right to vote, and the right to divorce.

Shariah is an important part of Islam. It is often defined as ‘Islamic Law causing one to assume that it consists mostly of criminal rulings and penalties. However, Shariah encompasses much more than the conventional understanding of law. While Shariah provides the legal framework for the foundation and functioning of a society, it also details moral, ethical, social and political codes of Muslims at an individual and collective level. Shariah or Islamic Law is the code of conduct for Muslims and is based on two main sources: Holy Quran and Sunnah. The Holy Quran is the main basis of Shariah. It states the principles while Sunnah of the Holy Prophet provides the blue print of how to apply them.

Shariah provides a good deal of rights to women and these rights have occupied prominent place in the scheme of Islamic affairs from the inception of Islamic message. It is no longer history to state that Prophet Muhammad upgraded the status of women from what it used to be and made them equal with their male counterpart throughout the period of his prophet-hood. These rights, under Shariah, have been laid down without any ambiguity or question.

Regarding women, Islam gives detailed commandments that symbolise equality and justice. It has provided good deal of rights, social-economic and political to the Muslim women which not only enhance their social and economic status but, at the same time, ensure them a dignified existence in the society. Islam gives dignity and protection to woman with respect to her feminine characteristics. In the castle of his home, the husband is the ruler and the wife is the pillar of support. As in any establishment, there can be only one ruler, the husband has thus, been put in charge of his home, but this is a responsibility and not a privilege. In Islam, a woman enjoys the same status as that of a man. There is no difference between man and woman as regards status, rights and blessings, both in this world and in the hereafter. If Islam stresses the division of labour between the sexes rather than sexual equality, it is because it does not countenance the idea of either sex suffering from the feelings of degradation and inferiority resulting from any imitation of the opposite sex. Man and woman, in the eyes of Islam, are not the duplicates of one another, but the complements.

In Islam, man and woman have the same spiritual nature. Men in Islam are one degree higher in responsibility and not in superiority. Thus, Islamic Law has upgraded the status of women to a higher degree than it was in the period of Jihiliya by granting her a number of rights and privileges. In fact, there is no aspect of woman's life that has not been covered under Islamic Law in order for women to be treated fairly, kindly and justly with respect and honour. Islam honoured women as daughters, and encouraged raising them well and educating them. Islam stated that raising daughters will bring a great reward.

The holy Quran condemned the hard-heartedness of the Arabian parents towards their female child and granted her the right to live and declared that whoever lays hands on this right of her (to live), will have to account for this felony of his. Islam abolished the evil and cruel custom of burying the female children alive or killing them in infancy. Poor people in pre-Islamic Arabian society used to get disheartened upon hearing the news of the birth of female child and disposed them off by killing them because they were considered as an economic burden on their families. Islamic Law came to their rescue at a time when the whole Arab was in darkness and declared their thinking as evil and sin and abolished this cruel custom.

Allah has declared the slaying of daughters as such a heinous crime that on the Day of Judgment, He would not even talk to their murderers. Allah would simply take evidence of the girl-child who was buried alive and would punish her murderer very severely.

Holy Quran and the traditions of holy Prophet said that daughters have been accorded a high status in Islam and so no one must kill them. But the practice of killing daughters continues till date and not only in pre-Islamic Arabia, but in the twenty-first century also, still many Muslims blame their luck or curse their wives for producing girl child and do not regard them as a blessing from Allah. People in modern era, have started using different means to commit female infanticide and various reports are available which prove that the crime of female infanticide is committed on a large scale even by the Muslim families. It is shocking to note that

how can a Muslim claim to be in love with Allah and his Prophet and at the same time committing such a heinous crime against Allah's will.

All his life, holy Prophet has worked to raise the status of daughters and promised high rewards for those who bring up daughters and do not prefer sons over them. Regarding the maintenance of daughters, the author of *Al-Hedaya* notes that it is the duty of a father to provide for the maintenance of his infant children and the mother is bound to suckle her infant at breast in absence of a nurse. But the duty of a father of maintaining his male children is only restricted until they have not gotten any means of their own but in case of daughters, he is duty bound to maintain them till their marriage, irrespective of the fact that they have got their own means and can maintain themselves. If the father is poor and incapable of earning, the mother, if she is rich, is bound to maintain her children.

The Muslims in India as well as in other part of world never differentiate their social and religious life. Shibani Roy (1979) argues that, "In Muslim society religion regulates the sacred and as well as the secular practices. The Muslims by and large accept their religion as unalterable and resist any major innovations. The men and women relationship and the authority structure in the family continues to be rooted in traditional sanctions as written in the sacred text for the followers of Islam even the minutes details of their every day secular life becomes the concern of religion. In Muslim society the code of conduct for the followers of Islam is laid down in the religious text and this forms the base for the functioning of the society".

As Islam had its roots and beginning in the tribal society of the Arabs, it is important to understand the position of women in Arab society before arrival of Prophet Mohammed and rise of Islam. The women were in a state of suppression and subjection to their father, brother, son and husband whose rights over them were regarded as their right over any of their other property. The birth of a girl child was looked down upon as a disgrace to the family and the custom of female infanticide was prevalent in Arab. Marriage by capture, purchase and contract was prevalent among Arabs and polygamy was common among them. The husband was free to divorce his wife and no rights for women. In pre Islamic Arab society women were in inferior position and were treated as property. Islam improved their position in many ways. Prophet Mohammed (PBUH) brought reforms in many customs and made laws for improving the position of women in the society by restricting polygamy to four wives, prohibited female infanticide, assigning a share of inheritance to women, declaring Mehar as a gift to the bride, and reconstituting the Arab laws of marriage, inheritance and divorce.

Before the arrival of Prophet Mohammed, many local customs were prevalent among tribes of Arab which were not in favour of women. Women enjoyed no rights and were treated like commodity. Not only were they enslaved, they could also be inherited as a possession. Arabs used to bury their daughters alive and this barbaric custom of burying female infants alive was wide spread in pre- Islamic Arabia. During this period there were no restrictions on the number of wives a man could have. The tribal chiefs and leaders had many wives in order to build relationships with other families.

Many prevalent customs and laws were changed by Prophet Muhammad to improve the social position of women. But still in many ways women in Muslim society is socially backward as compared to women in other communities. Nirmala Jeyaraj (2001) states that “We think that women are liberated and that the women’s liberation movement began in the 20th century”. Actually, according to Islam, the women’s liberation movement was not begun by women but was revealed by God to a man in the seventh century by the name of Mohammad (peace be upon him), who is known as the last Prophet of Islam. The Quran and the traditions of the Prophet (Hadith or Sunna) are the sources from which every Muslim woman derives her rights. In Islam, a woman has the basic freedom of choice and expression based on recognition of her individual of her individual personality. Women are encouraged in Islam to contribute their opinions and ideas. There are many traditions of the Prophet (PBUH) which indicate women would pose questions directly to him and offer their opinions concerning religion, economics and social matters. A Muslim woman chooses her husband and keeps name after marriage. A Muslim women's testimony is valid in legal disputes. In fact, in areas in which women are more familiar, their evidence is conclusive. The Prophet said: “seeking knowledge is mandatory for every Muslim (male and female)”. This includes knowledge of the Quran and the Hadith as well as other knowledge. Muslim women must acquire the appropriate education to perform her duty in accordance with their own natural talents and interests.

Islam, of course imposes certain restrictions on the part of women to deal outside activities, but at the same time, it admits that constructive participation of

women is necessary for the growth of family and society. In the view of some Islamic scholars, there is a need to compromise between the basic tenets of its faith with the demands of life under new situation. But for various reasons, the Muslims have been generally found conservative in their outlook so for the employment, education and organization of the women is concerned, the Muslims have a very low rate of economic activity by women, low female literacy, and low school enrolment at all levels.

Islam has granted numerous rights to women including property rights and mehar which no other religion has given. Some rights given to her several centuries ago have not been given to her even in the modern system of law. Men and women are equal in Islam the inequality is created by society and not by religion. Religious scholars who interpreted Quran denied women their basic rights given by Islam. Islam provides full protection to the rights of woman. The rights Granted to her by Islamic Shariat cannot be taken away by any one (Qureshi, 2003). Women are allowed to play an effective and helpful role in the Islamic Society. Shariat allows them to form their own organisation for the uplift of the society. Though such organization did not exist during the time of Holy Prophet but the women used to get together during those days and put before the Holy Prophet the problems which they faced and the Prophet listened to them. Now the circumstances are different the Muslim women have to face various difficulties all over the world. Therefore, they can form their own organizations to solve the problems concerning women and children and they can do a lot for their upliftment.

In the Islamic social system, women get certain special rights such as the following:

1. The right to have a name and individual identity of her own. She does not inherit a status merely on her marriage or birth in a particular family.
2. The right to marry a person of her own choice and refuse any imposed marriage.
3. The right to receive inheritance from parents and relatives and maintenance from her husband.
4. The right to acquire sell or purchase property in her own name.
5. The right to seek divorce (Khula).
6. The right to look after parents even after marriage.

Under laws of the Quran, men are instructed to behave properly with their wives. They are directed not to have any discrimination against daughters' vis-a-vis sons. When at a time female infanticide was a common practice, it was dismissed and banned by Islam. The Prophet said that "Muslims should not feel sorry at the birth of daughters". He was highly appreciative of those who looked after their daughters well and fulfilled duties as parents. It is quite natural because Muhammad the Prophet had a daughter and not son. Therefore, it is binding on part of a true Muslim to consider and accord equal justice to women.

Muslim Women in India

During Muslim rule in India Muslims enjoyed power and patronage at all levels. They had the lion's share in the services and also held high posts under the Marathas after decline of Mughal rule. With the advent of British rule in India

they lose all privileges and patronage and refused to absorb the new influences which gradually lead to their economic backwardness. Later they were slow to adopt new reforms and policies in this Muslim women suffered more than men. Reddy (1986) states that, “After independence women began to participate in certain spheres of socio-economic activities in India and started coming out of their seclusion and started active participation in vocations that are largely the monopoly of males”. Kapur (1970) also states, “Socially one of the most fundamental and most remarkable changes brought about since independence is the comparative emancipation of women kind and its emergence from the seclusion of home into the activities of the world outside”. But no spectacular transformation has taken place in the case of Muslim women.

Muslim women were slow to adopt new reforms and policies after independence due to various cultural and religious factors. Hashia (1998) argues that, “The status of Muslim women in India is influenced by various factors as stated by different social scientists and feminist. Indian society is a patriarchal society in which men direct social, political, economic and cultural life. Muslim society is also patriarchal in nature. Individual families were normally set up on patriarchal bases, with the husband and father being the sole authority and making the key decisions”.

Muslim Women’s Rights in India

In India some marked contrasts between Indian Muslim and Non- Muslim women is found. All Indian women in general and Muslim women in particular have set some sterling examples of achievements and empowerment, but the ordinary women are still suppressed. For example, Najma Heptullah, Deputy

Chairperson, Rajya Sabha, has been the Chairperson of the Parliamentary Committee for the Empowerment of Women. She was a representative of the Indian delegation to the UN Commission on the Status of women in 1997. However, this does not represent an average Indian woman or an average Muslim Indian woman. Gender related Development Index 1995 shows a Measure figure of 0.424 and the Gender Empowerment Measure 1995 is just 0.228 (Human Development in South Asia, 1999-2000). This is lower than Bangladesh, Sri Lanka and the Maldives.

Women's empowerment move started in India in 1980 as we find it in rest of the third world. The Sixth Five Year Plan worked out a scheme for the cause of women's issues. Much later, the National Human Rights Commission was appointed, and in 1993 it co-opted three other commissioners as members. The National Commission for Women is one of these (Hegde, 1999). While dealing with specific problems and psychological fears it is to be noted divorce is not all that common among Indian Muslims as it is considered to be. Nevertheless, divorce is possible and accepted in Islam.

Muslims in India resisted change in their personal law in 1985 very vigorously. Therefore, divorce is still existing in the earlier form though many scholars are of the view that triple Talaq in one go is not acceptable. What A.A. Engineer (1985, 1995) says in this connection is quite revealing: "Thus it will be seen that if one goes by the Quran and the Sunnah, every care has been taken to see that justice is meted out to a divorced woman. But if one goes by opinions of certain jurists, one is on very sticky ground". In India, triple Alaq, which is highly controversial, is widely practiced. It is essentially pre-Islamic and

scholars consider it to be done away with (Engineer, 1995:108-9). It is a good idea and quite logical because the Muslim marriage is a contract which starts at the time of Nikah and it may be discontinued any time and both the parties have equal rights to do that. The other fear of Indian Muslim women is regarding polygamy for men as Muslim Personal Law permits it. It is a well-known fact that Muslims are considered polygamous and at time it is a political propaganda against them. Because of this many Muslim countries have stopped second marriage if the first wife is living. Even in Pakistan it was discontinued during the 1960s, but later on was conditionally accepted. There is no doubt that traditionally many communities, even Hindus were polygamous and monogamy was introduced in 1956 following the Hindu Marriage Act. The Quran (4.3) says; “And if you have reason to fear that you might not act equitable towards orphans, then marry from among other women such as lawful into you even two, three or four: but if you have reasons to fear that you might not be able to treat them with equal fairness, then (only) one or (from among) those whom you rightfully possess. This will make it more likely that you do no injustice”. These verses prove the Holy Quran permits it on very specific grounds and in no case appreciates it.

Islam did not perceive woman as the main bread winner of the family. Her share in inheritance is half in the parental home and only 8 per cent from her husband’s property. They can run a business; the Prophet’s first wife was a business woman. The Quranic version of women’s rights is very much in tune with the modern philosophy of human rights. It is an established fact in Islam that husbands should provide for and maintain their families. Muslim women among the Salaf were mostly housewives who earned little or nothing. They were fully

maintained by their husbands. In an ideal Islamic Society, a woman's duties include complete obedience to her husband, staying in his home, managing the house, maintaining general cleanliness, taking custody of children, and bringing up children with sound Islamic and moral education. She ought to please and satisfy her husband in all ways.

Prophet Mohammad (SAW) is reported to have said: "Whoever among women is dead, and she had earned the blessings and pleasure of her husband, will surely enter Paradise." Islamic legal manuals are replete with injunctions on how a woman should please her husband. One such condition is that she should not go out of her matrimonial home except with the permission of her husband. Muslim scholars (of all ages) have discussed the role of women at home regarding their engagement in duties that can fetch them some earning. The consensus was that a Muslim woman can work; but such work should neither be injurious to her nor harmful to her matrimonial life. Muslim women are allowed to earn by labour as provided in the Quran (6. 32). They also have exclusive rights on the disbursement of their earning. However, modern trends of Western Capitalists ideology tend to be dissuading them from maintaining a peaceful matrimonial home, especially among the working class. The contention of some salary-earners among modern women is that no husband can harass them. Muslim women should be guided on the teachings of their religion on Nafaqah and home management.

In its homes throbs the heart of a nation. Let woman progress in whichever sphere they wish, they cannot and must not divorce themselves from their homes and families. The family must, therefore, be strengthened as a unit by achieving equality of right and responsibilities of both spouses in marriage so as to make the

home a heaven of love, security and happiness for all. This is the definitive goal for women in all Muslim countries.

The National Mission for Empowerment of Women (NMEW) has been initiated by government of India on the occasion of women's day in the year 1980. It was stated for encouraging the all round development of women. It has the directive to brace the union of various sectors, facilitate the process of coordination between all women's social and economic development programmes across ministries and departments. Under guidance of various central ministries, this mission plans to provide single window facility for all the programmes run by government. This mission has been named as mission "Poorna Shakti" that implies the complete empowerment of women. NMEW will accomplish gender equality, gender justice and holistic progress of women by union of various programmes for women, formulating synergy between stakeholders and forming an environment favourable for social transformation.

Education System of India

"Education is the process of living through a continuous reconstruction of experiences. It is the development of all those capacities in the individual which will enable him to control his environment and fulfill his potentialities" (John Dewey, 1950). In the words of Redden (1954) "Education is the deliberate and systematic influence, exerted by the mature person upon the immature through instruction, discipline and harmonious development of physical, intellectual, aesthetic, social and spiritual powers of the human being, according to individual and social need and directed towards the union of educate with his creator as the final end".

Everyone is born as a member of community that exists with some of its members being unaware of its organisation or purpose. It is the impact of education that, brings out the development of social consciousness. It is this consciousness that makes members of a community into potential members of a society that is united by common set of aims and values. In order to achieve these aims and values education plays a double role. It attempts to develop personality of educated and then prepares him/her for membership of the society. Thus education plays dual role of individual personality development and that of adjusting individual to human environment, which is dynamic in nature. The process of imparting of education to young member of a community has been mostly through a system of formal education and school is its modern incarnation.

Education is the most important and powerful instrument for human resource development. Educating women, therefore, occupies top priority among various measures taken to improve the status of women in India. In recent years, the focus of planning has shifted from equipping women for their traditional roles of housewives and mothers in recognizing their worth as producers, making a major contribution to family and national income. Efforts have been made over the past three decades of planned development to enroll more girls in schools encouraging them to continue their education as long as possible, and to provide non-formal educational opportunities for women.

Men and Women are just like the two wheels of a chariot. They are equal in importance and they should work together in life. The one is not superior or inferior to the other. Unlike ancient times, though currently in majority of rural areas of India women are treated well, but with the orthodoxy they are cut off from

the main stream of social life. The rural society did not respect them and give them the due position. They have to suffer and work inside the houses. Thus they are completely depended on men. Women constitute almost half of the population in the world. But the hegemonic masculine ideology made them suffer a lot as they were denied equal opportunities in different parts of the world. The rise of feminist ideas has, however, led to the tremendous improvement of women's condition throughout the world in recent times. Access to education has been one of the most pressing demands of these women's rights movements.

Women education in India has also been a major preoccupation of both the government and civil society as educated women can play a very important role in the development of the country. India is poised to emerge as one of the most developed nations by 2020, more literate, knowledgeable and economically at the forefront. No doubt, women will play a vital role in contributing to the country's development. Women power is crucial to the economic growth of any country. In India this is yet to meet the requirements despite reforms. Little has been achieved in the area of women empowerment, but for this to happen, this sector must experience a chain of reforms. Though India could well become one of the largest economies in the world, it is being hindered due to a lack of women's participation.

The meaning of education is, indeed, very comprehensive and wide as it includes the sense, the aims, range and the significance of the sincerity. Education as a term is used so broadly and in the meantime so freely that it ends up hard getting an actual implication. Socrates, the best theorist and philosopher of the antiquated world set up his motto "know thyself" which in the real meaning stands

'be educated'. Generally we use the word 'Education' to mean a wide range of intellectual knowledge or information and normally we think of him as or her as 'Educated' who has gained a lot of important bookish knowledge. Be that as it may, in real sense, this does not clear up the clear meaning of education. In the words of Swami Vivekananda, "Education is not the amount of information that we put into your brain and runs riot there, undigested, all your life. We must have life-building, man-making, character-making assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library. If education is identical with information, the libraries are the greatest sages of the world and encyclopedia are the greatest Rishis".

Herbert Spencer discovers "education interrelated to all parts of the society and the education system is reflected in the general way of the society". G.S. Bhatnagar has opined that, "education is helpful to the raising of children both physically and mentally". As per this opinion, he likewise characterised the idea of education in an extremely wide way. As indicated by him, "education is a gathering procedure by which culture is transferred from generation to generation".

Closer home the existence of idea of education is established from the very fact that word "Shiksha" is derived from Sanskrit verbal root "Shas". Sanskrit was the language of educated elite in those times. The word "Shas" means 'to discipline', 'to teach', 'to instruct', or 'to control'. Similarly word "Vidya" is also derived from Sanskrit verbal root "Vid" which means 'to know'. The term 'Vidya' really means 'knowledge'. In India disciplining the mind and acquisition of

knowledge was emphasised. The concept of education in India had a structural bias as right to education was considered to be sole preserver of upper castes until emergence of a more egalitarian social order with infusion of western ideas during the colonial period. Thus educated classes namely Brahmins and Kshatriyas were traditionally supposed to practice the art of statecraft through ages. Other castes down the social ladder played different roles in the society by acquiring skills through family tradition. Learning through family tradition was also a form of education far removed from the formal system of education that existed during the pre medieval period. During ancient period an international university existed at Taxila inviting students from all around the world.

In a similar way, Smith clarified it as a procedure whereby endorsed part of the cultural legacy is transmitted from one generation to another and it, whereby recently acquired knowledge is diffused among people of the society. Although the present world is the world of information imperialism, it perceives education is symmetrical to information and it control the information from this perspective it might be indicated that education is a weapon of the moderate powers of the society to satisfy their personal vested interest. Thus disputable inquiry regarding the function of education may sometimes emerge. The role of education, thus, is an issue of long discussion that makes it hard to undertake a complete meaning of education. The word education comes from the Latin word “Educare”, meaning “to lead out”. As indicated by this view “education” comes from two Latin words “E” and Duco, “E” means “out of” and "duco" means “I lead”. The word may likewise have been taken from the Latin word “Educere”, on the other hand education eliciting the trait and capacities that are natural or already existed in the

minds of the educated people. Thus in real sense, school education does not confine rather its scope is incorporated with all the procedure by which an individual is changed in accordance with his whole ambit of presence.

In simple words, the term “education” can be considered as the way towards creating alluring skill, knowledge, aptitudes, qualities and values inside an individual with the goal that, by this he can superbly perform his ethical commitments, both individually and socially. In society, education is explained as the formal procedure by which society transmits values, skills, qualities and knowledge from one person to another. So, it ought to be treated in form of its relation with society (Durkheim, 1956:70). Education is take out from the culture heritage of the society, thus tangibly from outside influences to which the society is uncovered. It is likewise influenced by conventions established in the societies past education is considered as the powerful instrument and crucial power for reshaping the society as it contributes to social and economic change by contributing new technologies and questioning existing knowledge.

According to the functionalist’s perspectives, education has consequences on individual and society. In society, education is important for equipping citizens with paid attention to skills. In addition, education contributes to social stability and incorporation by transmitting social values to different peoples. Due to these, the educational pioneers of the present era have acknowledged the more extensive social thought of education. They said that it must be carried with dynamic and harmonious relations in the environment. Education of this decade must taught collaboration, service and altruism. “The educated person must know his reliance

upon society and his commitments for its improvement. His ideals merely not be personal but must be social” (Wahiduzzaman and Huda, 1998:184-188).

Education plays an important role in the changes of the status of individual. It establishes close relationship with all development activities to ensure dynamic roles of citizens in a continuous pace of development programmes. By virtue of its introspective characteristics and very unavoidable nature, education influences all walks of life of individual. The extent and level of its influence rely upon other social and economic factors that are related with an individual or a society. In this manner education is considered as vehicle of social advancement. In this manner, now a day’s nations everywhere throughout the world are laying increasing interest on educating their masses (Pant, 2000:66).

Regarding of human development objectives, education is an important for the development of nations. Therefore, education is not just an opportunity for human beings rather it is the birthright of all humans. Likewise education assumes the vital role in the democratization procedure of the society and opens numerous social, economic, and political ways to the people (Haq, 1998:24).

Education promotes human’s knowledge, skill, proficiency and ensures access to better employment openings, by this increases income of the individual. Education is along these lines considered as passport for quickening economic development with regards to quickly globalising world economy. Gray Becker said that, “since human capital is exemplified knowledge and ability, and economic improvement relies upon advances in specialised and scientific knowledge, development apparently relies upon amassing of human capital” (Haq, 1998:24).

The purpose behind education is mysterious as it is vitally connected with the complete formative developmental procedure. To clarify the purpose behind education, one says, “it is to frame role”, another says, “It is to get ready for complete living” and the third one states that “it is makes to a sound mind in a sound body”. But most of the sociologists are in a similar view that the main aim of formal education is to change the heterogeneous and conceivably separated community into one bond together by a typical language and feeling of common identity.

Brief Educational History

The traditions of learning in India are as old as the history of Indian civilization. These learning traditions have been rich, sustained and diverse over centuries. Information about ancient Indian culture, tradition and education is available only through ancient literature i.e. Vedas, the Epics and Shastras. The education had an important place in the social life. The whole human life was marked by ceremonies and religious rituals and education was also not an exception to it. During Vedic period the education was on purely religious basis.

The historical backdrop of education in India and its aims are fascinating. The main objective of education is to understand the goals of society. The main objective of education in any society requires those common qualities and ideals, which in turn shape the very procedure of education. India evolved various systems of education in according to the changing needs time to time.

Education in the ancient India was a result of the epistemology, reasoning and life esteems prevailing then in the nation. Social association in ancient India

was individualistic and partisan, as its main aim was to development of the personality of person. Regardless, if the teacher were very interested to teach something about the society and its value, it was partisan as education might have been, pretty much, given based on the social segment or varna to which the understudy had a place.

The education has an important place in the social life. Education in India, through the ages, has been constantly esteemed high. Ancient education was looked for as the methods for self-realisation. The procedure of education used to proceed till the end of one's life. The ancient people engaged themselves in enlarging the sphere of knowledge and they said education is an instrument of self improvement. In spite of the fact that the education was imparted for the development of one's personality, yet its main aim was to prepare a person for a specific community in terms of performing his duties in that. Consequently, in real sense, the education was given to the people to solve the problems of the society.

Education System in Ancient Period

The education during ancient period was on fully religious basis. This period was known as the time when great saints were at the helm of the Indian education system. Ancient scriptures (Vedas) formed the strong foundations for Indian civilization. The Vedas are the golden words which covered all aspects of life from spiritual values to moral doing. The Vedas are probably known as the world oldest sacred texts. The great sages (Rishis) wrote vedas containing golden words such the values of life. It was taught by Guru in Gurukulas to their pupil. In the Vedic age, males and females had access to education and complete freedom

of expression. Education was not universal, only upper and rich people had access to education. The ruling class had their own education system for education of the princes and it had nothing to do with the education of the common people. The kings financed and assisted the Gurukulas where the princes were educated. The ordinary men had the opportunity to be educated with princes for a while in such Gurukulas. Sometimes people would send their children to education near the guru who lived in remote forest area. One of the main hallmarks of ancient education was that students lived in the residence of their Guru. In Gurukula system, the teachings were offered entirely in accordance with the principles of the Rig Veda, as this text mainly explores the concepts of knowledge and basics of human life.

The beginning of education was identified by traditional practices called Upanayana Sanskar'. It was only after the Upanayana Sanskara ceremony in the Vedas period, that the student was eligible to begin his journey of learning. There was no fixed age for entry into Gurukula during Upanayana. The teacher and the pupil had a very deep and close relationship both with each other. Pupils would reside in the forest at their teacher's residence and he lived a simple life as a celibate until the completion of the education. In ancient times the curriculum of education was limited only to religious texts. The upper classes were taught warfare education along with social, economic, and political education. According to Dr. Alterkar, "the aim of education in ancient period was spiritual". The main goal of ancient education was to develop the child's strength and skill. Good education means develop the knowledge, ability and training of the pupil and destroy the entire bad preconception which he had possessed". Education played an important role in shaping personality and improving the ability of the disciple

in ancient period. If the pupil is in direct contact with his guru and imitate his method of study, his intellect would flourish.

Indian Education System in Later Ancient Period

This period is known as the era of specialization in terms of education. During this period the life span of the students was controlled by planning and discipline. The main purpose of education during this period was knowledge acquisition; it enables a person to realize the full identity of his originality with absolute certainty. Some writers in post-ancient times thought that the main purpose of education was to provide the individual complete freedom and social happiness. It was said that the main duties of a teacher were to disseminate knowledge and preserve the national culture. The students' feelings and desires were brought to a virtual level through the act of begging. And harmony was established between group self and individual self.

Education in Medieval Period

The 8th to 15th centuries in India is known as the middle Ages. The time period between the 8th to 15th centuries saw the rise of many powerful dynasties and kingdoms that increased glory of the India landscape. This medieval period was often identified with the rule of Islam in India. The Muslim rulers made many changes in India to meet their social, economic, political and religious needs. The education system of Muslims was predominant in this period. In the middle ages, education was only limited to some. The rise of Mohammedanism changed the history of the whole of India. There were significant changes in education during this period, namely the growth of Islamic education system, which was completely

different from Buddhist and Brahman's education system. The main purpose of education of this period was to train the students, which had all the moral character of their life. Here the initiation of education began with a ceremony called Bismillah. This ceremony was very similar to the Upanayana Samskar ritual of ancient India.

An educational institution that provides elementary school education was called as Maktab. Likewise, institutions that provide higher education were called Madarasa. During this period the women's had to cover their faces and go in front of outsiders. This system was known as the Purda system. Due to the practice of Purda system, women's education was not given priority. Sanskrit was the medium of instruction in the schools of Hinduism, as was the Persian teaching medium in the schools of Islam; As a result a new language Urdu was born. It was usually written in Persian letters with words of Arabic and Persian origin. The origination of technical and vocational education was regarded as a major development of this period. After the fall of the Gupta Empire, the Muslim rulers built their empire with the central administration.

Education in British Period

In the pre-British period Hindu and Muslim were getting an education in Patashala and Madarasa respectively, but with their arrival, new educational spaces were created in India i.e. Missionaries. So even though they were Indian in blood and color, they could create Indian classes that were English in taste, who would play the role as interpreters between the Government and the masses.

Education is a powerful tool to open the golden door of freedom which can change the world. After the British arrived in India, their policies and actions

violated the heritage of traditional learning schools and it led to the formation of a class of subordinate officers. Initially, the British East India Company had no interest in education, because its main purpose was business and profitability. To rule in India, the British planned to educate a small section of upper and middle classes to create a class “Indian in blood and colour” but English in taste who would play the role as interpreters between the Government and the masses.

Brief History of Islamic Education

Islam has placed great emphasis on education from the beginning, which has a rich and long intellectual tradition. Knowledge (Ilm) occupies a prominent place within Islam, as evidenced by over 800 references in the Holy Book of Islam. The importance of education is always emphasized in the Qur'an with injunctions, and the verses of the Qur'an provide a strong impetus for the Islamic community to strive for education and learning. The advent of the Qur'an in the seventh century was very revolutionary for a prevalently ignorant Arabian society. The start of Islamic education was from the recitation of the Quran, and the main word was "Iqra" which signifies "Read." Subsequently, education in Islam got its origin from a cooperative relationship with religious instruction.

Thus Islamic education started. Learned Muslims (Mudarris), committed to make the lessons of the Quran increasingly open to the Islamic people group through Islamic school, instructed the faithful which came to be known as Kuttab. The Kuttāb served a important social function as the only institution for formal education for primary-age children and continued so until Western models of education were introduced in the modern period. Today, it has exhibited remarkably and continues to be an important means of religious instruction in

many Islamic nations during the age of the Islamic empire when Western Europe was intellectually backward and inactive, Islamic scholarship flourished with an impressive openness to the rational sciences, art, and even literature. During this period that the Islamic world made most of its contributions to the scientific and artistic world Ironically, Islamic scholars preserved much of the knowledge of the Greeks that had been prohibited by the Christian world. Here outstanding contributions were made in areas of botany, chemistry, mineralogy, mathematics, physics, and astronomy.

Education System of Muslim

Muslims ruled India for a long time and education of masses was also their agenda. The educational process in Muslim period was accomplished at religious places, which were commonly attached to Masjid. Education was provided free and precise. Both rewards and punishments were in vogue. Teachers were treated well by the rulers of the time. They have been provided very high status. The education was imparted orally. The curriculum was Quaranic centered and the holy Quran was memorized by the children. This practice has preserved the book in its original form, was the very unique feature of Muslim Education. At elementary level students only memorize Quran with its proper pronunciation. Higher education was also the focus of Muslim period and at higher education level subjects like history, philosophy, grammar and law were taught. The medium of instruction was Arabic and Persian. Islam is the religion for all mankind and has relevance for both spiritual and practical life is the central philosophy of Muslim education. Overall, education was more religious in nature during Muslim period in India.

During Muslim period education was imparted at religious places. Education was free and discipline was rigorous. The relationship between the teacher and the taught was close and cordial. Students respected their teachers and the teachers also constantly strived for their improvement. Muslim showed enormous significance to education as they considered education as the paramount gift. Education is considered as better than the possession of economy. During the Muslim period, it was believed that it is better to educate one's child than to give gold in charity. It is blessing to receive education and imparting it was a noblest deed according to Muslims. Knowledge was considered to be the best friend of human. Knowledge should be acquired from cradle to grave.

Principles of Muslim Education

Education was encouraged by the rulers as they established a number of elementary and higher educational institutions mostly adjacent to the place where Muslims worship and offer prayers. Muslim education laid great emphasis on reading, writing and arithmetic. Education in the elementary institutions was purely oral where children learnt things by memorization without understanding. The discipline was very rigorous and strict even corporal punishment was prevalent. Generally the students were self-disciplined and teacher-taught relationship was cordial and close. Tests were held periodically and examinations were both oral and written. There was no separate provision made for women education. However, girls were allowed to go Maktabs for receiving primary education but they were not allowed to go Madrasa for higher education. The students, who acquired special knowledge Quran, Hadith and Fiqh, were given the degree of "Alim" while as students completing the education of logic were

conferred the degree of “Fazil”. During Muslim period Arabic and Persian languages were used as the medium of instruction.

Aims of Muslim Education

Spread of Knowledge is necessary for all men and women according to Islamic religion and the same rays reflected during medieval education. Thus the fundamental aim of Islamic education was to spread the light of knowledge among all the human beings. Medieval education was the foundation for the development of Islamic social morals which were based on Islamic doctrines, social traditions and political principles.

Propagation of Shariyat was another important aim of Muslim education. Shariyat means a code of Islamic laws and rules of conduct to be followed by those who had belief and faith on Islamic religion and its principles. Character building was also the main focus of Muslim education. Muslim education honored people, pupils and scholars by providing them all sorts of privileges, high posts, medals for the meritorious students, honorable rank and grants to educational institutions to retain interest among students. The Muslim rulers had a great hand in the management of education; therefore. Muslim education strengthens and develops a good administration. Muslim educational system worked for the preservation and transmission of culture. Study of authentic works was compulsory.

Stages of Muslim Education

In the Muslim period education was mainly divided into two stages. These are:

- i. Maktab (Elementary Education)
- ii. Madrasas (Higher Education)

i. Maktabas (Elementary Education)

Maktabas were like primary schools meant for children. They were situated adjacent to the mosques organized on the pattern of the indigenous system of education. Children attended these Maktabas schools in the beginning of their life and crammed the verses of the holy Quran. The Molvi of the mosque executed the work of the teacher. Single teacher system was in vogue and the monitor system was prevalent. Education was free of cost. It helped to instill faith in religion and inculcate religious feelings among the children. The teaching method was oral. The pupils were given religious education and they were made to study Holy book i.e. the Quran. Writing and Arithmetic were also taught in some Maktabas. Emphasis was laid on good writing and Takhti (slate) was used.

ii. Madrasas (Higher Education)

Higher education in Muslim period was imparted through the institution called Madrasas. These Madrasas worked as the international centers of learning. Students from other Muslim countries were attracted to these centers. The chief aim of establishing these centers was the preservation and spread of religion and culture. Monarchs helped them financially by providing funds from time to time for their maintenance and development. The administration of these higher educational institutions was in the hands of the private people and wealthy donors. Duration of course was 10-12 years approximately. The medium of instruction was purely Arabic and Persian. Higher education was encouraged by providing honorable places in the state after the completion of education in Madrasas. The teaching method was oral but discussion was also encouraged. Lecture method

demanded consultation of books for reference. At the initial stage reading and writing was done separately to ensure getting mastery over the lesson. There was inductive and analytical method which was adopted to teach philosophy, religion and logic.

Education and Socio-Economic Development

Education is the birthright of all human beings. It develops their qualities and along thereby raises their capacity and proficiency to work. Education leads the social development and brings a positive change in the modern mechanical society (Wankhede, 1999:406). Education is as a primary requirement for development, method for conscience and important instrument of empowerment of person. It contributes to build up gender equality and value in the society. So, there can be no denying that education is an essential for the development of a society. The level of education is also a significant device to assess the ability to effectively use human resources for national and social development.

As we have said before, the girls of rulers and well-to-do families regularly got some education from their father or senior adults or family clerics. Numerous female self-denial and vagabonds used to take in some Sanskrit and were acquainted with prominent religious ballads. After the Vedic period Women's education was gravely ignored. While her status in Vedic period or even the upanishadic time was great, there is almost certainly that the period after around 1000 A.D. was a dark age of her. Whatever the notable reasons, her social position started to fall apart amid the period and had significant repercussions on her education.

It is essential to note that the substandard status of women in society likewise corresponded with the disavowal of property rights and education and additionally refusal of specific occupations to them. On the off chance that one nearly analyses the structure of societies where women's are subordinated to men, one can find a few factors which keep women's in a subordinated position right to acquire property, decision of husband, discipline for non-loyalty to life partner, law against polyandry, prohibition on widow remarriage, disavowal of education and occupation, practice of Sati, detachment, and so on. The structure of the puranic Hindu society will make this obvious. This was a time of expanding subjection of women's; women's were considered as the slaves of their husbands child marriage was common and the past routine with regards to widow remarriage was denied. Girl's education had a tendency to be nil.

Women Education in India

Education is an achievement for the betterment of women because it empowers them to respond to the context, challenge their traditional roles, and transform them. Education is the most important and fundamental strategy for empowering women with the knowledge, capabilities and self-confidence needed to take full interest in the development process. Girls are an important part of our society and cannot be ignored in light of their low power and knowledge, abilities. They are made up of men, and men need to walk with them for the rest of their lives.

The behavior and character of Indian women are described by the laws and accordingly are given powers and opportunities. She plays roles as a mother, a

daughter a, a sister and a wife. Her role is important in fostering a better society; however she is in our modern world today, and now lives in chains. A woman is a fundamental part of society and the family is formed by her, a family formed by a woman forms a society. So a society without women cannot be seen. Similarly we often understand that there is no development in the world if women are not educated.

The formal education system plays a significant role in the development of knowledge. Feminists have contended that the development of the exiting knowledge system is andocentric, where women's voices and perspectives have been quieted and marginalized. In this manner, with a specific end goal include women's perspectives in the current system of knowledge of; endeavors are made to reinvestigate women's essence in various sphere of social life. Such field is that of education. Education is a powerful tool of human development and empowerment. Through education also becomes an apparatus in the propagation of gender inequity. To be sure, the various organs of United Nations (e.g. UNICEF) and specialists on women's freedom contend for women's education as the essential step in women's equality.

Education is the major factor resulting in social change. It is a milestone for female's development because it empowers them to react to opportunity, to challenge their conventional roles and to change their lives. Education is a most prominent and the most critical methods for enabling women's with knowledge, abilities and self certainty required to take an interest completely in the development procedure. Girls are the inalienable part of our society and, cannot be disregarded because of their less power and specialist. They are made as a

companion for men, and men need to make her walk with them in the span of life. Women's plays roles as a mother, a wife, a daughter and a sister. They play their role with responsibilities in upbringing of a sound and strong society; however she is in our supposed present day world, as yet living in chains. The essential unit of society is a woman. As women makes a family, family influences a home and homes to make a society. So we ought to never surmise that a society would appear without the commitment of women. We as a whole realize that without education, no development is conceivable.

Women Education in Vedic Period

The status of women in ancient period was unique. They had high status and independence in the society. An unmarried young educated girl should be married to a scholarly groom. Education has been a significant for Indian social life from the ancient time. Indian women in ancient period had free access to education. They were required to take an interest in Vedic forfeits and express mantras. Indeed, even a portion of the hymns of the Rigveda were formed by poetesses. We get references of such educated women's as, Gargi, Maitreyi, Saswati, Lopamudra, Lilabati, Apala, Ghosa, Urvasi, Sulabha, Kshana, Visvavara and others. Thus we find that ancient society was not conservative to give education to women's and that a considerable lot of them accomplished awesome proficiencies in learning. The ancient women had equal rights with men in regard of education.

The Upanayana (Vedic commencement) of girls ought to have been as basic as that of boy. In the Vedic time frame the women's delighted in special

position as well as had elevated requirement of profound quality. They had contributed emphatically to the education system. The numbers of women's who used to get general abstract and social education more likely than not been genuinely huge.

For quite a while family was the main educational institution and even boys used to get education just from their father or elders. The same normally was the situation with girls. Be that as it may, in later occasions a class of girl teacher came to being (Upadhyayani). There was no Purdah custom in Hindu society down to the twelfth century, thus there was no trouble for women in taking to the teaching profession. Lady teacher may presumably have limited themselves to the teaching of girl student. Boarding houses for girl students, chhatrasalas and these presumably were under the care of lady teacher.

Co-education was likewise common in ancient India in mild form. Once in a while boy men and girls were educated together while accepting higher education. It is difficult to decide the correct degree of education conferred to girl amid the early Vedic period in India. Upanayana custom was compulsory for girls, and this more likely than not guaranteed the conferring of a specific measure of Vedic and literary education to the girls of all class. Be that as it may, female education got an incredible set-back during later Vedic period fundamentally attributable to the disintegration of the religious status of women and this must have ensured the imparting of a certain amount of Vedic and literary education to the girls of all classes. But women's education received a great set-back during later Vedic period mainly owing to the deterioration of the religious status of women.

Upanayana started to be slowly disallowed to girls and by around 500 B.C. it had just turned into a formality. The discontinuance of Upanayana was unfortunate to the religious status of women's and they were announced unfit to present Vedic Mantras and perform Vedic penances. Thus Vedic education was denied to women. With the coming of foreigner the Brahmanical society ended up unbending and conservative.

Women Education in Later Vedic Age

Female education received a great set-back during late Vedic period primarily owing to the deterioration of the religious status of women. Upanayan began to be gradually prohibited to girls and by about 500 B. C. it had already become a formality. The discontinuance of Upanayane was a formality. The discontinuance of Upanayan was disastrous to the religious status of women and they were declared unfit to recite Vedic Mantras and perform Vedic sacrifices. Thus Vedic education was prohibited to women. With the advent of foreigners the Brahmanical Society became rigid and conservative.

Women Education in Medieval India

Medieval period witnessed a radical transformation in the Indian subcontinent. The country was invaded by various foreign rulers and several traders from around the world came and settled in the country. The tradesman and the invaders brought with them their own cultures and intermingled with the people of each district of the State. Besides, religion, society and culture, education in medieval India also experienced a new perspective.

Later on when the Muslim rulers established permanent empire in India, they introduced a new system of education. Consequently the ancient system of

education was greatly changed. In fact, the education during the Muslim period was much inferior than that of the Hindu period.

Before the advent of the Muslims in India, there was a developed system of education, but education in medieval India was shaped with the founding of the institutions of learning. They founded primary schools (Maktabs) in which students learned reading, writing and basic Islamic prayers and secondary schools (Madrasas) to teach advanced language skills in India.

Education for girls was the exception rather than the rule Muslim girls of affluent families studied at home Quranic exegesis prophetic traditions, Islamic law and related subjects. Often attached to mosques, Islamic schools were open to the poor but were gender segregated, often only for boys. Muslim girls of affluent families studied at home, if they received any education beyond learning to recite the Quran.

Purdah system has been a part of Muslim culture since long. This system was observed strictly during the Muslim rule in India. Although there was Pardah system during the Muslim period yet Islam did not oppose the education of women. These two contrary factors influence the education of women in two ways. Girls were not allowed to go to a Madrasa for receiving higher education. However, they were allowed to go to a Maktab for primary education. The girls could learn only reading, writing and arithmetic. The girl to higher classes used to continue their studies at home. But during the Muslim period there have been some very learned Muslim women who made unique contributions to the development of literature. Music was taught to princess in the palace by carefully selected Ustads.

However, as only the royal princesses and ladies and daughters of very rich people could receive education during the Muslim period, education of common Muslim women was completely ignored. Sultana Razia, Princess Gul Badan, daughter of Babur, Zebunnisa, and daughter of Aurangzeb were examples of learned royal ladies in Islamic period.

During the Muslim rule in India, many of the rich and aristocratic Hindu families were ruined by the political turmoil. The result was a sharp decline in women's education. Only a small fraction of the total Hindu girls now received education. No separate schools existed exclusively for the Hindu girls, they taught in some places along with the boys, but only up to the elementary level. The Hindu society, as a whole, became prejudiced against women's education. The decline of literacy among the women population of our country was so sharp and rapid during the middle Ages that by the beginning of the 19th century hardly one woman in a hundred could read and write. The girls of medieval India and especially Hindu society were not given formal education. They were given education related to household chores like cooking, spinning, grinding, recitation and many more.

As compared to Hindu society, other societies such as Buddhism, Jainism were a bit lenient. Women in those societies enjoyed far more freedom. They had easy access to education and were more liberal in their approach. According to those religions gender was not the issue in attaining salvation. Any person whether a man or a woman is entitled to get the grace of God.

It is cleared that neither Muslim nor Hindu rulers has established a state education system, both groups considered the support of education a religious

obligation. The system of education, by and large was dominated by religion. The women education is deprived for this reason.

Education of Women in Modern India

Education is vital for men and women's equally, but education is very important for women's. Because women's are always lagging behind in education compared to men. Education has been regarded as a powerful weapon to improve the status of women in modern period. It reveals their values, inculcates their skills, moulds their aspirations and education can be helpful in perfecting women's family and non-family roles. Education has a tremendous impact on women. It creates a balance in the role of men and women at the social level also, it expands the field of female gender activity. Due to education, women are becoming more and better-rounded in society.

When we look at the socioeconomics, India is one of the most populated nations of the world. In any case, the pace of the young girl's education is still very low in the nation. It is very disturbing to see these figures in a nation where girls are given the status of goddesses. The figures have altogether improved to a substantial degree in the past three decades however there are as yet far to go. Girls were not permitted to try and step out of their homes in the old times, but times have evolved. Alongside evolving times, individuals' reasoning is likewise evolving. They wish to educate and train their young girls and see them prevail throughout everyday life. Nonetheless, this isn't the situation in India which makes for over 60 per cent of the world populace. We have to recognize the variables liable for such low paces of young girl education to discover a few

arrangements to improve the girl education standards in the country. To curb this problem, many schools in India have founded themselves as all-girls' school to impart education to girls making parents feel safe about their security, and thus they send their girls to school.

In the event that we wish to see India's improvement, we have to educate our young girls and ready them for a better and sustainable life. They are, without a doubt, the eventual fate of our country. In addition, when they become taught, they won't need to be subject to others for their occupation. One of the most significant advantages of young girl education is that the nation's future will be more splendid. Likewise, our economy can become healthier, assuming an ever-increasing number of girls becoming monetarily solid thus, consequently diminishing destitution. Moreover, girls who are taught can take appropriate care of their kids and family.

Education is vital for men and women's equally, but education is very important for women's. Because women's are always lagging behind in education compared to men. Education has been regarded as a powerful weapon to improve the status of women in modern period. It reveals their values, inculcates their skills, moulds their aspirations and education can be helpful in perfecting women's family and non-family roles. According to Giele and Smoke, "Education has a tremendous impact on women. It creates a balance in the role of men and women at the social level; also, it expands the field of female gender activity. Due to education, women are becoming more and better-rounded in society.

India now recognizes in her woman as an invaluable natural resources, the development of which is an investment in her future. The contemporary Indian woman is both a citizen and a home maker and in order that she may perform both these functions efficiently and responsibly. She must be provided with at least a general education and where intelligence and particular aptitudes are revealed a professional and vocational education. Even where exceptional ability is not revealed, a good general education should be provided.

Education of Muslim Women

Our constitution has committed itself to provide education (elementary) under Article 45 of the Directive Principles of State Policy. Article 45 stated that, "The state shall endeavour to provide within a period of ten years from the commencement of this constitution for free and compulsory education to all children until they complete the age of 14 years." In 1993 the Supreme Court ruled that the right of education is a fundamental right flowing from the Right of life in Article 21 of the Constitution. Further the 86th amendment in constitution provides, "The state shall provide free and compulsory education to all children of the age of 6 to 14 years in such a way as the state, by law, determine. The National Literacy Rate as per 1951 census figures was 9 per cent. Muslim female literacy rates were merely 0.77 per cent. During the last 50 years National literacy rate has increased to 64.8 per cent according to 2001 census report, but there is no substantial increase in Muslim literacy rate and especially Muslim female literacy rate during this period. It was 59.1 per cent for Muslim males and 50 per cent for Muslim females.

Not only the right to life but also by declaring the right to education as the most basic right, it was the Islamic Law that opened the doors of education for women by removing all the impediments and promoting its cause. Education is so basic for the human existence that no society or community can progress without it. It is impossible to progress without education as the progress of a human being is totally associated with it, whether he be a man or a woman. If man is not equipped with knowledge, neither would he be elevated in knowledge nor will he be able to progress materially. But, history bears testimony that for a sufficiently long time period, education remained the domain of men only and women were kept away from its access as it was not deemed necessary for them. Among men too, it were only some specific classes who could get benefited by it. All along this period, the women lived in the darkness of ignorance and were far from the high pedestal of learning and knowledge.

Given that knowledge and information forms the very essence of human sustenance, it is no surprise that the 'right to education' is considered to be of a sacrosanct nature. The Holy Prophet made it obligatory for every Muslim male and female to acquire knowledge. According to another Hadith, he is reported to have exhorted his followers to search for knowledge. In another Hadith, the search for knowledge is reported to be described as expiation for one's sins.

Islam drew the attention towards female education by declaring it an act of reward in the Hereafter. Islam made obligatory the seeking of knowledge and educating themselves for all the humans with no difference between man and woman. The Holy Prophet said that "Seeking knowledge is obligatory upon every Muslim".

The word 'Muslim' here has been used in the generic sense with no special reference to men only and no differentiation has been made between males and females. Islamic Law has made it obligatory for every man and woman to acquaint himself/herself with knowledge and education because it is not acceptable to it that half of the humanity should remain ignorant, stupid and inactive and live under the command and domain of the other half. There is a great saying which clearly lays down the importance of educating a female in the society. Hazrat Umar said on importance of Women's Education as, "Educate a man, you educate a person. Educate a woman and you educate a family. Educate a family and you educate the Ummah." Hence, the injunctions of the Holy Quran and Sunnah, with regard to the seeking of knowledge and education, are equally applicable to men and women. Islamic Law has declared the right to education as a natural right of both the sexes and so, its access should not be restricted to anything else than the innate talent and human predisposition. Islam considers it a case of utter stupidity, deceit, injustice, ignorance and barbarity to preclude women from the means of expressing their innate talents.

It should be noted that when it comes to seeking knowledge and education, Islam does not make any distinction between religious and non-religious education. In fact, it encourages its followers to enlighten themselves with the knowledge of both, i.e., knowledge of their religion as well as of other branches. Often Muslims (not all but most of them) claim that under Islamic Law, women are entitled to educate themselves with the religious education only. But this is not true and, in fact, Islam wants women to enlighten their hearts with knowledge of every kind to make their lives better by enhancing their mental and psychological

maturity that is brought about through education only. Thus, one can say that every woman is duty-bound under Islamic Law to enlighten herself with the knowledge of religion, science, mathematics, history, politics, business, law, physical education, crafts and skills, etc.

Further, it is also evident from many books of Ahadith that the Holy Prophet (PBUH) always took very keen interest that women should seek knowledge. In fact, he (PBUH) himself used to teach them and always encouraged his companions also to teach the women of their household. The wives of the Holy Prophet (PBUH) and other learned women companions also used to teach women and played a great role in the spread of learning the knowledge of the Holy Qur'an. Islamic history is full of the names of such women who taught others the knowledge and contributed a lot in the development of the society by various means. Aisha was well-versed in the commentary of the Holy Quran (Ilm-e-tafsir) and had a great knowledge of Hadith. Among others, Umm 'Atiyah, Asma' bint Abubakr, Umm Hani and Fatimah bint Qais were also great narrators of Hadith. In jurisprudence, A'isha had few equals and Umm Salamah also gave many legal decisions. Among others, Safiyah, Hafsa, Umm Habibah, Juwairiyah, Maimunah, Fatimah Zahra, Umm Sharik, Umm 'Atiyah, Asma' bint Abi Bakr, Haila bint Qanif, Khaulah bint Tuwait, Umm al-Darda', 'Atikah bint Zaid, Sahlah bint Suhail, Fatimah bint Qais, Zainab bint Abi Salamah, Umm Aiman and Umm Yusuf need special mention. Apart from the knowledge of the Islamic sciences, there were many women companions who had a great knowledge of other things. For example, Umm Salamah had complete knowledge of hidden knowledge (Ilm-e-asrar). In the subject of speech, Asma' bint Sakan was famous and in

interpretation, Asma bint Umis was wellknown. In the fields of medicine and surgery, the names of various women companions like Rufadah Aslamiyah, Umm Muta', Umm Kabshah, Hamnah bint Jahsh, Mu'adhah, Laila, Umaimah, Umm Ziyad, Rubayyi' bint Muawwidh, Umm 'Atiyah and Umm Sulaim were quite well-known.

Thus, it is established that during the life time of Prophet Muhammad (PBUH), there was no Priority for men over women in relation to education. Women were allowed to learn all branches of knowledge and they were allowed to choose any branch which interested them. But the high status granted to women by the Quranic reforms, which prevailed during the early Islamic period, did not last for long. Firstly, certain pre-Islamic customs reappeared; secondly, various social attitudes infiltrated Islamic culture from conquered people, and were assimilated as norms and then identified with Islam. The status of Muslim women started getting deteriorated. The Islamic ideal of women's education and intellectual development was thus distorted, confused and actively opposed and the result was a disaster. The illiteracy of Muslim women reached the peak and became a widespread phenomenon in the world of Islam. Consequently, women throughout the Muslim world became ignorant not only of outside affairs, but also of their legal rights in terms of marriage, divorce and inheritance. Very often, due to their ignorance of these rights, they were cheated, deceived and misled. These rendered Muslim women unable to claim and defend the rights guaranteed to them by Islam. Females were not allowed to seek knowledge after a certain level and some people went even to the extent of banning Muslim women's education. This ban on the education of Muslim women, however, has no legal foundation in either the

scripture or the Sunnah. Neither the Holy Qur'an nor the sayings of the Holy Prophet (PBUH) prohibit or prevent women from seeking knowledge and having education.

Islam has provided right to education for females but its implementation in the society has been restricted by some selfish people for their own personal means. The jurists are of the opinion that for both man and woman, basic knowledge of the faith is essential. If the woman is ignorant, it is husband's duty to inform and educate her or make some alternative arrangement for her education. If the husband fails in this duty, she would herself seek and attain that much needed knowledge, for, it is her legal right. For this purpose, she can go out of her house too if necessary, but of course within the moral limits prescribed by Islam. The husband has no authority to stop her from such a pursuit of knowledge.

Education is the birthright of every human being in the world. Islam religion puts considerable emphasis on its followers to acquire knowledge. Investment in education is the best investment, because it eventually leads to intellectual development.

But Islam prohibited the practice of female child murder, female genital mutilation, which is another type of discrimination against female. It has no premise in Islam. Or maybe it is a social practice. However, during the Islamic period females are recognized by Islam as a full and equal partner of man in the procreation of mankind. He is the father, she is the mother, and both are important forever. Her role isn't less important than his; by his partnership she has an equal offer in each perspective. She is entitled for equal rights and equal responsibility in

each viewpoint. A female enjoys the same status and equal rights as that of male in the word of Quran you are part one of another. There is no contrast among male and female concerning status, rights, and blessing both on the world and in the future." Acquiring knowledge is mandatory for each Muslim" this portrayal applies equally to male and female.

In dealing with female's education from the Islamic viewpoint it is recognized that more extensive issues relating to a modern Islamic curriculum have not been addressed, the latter is, indeed, a critical issue, but our worry here has been one of the key questions of principle that ought to certainly guide current endeavors to formulate an authentically Islamic education system, in namely the approach to female education in such a system. Long as the education system is governed by the spirit of Islam all through, there will be amicability between these two methods of social activity, allowing females to express themselves in accordance with their natural dispositions and to be given the respect and which is so central to the real social message of Islam.

Knowledge is highly emphasized in Islam. It is a vital part of the Islamic religion. Islam urges its devotees to edify themselves with the knowledge of their religion just as different branches of knowledge. It holds the person who seeks knowledge high respect and has lifted up his position in reality, the entire goal of the divine revelation and the sending of prophets to mankind has been stressed in the Quran as the communication of knowledge. The Book says: the prophet narrates unto people Gods disclosure, cause them develop and bestow to them knowledge and wisdom. The divine wants each devotee to be well educated in religion to possess wisdom and broad intellectual knowledge; the motivation

behind bringing a prophet up in a country is to teach and to confer knowledge. The Quran is full of verses which acclaim learned people support original thinking and personal investigation and denounce unimaginative imitation. It also emphasizes the significance of the study of nature and its laws. As per the Quran, learning is an unending procedure and the whole universe is made subservient, to man the agent of God, who has to abide by the truth and not by narrow ideas of hereditary traditions and convictions. The verses in the Quran which instruct people to learn and observe nature outnumber every one of those related with supplication, fasting and pilgrimage put together.

The country like India has a rich and glorious tradition of higher education since ancient times. The universities occupy a special place in the history of higher education. The basic structure, shape and ethos of the Indian higher educational system and educational policy were clearly subordinate to imperial economic policy and treated the country with profit motive. The new universities were merely foreign transplants. The intention behind the establishment of these universities was not true copies of the original i.e., London, Oxford, Cambridge and the Indian universities could only succeeded in borrowing the outward structure but lacked in adopting the inner spirit of the original system Universities. India after 1947 realized that university education was essential for a cultural resurgence and for meeting the scientific, technical and other manpower requirements of the newly independent nation. Independence brought with it a huge rise in the social demand for higher education. The early 1990s brought about radical changes in attitudes and approaches towards higher education. The economic reform policies of the 1990s created an environment conducive to the

rapid growth of private universities in the country and the number increased to 90 by 2011.

Under the Eleventh Five-Year Plan (2007-12) it was realized that the pendulum had swung too far away from higher education. The government, thus, launched a plan for massive expansion, which includes establishing central universities, Undergraduate college, Research centers etc. The spread of higher education, however, has been very uneven geographically and supplanted the pre-colonial indigenous system with a new system, language, curricula and purpose. The importance of women as a male counterpart and substantial human resource was taken seriously. Thus, focus was given to involve women as equal partners in Universities, colleges and various institutes in India. They have indeed made significant strides during the past six decades entering every field of education, and taking on the challenge of various professions. However, masses of women still remain restricted by the vicious circles social stereotypes and stigma. Women from different socio-economic strata have a great deal of disparity in their life-situations. There are also significant differences in women's specific status across regions, caste and class, communities and religions. Status of women is also determined by the developmental status of the area. It's often assumed in India that the purposes of a university education are far narrower than those of primary and secondary education. The education on offer is typically much more narrowly focused than secondary education, and its connection to future employment tighter.

Muslim student's enrolment in higher education has increased by 37 per cent over the last five years, compared to the overall rise of 18 per cent, according

to the All India Survey on Higher Education 2017-18. However, Muslims continue to account for 5 per cent of all higher education students, the same as before. In 2013-14, there were around 12.80 lakh Muslim students in India's higher education system, accounting for 4 per cent of the overall strength. Since then, there has been a steady rise every year. In each of the last five years, the ratio of Muslim women to overall Muslim enrolment has been 1 point higher than the general ratio. According to the latest report, 49 per cent of Muslims enrolled in higher education are women, while the number overall stands at 48 per cent. The reason for the rise was the increase in awareness of parents. Mothers who could just finish school want their kids to complete higher studies, and since incomes have also increased, parents who want their children to prosper are spending on their education. Among India's minorities, the literacy rate of Muslims showed the biggest increase of 9.4 percentage points, from 59.1 per cent in 2001 to 68.5 per cent in 2011, it has been improving over the past 10 years.

Aspirations

In every day usage 'ambition' 'aim' 'desire' 'dream' and "aspiration "are synonyms and are changed inter changeably The standard dictionary defined aspiration as an eagerness for honour, superiority, power or attainment. Aspiration means the strong desire, longing, aim set by the one for oneself in a task which has intense personal significance for one's own self. A person's ego is involved in order to achieve something, so because of ego involvement success leads to increased self esteem while failure brings embarrassment, remorse and a feeling of inadequacy.

There are two basic aspirations of every human being: continuous happiness and prosperity and we direct all our efforts towards achieving these throughout our lives. To attain happiness we all have plenty of ambition to get on in life, amass wealth and win success. Ambition is like the picture printed on a seed packet-you know what you want and what to expect. Thus, a person's purpose in life gives birth to dreams in his life. The dreams that are our aspirations give most of us the hope for a positive and meaningful future. The Person with a dream knows what s/he wants, plan well how to get it and persevere till she succeeds. What we aspire to becomes the shaping and driving force in how we conduct our days.

Educational aspiration is an expression of the level of academic qualification an individual wants to attain.

Oxford Dictionary (2010) defines aspiration as-a hope or ambition of achieving something.

Macmillan Dictionary (2009) defines it as -Something that you want to achieve or the wish to achieve something.

Educational Aspirations: Educational aspiration is an expression of the level of academic qualification an individual wants to attain.

Encyclopedia of Medical Concepts (2012) describes it as -Strong desire to accomplish something. This usually pertains to greater values or high ideals. || The significance of having and cultivating aspirations is reflected in the Latin root of the word itself, Aspiratusor "Aspirare" from 1660-70, which means "breathed upon." Aspirations are as vital to human health as the physical act of breathing. Our aspirations breathe joy and purpose into our lives. The other meaning of

Aspiration is “steadfast longing for a higher goal, earnest desire for something above one”. It means a strong desire, longing, or aim, ambition, intellectual aspirations or a goal/objective desired or act of aspiring.

Hence, aspiration is an ardent desire to accomplish what one sets out to do. It refers to the level of education or occupation for which a person aspires. In general, aspiration means the fantasy of the individual regarding future occupation or settlement irrespective of the limitations imposed by reality. These aspirations and urges when translated into realizable goals in terms of occupational development and occupational plans will result in sound mental health and improved life chances.

Types of Aspirations

The types of aspirations is as follows:

i. Positive and Negative

Negative aspirations centre on the goal of avoiding failure while positive aspirations are oriented toward achieving success. Person's with positive aspirations will be satisfied and regard themselves as successful only if they improve their present status whereas persons with negative aspirations will focus on maintaining their present status and avoiding a downward slide in the social scale.

ii. Immediate and Remote Aspirations

Immediate aspirations emerge mainly from the person's wishes at the moment and from success or failure in the immediate past. Remote aspirations are influenced by interests, aptitudes, and cultural pressure.

iii. Realistic and Idealistic Aspirations

Aspirations are realistic when the person is justified in expecting to achieve the goals s/he sets for her/himself. Realistic aspirations, by contrast, are based on unbiased assessments of the person's ability and are tempered by the knowledge of obstacles and opportunities. Idealistic aspirations are an index of the person's wishful estimate of her/his ability rather than of her/his real ability. Even a person who habitually sets realistic goals may be Idealistic at times, especially when her/his emotions are involved. For example, in setting her/his occupational goals, the young person often think in terms of the prestige of the occupation rather than her/his abilities.

The transition from education to the labour market remains a major challenge as in our country youth unemployment is more than double the rate of the total working age population. This transition between education and employment is one of the main obstacles faced by the youth of the nation. Youth may begin to make commitments at work in linking career preparations which enable them to explore diverse occupational and life options. Deciding occupational goal itself is a very difficult and an important decision. The nature of decision at this stage will either make or mar one's career.

Thus transition of young people into workforce marks a critical period in their life cycle. It signifies a crucial stage of independence, the application of academic learning, social and economic productivity, as well as it sets the stage for an individual's potential in terms of earning capacity, job options and the possibility of future advancement. In fact, the manner in which a young person enters the workforce influences their life-long employment experiences. When and

how this transition takes place further impacts the wellbeing of that person as well as his/her relationships with family, friends, community and society (UN World Youth Report, 2011).

Educational Aspiration

According to a saying, “Knowledge is better than and superior to wealth because it secures you and you need to protect wealth because wealth diminishes on the off chance that you continue spending it and knowledge increase the more and more you utilize it and because what you get through wealth vanishes, however what you accomplish through knowledge will stay even after you”. Education is a most important factor in the contemporary social circumstance to each person and to every part of the world, and especially in developing nations; it is inseparably bound up with national progress. Education implies intellectual and moral qualities, which are significance for the future fate of the nation.

Education is an important variable in forming student aspirations in that it serves to help students become more knowledgeable about the world, more sensitive and understanding of their relationship to it, and more eager to contribute to the community. Educational aspiration is one of the most important factors influencing an individual's educational attainment.

The word aspiration is not a new one. It is used by the common man and by philosophers, by thinkers and by workers in all fields. The term aspiration is used most of the time when a decision or desire is usually out of context with reality and it is appropriately determined by fantasy level which has minimum experiential component attached to it. But when we begin to talk in terms of level

of aspiration, we restrain the meaning and use it reservedly to convey a sense which is purely psychological. The term level of aspiration, in a psychological context, means the standard that an individual expects to reach in a field of which he has had some previous experience.

Education is a process and kind of activity in relation to human beings. It is a continuous effort to develop all capacities of the students to control their neighboring environment and to fulfill their needs. Though education is a part of human life, it cannot help the pursuers unless they have the required amount of educational aspirations. Individuals will have aspirations, all stages of life people try for self enhancement. The aspirations during student's period influence their behavior. An individual's aspiration level represents him not only as he is at any particular moment, but also as he would like to be at same problem in the future. The term educational aspiration or vocational choice is based on knowledge of traits. The aspiration level of individual is an important motivating factor. It is a frame, a reference involving self esteem or alternatively experiences that is the feeling of failure or success.

Every student has educational aspirations. It is a decision which the individual makes about what he want to be come in life and what course he want to study. In well developed countries the education system is so organized that the student can make some anticipating or actual vocational decisions at the end of each stage of education. The student has the freedom to choose from different curricular, these educational decisions influence the career. But in the Indian context the students has no freedom to choose the curriculum, but the curricular choices are made only at the beginning of the higher stages, that too mainly on the basis of his academic achievement.

Aspiration level involves both the difficulty of the learning tasks a person is willing to undertake and the amount of work he is willing to try to do on them in a given time. In short, aspiration level defines the specific learning goals a person sets for himself. Aspiration level itself is defined fairly consistently by capacity and ability and relatedly by previous success or failure. In general, there is a tendency to select work that by these standards is appropriately hard-not too easy, not too difficult.

Success or failure is the more dynamic element here because of strong ego involvement, success being accompanied by the glow of a sense of personal worth and failure causing feelings of inadequacy. Aspirations are strong desires to reach something high or great. Young people's aspirations guide what students learn in school, how they prepare for adult life, and what they eventually do (Walberg, 1989). Aspirations reflect individual's ideas of their "possible selves," what they would like to become, what they might become, and what they do not wish to become (Markus and Nurius, 1986). With regards to Aspiration, Webster's Dictionary (1976) defines it as a strong desire for realization (as of ambition, idea, or accomplishment) whereas Oxford Dictionary defines it as "pure upward desire for excellence, the steadfast desire or longing for something above one". To quote the definition of Aspiration by Hurlock, "Aspiration means a longing for what is above one with advancement as its end". Hurlock further describes aspiration as the goal the individual sets for him/her in a task which has intense personal significance for him or in which he is ego-involved. Because aspirations are ego-involved, success leads to self-esteem, while failure brings embarrassment, remorse and feelings of personal inadequacy and inferiority.

Aspiration may be negative-desire to avoid failure. Positive oriented toward the goal of achieving success; immediate goals set for immediate future; remote – goals set for the future. Immediate aspiration and goal are more realistic than the remote ones like aspiration of a pupil for a vocation like doctor. The word aspiration is not a new one. It is used by the common man and by philosophers, by thinkers and by workers in all fields. But when we begin to talk in terms of level of aspiration, we restrain the meaning and use it reservedly to convey a sense which is purely psychological. The term, level of aspiration, in a psychological context, means the standard that an individual expects to reach in a field of performance of which he has had some previous experience. The term aspiration is used most of the time when a decision or desire is usually out of context with reality and it is appropriately determined by fantasy level which has minimum experiential component attached to it.

Psychologists agree on the point that when a person is actively involved in a task, he sets himself a new standard to conquer or a new goal to achieve. The individual involved in a task tries to gain more and more excellence and attempts to do better than he did previously. He therefore raises his level of aspiration. This experience of success is not only satisfying to him, but also serves as a motivating force. The level of aspiration has direct relation with an individual's personality; Sears's studies confirmed this relationship. Those who set their level of aspiration realistically in the positive direction are, according to Sears, confident, practical, well-mannered and strongly involved in the task. There are others like Gould, Gardener, Rotter and Sears, who explain the level of aspiration in terms of a process having to do with self esteem and emphasize that a normal human being,

who has a natural wish to be admired by others, not only has high expectations of him/her but also tries to achieve high. In the words of Symmonds (1951) “Level of Aspiration is important, because it serves as an incentive and carries one in normal circumstances to higher levels of performance”.

In the light of experience and advice, we all set ourselves standards of achievement. These can be referred to as levels of aspiration. Children without a challenge are less likely to improve their skills than those who are encouraged to strive for better performance. Aspiration level involves both the difficulty of the learning tasks a person is willing to undertake and the amount of work he is willing to try to do on them in a given time. In short, aspiration level defines the specific learning goals a person sets for himself.

Aspiration level itself is defined fairly consistently by capacity and ability and, relatedly by previous success or failure. In general, there is a tendency to select work that by these standards is appropriately hard- not too easy, not too difficult. Success or failure is the more dynamic element here because of strong ego involvement, success being accompanied by the glow of a sense of personal worth and failure causing feelings of inadequacy.

The term “Educational Aspiration” as given by Sharma and Gupta (1980) is a concept referring orientation towards educational goal, spaced in continuum of difficulty and social prestige, and arranged in educational hierarchy. Educational aspiration may be defined as an expression of the level of academic qualification an individual wants to attain. A young individual’s future in today’s technological society depends entirely on his education and job skills. Therefore, in order to

attain and achieve success in life one should have realistic Educational Aspiration. Thus Educational Aspiration plays an important role in preparing the individuals for better future.

Educational aspirations, which refers to early impressions of one's own academic abilities and the highest level of education an individual expects to attain (Furlong and Cartmel, 1995), also has been linked to academic achievement (Rojewski and Yang, 1997). Educational aspirations have been well documented in the career development literature, are seen as "the first step in the pipeline" of career attendance (Berkner and Chavez, 1997).

Achievement in adult life is determined by the educational aspirations of the students in formative years. 'Numero' study have proved that such aspiration of the students have been impacted by different socio-economic factors. In that capacity the type of the aspirations of the students also impact their academic achievements. Just like our aspirations and ambitions, so are our accomplishments. The high level of aspirations and ambitions stimulate one for diligent work and keep the individual more active.

Success in student life is determined by the educational and occupational aspirations. Many studies have proved that such aspirations of the students have been influenced by various socio-economical variables. As such the type of the educational aspirations of the students too influences their academic achievements. As are our aspirations and ambitions, so are our achievements. The high level of aspirations and ambitions stimulate one for hard work and keep the person more active. A study of the educational aspirations of the students helps us to know to

what extent are the academic aspirations in the students? And Is the competitive spirit more or less, the same among students? Why the students are not interested in the studies? Why their academic performance is below the expectations of the institutions, and why the competitive spirit is very less among the students of educational institutions? The complete answer to all these questions can be understood from the study of student's educational aspirations.

The concept and meaning of educational aspiration has been explained differently by different educationists and psychologists but some of the definitions are as under:

In the words of James Drever, as quoted by Sharma and Gupta (1980), the term “Level of aspiration” is best explained as a frame of reference involving self-esteem as a standard with reference to which an individual experience his sense of achievement. According to English Dictionary (1968), “Level of aspiration” may be defined as “The standard by which failure or as being up to what he expects of himself.”

Wood (1959) as quoted by Singh (1975), has described ‘level of aspiration’ as the level of performance for the goal that a person or hopes to reach in a specified activity. High level of aspiration is essential for accomplishing one’s aim without strong aspiration it is not possible for a person to reach his goal.

Hurlock (1967) has defined aspiration as a longing for what is above one’s achievement level. In other words, aspiration means the goal an individual sets for himself in a task which has intense personal significance for him or in which his ego is fully involved. Bisrell (1977) defined, ‘educational aspirations’ or

expectations as an individual's expressed desire to continue his formal schooling beyond high school.

Cronbach (1954) defines "the level of aspiration as the standard a person expects to reach in particular performance. Frank defines it as the level of future performance in a familiar task which an individual, knowing his level of past performance in that task, explicitly undertakes to reach".

As Strang (1957), has explained: "Although level of aspiration is an individual matter, people tend to set their level of aspiration relatively higher when they are dissatisfied with their present status, or when they are confident and successful. They tend to set their level of aspiration relatively low when others think motivation is poor, when they fear failure and do not face it frankly, or the situation realistically, when others think poorly of them, and when they feel insecure or have other personality problems."

Educational Aspiration of Muslim Girl

Muslim girls are frequently portrayed as uneducated and suppressed. They also are often regarded as being opposed to education. In this essay, here has been argued that many Muslim girls do not choose to forego education, but rather are unable to access this basic right mainly due to a lack of opportunity and socio-political constraints.

The socio-economic status of Muslim girls in India seems to conform to the stereotypical image throughout the world as being apathetic, uneducated, suppressed, and dependent upon men. Uzma Nahid, a member of the All India Muslim Personal Law Board, rightly points out that Muslim girls are faceless,

voiceless, and marginalized within their own social circles and in the larger Indian context as well. Though more than six decades have passed since India achieved independence, Muslim girls remain behind in almost every respect, one of that being education. Muslim girls have a lower level of education than girls from Christian, Sikh, Hindu, Parsi, Buddhist, and Jain communities. However, this lower level of education is often attributed to low aspirations and a lack of ambition. Such reckless conclusions only perpetuate the many misconceptions about Muslim girls.

Muslim girls in India do indeed have educational and professional aspirations. Regrettably, however, just a handful of studies document this. One such work is the Sachar Committee Report published in 2006 by the Government of India. According to the report, “In this dismal scenario there is one big ray of hope, while the education system appears to have given up on Muslim girls; the girls themselves have not given up on education. There is a strong desire and enthusiasm for education among Muslim women and girls across the board”.

Occupation

An occupation is a general name for a kind of work that people do in many different ways and place. Example Teaching is an occupation that include kindergarten teacher, high school teacher, Principals and many other.

Occupational Aspiration

“All things will be produced in superior quantity and with greater ease, when each man works at a single occupation, in accordance with his natural gifts, and at the right moment, without meddling with anything else” – Plato.

The educational and occupational aspiration of students is an important topic, both for the individual and for the nation. By aspiring for and choosing the right occupations, the individuals will enjoy their world of work and the nation will flourish through the efforts of the dedicated working men and women.

To achieve this task, obviously, it becomes important to understand the various factors related to the educational occupational aspirations of the college students. This effort will be of great help to the students in understanding their possible success fields of education and occupation as well as to gain better internal adequacy for upward social mobility. Within the last few decades, social scientists have become increasingly concerned with factors underlying the educational and occupational aspirations of individuals at all levels of society. Sociologists such as Miller and Form (1951) and Caplow (1954) stress forces in our social structure as the major determinants of occupational choice: economists such as Harris (1949) stress manpower economics and psychologists emphasize the traits and needs of the individual.

Today we are living in the era of globalization, Industrialization, information and technological revolutions. In such an era the role of education is important in the development of human resource because it is closely linked to a person's life chances, well being and income (Battle and Lewis, 2002). If any one country in order to occupy a leading role in world's economy, the education system of that country must produce students who can compete in global job market. In this way constantly growing in this competitive world everyone desires a high level of achievement as the mark of one's performance. The whole system of education is centered on educational achievement of students, making it a fertile

ground for research work. Learning takes places effectively only when proper and good environment is provided for children in classroom. Their learning environment plays an important role to mould the innate potentialities of the individual and education centers are always been regarded as an important factor in the child's education. Aspirations of students have long been of interest to practitioners and educational researchers. In pursuit educational or occupational aspirations, researchers generally examine variables such as sex, age, place of residence, community size, race, socio economic status, as a determinant and its influences on aspiration, development or a combination of these.

Occupational aspiration, constitute a person's desired work related goals under best circumstances. These goals can reflect information about self concept, interests, perceived opportunities and hopes (Rojewski, 2005).

Plato, the famous educationist had rightly stated in the above lines that a person's occupation should be as per his/her interests, natural capabilities and aspirations so that he/she can give the best possible outcome. In the words of Salz 1953, Occupation is that specific activity which an individual continuously pursues for the purpose of obtaining a steady flow of income. Occupational aspirations are simply the goals you have set out to achieve in either your current profession or your desired profession. These are an individual's psychological preferences or desires for his/her future occupational achievement. It is a one-dimensional construct that is determined by asking people what type of occupation they would choose at some point in the future if they were free of barriers or limiting factors. In other words, occupational aspirations are reflective of a person's wish for an ultimate occupation without considering the limitations or realities of the job market.

The terms occupational aspirations, career aspirations and vocational aspirations are very similar concepts. In the APA dictionary of psychology, occupations are defined as jobs or professions, Career aspiration is defined as long-term individual work related goals and vocations are described as occupation. (Vanden Bos, 2007). From these definitions it can be concluded that occupational aspirations, career aspirations and vocational aspirations are relatively interchangeable. It is also significant here that expectations and aspirations are different concepts. Expectations are the goals, plans, ambitions and dreams which are achieved by the individual. Aspirations are defined as an individual's desire to obtain a status object or goal such as a particular occupation or level of education. Kuvlesky and Bealer (1966) in their attempt to define occupational choice which they consider to be a reflection of an individual's preferences or aspirations concerning work statuses The term occupational aspiration has been defined by different authors in many ways which are as follows:

Taylor and Wims (1994): "Occupational aspiration is defined as a variable that describes the occupation that an individual desires or idealistically would like to have".

Newkirk (1998): "Occupational aspirations are dreams or desired outcomes for the future unfettered by reality-based factors like resources or constraints".

Rojewski (2005): "Occupational aspirations constitute a person's desired work-related goals under ideal circumstances; these goals can reflect information about self-concept, perceived opportunities, and interest and hopes".

Student's occupational aspirations initially develop as vague representations of possible future outcomes based on social norms and parental

expectations but with development, they become more realistic, based on their interests, perceived abilities, and individual characteristics as well as the opportunities available to them. Occupational aspirations and expectations have been viewed as significant determinants of both short-term educational and long-term occupational choices. These reflect adolescent's future social mobility and career self-concept.

Work is essential for living there is no place on earth where life can be maintained without work. Work is the only means to provide necessities, comforts and luxuries of life. The importance of work in the life of an individual can hardly be ever estimated, work is the condition of life and all its enjoyments. The importance of work can be understood and realized not only in impersonal sense but also in personal and social sense. An occupation is a collection of tasks performed for pay in some organized way because others need to have them done. When we talk of success in life, we primarily think of vocational success. Occupation thus becomes much more than a mere means of producing necessities, comforts and luxuries. Different people hope for different vocation in accordance with their interests, aptitudes, values, status etc. The future prospect of every country rests on the human and material resources; it includes educational system, and vocational set-up etc. that's why education is not considered as consumption good now-a-days rather it is viewed in terms of investment in human capital. Through education, quality of human being is developed but there is growing inadequacy of educational system to meet fully the demands of developing nations. The developing countries have to look forward in their educational and vocational plans and to adopt suitable practices to cope with the individuals, social

groups and nations. The stereo typed systems in educational, professional spheres deliver little well and hamper the growth extensively. Education is a powerful mean for providing all kinds of necessary information, preparing for suitable educational and vocational courses and leading to fruitful vocational choices. It promotes new ideas in more useful methods. It controls resistance to useful changes. It allows for comparison and takes to useful decisions. It develops new needs, interests, motives, and aspirations and helps to keep pace with the development in the various fields.

Most of the parents without keeping in the view the occupational aspiration of their children, want their children to pursue their education in school or college till they get a good job. Hence there is influx ,of unwanted students at school, college and university level which apart from creating educational problems, is also creating law and order problems for the Government .It results into the in colossal wastage of the man power and material resources of the society which otherwise can be usefully utilized. Occupational aspirations of individuals help in fixing the right person at the right place and thus minimizing social misfits, entailing wastage of human talent and resourcefulness. With the occupational aim in forefront education will be purposeful and conducive to learning .It makes use of the child's tendencies and habits. In other words it can be said that occupational aspiration refers to the desire of a person to choose a particular occupation which he would like to choose as a means of his livelihood. Merely selecting an occupation or aspiring for a particular occupation is not enough since every occupation demands a group of certain abilities which will determine his success in the chosen field. Hence intelligence, academic achievement, occupational

aspiration and occupational interests are the four pillars of the occupational success.

Development of Occupational Aspiration

Women develop several aspirations for what will do as she grows up, before the girl child reaches adolescence. She also learns to aspire in a way that is characteristically his realistically or unrealistically. She may develop the habit of allowing herself to be swayed by others in setting her goals; or she may set them with little outside influence, based mainly on an assessment of her abilities acquired from past success and failures. While environmental pressures and experience will modify the adolescent's pattern of aspiring, it will probably remain relatively the same as in childhood.

Before a child is born, her parents have a picture of what their dream child will be like and they use this as a model for their aspirations for her throughout her life. Many parents have definite ideas about how much education they want him to select, what social and academic achievements they expect of her and what sports they want her to excel in. Many of the ambitious parents set for their children thwarted ambitions of their own and they are determined to see that the obstacles they faced do not handicap their children High school students. Garrison has say that when they are parents they want their children to have the things they have not had, such as education, money and cars.

Factors Affecting the Occupational Aspirations

Occupational aspirations are career motivational variables, proving to be predictive of adolescent's later career attainment level. There are many factors

responsible for the formation of these aspirations; the most common are intelligence, gender, age, interests, values, family pressures, group expectations, cultural traditions, socio-economic status, and geographical location, competition with others, school experiences, academic achievement, the mass media and personal characteristics.

Intelligence: People who are bright have more realistic aspirations at all ages than those of average or below-average intelligence. They are capable of recognizing their own shortcomings and the environmental obstacles that stand in the path of goal achievement. Bright students tend to set occupational goals that are on pace with their interests, abilities, and opportunities for training. They are also attracted by unusual and unconventional jobs. Those who are lower in intelligence are more influenced by wishful thinking about what they consider as glamorous and prestigious (Elizabeth, 2008).

Values: Values are a reflection of the person's home training, cultural background and philosophy of life. They influence the intensity of the person's interests and give an emotional tone to their aspirations. In areas where values are strong, as in vocational and mate selection, aspirations are generally higher, less realistic and less related to the person's capacities than in other areas. Unfavorable vocational stereotypes tend to steer young people away from certain vocations, while favorable ones tend to attract them, even though they may be ill-fitted for the more prestigious vocation by temperament, ability and training.

Geographical Location (Urban-Rural Area): Donald (1971) and Jose (1971) studied the effect of two different geographical regions on attitude towards

education, both in students and their parents influencing the student's educational and occupational aspirations and their parent's expectations. Desai (1974) concluded on tribal people of Bastar (India) that not only the educational, occupational and residential identities of parents or guardians but also interactions between individuals of different socio-economic, cultural and residential background, have an important bearing on the occupational decision making of adolescents.

Gender: Both the boys and girls have higher aspirations in different areas and greater need for achievement. Boys generally feel a greater need for achievement in Educational work, athletics, and vocational advancement than girls. As a result, they tend to set aspirations above their capacities in these areas. Girls tend to have more realistic aspirations for social life and marriage where achievement is more important for them. Girls consistently have higher aspirations than the boys (Schoon, Martin and Ross, 2007). In adulthood, gender differences in aspirations are even more marked than in childhood and adolescence.

Interests: A person's interests will affect her/his immediate goals as well as her/his more remote ones. Research studies show that aspirations that develop from and are closely related to interests that satisfy some need in the person's life are more likely to persist, more realistic than those related to transitory interests which may be fostered by social pressures. A boy who is interested in sports and who has discovered the prestige associated with success in sports competition will have stronger and more clearly defined aspirations in sports than in academic work where success brings little acclaim. As his/her interests change, the aspirations rooted in these interests likewise change.

Cultural and Traditions: The traditions that influence a person's aspirations are closely related to the social structure or culture. In democratic societies, where going from one social class to another is possible and relatively common, people are encouraged to aspire high. From early childhood, they are told that everyone can be a “success,” that they are living in a "land of equal opportunity" where to strive is to succeed". In both the US and UK, Asian students have been found to have the highest educational and occupational aspirations of all the minority groups (Cheng and Stark, 2002; Kao and Tienda, 1998).

Family Pressures: Aspirations are often influenced by pressures from family members mainly parents, but also siblings and other relatives, especially grandparents. Parents tend to act as career role models (Shulenberg, Vondracek and Crouter, 1984). Among young children, mothers are more influential in their children's goal setting than fathers (Trice and Knapp, 1992). As children grow older, fathers become more influential, especially in the case of boys. (Mullis, Mullis and Gerwhels, 1998) found that student’s occupational aspirations tended to match their parent’s occupation. For example, students whose parents were in unskilled occupations tended to be more interested in realistic occupations while students whose parents were in professional or skilled occupations were likely to be more interested in artistic, social or conventional occupations.

Socio-economic Status: Family socio-economic status may also affect parent’s perceived efficacy and academic aspirations, which then may influence their children’s engagement in occupational activities (Bandura, Barbaranelli, Caprara and Pastorelli, 2001). Parents with fewer financial resources tend to hold lower aspirations for their children and young people from socially disadvantaged

backgrounds tend to have lower aspirations than their more advantaged peers (Valadez, 1998 and Schoon, 2006).

Peer Pressure: With increasing age, the person is more influenced by his/her peer group and less by the family. Members of the peer group have more influence on educational, vocational, and social aspirations during later childhood and adolescence. Like parents, the group with which the person is identified expects certain things from her/him. The person is thus motivated to aspire to achievements that will confirm to the group's expectations.

Competition with Others: Many parents believe that to be successful in adult life, their children must be trained to strive for high achievement. A person's aspirations are closely related to the traditions of her/his culture's social structure. Even before the child enters the competitive world of the school where she is encouraged by her/his parents to aspire for standing at the top of her/his class, or to be with the prestigious athletic team and to be identified with the leading crowd. She aspires to do what an older sibling or a neighborhood playmate does. She discovers that her/his parents are more pleased with achievements in some areas than in others, and this encourages her/him to aspire high in those areas. Books, radio, movies, newspapers, magazines and television encourages the students to raise their level of aspirations. In childhood as well as adolescence, the individual identifies with the mass-media character that appeals to him most; the character is generally the hero or the heroine. Furthermore, the adolescent becomes accustomed to happy endings, to having the heroine reach her goal even in the face of unbelievable obstacles. And on television, she does it almost instantaneously; within the one-hour time limit, all problems are solved. Mass

media have more influence on remote than on immediate goals. When it comes to the remote future adolescents can aspire as high as they wish because there is always the possibility that something will happen to enable them to make a fortune or become national heroines

Gore (1977) opines that our education system does not tackle directly or successfully the anxiety relating to the choice of occupation. The anxiety relating to occupation is more commonly recognized but very little by way of providing information and advice is done by the educational institutions. On the whole, the occupational perspective of the Indian student is limited. The problem of occupational choice cannot be handled with counseling and guidance only. In a society with an increasing volume of unemployment, requires the generation of occupations.

Occupational Aspirations of Women in 20th Century

Occupational Aspirations of Women in the 20th Century Gutek and Larwood (1987) defined an occupation as “a series of related jobs within an organization or different jobs within various companies” (p. 9). Occupational development refers to the many jobs a person holds, and it should represent progress, whether through increased recognition or salary, or the respect one receives from colleagues. The more a person’s occupational progresses in this manner, the more he or she will be judged successful (Gutek and Larwood). Occupational aspirations represent an individual’s orientation toward a desired career goal under ideal conditions. More simply stated, occupational aspirations “provide information about an individual’s interests and hopes, unfettered by

reality” (Hellenga, Aber and Rhodes, 2002:200 and Rojewski, 1996). Adolescence would be ideal times to study the career development of young women, as many changes occur during this time that strongly influence the formation of occupational aspirations and preferences (Watson *et al.*, 2002).

Occupational aspirations are influenced by factors such as gender, socioeconomic status, race, parent’s occupation and education level, and parental expectations (Khallad, 2000; Watson *et al.*, 2002). In the past, fewer occupational choices were available to women due to factors such as sexism, discrimination, and limited education. Studies on gender and career aspirations in the 1970s revealed girls had more restricted career aspirations than boys, and girls often opted for a narrow range of occupational categories (Looft, 1971a; Mendez and Crawford, 2002; Wahl and Blackhurst, 2000). Additionally, Heins *et al.* (1982) reported that families often encouraged the educational and career aspirations of male children but not those of female children. Thus, not only did sex differences in career aspirations develop early in childhood, girls appeared to learn quickly that certain adult statuses were available to them, reflecting societal sex-role expectations (Looft, 1971b).

Educational and Occupational Level of Parents

The occupational status and educational level of females’ parents have had a significant impact on their career aspirations and career choice (Burlin, 1976). Wahl and Blackhurst (2000) indicated children’s career aspirations were more closely related to parental occupations. Among adolescent females in particular, career choice was strongly influenced by the mother’s occupation (Burlin; Wahl

and Blackhurst). The mother's occupation was credited with impacting children's aspirations because children often attended work with their mothers and were more likely to know what their mothers did for a living.

Occupational Aspirations of Muslim Girls

Muslim Women's educational and occupational aspirations have evolved steadily during the twentieth century, resulting in their increased workforce participation rates. A multitude of factors have influenced and inhibited Muslim girls educational and occupational aspirations and occupational development over the years. The types of occupation Muslim women choose and factors influencing their choices are relevant issues to examine, especially since most research reveals women continue to work in lower-paying, traditionally female-oriented jobs). Continued research on the lifelong processes of Muslim girl's occupational aspirations and career development is necessary to explain their unique occupational paths. Of equal importance is the need to study female adolescents in the early stages of career development, as aspirations are often crystallized during this time (Hellenga *et al.*, 2002).

Review of Related Literature

“The content of a book holds the power of education and it is with this power that we can shape our future and change lives” - Malala Yousafzai

The literature review is the part of the thesis where an extensive reference related to research theory in particular field is presented. It is the selection of available published and unpublished documents on the topic which consists of information, ideas, data and evidence written from a particular standpoint to fulfill

certain aims and objectives or express certain views on the nature of the topic. The literature review was carried on the educational and occupational aspirations of Muslim girl students. The government and nongovernmental rules, regulations, policies and schemes were also reviewed for the improvement of Muslim women education to find out the literature gap and thereby to select the research problem. Reviewing literature can be time consuming, but is also rewarding.

Review related literature is an essential aspect of research. It helps the researcher to develop an insight in to the previous work that has been done in the area of research related to the study. Hence, here an attempt is made by the researcher to include large numbers of studies regarding the problem.

This chapter unfolds all the significant writing about the educational and occupational aspirations of Muslim girl students. Writings related to this topic was collected from sources like journals, thesis, books, news papers reports documents, etc. This study focuses on two topics namely, the educational and occupational aspirations. This chapter gives an understanding on the conditions of educational and occupational aspirations and the impact of the educational and occupational interest on Muslim girl students. The studies reviewed are as follows-

Ahmed, Nabi (1980) made a study on *“Educational opportunities and socio-economic changes among the Muslim Backward Classes, Non Muslim Backward Classes and Scheduled Castes of Faizabad District. During the post independence period: A comparative study in Aligarh Muslim University, Aligarh”*. Muslims are integral part of the economic, social, cultural and political life of the country, but they are less represented in government and semi-

government organizations, it is because due to the lack of modern education among the members of the community. The socio-economic conditions of the backward classes are even worse.

Bisht (1972) in his research "*A Study of the Level of Educational Aspirations in Relation to Socio-Economic Condition and Educational Attainment*" stated his main objectives as follows: to determine the different factors which influenced the level of educational aspirations, to compare the level of educational aspiration among urban, rural and English medium school adolescents, to determine whether the educational aspiration was higher in adolescents belonging to low socio-economic status or those belonging to high socio-economic status; and to determine whether the level of educational aspiration was higher in adolescents of low academic achievement or those having high academic achievement. The sample consisted of 100 students (fifty urban and fifty rural) selected from twenty schools (twelve urban and eight rural). The following tools were administered to the sample, namely, the Kuppuswamy's Socio-Economic Status Scale and a questionnaire developed for the purpose of study. The school examination marks were taken to represent the attainment level. The study revealed that size of the family, educational facilities and recreational facilities were found to be influencing educational aspirations; position of the child and hobbies were not having any significant influence on educational aspiration; parent's choice influenced children's selection of a job; professional jobs were preferred by majority; parental education and income were found to have significant influence on educational aspiration; a positive relationship was found to exist between attainment and the level of educational aspiration; urban

boys had a higher educational aspiration than rural boys; boys studying in English medium schools had a higher educational aspiration than the boys studying in non-English medium school.

Roy Shibani (1979) studied "*The status of Muslim Women in North India*" revealed that, formerly there was opposition to girl's education. In 81.88 per cent cases, fathers were found opposing girl's education, as they did not intend to send their girls to work. They also felt that education would bring changes in their girl's behaviour and thus change in the functioning of the family. However, the author noted the traditional attitude of males undergoing gradual change due to preference of young men for educated women. However, fathers concentrated on safeguarding their girls from the impact of modernisation by sending their daughters to girl's schools and making the use of the Burkha compulsory. The Burkha prevailed even among economically independent women, even when they were working in girl's teaching institutions. This was done so because they wanted to avoid the criticisms of future in-laws. Family income does affect the education of girls but to a limited extent. As regards inter-generational progress of education there was exceptional progress in the education level of daughters compared to that of their mothers. Further, the disparity between Muslim men and women in education is slowly decreasing. This indicates an attempt to bring women on par with men, at least in the field of education. The traditional outlook towards girl's education has decreased with the younger generation.

Mohammad Shafiuddin Zaman (2001) worked on "*Problems of Minority Education*". The author expressed his perspectives and experiences on status of minority education in Hyderabad region. The book describes status of minority

education from medieval to British period. Furthermore, analysed the present status of minorities' educational issues, backwardness and proposed some particular and practical mediations and systems. The Author likewise referenced the purposes behind instructive backwardness of Minorities, especially Muslims i.e., lack of Government programmes, poverty and rules that discourages the opening of minority educational organizations. The book is provocative at certain spots however this provocation is from writer's profound duty to the reason for educational upliftment of the minorities.

Dhesi (2001) published a paper on the topic entailed “*Expectations and Post-School Choice: Some Data from India*”. The incentive structure, consequent on the institutional structure, significantly influences expectations. However, in this context, differences in individual perceptions of opportunities and capacities to pursue them broadly relate to socio-economic background, school and community-related factors. The main finding on the relationship between expectations and post-school choice is that an overwhelming majority of students expect significant improvement in income, career opportunities, social prestige and marriage prospects, regardless of intended post-school choice. There is very little variation in response across groups. However, whether an individual actually goes to college will depend on his/her capacity to act on an opportunity.

Parikh and Sukhatme (2003) published a paper entitled “*Women Engineers in India*”. This paper discusses the findings of two extensive studies on women engineers in India using data on enrollment in engineering colleges; out-turn job opportunities, career status and other factors. Responses of women engineers and employers on perceptions and barriers have also been analyzed.

Although there has been a significant increase in out-turn of women engineers, their prospects of employment and career advancement profiles remain matters of concern.

Parikh et al. (2003) published a paper on “*Job Status and Career Profile of Women Engineers in India*”. The job profile and career status of women engineers who obtained their bachelor’s degree during 1998 has been studied. The study is motivated by the findings of an earlier study conducted during 1987-90 for the graduates of the period 1975-90. It was found that, women enrollment in the engineering courses was on the increase but the job market was not open for them. Enrollment rates have gone up significantly since then. The estimated range today is 25-30 per cent. Data reveals that 31 per cent of the women engineers are unemployed. The job and career opportunities for them continue to be limited. Technical educational institutions are the main employment avenue with a noticeable increase in industrial employment. Unemployment is higher in the states and in the disciplines having higher enrollment. Getting the first job after graduation is the major hurdle in the career path of women engineers

Leppel et al. (2001) in their paper entitled “*The Impact of Parental Occupation and Socio-economic Status on Choice of College Major*”, examined the effects of socio-economic status & parental occupation on choice of college major, with special attention directed toward female and male differences. The study uses multinomial logic analysis & data from the National Center for Education Statistics (NCES) 1990 Survey of Beginning Post-secondary Students (BPS). Having a father in a professional or executive occupation has a larger effect on female students than does having a mother in a similar occupation. The

opposite holds for males. Women from families with high socioeconomic status are less likely to major in business; the opposite holds for males. Students who believe that being very well off financially is very important are more likely to major in business than are other students.

Domenico and Jones (2006) in their article “*Career Aspirations of Women in the 20th Century*” remarked that, women have increasingly become more involved in the workforce following World War-II. Paid employment of women has shifted from primarily traditional female-oriented jobs to more non-traditional and previously male-oriented careers. Women’s participation in the workforce has lead to the study of career aspirations of women. Career aspirations are influenced by factors such as gender, socioeconomic status, race, parents’ occupation and education level, and parental expectations. This review of literature presents an overview of women’s participation in the workforce and the progress of women’s career development and career aspirations in the latter half of the 20th century.

Behrend et al. (2007) in their paper “*Gender Differences in Career Choice Influences*” examined whether a career influences survey assessing the value medical students place on providing comprehensive patient care exhibited measurement invariance across male and females. Findings supported measurement invariance and indicated that women valued opportunities to provide comprehensive care when choosing a career specialty more than men.

Salami (2007) published a paper on “*Influence of Culture, Family and Individual differences on Choice of Gender-dominated Occupations among Female Students in Tertiary Institutions*”. The present study is conducted to

investigate the influence of family, individual difference and cultural factors on the choice of gender dominated occupations among female students in some tertiary institutions. A 25 field-based survey approach was adopted to collect quantitative data through the means of questionnaires from 340 female students randomly selected from tertiary institutions in Southwest Nigeria. Hierarchical multiple-regression statistical analysis employed revealed that family, individual differences and cultural factors were good predictors (collectively and independently) of choice of gender-dominated occupations of female students. These findings were limited to nursing and engineering professions as well as variables investigated. Thus, future researchers should make efforts to extend the study's scope to other professions that could be categorized as gender-dominated occupations. The findings provide evidence on the factors influencing the choice of gender dominated occupations among female students. Hence, attention should be paid to the predicting variables investigated in that they provided significant basis for this study. These predicting variables could assist the female students in making realistic and purposeful career choices, so that they could overcome the barriers of occupational stereotyping in Nigerian society. This would enable the women to contribute their quota to their families and society in general.

Usha Nayar (2007) studied on "*An Analytical Study of Education of Muslim Women and Girls in India, New Delhi, India*". This study explains that, gender disparities across all layers making women and girls of the disadvantaged groups the most deprived members of our society. Gender disparities in educational and all other social and demographic indicators reflect the unequal position of girls and women in a highly sexist, gender discriminatory social order.

Any discussion on the present situation of minority women would be incomplete without looking at the situation of women in general and specifically among the minorities and the disadvantaged sections of population.

Vinita Singh (2007) presented paper on “*Women Students: A Study of Continuity and Change*”. This study is based on a survey of women students enrolled in the colleges in Ranchi. The study analyses the factors leading to the growth of consciousness and changing attitudes towards their careers among the women students against the backdrop of the changing socio- economic conditions. The paper looked into relevant issues such as the diverse socio-economic backgrounds of the students, the reasons for growing mobility among them, impact communication revolution, growth of popular culture and their role in the ongoing process of global transformation. As representatives of the changing socio-economic conditions, the women students are quick paced to meet the challenges thrown upon them. The fact that they are managing to strike a balance between their growing career aspirations and personal lives is quite significant as it is symbolic of the continuity and change that co-exists in Indian society.

Nira and Yoram (2007) conducted a study to “*Examine whether gender differences in occupational aspirations still appear when considering students with similar abilities who study competitively in the same achievement-oriented educational setting*”. It was hypothesized that differences between the genders in their occupational aspirations and career style preferences would evolve and increase with years of study and especially as students approached the end of the academic track. In other words, it was expected that an interaction between gender

and year of study would affect students' occupational aspirations and career-style preferences. The findings supported the hypothesis. In their freshmen year, both the genders shared a similar pattern of aspirations and goals. However, during their later academic years, females reduced their occupational aspirations and revealed a stronger preference for a convenient balance between work and other facets of life. Logistic regressions demonstrated that there was a statistically significant effect of the interaction between gender and academic year on student's occupational aspirations and career-style preferences.

Aggarwal (2009) worked on “*Development of Education System in India*”. The study includes a comprehensive survey and analysis of the development of Education system in India from the Vedic times to the modern times. The study is divided into six segments - Education in ancient India; Education in medieval India; Education in India during of the British period; education in post independence era; contemporary educational problems and issues; educational statistics, graphs and figures.

Sandhya Rani (2010) studied on “*Women's Education in India: An Analysis in Asia-Pacific Journal of Social Sciences*”. Education is one of the first provisions of the universal declaration on human rights. But education is often neglected in societies struggling to meet the needs of their people. Recently, education has received greater priority as planners and policy makers finally recognized it as a key factor in determining the pace of development. Women in India constitute 50 per cent of the country's human resources and their contributions are vital for the nation's progress. But the magnitude of illiteracy among women is very high. Only 54.16 per cent of women are literates as per

2001 census. Even though the education system expanded very rapidly, the gender gap, in literacy remains conspicuous by its presence. The constitution of India confers on women, equal rights and opportunities in all fields. The Government of India has endorsed the same through its plans, policies and programmes. In spite of all these, women in India have not been able to take full advantage of their rights and opportunities in practice for various reasons. Therefore, in this paper an attempt has been made to highlight the International and national initiatives to promote women's education in India.

Sharmila and Dhas (2010) worked on "*Development of Women Education in India*". Women constitute almost half of the population of the world. Education for women is the best way to improve the health, nutrition and economic status of a household that constitute a micro unit of a nation economy. In this context, it can be argued that lack of woman education can be an impediment to the country's economic development. In India, women achieve far less education than that of men. There has been a sincere effort to improve the education attainment of women by both government and voluntary organizations. The changes in the policies and infrastructural supports on primary, secondary and higher education reflect the initiatives of the Government of India towards women education. In this backdrop, the paper examined the trends in women education and the investment on education and infrastructural supports in India. The paper is divided into three sections. Section-1 discusses the trends in female literacy levels in India. The section 2 presents the investments on education and the infrastructural supports in India. The last section provides the summary of the findings and conclusions.

Kiche (2010) investigated on “*Educational and Occupational Aspirations of Sudanese Refugee Youth in an American Public High School in the Midwest*”. These immigrants come from different countries with different ethnicities, cultures, religions, and races. Diversity in ethnicities and cultures not only affects educational and occupational aspirations but also impact how the aspirations are formed, maintained and achieved. The Sudanese refugee youth who participated in this study were having high educational and occupational aspirations, with all of them aspiring to obtain a college degree and some intending to achieve careers in medicine, dentistry, law, and engineering. These high aspirations were backed by high academic scores. Almost all students in this study came from well-educated families despite their current low socio-economic status (SES). Their current Socioeconomic Status and minority status (MS) did not seem to affect their occupational aspirations and academic performance. This study showed that educational and occupational aspirations are formed when students have strong social support from their parents, significant others, teachers, peers, and their community, all of whom influence and reward high educational and occupational expectations and enforce the students’ cultural obligations.

Mark P. Bowden and James Doughney (2010) in their study “*Socio economic Status, Cultural Diversity and the Aspirations of Secondary Students in the Western Suburbs of Melbourne, Australia*” determined that using data from a recent survey of Australian secondary students, we find that those from higher socio-economic backgrounds are more likely to aspire to attend university. The same can be said for students who do not speak English at home. We find that,

students with an ethnic minority background are more likely to perceive higher levels of support from parents. However, we find that all students believe they receive encouragement from their parents to do well at school (rather than discouragement or disinterest), and that there is little difference in the level of importance placed on the views of parents between students from English and non-English speaking background. While interest in university education is strong across all socio-economic groups, particularly for students who do not speak English at home, there is a considerable gap between aspirations and enrolment levels. We suggest that this 'aspirations gap' is larger for students from low socioeconomic backgrounds. This analysis also supports growing evidence that the postcode methodology for allocating socio-economic status to individuals is unreliable.

Sarah and Lisa (2010) studied on “*Adolescent’s Occupational and Educational Aspirations and Expectations in Relation to their High School Activities and Adult Educational Attainment*”. This longitudinal study explored adolescents future-oriented cognitions, current activities, and later educational attainment using data from 317 adolescents (55 per cent female; mean age = 14.98 years, SD=0.85) followed into their early adulthood. Aspirations and expectations regarding work and education showed modest stability from year to year. The results of follow-up analyses indicated that the effect of adolescent’s expectations was partially mediated by their participation in extracurricular activities. These results suggest a potentially important influence of adolescent’s future-oriented cognitions on their current behaviour and future attainments.

Sandhya Rani (2010) conducted a study on *"Women's education in India an Analysis"*. The objective of the study was to find out the literacy and enrolment of Muslim women in higher education in India. She concluded that the gender gap existed on the element at university and colleges. She further added that the gender gap in literacy rate remain conspicuous.

Rahman and Bhimali (2011) conducted a study on *"Indian Muslim and Their Economy"*. The objective of their study was to improve the Muslim women education in India. They proposed to provide job oriented education and also to set up sufficient number of technical schools for male and female separately in the Muslim concentrated areas.

Siddiqui (2011) conducted a study on *"Muslims in India: Issue and Challenges"*. The objective of his study was to improve both the economy and education of Muslim women in India. He suggested to plan of action program to improve the overall condition both in economy and education because of their interdependence.

Goyal and Jai Prakash (2011) studied on *"Women Entrepreneurship in India: Problems and Prospects"*. The educated Indian women have to go a long way to achieve equal rights and position because traditions are deep rooted in Indian society where the sociological set up has been a male dominated one. Despite all the social hurdles, Indian women stand tall from the rest of the crowd and are applauded for their achievements in their respective field. The transformation of social fabric of the Indian society, in terms of increased educational status of women and varied aspirations for better living, necessitated

a change in the life style of Indian women. She has competed with man and successfully stood up with him in every walk of life and business is no exception for this. These women leaders are assertive, persuasive and willing to take risks. They managed to survive and succeed in this cut throat competition with their hard work, diligence and perseverance.

Singh (2011) in his investigation on “*A Study of Educational Aspiration in Secondary School Students*” stated the objectives of his study are to identify the level of educational aspiration among secondary school students; and to find out the influence of the following students variables on educational aspiration and their components Sex, Medium of learning. Based on his study, the findings were there is a tendency on the part of secondary school students to hold a high level of educational aspiration. Sex is influencing the overall educational aspiration level. The educational aspiration level of boys is higher than that of girls. Medium of learning is influencing the educational aspirations. The educational aspiration level of English medium students is higher than that of Marathi medium students.

Jalil (2011) had conducted a study on “*Educating Muslim Women in India: Problems and Perspectives*”. The objective of his study was to compare the status of Muslim women education with other categories of people in India. He also concluded that Muslim women remained behind the Indian population in almost every respect since Indian independence, one of them being education. Muslim women had a lower level of education than women from Christian, Sikh, Hindu, Parsi, Buddhist and Jain communities.

Rahman and Bhimali (2011) conducted a study on *"Indian Muslim and Their Economy"*. The objective of their study was to improve the Muslim women education in India. They proposed to provide job oriented education and also to set up sufficient number of technical schools for male and female separately in the Muslim concentrated areas.

Annie John and Shinde (2012) worked on *"Educational Status of Muslim Women in India" in Review of Research"*. This study reveals that, the role of education in facilitating social and economic progress is well accepted today. Education contributes to economic growth. It explains that education is a critical social factor that initiates the process of social, economic and cultural development of communities. Muslim girls are among the least educated sections of Indian society. The Constitution of India in Article 15(1) on right to equality provides the basic policy framework that enshrines the vision of girl's education and the spirit in which their education is to be provided.

Joseph Benjamin (2012) studied on *"Rejuvenation of Higher Education in India"*. There are three lists in Indian constitution viz., central, state and concurrent list. Education comes under concurrent list where centre as well as states is competent to legislate and establish university-level institutions. Central as well as states governments have to regulate and monitor the education system In India. Colleges/universities are providing quality education and subsequently education should be linked with the employment. It is said that India produces over six to eight lakh technical graduates annually. However, research studies show that, only 25 per cent of them are careered ready and employable by industries. A vast number of technical graduates are deficient in communication

skill. Present book is an attempt to evaluate the Indian education system. Joseph Benjamin has done considerable research on the problems of weaker sections of Indians.

Hossain (2012) conducted a study on "*Muslim Women of West Bengal: An Enquiry into their Minority Status*". The objective of this study was to find out the status of Muslim women in West Bengal. On the basis of literature review, census report and Sachar Committee reports the author came to a conclusion that, in respect of educational attainment, participation in gainful jobs, economic and political empowerment, the women in Muslim society were most marginalized, underestimated, secluded and were in a state of hardship and lagged behind the mainstream which retarded them in normal progress in the field of education, economy, politics, knowledge and culture. The educational status of the Muslims with particular reference to women was very low, inadequate and negligible due to complex panorama of educational problems among Muslim women in West Bengal.

John and Shinde (2012) conducted a study on "*Educational Status of Muslim Women in India*". The objectives of their study were to find out rates of literacy, drop-out and enrolment of Indian Muslim women in education. They concluded that, about 85 per cent of rural north Indian Muslim women were unable to read and write. On the other hand, the situation in the south, especially in urban areas was found to be considerably better, with 88 per cent urban south Indian women said to be literate. The literacy rate among Muslims in 2001 was far below the national average. Drop-out rates among Muslims are highest at the level of primary, middle and higher secondary compared to all

the SRCs. Attainment levels of Muslims were close to or slightly higher than those of SC/STs and much lower than those of other SRCs. The current generations of Muslims were lagging behind. Lower enrolment in Urdu medium schools was due to limited availability of such schools at the elementary level. The gaps across all levels of education between Muslims and other SRCs were higher in urban areas.

Kisilu, Kimani and Kombo (2012) conducted a study to find out “*The Factors, which Influence Occupational Aspirations of Girls in Secondary Schools*”. This study focused on the premise that the occupational aspirations for girls were majorly influenced by the stereotypes in the socialization process that dictates on what are and what should be. The result is that majority of secondary school girls end up choosing wrong and unfulfilling careers. A total of 87 female students participated in the study and the findings revealed that there are factors that affect secondary school girls occupational aspirations, grounded in the family settings, parenting, siblings and other relatives. Other factors were the student’s personality, and self-esteem, the school environment, friends and role models. The identified strategies to enhance positive occupational aspirations included the provision of adequate information on career choice, role models, guest speakers, a deliberate motivation for girls to do well in school and a favourable environment for girls to do well and aspire for good careers.

Rono (2012) investigated the effects of peer pressure on “*Educational Achievement, Educational and Occupational Aspirations of From Four Students in Kericho District*”. The study explored the relationship (if any) between the perception of peer pressure and academic achievement in the mock examination,

peer pressure and educational aspirations, and peer pressure and occupational aspirations. The investigator further attempted to find out whether there are differences in the students' perceptions of peer pressure when the intervening variables of gender, school attended and residential status of students were taken into consideration. The general conclusion emanating from this study was that peers exert some influence on the students' decisions concerning academic activities and aspirational decisions. Gender of the student determines the susceptibility to peer pressure in some areas while in other areas; sex does not make a difference. The type of school attended influences some aspects of academic and aspirational behaviour while in others, there is no clear-cut influence. In general, therefore, the researcher concluded that the effect of peer pressure largely depends on the issues concerned and the gender, school and residential status of the students i.e. it is significant in short-term decision and not significant in long-term decisions of the students. More research needs to be undertaken to compare parent and peer influence in all areas of adolescent behaviour. Other factors like age, birth order, and economic and educational background of parents should be studied to determine their influence on adolescent susceptibility to peer pressure.

Parween (2013) conducted a study on *"Challenging Stereotypes: Educational Aspiration of Emirati and Indian Muslim Women"*. Objective of his study was also to find out the attitude of poor employed Muslim women in UAE towards education. On the basis of his interview he concluded that, Muslim women were as ambitious as any other women. They had also a strong desire and enthusiasm foreducation.

Debasmita Paul (2013) studied on "*Word related Aspirations of Youth in Colleges: A Sociological Analysis of Present and Future Position of Youth in Siliguri City*". The present paper was surrounded at exploring the word related aspiration of youth in different university in Siliguri city brought out by the factors, for example personnel and sex. Occupation aim is coordinated a youthful understudy towards right way agreeing their ability. It moves an individual from one financial position to other. For word related versatility school young people need right organizing and right planning through legitimate direction. The real endeavor of this paper is to find the influencing segments which are dependable behind the activity aspiration or word related arranging of youth in schools. Young people in university are most dominant and sensible to make change than some other age. They are the administrator of social flexibility. Productive aspiration of youth has positive results in the public eye. Along these lines the real push of this investigation was to examination in nuances the future aspiration of school youth in Siliguri city.

Mufti Samiya Tabasum (2013) worked on "*Status of Muslim Women in India*". This book sheds light on the different scenarios that colour the profile of Indian Muslim women. The authors have looked at the past and present conditions of Muslim women. As a result, a social and cultural forecast for their future is possible. Historical perspective is a unique characteristic of this book, since the later chapters on the socio-economic aspects of the contemporary situation create a link between the past and the present. Another innovative characteristic is the participation of Muslim women in Panchayat Raj. The methodology of this study includes the author's deep sensitivity to the suffering of Muslim women without undermining objectivity.

Debasmita Paul (2013) published a paper on the topic entitled “*Occupational Aspirations of Youth in Colleges: A Sociological Analysis of Present and Future Position of Youth in Siliguri City*”. The present paper was framed at exploring the occupational aspiration of youth in different colleges in Siliguri city brought out by the variables such as faculty and sex. Job aspiration is directed a young student towards correct path according their ability. It helps to move an individual from one socio-economic position to other. For occupational mobility college youths need to have proper planning and training through proper guidance. The major attempt of this paper is to find out the effecting factors which are responsible behind the job ambition or occupational planning of youth in colleges. Youths in colleges are most powerful and realistic to create change than any other generation. They are the agent of social mobility. Constructive aspiration of youth has positive consequences in society. Thus the major thrust of this study was to analysis in details the future ambition of college youth in Siliguri city.

Ganai et al. (2013) worked on “*A Comparative Study of Adjustment and Academic Achievement of College Students*”. The sample for the present study comprised of 80 students who were on rolls in various higher secondary schools of district Baramulla. The tool used for data collection was Mental Health Battery by A.K. Singh and Alpana Sengupta which is the battery of six tests including Emotional Stability (ES), Overall adjustment (OA), Autonomy (AY), Security-Insecurity (SI), Self-Concept (SC), Intelligence (IQ). Data was analyzed by using mean, SD and t-value. The findings revealed that the male and female adolescents differ significantly on mental health. However, the two groups showed no

difference on academic achievement. Further, the two groups showed difference on various dimensions of the Mental Health Battery including Emotional Stability (ES), Overall Adjustment (OA), Security Insecurity (SI) and General Intelligence. The main difference favored the male adolescents in case of these dimensions. However, the two groups showed no difference on Autonomy (AY) and Self Concept dimension (SC). Based on the findings of the study recommendations were made to provide guidance and counseling facilities in the higher secondary schools of district Baramulla.

Utpal Kalita (2014) made an attempt “*To Assess the Occupational Aspiration of Secondary School Students in Relation to Their School Facilities*”. For that Occupational Aspiration Scale developed by J.S. Grewal (1973) and self standardized Questionnaire were administered to a sample of 250 secondary school students from Lakhimpur district of Assam and for which statistical hypotheses were framed and tested through t-test and correlation. The research findings of the study strongly suggested that efforts to improve school facilities may indeed have educational and occupational benefits. The study was concluded that existence of significant relationship between occupational aspiration and school facilities of secondary school students. The study by

Debasmita Paul (2013) conducted a study on “*Exploring the Occupational Aspiration of Youth*”. The major findings of the study were to find out the effecting factors which were responsible behind the job ambition or occupational planning of youth in colleges. The study focused on key determinants of young people’s subsequent professional choice, level of qualification and future planning. On the basis of stratified random sampling method, 208 students

enrolled in the faculties of social sciences, sciences and professional courses were selected for the research. Equal numbers of male and female were selected from each course. Aspiration in the field of employment projected a mixed trend, though its correlated factor, educational institute had a uniform positive approach. However, there has great variety in aspiration of male and female college students as well as students of vocational and traditional courses. It has been noticed that the female informant are very much particular about their occupation. On the other hand male students have diversity in respect of their career choice. Over all their occupational aspiration positively correlated with their present 59 courses. The study implied that students having concrete knowledge about their career are less frustrated and more energetic for better adjustment. They try to extend their ability to achieve their target career.

Mohammad Shafiuddin Zaman (2013) expressed his views and experiences on “*Status of Minority education in Hyderabad Region*”. The book covered various aspects of the status of Minority education from medieval, British period and also analysed the present status of Minorities Education, problems, backwardness and suggested some specific and practical interventions and strategies. The Author also mentioned the reasons for educational backwardness of Minorities, particularly Muslims i.e., poverty, lack of Government initiative, and rules that discourages the opening of minority educational institutions. The book is provocative at some places but this provocation is from authors’ deep commitment to the cause of educational upliftment of the minorities.

Saxena (2014) conducted a study on “*Muslim Women Much More Likely to be Unemployed than White Christian Women*” with a sample of 2643 in UK.

One of the objectives of this study was to compare the employment status of Muslim women with that of other categories of women. On the basis of his findings he concluded that the unemployment rate among Muslim women was 18 per cent, compared with 9 per cent for Hindu women and 4 per cent for white Christian women. Muslim women were 71 per cent more likely than white Christian women to be unemployed, even when they had the same educational level and language skills. Hindu women were 57 per cent more likely to be unemployed than white Christian women. "Economic activity among Muslim women in the UK remains considerably lower and their unemployment rate remains significantly higher than the majority group even after controlling for qualifications and other individual characteristics.

Girija and Basaveraja (2014) conducted a study on "*Educational Status of Muslim women in Karnataka*". The objective of their study was to present the literacy rate and enrolment proportion of Muslim women in education in Karnataka, India. They concluded that the enrolment percentage of Muslim girl children was a mere 40.66 per cent in 2000-2001 and the proportion ratio of Muslim women in higher education was a mere 3.56 per cent. Muslim women were found to be more literate than the Hindu counterparts in the state of Karnataka. In Karnataka, male literacy was 82.8 per cent, for female 68.1 per cent and total 75.6 per cent according to Census Report 2011. According to Human Resource Development (HRD) an increase in the enrolment of Muslim children across the country was observed during 2009-10. The number went up more than double in Karnataka during the period compared to the previous years.

Saxena (2014) conducted a study on *"Muslim Women in Higher Education in India and Pakistan: A Comparative Study"*. The objective of study was to compare the social status of Muslim women in Pakistan with Indian Muslim women. Finally the author concluded that, Muslim women of both the countries had to live in fears and domination. Most of the Muslim women had to overcome parochial outlooks to obtain educational freedom.

Abdul Malik Mujahid (2014) studied on *"Golden Stories of Muslim Women"*. This book addresses all aspects of a Muslim woman's personality, her intelligence, courage, piety, abstinence, and cavalry. This study offers new attitudes and motivations for improvement in all Muslim women and girls. It also helps to fully understand how women possess such qualities as courage, intelligence and patience.

Sandhya Rani (2014) conducted a study on *"Muslim Women in India"*. On the basis of her findings, she concluded that low female literacy rates in India were due to gender based inequality, social discrimination and economic exploitation, low enrolment of girls in occupation of girls in domestic chores, low retention rate and high drop-out rate, deprived of access to information and alienated from decision making process, absence of female teachers in schools and distance of schools from residence.

Sharma Sudha (2015) worked on *"The Status of Muslim Women in Medieval India - The Indian Experience"*. This book examines the social economic, political and cultural positions of Muslim women in medieval period India. It explores the changes that took place with the advent of Arabs, Turks,

Tartars, Mongols, Persians and Afghans whose customs, traditions and culture influenced the existing Islamic society. Though Islam improved the position of women by instituting many social reforms, the Islamic holy religious texts laid down the minutest code of conduct for women, the slightest deviation from which was considered irreligious. Such negative thoughts, coupled with the apathy of the Ulemas, led to the weakening of position of women. Here the author explains how the diktats of the religious text of Islam (Quran) were subjected to many interpretations down the ages, affecting the status of women in many ways.

Ahmed Shahab (2015) studied on "*What Is Islam?*", the author concluded that, what is Islam? How can we grasp a person's and historical phenomenon characterized by such variety and contradiction? What's "Islamic" about Islamic philosophy or Islamic art? Should we speak of Islam or of Islam?, should we distinguish the Islamic (the religious) from the Islamic the cultural? Or should we abandon "Islamic" altogether as an analytical term? During this study, the author presents a bold new conceptualization of Islam that challenges dominant understandings grounded within the categories of "religion" and "culture" or people who privilege law and scripture. He argues that these modes of thinking obstruct us from understanding Islam, distorting it, diminishing it, and rendering it incoherent and formulates a replacement conceptual language for analyzing Islam. It presents a replacement paradigm of how Muslims have historically understood divine revelation-one that permits us to know how and why Muslims through history have embraced values like exploration, ambiguity, polyvalence, and relativism, also as practices like figural art, music, and even wine drinking as

Islamic. It also puts forward a replacement understanding of the historical constitution of Shariah and its relationship to philosophical ethics and political orientation.

Sharda Arya (2016) depicted a study on “*Women in the Puranas*”. The study is about the legendary women as depicted in some of the Puranas their social status and conditions are quite highland respectful position in the society and home. It reveals that, the women were the very embodiment of virtues and that they enjoyed powers centered in them and they were divinities.

Farida Mohammad and Gaus Shaikh (2017) have studied on “*Analysis of the Constraints on Economic Empowerment of the Educated Muslim Women in Pune City*”. This study has analyzed the aspirations of educated women households and it examine that how do they manage or face the constraints for economic development in terms of self employment, salaried service sector, employment or any other livelihood activities. There is dearth of literature and research work emphasizing the role of educated Muslim Women in their economic empowerment in terms of potential abilities, skills development, hidden leadership entrepreneurial capacities, risk taking abilities, and search for suitable livelihood activities to help as mechanisms for overall income generation and the well being of the Muslim family households. The study this explain that majority of Muslim women household have unsatisfactory and inadequate educational 'dropout' status due to many socio-economic, cultural and even religious constraints. It is also reveal that if they had completed their education, they would have got more opportunities for economic development. The Sachar Committee has rightly observed that, “In many meetings women participants emphasized that given

appropriate opportunities to work and get educated, they would 'manage' all the issues such as family orthodoxy, male dominance, controlled and unsecured appearances in public places and so called ghettos and dynamics of identity crisis.

Rahat Abrar (2017) in his study on “*Muslim Female Education*”. In the present study, the author concluded that, the final 20 years of the 20th century have registered a wave of awareness with reference to education among Muslims females. Kindled with the hearth of liberation, the long cherished dream of self-reliance has come true through education. The study explains that Muslim girls and women are making personal advances through education. This study draws on empirical research in India to counter the misconception that female Muslims are lagging behind in education. The book encompasses all aspects and dimensions of female Muslim education, from the birth of the movement to this day.

Suchitra Samanta (2017) conducted a study on “*Status of Muslim Women and Education in India.*” This article discusses about the findings of a nationally commissioned survey on Indian Muslim according to the Sachar Report on Muslim women’s education. A critical commentary was given on this report. The article also discusses about the Muslim feminists activist initiatives and further concludes with some stories of aspirations to education, obstacles faced and achievement collected among poor Muslim girls in Kolkata.

The research scholar tried to collect the related literature from various studies conducted in India and Abroad. Different personality traits and various studies related to educational and occupational aspiration conducted by various

researchers have been taken as related literature to the present study. With regarding to the relationship between the two variables related to the study, educational and occupational aspirations no studies were found by the researcher. On the bases of these research studies, the researcher has been able to chalk out appropriate guidelines in a systematic manner so as to make the present research work more effective.

Chapterisation

The present study has been divided into six chapters.

Chapter-1 : Introduction

This chapter provides the background to the research topic in detail. The origin of Islam religion in the world and in India is mentioned. The status of women in India under the various periods and the status of Muslim women are emphasised. The brief history of the educational system of India has been covered. Women's education in India in various periods and the education of Muslim women are stressed. Meaning and types of aspiration are highlighted, educational and occupational aspirations of Muslim girls are widely discussed. The theories related to the research topic are discussed. In already conducted research studies it is necessary to know about the research aspects relevant to the present research study. Therefore, research studies that have already been conducted and published are reviewed in this chapter in secondary literature such as research papers, books, magazines, articles, conference and published seminar papers is discussed.

Chapter-2 : Methodology

This chapter is written under the title ‘Research Methodology’. In this chapter research problem is stated and key terms used in the research study are defined. The importance of the present research study and the need to conduct the research on the chosen topic in the current scenario is discussed. Objectives, the hypothesis, study area, study universe, samples of the study, limitations of the study, and research tools, techniques adopted, and data presentation details of the present study are discussed.

Chapter-3 : Socio-Economic Profile

The Third chapter is under the title ‘Socio-Economic Profile’. These socio-economic factors include nature of college, medium of instruction, education level of family member, family occupation, family income, social culture attitudes of parents towards female education, etc. The primary data collected from female students on the socio-economic profile helps to know about these socio-economic factors. Hence, the primary data collected on socio-economic factors of the respondents are analysed and discussed.

Chapter-4 : Educational Aspirations

This chapter is written under the head “Educational Aspirations of Muslim Girl Students”. In this chapter the educational aspirations of Muslim girl students are discussed. Many of the aspects such as female educational Aspiration, need of girl’s education, reason for girl education, parents attitudes towards the girl’s education, obstacles or barriers in educational choices are analysed and discussed.

Chapter-5 : Occupational Aspirations

The fifth chapter is entitled as “Occupational Aspirations of Muslim Girl Students”. In this chapter the occupational aspirations of Muslim girl students are discussed. Many of the aspects such as female occupational Aspiration, types of occupation, need of girl’s career prospects, reason for girl’s occupation or job, parent’s attitudes towards the girl’s occupation, are analysed and discussed.

Chapter-6 : Findings, Suggestions and Conclusion

The Sixth chapter is entitled as “Findings, Suggestions and Conclusion”. The present chapter traces the importance of education.

Today we are living in the era of technical revolution and globalization. Hence, education is important for the development of nation. The role of education is important in the advancement of human capital, since it is closely connected to an individual’s life possibilities, income and prosperity. This research studies reveal that, the socio-economic, cultural and educational status of women in India is very pitiable. Today Women’s have better status and are playing a major role in many important areas. This study highlights the educational and occupational aspiration of Muslim girl students.

Chapter - 2

Methodology

Chapter-02

METHODOLOGY

Research methodology is way to systematically solve the research problem that has been taken by researcher. It is necessary for the researcher to design a methodology for the problem as the same may differ from problem to problem. The present research study has been descriptive and exploratory in nature. The main aim of the present research study is to explore the educational and occupational aspirations of Muslim girl students.

According to Clifford Woody, “research comprises defining problems of the study, explains the objectives, formulating hypothesis, collecting, organising and evaluating data or suggested solutions, making deductions and reaching conclusion and further it tests the conclusion whether, they are suitable into formulating hypothesis”.

The present research study aims to collect and analyze the data systematically in a vital area of “Educational and Occupational Aspirations of the Muslim Girl Students: A Sociological Study” (With Special reference to Shivamogga District). This research study is intended to shed light on the nature of (Undergraduate and Post Graduate) Muslim girl student’s educational and occupational aspirations, their socio-economic status and educational standards. Such information will help in the educational and occupational development programmes of Muslim girl students in future.

Statement of the Problem

Education is the birthright of every human being in the world. Islam religion puts considerable emphasis on its followers to acquire knowledge.

It encourages its followers to enlighten themselves with the knowledge of their religion as well as of other branches. Our constitution has committed itself to provide education (elementary) under Article 45 of the Directive Principles of State Policy.

With all the efforts, there is no substantial increase in Muslim literacy rate and especially Muslim female literacy rate during this period. It was 59.1 per cent for Muslim males and 50 per cent for Muslim females. Muslim student's enrolment in higher education has increased by 37 per cent over the last five years, compared to the overall rise of 18 per cent, according to the All India Survey on Higher Education 2017-18. However, Muslims continue to account for 5 per cent of all higher education students, the same as before. According to the latest report, 49 per cent of Muslims enrolled in higher education are women, while the number overall stands at 48 per cent. The reason for the rise was the increase in awareness of parents. Among India's minorities, the literacy rate of Muslims showed the biggest increase of 9.4 percentage points, from 59.1 per cent in 2001 to 68.5 per cent in 2011, it has been improving over the past 10 years. The student has the freedom to choose from different curricular, these educational decisions influence the career. But in the Indian context the students have no freedom to choose the curriculum, but the curricular choices are made only at the beginning of the higher stages, that too mainly on the basis of his academic achievement. Muslim girls are frequently portrayed as uneducated and suppressed. They also are often regarded as being opposed to education. Further, it is argued that that many Muslim girls do not choose to forego education, but rather are unable to access this basic right mainly due to a lack of opportunity and socio-political constraints. The socio-

economic status of Muslim girls in India seems to conform to the stereotypical image throughout the world as being apathetic, uneducated, suppressed, and dependent upon men.

Every student has educational aspirations. It is a decision which the individual makes about what she wants to be in life and what course she wants to study. Like that, occupational aspirations are career motivational variables, proving to be predictive of adolescent's later career attainment level. There are many factors responsible for the formation of these aspirations; the most common are intelligence, gender, age, interests, values, family pressures, group expectations, cultural traditions, socio-economic status, and geographical location, competition with others, school experiences, academic achievement, the mass media and personal characteristics. With this context, investment in education is the best investment, because it eventually leads to intellectual development. Hence, the present research study makes an attempt to formally study the perception of Muslim girl students with regard to the above-mentioned aspects under the title "Educational and Occupational Aspirations of Muslim Girl Students: A Sociological Study" (With special reference to Shivamogga District).

Importance of the Study

The main aim of the present research study is to understand and describe educational and occupational aspirations of Muslim girl students and to explore their influencing factors. The present study tries to understand the impact of demographic factors like gender, age, various facets of education and occupation, medium of instruction at college level, socio-economic status of parents, social and economic barriers which effect on educational and occupational aspirations of

Muslim girl students. As well as, it studies the status of working parents, type of college and course in which respondents are studying, participation in extracurricular activities, status of working students on the level of career aspirations, academic achievements and career anxiety etc.

The impact of globalisation and privatisation has increased in educational and occupational choice. There is also increase in professional education imparting specialised skills for specific occupation. In urban areas, girls have been increasingly educated until recently, but are not aware of the careers that have come up with technology growth, globalisation and privatisation. Even the parents of Muslim girls are ignorant of such education and occupations. However, conventions and orthodox views on the subjugation of women in society have prevailed and consequently, Muslim girls face restrictions on higher education, vocational education and various professions from their parents, family members and society. The educational and occupational aspirations of Muslim girls are often affected by several socio-economic factors. Many of the socio-economic factors are also influencing the educational and occupational aspiration of Muslim girls. Hence, it is essential to look into the occupational aspirations of Muslim girl students, to study their educational and occupational aspirations and impact of socio-economic factors, parent's attitudes and views of society towards occupational choice and occupational aspirations of Muslim girl students. In this regard, the present research study is proved to be significant to assess the educational and occupational aspirations of Muslim girl students studying in Undergraduation and Post Graduation courses.

Definition of the Terms

- **Society:** According to MacIver and Page “Society is a system of usage and procedures, of authority and mutual aid, of many groupings and divisions, of controls of human behavior and liberties. This ever changing complex system, which we call society, is a web of social relationships”.
- **Islam:** The word Islam is derived from the Arabic root “Salema” its mean peace, purity, submission and obedience. In the religious sense, Islam means submission to the will of God and obedience to his law. Everything and every phenomenon in the world other than man is administered totally by God made laws, i.e., they are obedient to God and submissive to his laws, they are in the State of Islam. Man possesses the qualities of intelligence and choice, thus he is invited to submit to the good will of God and obey His law, i.e., become a Muslim.
- **Muslim:** A Muslim is someone who believes in Islam and lives according to its rules.
- **Gender Equity:** Gender equity means proportionate equality of access to and control over resources and opportunities by men and women (Duza, 1992: VII). It abolishes all sorts of discrimination between men and women on the basis of sex and establishes their real rights, worth and dignity in the society. So, it is obviously the most essential pre-requisite for civilized, balanced and tranquil family life as well as cohesion and justice in greater society.
- **Women:** “A woman is a female human. The term woman usually is used for an adult, with the term girl being the usual term for a female child or

adolescent. However, the term woman is also sometimes used to identify a female human, regardless of age, as in phrases such as “Woman’s rights”.

- **Girl:** A girl is a female human being and is used to describe a female from childhood up to the time that she attains the adulthood.
- **Education:** Education is the process of bringing desirable change into the behavior of human beings.
- **Occupation:** Occupational activity or task with which one occupies oneself, usually specifically the productive activity, service, trade or craft for which one is regularly paid a job.
- **Aspirations:** Aspirations are the goals a person sets for himself or herself in tasks which have intense personal significance or in which he/she is involved.

Educational Aspirations

The concept and meaning of educational aspiration has been explained differently by different educationists and psychologists but some of the definitions are given below

According to English Dictionary (1968), “Level of aspiration” may be defined as “The standard by which failure or as being up to what he expects of himself.”

Bisrell (1977) defines, ‘educational aspirations’ or expectations as an individual’s expressed desire to continue his/her formal schooling beyond high school.

- **Occupation:** An occupation is any activity in which a person is engaged.
- **Occupational Aspiration:** Occupational aspiration is the goal set by an individual with regard to his future career, not taking into consideration his socio-economic limitations.
- **Student:** A student is anyone who applies themselves to the intensive intellectual engagement with some matter necessary to master it as part of some practical affair in which such mastery is basic or decisive.
- **Status:** The term ‘status’ refers to sum total of the various culturally ascribed roles one has to play and the rights and duties inherent in a social position. Here in the present research study the status of women has been observed in respect of the roles performed by them and the positions they achieve by virtue.

Objectives

The main objective of this research study is to find out the differential socio-economic status and the various interests determining the Educational and Occupational Aspirations of the Muslim Girl Students of Shivamogga District.

1. To identify the educational aspirations of Muslim girl students.
2. To find out the educational level of Muslim girl students.
3. To identify the occupational aspirations of Muslim girl students.
4. To look into the aspect support by parents towards their daughters in getting education and occupation.
5. To understand the gender equality achieved by female students in their families due to their education.
6. To study the socio-economic barriers which effect the educational and occupational aspiration of Muslim girl students.

Hypotheses

The following hypotheses were framed and test based on the objectives of the study:

- H₁ : There exists similarity regarding level of education as preferred by the respondents.
- H₂ : Muslim girls view that their parents have high attitude towards girl's education.
- H₃ : Students accept that parents supported continuation of their education.
- H₄ : Students accepted that their parents supported and encouraged their education.
- H₅ : Students preferred for Co-education.
- H₆ : Muslim girls get less opportunities in education compared to male in Muslim community.
- H₇ : Though educated Muslim girls status is lower.
- H₈ : Occupational aspiration among Muslim girl students has increased.
- H₉ : Social status of parents influenced the occupational aspiration of Muslim girl students.
- H₁₀ : Economic status of parents influenced the occupational aspiration of Muslim girl students.
- H₁₁ : Education level of parents influenced occupational aspiration of Muslim girl students.

Area of the Study

The research Study is confined to the Muslim girl students those who are studying in Undergraduation and Post Graduation Courses in various colleges of Shivamogga District.

Shivamogga District is a district in the Karnataka state of India. A major part of Shivamogga district lies in the Malnad region or the Sahyadri. Shivamogga District being one out of 30 districts in Karnataka. At present the district has seven taluks. The district has its own importance historically, culturally, socially and politically.

Historical Background

Shivamogga, as per traditional derivations, the name pertains to Lord Shiva ('Shiva - Mukha' - Face of Shiva, 'Shivana - Mogu' - Nose of Shiva, 'Shivana - Mogge' - Buds of flowers meant for Shiva). According to the legend, the place had the ashram of the famous sage 'Durvasa' who was noted for his sharpness of temper. He used to keep on the oven a pot boiling with sweet herbs. Once, some cowherds, who chanced upon it, tasted the beverage out of curiosity and called the place 'Sihi- Moge' (Sweet Pot), which was later called as 'Shivamogga'.

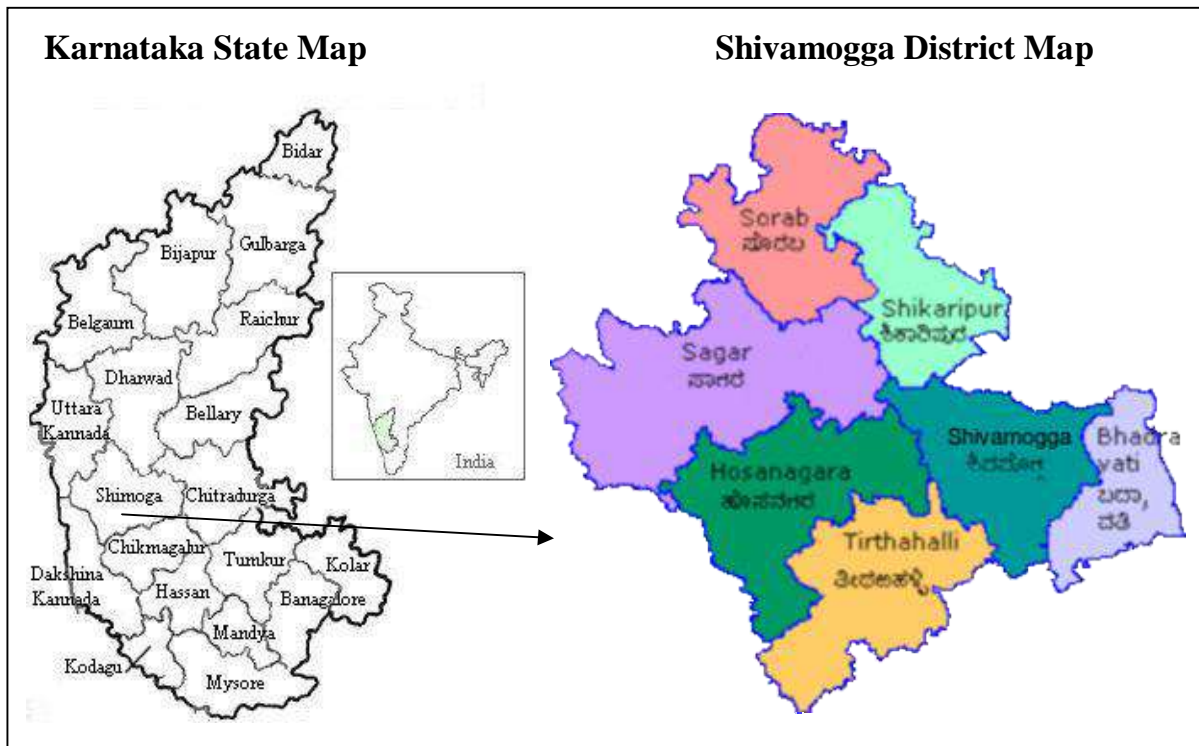
Shivamogga District has about 1800 years history. During 300 A.D. it was part of Mourya Empire. Later the district was a part of Kadamba, Ganga, Chalukya, Hoysala and Vijayanagara dynasty. During 16th and 17th century, the district was a part of Keladi Nayak's dynasty and in 18th century Mysore Wodeyar dynasty.

Location and Boundary

Shivamogga district is a part of the Malnad region of Karnataka and is also known as the 'Gateway to Malnad' or 'Malenaada Hebbagilu' in Kannada. The district is land locked and bounded by Haveri, Davanagere, Chikmagalur, Udupi and Uttara Kannada districts. The district ranks 9th in terms of the total area among the districts of Karnataka. It is spread over an area of 8465 km².

Shivamogga District is situated roughly in the mid-south western part of the state and southern transitional agro-climatic zone in Karnataka. The western part of the district has mountainous terrain and the eastern part consists of malnad, semi-maidan and maidan areas. Malnad area consists of Sagara, Hosanagara, Thirthahalli and Soraba taluks. The malnad taluks are characterised by thick forests and mountainous terrain and they receive heavy rainfall. Bhadravati, Shivamogga and Shikaripurataluks have natural characteristics of both malnad and maidan areas.

Shivamogga lies between the latitudes 13°27' and 14°39' N and between the longitudes 74°38' and 76°04' E at a mean altitude of 640 meters above sea level. The peak Kodachadri hill at an altitude of 1343 metres above sea level is the highest point in this district. Rivers Kali, Gangavati, Sharavati and Tadadi originate in this district. The two major rivers that flow through this district are Tunga and Bhadra which meet at Koodli near Shivamogga city to gain the name of Tungabhadra, which later joins River Krishna.



Map showing the study area

Climate and Rainfall

The climate is tropical wet and dry summer average temperature is 20-35°C (68-95 °F). This means that the winter and the early part of summer are typically dry periods. The majority of the rainfall occurs between June and early October. Shivamogga is a part of a region known as Malnad (land of hills) in Karnataka. Yearly, the rainfall aggregates up to 3295 mm of precipitation. January and February are the driest months, July the wettest, and April is the warmest month with an average high temperature of 35.5 degrees Celsius (95.9° F). Coldest months of Shivamogga are July, August, November and December with average high temperature of 27°C (80.6° F). In summer (April-May), temperature crosses 36°C at Shivamogga.

Population

According to the 2011 census, Shivamogga District has a population of 1,752,753, which is roughly equal to population of the nation Gambia and the state of Nebraska of the United States. The district ranks 275th in India out of a total of 640 districts. The district has a population density of 207 inhabitants per square kilometre (540/sq mi). Shivamogga taluk has the highest population with Hosanagara taluk having the lowest. The district has a sex ratio of 998 females for every 1000 males. The major religions in the district are Hinduism (84.41%) and Islam (13.39%) of the total population respectively.

Table 2.1
Taluk-wise Population of Shivamogga District

Taluk Name	Male	Female	Population
Soraba	94,267	91,305	200809
Shivamogga	226,928	218,264	507324
Bhadravathi	171,917	167,072	339846
Hosanagara	57,392	57,608	118220
Sagara	150,977	150,018	206319
Shikaripura	108,344	105,246	238229
Thirthahalli	70,734	72,473	200809
Total Population			1752753

Literacy Rate and Education Level

The term literacy refers to a person's ability to read and write. Literacy is a basic tool of self-defense in a society. The large disparities in educational

opportunities are responsible for social inequality in India. It is a qualitative aspect of population that, it is a significant factor for promoting economic development of a country in general. Therefore, literacy rate for males and females and also for rural and urban area deserves special attention.

Education

Education undoubtedly helps to improve the quality of life of the people and there by contributing to economic development of any country. Literacy rate, number of educational institutions and enrolment of the students are the prime indicators of development.

Shivamogga District has a literacy rate of 80.2 per cent. The district has two engineering colleges, two medical colleges, an ayurvedic medical college, dental college, veterinary College and an agricultural college. There are 116 pre-university colleges in the district out of which 51 Government pre-university colleges. There are 41 educational institutions managed by National education society. There are 1106 lower primary schools and 1185 higher primary schools.

Primary and High School Education

There are 1106 lower primary schools, 1185 higher primary schools and 393 high schools in Shivamogga district. There are 1323 anganawadis. National Education Society has 31 educational institutions including Pre-university and First Grade Colleges. There are five CBSE schools, including Jnanadeepa School. National Residential school is another CBSE school in Thirthahalli. Hongirana School of Excellence is a CBSE School in Sagara, Karnataka. BGS Central School which is affiliated to CBSE is at Karehalli Bhadravathi.

Pre-University Education

There are 116 pre-university colleges in the district. There are 51 government colleges, 3 bifurcated colleges, 47 unaided colleges and 15 aided colleges. In the 2012 second year pre-university examination, the district ranked 5th with 54.31 per cent of passed candidates.

Diploma Courses

There are 8 Polytechnics in the district. Major polytechnics among them are Government Polytechnic - Bhadravathi, Government Women's Polytechnic - Gopala, Sahyadri Polytechnic, Sanjay Memorial Polytechnic - Sagara, DVS Polytechnic.

Undergraduate Education

There are 12 colleges affiliated to Kuvempu University, 5 B.Ed. and B.P.Ed. colleges and 3 constituent colleges. Sahyadri Science College is located in Shivamogga city. It was established in 1940 and was upgraded to First Grade College in 1956. It offers two Undergraduate courses: B.Sc. and B.C.A. There are two engineering colleges in the district: Jawaharlal Nehru National College of Engineering and P.E.S. Institute of Technology and Management. Jawaharlal Nehru National College of Engineering was established in 1980 by the National Education Society. The college offers 7 courses in B.E. PES Institute of Technology and Management was established in 2007.

The college offers 5 Undergraduate programmes in B.E. National College of Pharmacy in the center of the city is one of the oldest colleges in Karnataka state and students across the nation have studied here. Shivamogga Institute of Medical Sciences was started in 2005. It is on the premises of the McGann

Hospital in Shivamogga, established in memory of British Surgeon Dr. T.G. McGann. The college is affiliated to Rajiv Gandhi University of Health Sciences, Karnataka. There are 21 departments in the college. Bapuji Ayurvedic Medical College, established in 1996, is in Shivamogga, which offers B.A.M.S. Ayurvedacharya degree. T.M.A.E. Society's Ayurveda College, established in 1992, is located in Shivamogga, which also offers B.A.M.S Ayurvedacharya degree. Both colleges are affiliated to Rajiv Gandhi University of Health Sciences. Sharavathi Dental College, established in the year 1992, is in Shivamogga and has been approved by DCI. It offers B.D.S. in Dental surgery. It is affiliated to Rajiv Gandhi University of Health Sciences.

Post Graduate Education

Sahyadri Science College offers two Post Graduate programmes: M.Sc. and MTA. Jawaharlal Nehru National College of Engineering has 7 Post Graduate programmes, Master of computer applications; Master of Business Administration; M.Tech in Computer Science and Engineering; M.Tech in Network & Internet Engineering; M.Tech in Design Engineering; M.Tech in Transportation Engineering and Management; M.Tech in Digital Electronics and Communication Systems. PES Shivamogga offers Post Graduation in business studies, Master of Business Administration. The Kuvempu University offers courses in Languages, Literature and Fine Arts; Social Sciences; Economic and Business studies; Physical Sciences; Chemical Sciences; Bio Sciences; Earth and Environmental Science; Law; Education; M.Tech in Nanoscience and Technology. It is surprise to note that, the enrolment of students in primary schools has

declined in 2004-05 compared to the year 2002-03. But, the enrolment of students in other cases except dental colleges has increased.

Occupation

Occupational distribution may be defined as the distribution of the working population of a country in its primary, secondary and territory sectors. One of the most important dimensions of the demographic profile of a country is occupational distribution of its working population. The whole population of a country does not represent its labour force. (In India age group of 15-59 years are considered as working ages).

Table 2.2
Number of Muslim Students Studying Higher Education in Shivamogga
District, 2010-2020

Year	Undergraduation		Post Graduation	
	Male	Female	Male	Female
2010-2011	1266	1716	73	87
2011-2012	1077	1459	90	170
2012-2013	1191	1681	68	80
2013-2014	1716	1896	77	142
2014-2015	1340	1760	72	123
2015-2016	1204	1932	105	127
2016-2017	834	1105	112	208
2017-2018	797	1246	64	272
2018-2019	929	1470	74	262
2019-2020	719	1346	98	339

Sources: Kuvempu University Admission Statistics

The above table shows the enrolment of Muslim males and females studying in Undergraduation and Post Graduation Courses in various colleges of Shivamogga District. The above data shows that, the enrolment of male students in the decade 2019-2020 is lesser compare to the female students enrolment. Hence, it reveals to us the educational aspirations among the Muslim girl students has increased every year compare to the male students. The data also shows that, there is decrease in the enrolment of Muslim girls in the later years compare to the previous years in the decade, because the Muslim girls are enrolling themselves in professional courses rather than taking admissions to the non professional courses. It doesn't mean that their educational aspiration have decrease but, they are attracted towards taking admissions to professional courses at present with the help, support and encouragement of their parents.

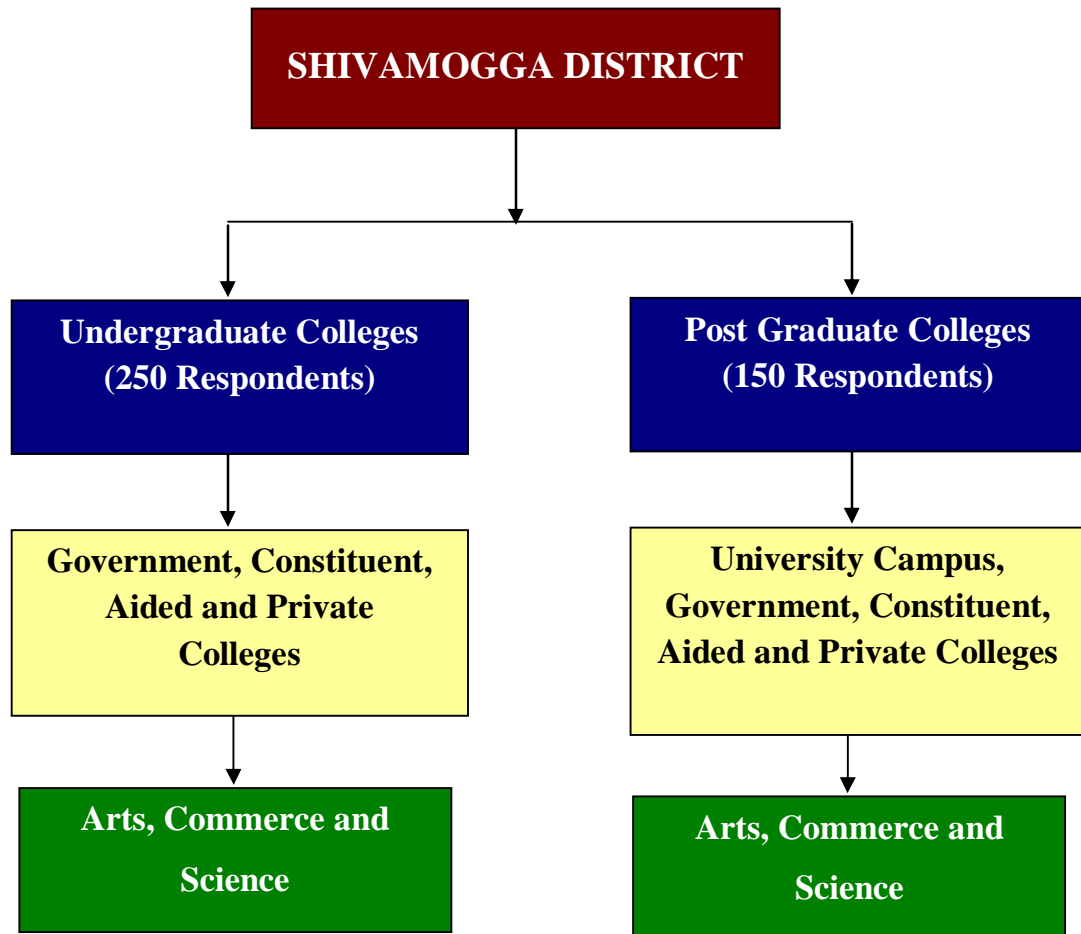
Universe of the Study

A specified and identified group is known as universe. The universe of this study is Undergraduate and Post Graduate colleges/institutions of Shivamogga District, affiliated to Kuvempu University.

Sample Size and Method of Sample Selection

The process of selecting a section of the population is known as sampling. Thus, the sample is the small representation of the population. It should not be very small and should be comparatively large. It should be the representative of the population but not biased, a researcher actually wants to study the whole population, which is not possible. There are 45 Undergraduate colleges and 15 Post Graduate centres affiliated to Kuvempu University including the University

campus centre, Government, Private, Aided and Constituent colleges. Among them, 18 Undergraduate Government, Private, Aided colleges and all the 15 Post Graduate centres have been selected for the research study. A total of 1685 (Undergraduate courses and Post Graduate courses) Muslim girl students are studying at Government, Constituent, aided and private colleges in all the Taluks of Shivamoga district of which 400 (250 from Undergraduate and 150 from Post Graduate) Muslim girl students studying in the arts, commerce and science streams have been selected as respondents on the basis of stratified random sampling.



Total Sample = 400

Tools and Techniques of Data Collection

The main respondents of the present research study are Muslim girl students. They are located at a wide geographical area of Shivamogga District. In this study the researcher has selected Undergraduate and Post Graduate Muslim girl students of Shivamogga District, for data collection.

The main sources of data collection of the present research study are two:

- i. Primary Data
- ii. Secondary Data

i. Primary Data

Primary data is that which is collected for the first time and which could be original in character. The Primary data is generated mainly through intensive field study. There are several methods of data collection, particularly in descriptive research. Various methods, tools and techniques were adopted for the field study. This includes following methods.

Interview Schedule

To collect information a set of structured interview schedule was prepared and pre-tested. The interview schedule contains three sections, viz.

Section-A : This part contains the questions pertaining to socio-economic characteristics of the respondents.

Section-B : This part contains the questions pertaining to academic achievement, educational aspirations and educational problems etc., experienced by the respondents.

Section-C : This part contains the questions pertaining to occupational aspirations, and occupational choice etc., experienced by the respondents.

Interview Method

From the sociological perspective the interview method considers a very useful instrument to collect primary data. In the present research study, the essential primary source information will be collected through this method.

To collect information a set of structured interview schedule is prepared and pre-tested. The researcher spent 8 months to complete the process of data collection. The collection of data from 400 (Undergraduate 250 and Post Graduate 150) Muslim girl students of various colleges of Shivamogga District involved many tasks.

The researcher personally visited the colleges and met the principals and college staff and got permission from all to collect the information from respondents. Then, the researcher approached the Muslim girl students during college working hours and students were interviewed by the researcher. The researcher helped the students in filling the schedule only if necessary. A majority of the respondents provided all the information with enthusiasm. The researcher recorded potentially useful data comprehensively, accurately, and systematically, using the structured interview schedule. In addition, the principals and the office staff of the colleges cooperated well in the process of data collection. The data was informally collected through the interview method immensely helped the researcher at the time of analysis of data and to draw the conclusions in an appropriate manner.

ii. Secondary Data

Secondary data is the data that has been already collected and readily obtainable from other sources. Such data is more quickly available than the primary data and also may be available when primary data cannot be obtained at all.

Secondary data which was related to the status of Muslim girls and their academic achievement, educational aspirations, educational problems and occupational aspiration was collected from the various sources such as published materials, Journals, books, statistical departments, Census Reports, internet, District Census Handbook, District Gazetteer, International Sociological and other reports, magazines, articles and annual reports, national reports, planning documents, legal reports, gazette notifications, memoranda, government statistics, evaluation reports, relevant press reports and unpublished materials like dissertation or thesis papers, guidebooks and occasional papers have been used comprehensively and extensively, books, magazines, for getting valuable insights and inputs. Then the researcher has visited several libraries, such as Dharwad University, Mysore University, Tumkur University and Gulbarga University to collect the information related to the present study.

Pilot Study

A pilot study is a research study conducted before the intended research study. Pilot study was conducted to test logistics and gather information prior to the larger study, in order to improve the latter's quality and efficiency. It helped to

reveal deficiencies in the design of the proposed study and these were addressed which aided in saving time and resources. The pilot study was also significant in the following ways. It helped in preliminary testing of the hypothesis that led to more precise hypothesis in the main study. It led to changing some hypothesis, dropping some, and developing new hypothesis. It provided the researcher with ideas, approaches, and indications which aided in procuring clearer findings in the main study. It permitted a thorough check of the planned statistical and analytical procedures, giving a chance to evaluate their usefulness for the data. It is greatly reduced the number of unanticipated problems because it helped to redesign parts of the study to overcome difficulties.

Pre-Test

Pre-test was carried out to check that the design of the interview schedule works in practice, to identify and amend problematic questions and refine the interview schedule. Hence, the researcher visited five colleges in Shivamogga District and had discussions on this topic with the principal's, staff and also with 40 students. The discussions were very useful in the formation of the interview schedule and in the selection of the scale for studying the interests of the students. The principals, staff and the students were very positive about the feasibility of this study. They all encouraged the researcher highlighting the urgent need for such a research study which would be of great help to the students to assess their aspirations and interests in education and various occupations. And the principals, staff and students extended cooperation to the researcher for this research study.

The pre-testing helped in a number of ways including

1. Improving the vocabulary of the questions which were added in interview schedule.
2. Corrected the translation of technical terms.
3. Eliminating unnecessary questions and adding the necessary ones.
4. Estimating the time needed to conduct the interview.

Data Processing, Analysis and Interpretation

The data collected through field study was processed after necessary scrutiny. In course of data processing, the completeness and accuracy of data was carefully examined. Tabulation and data processing were mainly done manually and computer aid was involved. However, at the first stage, frequency counts of each variable was taken and presented in a table with percentage so that the overall situation can be manifested at a glance. As Muslim girl students educational and occupational aspirations is the main focus of this research study, some tables were also generated with a view to express the Muslim girl students educational and occupational aspirations and some other selected variables.

However, data was analysed both quantitatively and qualitatively. For the presentation of findings simple statistical methods consisting mostly of percentages was calculated. The analysis of qualitative data was made through systematic and analytical description of the collected data. In course of analysis, methods of comparison have been followed. Data was presented by using different tables into relevant chapters and those were also analysed in a descriptive way.

Limitations of the Study

The present study is limited to the following:

1. The present research study includes only the Muslim girl students pursuing Undergraduation and Post Graduation courses through regular mode in Kuvempu University P.G centres, Government, constituent, Aided and Private colleges located in and around Shivamogga District.
2. It includes the Muslim girl students from Arts, Commerce and Science streams.
3. The study is based on 400 Muslim girl students.

Theoretical Framework

The theories related to educational and occupational aspirations are as follows :

Feminist Theory

Feminist sociologists have large areas of agreement with functionalists and Marxists in so far as they see the education system as transmitting a particular set of norms and values into the pupils. However, instead of seeing these as either a neutral value consensus or the values of the ruling class and capitalism, feminists see the education system as transmitting patriarchal values.

Liberal Feminism

Liberal feminism attributes gender inequality to sexual division of labour and the prevalence of separate private and public spheres for social activities. While the private sphere is considered to be a location exclusively for women, the

public sphere for men. Such a division results in differential socialization of children, which is meant to prepare their adult roles and work in the spheres appropriate for their sex. Thus, from this perspective it could be argued that women's exclusion from educational opportunities and gender inequality therein as well, is the result of traditional socialization processes which are biased against women's education as it can be argued that's women's education inconsistencies with their perceived role in their private domain, that is, domestic work and the task of reproduction.

Radical Feminism

Radical feminism, in brief, maintains that gender inequality in society or women's subordination springs from power relations based on sexual differences power which is entrenched in patriarchy as an ideological system that holds men being superior to women by, amongst other attributes, assigning stereotypical coded behaviour to men and women. That is, while men are solely viewed as breadwinners, women are seen as mothers confined to their homes, as caretakers of children and other domestic chores. This ideology is defended, maintained and reconfigured through a complex web of institutions, norms, values and laws. Educational inequality between men and women, seen in this perspective, can thus be an outcome of differential role expectations from women and men in approval to this both indirectly and directly. Indirectly, the state is indifferent or very slow to respond to the educational problems of women and not getting involved seriously to transform the society and to espouse the value of equality of educational opportunities. Directly, the state endorses patriarchy values by emphasizing sex role socialization in textbooks. However, such theoretical

exposition suffers from a serious weakness as it tends to treat women as a homogenous social category and defines gender problems solely based on ideological determinants. It is well established that all women do not have equal chances to participate in the available educational opportunities, nor are they equally deprived. I have already observed in the preceding section that educational chances of women in India vary widely both horizontally and vertically and so does the gender inequality.

Socialist Feminists

Socialist feminists argue that though family is a source of oppression, forces of labour market reinforce this oppression. Women represent both reserve and cheap labour force. While women have to perform domestic work for the family, as workers they have to provide cheap labour for the labour market, especially in informal sectors of production. In other words, both patriarchy and capitalism negotiate and reinforce each other. This perspective, when applied to educational inequality, makes it possible to argue that the lower educational attainment of women relative to men lies in women's double roles as reproducers of children and as workers in informal sectors of the economy pre-empting education as a prerequisite. Hence, gender inequalities in education cannot be held as a function of merely lacking attributes and resources needed for educational success, but primarily as the expression of conflicting economic interest in society. To sum up the theoretical exposition, it can be said that in one way or the other these theories are ambivalent in their overall explanation of educational inequality in society. While the classical theories view the individual's class location as a crucial determinant of educational attainment, the feminist theories hold sex role

division of labour in society primarily responsible for women's exclusion from educational opportunities. Undoubtedly, however, these theories offer valuable insights into understanding the nature and pattern of educational inequality. On one hand, classical theories fail to see that within class, gender might play a crucial role in educational inequality, the feminist theories on the other do not adequately address the differentiated socio-economic locations of women have differing chances of access to and participation in education.

Education Related Theories

Among the classical thinkers of sociology Emile Durkheim is a stalwart of sociology of education in 19th century in Europe. Durkheim delineated social functions of education. For him schools are vital for the survival of society. It maintain social system and 'conserve a national character'. Education socializes young individuals by inculcating morality, shared norms and values. It enables individuals to become productive members of society by surmounting egoism. Morality instills collective interest and discipline. Education produces social solidarity, division of labour and thereby ensures societal homogeneity. Positive values like restraint, moderation, containment and limitation are the essence of moral education. It determines social conduct, fix it and promote regularity of conduct. Thus education ensures individual health and social order. Hence Durkheim supports strict state supervision of education.

In 20th century, Alcott Parsons forwarded another consensus/ functionalist view of education. He believed education is integrally related to modern economy. It is through unequal distribution of educational rewards, education grades pupils

on the basis of their achievement and expertise. It also allots specific occupations to them. Thus education performs twofold functions; it socialises as well as selects individuals for the allocation of roles. Education promotes value consensus and ensure a smoothly operating social system.

Emile Durkheim (1961)

According to Emile Durkheim, a French sociologist, the major function of education is the transmission of society's norms and values. He said that, "Society can survive only if there exists among its members a sufficient degree of homogeneity; education perpetuates and reinforces this homogeneity by fixing in the child from the beginning the essential similarities which collective life demands'. Without these "essential similarities", co-operation, social solidarity and social life itself would be impossible. Durkheim argues that, Durkheim argues that, "To become attached to society, the child must feel in it something that is real, alive and powerful, which dominates the person and to which he also owes the best part of himself'.

Durkheim says that in complex industrial societies, the school serves a function, which cannot be provided either by the family or peer groups. Membership of the family is based on kinship relationships and membership of the peer group on personal choice. Membership of society is based neither of these principles. Individuals must learn to cooperate with those who are neither their kin nor friends. As such, it is society in miniature, a model of the social system. Thus, Durkheim argues that, "It is by respecting the school rules that the child learns to respect rules in general, that he develops the habit of self-control and restraint

simply because he should control and restrain himself. It is a first initiation into the austerity of duty. Serious life has now begun”.

Finally, Durkheim argues that education teaches the individual specific skills necessary for his future occupation. This function is particularly important in industrial society with, its increasingly complex and specialized division of labour, because social solidarity is based largely on the interdependence of specialized skills. For ex: the manufacture of a single product requires the combination of a variety of specialists. Durkheim’s views are open to a number of criticisms. He assumes that the norms and values transmitted by the educational system are those of society as a whole rather than those of a ruling elite or a ruling class.

Talcott Parsons (1951)

An American sociologist, Talcott Parsons in his writings in the late 1950’s argued that- after primary socialization within the family, the school takes over as the “focal socializing agency”. School acts as a bridge between the family and society as a whole, preparing the child for his adult role. Within the family, the child is judged and treated largely in terms of “particularistic” standards. In the wider society, the individual is treated and judged in terms of “universalistic” standards which are applied to all members, regardless of their kinship bond. The child’s status in the family is ascribed which is fixed by birth but in advanced industrial society, status in adult-life is largely achieved.

Like Durkheim, Parson argues that the school represents society in miniature. Modern industrial society is based on achievement rather than ascription, an universalistic rather than particularistic standards on meritocratic

principles which apply to all its members. By reflecting the society as a whole, the school prepares young people for their adult roles. He also maintains that value consensus is essential for society to operate effectively. The schools foster the value of equality of opportunity, which have important functions in the society as a whole.

Advanced industrial society requires a highly motivated, achievement-oriented workforce, which necessitates differential regard for differential achievement. Both the winners and losers, the high and low achievers see the system as just and fair since the status is achieved where all have an equal chance.

Finally, Parson considers the educational system as an important mechanism for the selection of individuals for their future role in the society. According to him- “functions to allocate these human resources within the role-structure of adult society”. Schools are seen as the major mechanism for role allocation.

Like Durkheim, Parson too fails to give adequate consideration to the possibility that the values transmitted by the educational system may be those of a ruling minority rather than of society as a whole (Parson, 1951).

Functional Theory on Education

Functional theory is one of the classical theories involved in explaining inequality in education. According to the functionalist perspective what leads to inequality in educational attainment is the family background of students and personal characteristics. The thrust of argument is that family socialisation practices shape children's thought pattern. While some of these socialization

practices are conducive to knowledge enhancement, others are inhibitive. Implicit in such assumptions is that in affluent families socialisation practices are such that enhance knowledge and infuse aspirations and as such their children are less likely to face problems in school, a situation of better school achievement compared to the children of underclass people because underclass parents fail to provide their children intellectual environment. In a nutshell, educational attainment of an individual is the function of one's class location. Thus, functionalist does not address the role of gender in educational inequality as they assume that the experience of men and women in school is the same.

Robert Merton's Latent and Manifest Functions on Education

Functionalists view education as one of the more important social institutions in a society. They contend that education contributes two kinds of functions: manifest (primary) functions, which are the intended and visible functions of education; and latent (secondary) functions, which are the hidden and unintended functions.

Manifest Functions

There are several major manifest functions associated with education. The first is socialisation. Beginning in preschool and kindergarten, students are taught to practice various societal roles that extend beyond the school setting. The French sociologist Emile Durkheim (1858–1917), who is regarded as one of the founders of the academic discipline of sociology, characterized schools as “socialisation agencies that teach children how to get along with others and prepare them for adult economic roles” (Durkheim 1898). Indeed, it seems that schools have taken on this responsibility in full.

This socialization also involves learning the rules and norms of the society as a whole. In the early days of compulsory education, students learned the dominant culture. Today, since the culture of the United States is increasingly diverse, students may learn a variety of cultural norms, not only that of the dominant culture. Conflict theorists, as we will discuss in the next section, would argue that we continue to instill dominant values in schools.

Education also provides one of the major methods used by people for upward social mobility through allowing individuals of all social backgrounds to gain credentials that will broaden their prospects in the future. This function is referred to as social placement. Colleges and graduate schools are viewed as vehicles for moving students closer to the careers that will give them the financial freedom and security they seek. As a result, college students are often more motivated to study areas that they believe will be advantageous on the socio-economic ladder. A student might value business courses over a class in Victorian poetry because she sees business coursework as a stronger vehicle for financial success and for higher placement within the social hierarchy.

Latent Functions

Education also fulfills latent functions. As we will know, much goes on in a school that has little to do with formal, programmatic education. For example, you might notice an attractive fellow student when he gives a particularly interesting answer in class-catching up with him and making a date speaks to the latent function of courtship fulfilled by exposure to a peer group in the educational setting.

The educational system, especially as experienced on university campuses, has traditionally provided a place for students to learn about various social issues. There is ample opportunity for social and political advocacy, as well as the ability to develop tolerance to the many views represented on campus. In 2011, the Occupy Wall Street movement swept across college campuses all over the United States, leading to demonstrations in which diverse groups of students were unified with the purpose of changing the political climate of the country. Social and political advocacy can take many forms, from joining established programs on international development to joining a particular party-affiliated group to supporting non-profit clubs at your school.

Functionalists recognize other ways that schools educate and enculturation students. One of the most characteristic American values students in United States schools learn is that of individualism-the valuing of the individual over the value of groups or society as a whole. In countries such as Japan and China, where the good of the group is valued over the rights of the individual, students do not learn as they do in the United States that the highest rewards go to the “best” individual in academics or athletics. One of the roles of schools in the United States is fostering self-esteem; conversely, schools in Japan focus on fostering social esteem-the honoring of the group over the individual. As such, schools in the U.S. and around the world are teaching their students about larger national ideals and fostering institutions that are conducive to the cultural imprinting of those ideas.

Another role of schools, according to functionalist theory, is that of sorting, or classifying students based on academic merit or potential. The most capable students are identified early in schools through testing and classroom

achievements. Such students are placed in accelerated programs in anticipation of successful college attendance, a practice that is referred to as tracking, and which has also generated substantial opposition, both in the United States and abroad. This will be further discussed as it pertains to conflict theory, but a majority of sociologists are against tracking in schools because research has found that the positive effects of tracking do not justify the negative ones. Functionalists further contend that school, particularly in recent years, is taking over some of the functions that were traditionally undertaken by family. Society relies on schools to teach their charges about human sexuality as well as basic skills such as budgeting and filling out job applications-topics that at one time were addressed within the family.

Conflict Theory on Education

Conflict theorists do not believe that public schools reduce social inequality through providing equal opportunity. Rather, they believe that the educational system reinforces and perpetuates social inequalities that arise from differences in class, gender, race, and ethnicity. Where functionalists see education as serving a beneficial role, conflict theorists view it more negatively. To them, educational systems preserve the status quo and push people of lower status into obedience, which keeps them socio-economically disadvantaged.

The fulfillment of one's education is closely linked to social class. Students of low socio-economic status are generally not afforded the same opportunities as students of higher status, no matter how great their academic ability or desire to learn., Many students from working-class families have to contend with helping out at home, contributing financially to the family, poor study environments, and a

lack of family support. This is a difficult match with education systems that adhere to a traditional curriculum that is more easily understood and completed by students of higher social classes.

Conflict theories suggest that school systems are one of those sites that reflect the dominant economic structure in the society and foster differential socialization, that is, dominant and dominated social classes. The best known Marxist critiques on education, argue that while the children of well off strata are taught and prepared to be subservient and obedient workers. Anchoring there study in the context of the US, they further argue that expansion of the educational system was a response to the need of producing workers for a fast expanding economy in the nineteenth century. Hence, expansion of the educational system was made not with an objective of social mobility, but with a view to cater to the need of the economy. However, it suffers from the same weaknesses, as do other classical theories, that is, intra-social class differences in education are just ignored. Nonetheless, conflict theories do offer some deeper insights for it is structure that becomes a significant force rather than motivational or ability factors that determine one's educational attainment. As Stromquist puts it, what neo-Marxist theories do contribute to the understanding of gender inequalities is that determinants of schools failure are located not within motivations and abilities of individuals but within process and objectives of institution in a society.

Marxist Perspective in Education

However Marx and other materialist interpreters of history hold a different vision of education. Although Marx, Engels as well as Lenin never prepared a separate theory of education, they dealt with schooling and educational issues in

many of their works. They applied dialectical and historical materialist interpretation of history in analyzing education. According to them education has enormous power in developing human potential. Marx in his Instructions for the Delegates of the Temporary Central Council of the International Worker Organizations wrote education implies three things, spiritual education, physical transformation and technical education. Technical education “gives general scientific principles of all the production processes while at the same time initiates a young human being by teaching him how to use practically and how to control the most basic means of all branches of labor”. Following Marxist line Ivkovic enumerated the characteristics of education as it is socially conditioned and encompasses a class character in capitalist society; it is a form of spiritual production which leads to general human emancipation ensuring enlightenment and c) it is a cite of reproduction of the conditions of existing mode of production and its supporting ideology. According to materialist interpretation of history, education is a part of the social system conditioned by the superstructure. In terms of dialectics ‘education and capitalist commodity production are two productive sides of capitalist mode of production’. Economy and education do not constitute a duality. Beneath the apparent autonomy of education there is a practical relation between them. Education comprises one side of the totality of capitalist mode of production. Capitalist education acts as a medium of reproduction of existing social system and its supporting ideology. Reproduction takes place in two ways. While it produces skilled work force indispensable for capitalist economy, it produces ruling class ideology as well. Education provides both physical workforce and intellectuals required for smooth maneuvering of production process. However, production and education are mutually conditioned. Production

provides means of the material conditions for the development of education. Education reciprocates by providing productive skilled workforce. The organised ruling class control and shape the content of education. Education transmit and reproduce ideology of social inequality by normalising as well as justifying extant or desired system of social inequality.

Neo-Marxist thinker Althusser, elaborated the relation between education and ideology. For him, capitalist state ensures conformity through both repressive and ideological state apparatuses. While the former use coercion, the latter develop delusory ideologies which individuals unconsciously internalise. Education is the most significant 'ideological state apparatus' molding individuals with 'subjection to the ruling ideology or mastery of its practice' and reproducing capitalism. Schools appear neutral and meritocratic. But in place of liberating and enlightening, it masks an ideology legitimising social inequality in capitalist society. Two forms of reproduction take place simultaneously within education: a) reproduction of productive forces as well as b) reproduction of relations of production. Education facilitates capitalism by equipping workers with requisite skills, literacy and training appropriate attitude for work. In short a technically competent, submissive, deferent workforce is reproduced. Thus class inequality continues via education. As an ideological state apparatus education transmits an ideology pacifying inequality and reproducing conditions of inequality and subjection to ruling class.

Theories of Aspiration

In this age of economic globalisation, all individuals are affected by an array of work related concerns; some of which are unique to certain cultures while

others are common to many cultural groups. The search for life purposes and meanings, the journey to actualise oneself through various life and work-related roles, and the efforts by the nations to deal with the problem of unemployment, are examples of universal issues that seem to affect most of the individuals from diverse cultures. Indeed, occupational and career-related issues are salient across different cultures and nationalities. There are many theories that stand out in the occupational development literature. The four major theories of occupational development that have guided guidance and counselling practice and research in the past few decades internationally are being discussed here.

Self-concept Theory of Career Development by Super

Super (1969, 1980, 1990) suggested that career choice and development is essentially a process of developing and implementing a person's self-concept. According to Super (1990), self-concept is a product of complex interactions between a number of factors, including physical and mental growth, personal experiences, and environmental characteristics and stimulation. A relatively stable self-concept should emerge in late adolescence to serve as a guide to career choice and adjustment process. Super (1990) proposed a life stage developmental framework with the following five stages: growth, exploration, establishment, maintenance (or management), and disengagement. In each stage, one has to successfully manage the vocational developmental tasks that are socially expected of persons in the given chronological age range.

Holland's Theory of Vocational Personalities in Work Environment

The theory by Holland (1985, 1997) offers a simple and easy-to-understand typology framework on career interest and environments. Holland stated that the

vocational interest is an expression of one's personality, and these vocational interests could be conceptualized into six typologies, which are Realistic (R), Investigative (I), Artistic (A), Social (S), Enterprising (E), and Conventional (C). The interest typologies are arranged in a hexagon in the order of RIASEC, and the relationship between the types in terms of similarities and dissimilarities are portrayed by the distance between corresponding types in the hexagon. In order to determine the consistency of an interest code one has to look at the distance between the first two letters of the code in the Holland hexagon (high, moderate, or low consistency). Larger the distance between the codes lower is the consistency.

Parallel to the classification of vocational interest types, Holland postulated that vocational environments could be arranged into similar typologies. In the career development process, people search for environments that would allow them to exercise their skills and abilities, and to express their attitudes and values. A high degree of match between a person's personality and interest types and the dominant work environmental types (i.e. a high degree of congruence) is likely to result in vocational satisfaction and stability, and a low degree of match between the two (i.e. low congruence) is likely to result in vocational dissatisfaction and instability. Another major concept in Holland's theory is differentiation. The concept of differentiation refers to whether high interest and low-interest types are clearly distinguishable in a person's interest profile.

Roe's Need Theory

Roe's theory of occupational aspirations and choice finds relationship between certain early childhood environments, need development, personality and

job choice. Although her early work studied particularly artists and scientists, now it is a general theory. Roe says, "Each of us is born with certain psychological predispositions and a cluster of physical strengths and weaknesses. These interact with certain environmental conditions and a need hierarchy develops". All of us are born with certain psychological predispositions and a cluster of physical strengths and weaknesses. These interact with certain environmental conditions and a need hierarchy develops. Eventhough, Roe has recognised the importance of socio-demographic variables in career choice, she has not developed an adequate statement about how this interaction occurs. This is a weakness of this theory.

Gottfredson's Theory of Circumscription and Compromise

Gottfredson's theory of career development is a more recent contribution. Gottfredson (1981, 1996, 2002, and 2005) assumed that occupational choice is a process requiring a high level of cognitive proficiency. A child's ability to synthesize and organize complex occupational information is a function of chronological age progression as well as general intelligence. In recent revisions of her theory, Gottfredson's (2002, 2005) elaborated on the dynamic interplay between a person's genetic makeup and the environment. Genetic characteristics play a crucial role in shaping the basic characteristics of a person, such as his/her interests, skills, and values, yet their expression are moderated by the environment that one is exposed to. Eventhough a person's genetic makeup and environment play a crucial role in shaping him, Gottfredson maintained that the person is still an active agent who could influence or mould their own environment. Gottfredson stated that the occupational aspirations of children are influenced more by the public (e.g., gender, social class) than private aspects of their self-concept (e.g., skills, interests).

Chapter - 3

Socio-Economic Profile

Chapter-03

SOCIO-ECONOMIC PROFILE

An analysis of the socio-economic background of the respondents has its special significance. This may help us to understand how different variables such as age, sex, education, economic condition, occupation of parents, rural/urban background, attitudes and behaviour patterns etc., affect value orientation 'Mannheim' (1936) rightly said. The present chapter focuses on the impact of social and economic factors on Muslim girl students and their development, thus leading way to their development. In addition, the study also encompasses examination of the social changes and its impact on the issue.

There are a large number of characteristics of respondents which influence their role and performance, which is the subject matter of the study. Information on personal variables of respondents such as age, marital status, education of parents, occupation of parents, annual income and types of family etc analysed in this chapter. Muslim women are marginalised as women of other caste, gender, class and community and are subject to the intersection of gender and community with the Indian social, political and economic context. The position of Muslim women in modern India derives from their status as a minority, which distinguishes them from women belonging to other communities. The majority of Muslim women are the most backward, illiterate, economically poor and politically marginalised section of society. Even after five decades of independence.

The educational and occupational aspirations of girl students are to a greater extent depends on their socio-economic status. If the parents are orthodox and follow gender inequality, then they don't send their children for higher education and any profession. On the other hand, if the parents are highly educated and follow gender equality, then they encourage their female children to go for higher education and profession. Further, if the parents of the female students are poor, then they can't afford to pay the higher fees for their female children to study, professional education and if the parents are rich, then they can pay the fee, donation, etc. In this way, the educational and occupational aspirations of the girl students are mostly depend on socio-economic status of the girl students.

Nature of College

Girl students studying in all types of colleges, i.e. Government College, Constituent College, Aid College and Private Colleges, University The number of respondents studying at various colleges are shown in below table and analysed.

Table 3.1
Nature of College

Nature of College	U.G		P.G		Total	
	Freq.	%	Freq.	%	Freq.	%
University	00	0.0	71	47.4	71	17.8
Government	112	44.8	36	24.0	148	37.0
Constituent College	38	15.2	19	12.6	57	14.4
Aided	46	18.4	03	2.0	49	12.4
Private	54	21.6	21	14.0	75	18.4
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

To study the educational aspiration of Muslim girl students studying at different types of colleges, students studying in various colleges were surveyed. In Undergraduation, out of 250, 112 (44.8%) respondents are studying in government colleges, 38 (15.2%) respondents are studying in constituent college, 46 (18.4%) respondents are studying in aided colleges, 54 (21.6%) respondents are studying in private colleges and none of the respondents studying in university.

Among the 250 respondents studying in Undergraduation the majority of the respondents are studying in the government colleges are from poor and middle class family background and choose to study in the government colleges as the admission fees structure is lesser in the Government colleges as compared to the private and Aided colleges. The infrastructure facilities are good, accessible and available in the government colleges, similar to that of the private colleges. Hence, the respondents prefer to study in government colleges. None of the respondent studying in Undergraduation courses in university, because the university doesn't offer any Undergraduation courses to the students.

Similarly, in Post Graduation out of 150 respondents 71 (47.4%) are studying in university campus, 36 (24.0%) respondents are studying in Government college Post Graduation centers, 19 (12.6%) respondents are studying in constituent college Post Graduation centers, 03(2.0%) respondents are studying in Aided college Post Graduation centers and 21 (14.0%) respondents are studying in Aided college Post Graduation centers. The nature of colleges of the respondents studying is analysed in the above table.

Among the 150 respondents studying in Post Graduation, the majority of the respondents are studying in the University, because the University offers

various courses from various disciplines. The University Post Graduation Centres, as compared to the private and aided colleges, have better infrastructure, library, hostel facilities and better faculties. Hence, the majority of the respondents prefer to study in University.

Among the 400 respondents studying in Undergraduation and Post Graduation 71 (17.8%) are studying in University, 148 (37.0%) respondents are studying in government colleges, 57 (14.4%) respondents are studying in constituent colleges, 49 (12.4%) respondents are studying in aided colleges and 75 (18.4%) respondents are studying in private colleges.

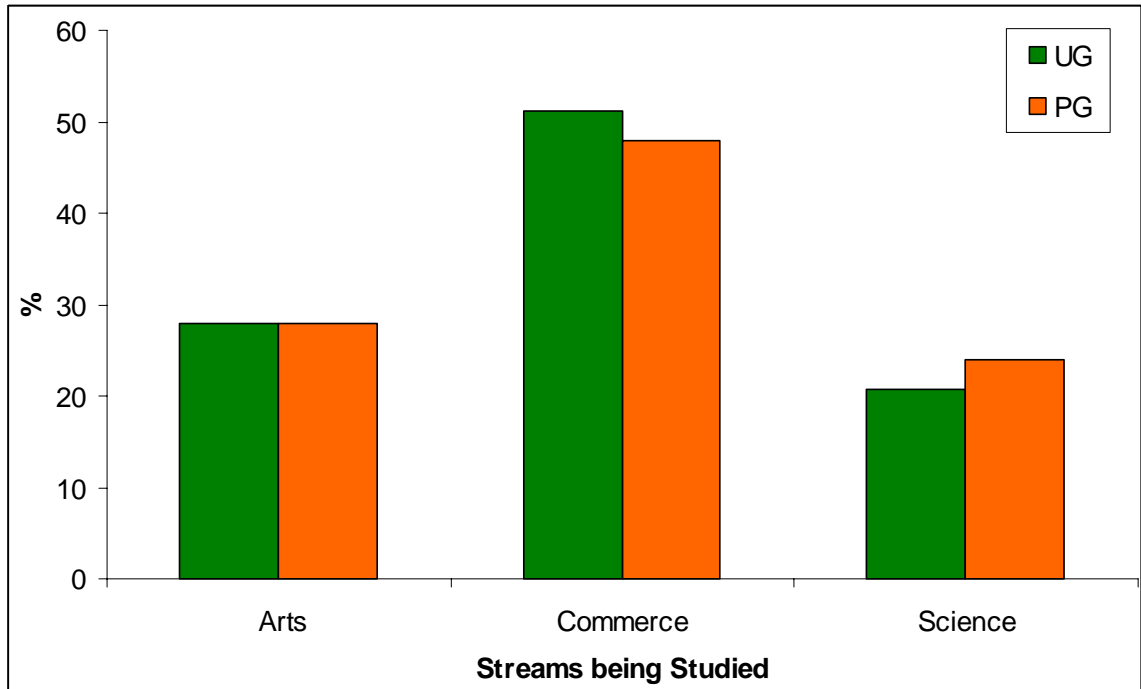
Stream

It has been already discussed that, the Muslim girl students studying in various courses were selected to collect the primary data. In this regard, the primary data was collected from Muslim girl students studying in different courses as shown in the below table.

Table 3.2
Streams being Studied by the Respondents

Streams	U.G		P.G		Total	
	Frequency	%	Frequency	%	Frequency	%
Arts	70	28.0	42	28	112	28
Commerce	128	51.2	72	48	200	50
Science	52	20.8	36	24	88	22
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation



Graph 3.1. Streams being Studied by the Respondents

The above table and graph has revealed that, among the 250 respondents studying in Undergraduation, 70 (28%) respondents are from Arts stream, 128 (51.2%) respondents are from Commerce stream and 52 (20.8%) respondents are from Science stream.

Similarly, among 150 the respondents studying in Post Graduation, 42 (28%) respondents are from Arts stream, 72 (48%) respondents are from Commerce stream and 36 (24%) respondents are from Science stream respectively.

Among the 400 respondents studying in Undergraduation and Post Graduation, 112 (28%) respondents are from Arts stream, 200 (50%) respondents are from Commerce stream and 88 (22%) respondents are from Science stream.

From the analysis of the above data, it reveals that, the majorities of the respondents are studying in Commerce stream in Undergraduation and Post Graduation courses. Because they assume that, Commerce stream will provide various employment opportunities in future, some of the respondents think that studying in science stream would be difficult to study and will incur lot of expenditure in the education in future.

Class of Studying

The preference given by the respondents for the level of study has yielded stunning results. In this age, we see competitions everywhere to progress forward girls are not lagging behind either anywhere. They along with their male counterparts opting for higher levels of education. The chosen level of study by the respondents is shown in table below.

Table 3.3
The Classes of Respondents Studying

Class Studying	U.G		P.G		Total	
	Frequency	%	Frequency	%	Frequency	%
1 st Year	120	48.0	84	56	204	51
2 nd Year	78	31.2	66	44	144	36
3 rd Year	52	20.8	00	00	52	13
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

As the data shown in the above table, we come to know that, the respondents studying in Undergraduation courses out of 250 respondents, 120

(48.0%) respondents are studying in 1st year, whereas 78 (31.2%) are studying in 2nd year and 52 (20.8%) respondents are studying in 3rd year.

Similarly out of 150 respondents studying in Post Graduation 84 (56%) respondents are studying in 1st year of their courses, 66 (44%) respondents are studying in the 2nd year of their courses and none of the respondents are studying in the 3rd year of the Post Graduation courses.

Among the 400 respondents of the Undergraduate and Post Graduate, 204 (51%) are studying in the 1st year of their course and 144 (36%) are studying in the 2nd year of their course, whereas the respondents studying in the 3rd year of their courses are 52 (13%).

Medium of Instruction

At present, the language that is used in teaching is of primary importance as a means of instruction. The following table illustrates the medium of instruction in which the respondents studied.

Table 3.4
Medium of Instruction

Medium of Instruction	U.G		P.G		Total	
	Frequency	%	Frequency	%	Frequency	%
Kannada	42	16.8	10	6.7	52	13
English	208	83.2	140	93.3	348	87
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

With regard to the medium of instruction, table 3.4 indicates the medium of instruction of the respondents in the Undergraduate level, out of 250 respondents, a majority of 208 (83.2%) are from English medium, 42 (16.8%) are from Kannada medium.

At the Post Graduate level, out of 150 respondents, a maximum of 140 (93.3%) respondents are from English medium, 10 (6.6%) from Kannada medium.

As mentioned by all the respondents surveyed, majority 348 (87%) of them have chosen their medium of instruction as English and remaining 52 (13%) respondents have chosen Kannada as their medium of Instruction.

As mentioned by all the respondents, majority 348 (87%) of them have chosen their medium of instruction as English and remaining 52 (13%) respondents have chosen Kannada as their medium of instruction. Medium of instruction of all the respondents shows that, majority of the respondents chosen in this study are studying in English medium because, they have taken Urdu and English as their medium of instruction in their school education and they find Kannada language difficult in comprehending compared to English language and as their mother tongue is Urdu. Hence, when compared to both the English and Kannada languages they find English language much better to comprehend and they choose English as their medium of instruction.

Age

It is important to know the age of the respondents who are part of the research. Because there are students of different age groups and mindset in the same class. The average age of Muslim girl students enrolled in Undergraduate

and Post Graduate programmes is between 18 and 26 years. The collected primary data is analysed and discussed as follows.

Table 3.5
Age-wise Distribution of the Respondents

Age (Year)	U.G		P.G		Total	
	Frequency	%	Frequency	%	Frequency	%
18-21	236	94.4	45	30.0	281	70.3
22- 25	14	5.6	103	68.6	117	29.3
> 26	00	00	02	1.4	02	0.4
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

The younger generation is usually better educated than the previous generations because they have more opportunities at present and are more aware of the importance of education. The age of the respondents and their educational level are related in a significant way. The table 3.5 shows that, among the total number of 250 respondents studying in Undergraduate courses, 236 (94.4%) respondents are aged between 18-21, 14 (5.6%) respondents are aged between 22-25 and none of the respondents are older and above than the age of 26 years.

At the Post Graduate level, 45 (30.0%) respondents are aged between 18-21 years, 103 (68.6%) respondents are aged between 22-25 years and 2 (1.4%) respondents are aged 26 years and above.

As mentioned by all the surveyed respondents, 281 (78.3%) respondents are aged between 18-21 years, 117 (29.3%) are aged between 22-25 years and the remaining 02 (0.4%) respondents are aged 26 and above.

Marital Status

For everyone in India, marriage is considered essential. Marriage is the great watershed in life for an individual, marking the transition to adulthood. Generally speaking, this shift, like anything else in India, depends little on individual choice, but instead takes place as a result of the efforts of many individuals. Eventhough one is born without the exercise of any personal choice into a specific family, one is given a spouse without any personal choice involved. Arranging a marriage is a vital responsibility for both the bride and groom's parents and other relatives. Marriage relationships include redistribution of wealth and properties as well as creation of social realignments.

Marriage is one of the basic social institutions which with its different forms and types is found in all societies of the world. Marital status has a significant bearing on social standing of a man or a woman. It also leads to changes in attitudes, responsibilities and behaviour patterns. The marital status of a woman influences her occupational life in a number of ways. It also influences her relationships with other members of an organization. A happy family fosters a sense of security and well being and thus enables the person to participate effectively and efficiently in extra financial life. On the other hand, an unhappy marital life, desertion, separation or divorce put immense stress on the spouses which may strain their relation with others in the outside world and affect their work performance.

Table 3.6
Marital Status of the Respondents

Marital Status	U.G		P.G		Total	
	Frequency	%	Frequency	%	Frequency	%
Married	18	7.2	24	16.0	42	10.5
Unmarried	232	92.8	126	84	358	89.5
Others	00	0.0	00	0.0	00	0.0
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

The above table has made it clear that the marital status of the respondents studying in Undergraduation and Post Graduation courses. Out of 250 respondents studying in Undergraduation 18 (7.2%) respondents are married and 232 (92.8%) are Unmarried.

Similarly, out of 150 respondents who are studying in Post Graduation, 24 (16.0%) respondents are married and 126 (84%) respondents are unmarried.

Of all the 400 respondents studying in Undergraduation and Post Graduation courses, 42 (10.5%) are married and 358 (89.5%) respondents are unmarried.

Nature of the Family

Family is one of the basic social units which occupy unique position in the human society. It plays a significant role in socialising and integrating the young into the value system of the society. In family a small number of persons meet face to face for companionship and mutual aid. As a primary institution it initiates individuals into the society and caters to the needs and desires of all its members.

Each and every individual is born in the family, brought up in the family, grows in the family and even dies in the family. In family, the members live together and share the joys and sorrows of the family together which unite the entire family. One can find the spirit of mutual love, affection, sympathy and cooperation among the members only in family.

Families provide individuals with an important support system, not just during childhood but throughout their life. They also pass a culture's values from one generation to the next. Both of these roles are crucial for a culture to maintain consistency as decades and centuries go by. The role of the family in society is also significant, because the family is the transmitting unit of the values of a culture for the next generation. When children learn the right ways to behave and handle themselves at home, then they are more likely to contribute effectively to society and have a content, productive life. Families that do not transmit those values do a disservice to society.

Family provides the legitimate basis for production of children. It institutionalises the process of procreation. By performing this function of procreation family contributes to the continuity of family and ultimately human race. Hence perpetuation of human race or society is the most important function of family. The child rearing is another important duty of family. Family is the only place where the child rearing is better performed. It provides food, shelter, affection, protection and security to all its members. It plays a vital role in the process of socialisation of child. It provides healthy atmosphere in which the personality of the child develops properly. Family takes care of the child at the time of need. Hence, it is rightly remarked that, family is an institution par

excellence for the procreation and rearing of children. It has no parallels. Family performs many educational duties for its members. As a primary educational institution, family used to teach alphabets, moral stories, and proverbs in mother tongue, language, knowledge, skill and trade secret to all its members. It looks after the primary education of its members and moulds their career and character. Mother acts as the first and best teacher of a child. Besides, he/she learns all sorts of informal education such as discipline, obedience, manners etc. from family. Of course at present many of the educational functions of family are taken over by school, college and universities, still family continues to play an important role in providing the first lessons and primary education to its members.

Joint, nuclear and extended families are three types of families. Nuclear families have fewer members than joint and extended families. As a result, joint families have more responsibilities, female education may be neglected; however, nuclear and extended families have less children, girls' education may be prioritised. The primary data collected on type of family of the respondents is shown in the below table.

Table 3.7
Nature of the Family

Nature of the Family	U.G		P.G		Total	
	Frequency	%	Frequency	%	Frequency	%
Joint Family	18	7.2	11	7.3	29	7.5
Nuclear Family	232	92.8	139	92.7	371	92.5
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

The above Table 3.7 shows that, the families of the respondents who are studying in Undergraduate and Post Graduate courses. Among the 250 respondents studying in Undergraduation, 18 (7.2%) respondents belong to joint family and 232 (92.8%) respondents belong to nuclear family.

At the Post Graduate level, among the 150 respondents, 11 (7.3%) belong to joint family and 139 (92.7%) respondents belong to Nuclear family.

As expressed by all the 400 respondents who are studying in Undergraduation and Post Graduation courses, 29 (7.5%) respondents belong to joint family and 371 (92.5%) respondents belong to nuclear family.

Majority of respondents reside in nuclear families because nuclear families are very much fascinated by modernisation, urban life style and freedom. Therefore, majority of the respondents prefers to stay in the nuclear families as learnt from the data mentioned in the above table.

Number of Brothers

Male child still represent the preferred first child. The probability of having a male child is just slightly higher than probability having a tossed coin. In few families with educated parents, there is gender disparity. As a result, parents favour boy's education over girls' education. In order to study gender bias, it is essential to know how many brothers the respondents have, and the collected data gathered is summarised below.

Table 3.8
Number of Brothers

Number of Brothers	U.G		P.G		Total	
	Frequency	%	Frequency	%	Frequency	%
None	11	4.4	04	2.7	15	3.7
1-3	220	88	137	91.3	357	89.5
4-6	18	7.2	09	6.0	27	6.5
> 7	01	0.4	00	00	01	0.3
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

The primary data collected from the respondents studying in Undergraduation and Post Graduation courses, the data reveals that among the 250 respondents studying in Undergraduation courses, 11 (4.4%) respondents have no brothers, 220 (88%) respondents have 1 to 3 brothers, 15 (6.0%) respondents have 4 to 6 brothers and the remaining 01 (0.4%) respondents have more than 7 brothers in their families.

As stated by the respondents studying in Post Graduation courses, 04 (2.7%) have no brothers, 137 (91.3%) respondents have 1to3 brothers, 09 (6.0%) have 4 to 6 brothers and none of the respondents have more than 7 brothers.

To sum up, of all the 400 respondents, who are studying in Undergraduation and Post graduation courses, 15 (3.7%) respondents have no brothers, 357 (89.5%) respondents have 1 to 3 brothers, 24 (6.5%) respondents have 4 to 6 brothers and the remaining 01 (0.25%) have more than 7 brothers in their families.

Number of Sisters

The number of sisters, like the number of brothers, plays an important role in girl's education. When a family has more than one daughter, parents usually pay less attention to their daughters' education and pay greater focus on their marriage. If a family has only one daughter, the importance of her education is stressed. As furnished by the respondents the following details on the number of sisters.

Table 3.9
Number of Sisters

Number of Sisters	U.G		P.G		Total	
	Frequency	%	Frequency	%	Frequency	%
None	21	8.4	15	10.0	36	9.0
1-3	219	87.6	110	73.3	329	82.5
4-6	10	4.0	25	16.7	35	8.5
> 7	00	0.0	00	00.0	00	0.0
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

The primary data collected from the respondents studying in Undergraduation and Post Graduation courses, the data revealed that among the 250 respondents studying in Undergraduation courses, 21 (8.4%) respondents have no sisters, 219 (87.6%) respondents have 1 to 3 sisters, 10 (6.8%) respondents have 4 to 6 sisters, and none of the respondents have more than 7 sisters in their families.

As stated by the respondents studying in Post Graduation courses, 15 (10.0%) have no sisters, 110 (73.3%) respondents have 1 to 3 sisters, 25 (16.7%) have 4 to 6 sisters and none of the respondents have more than 7 sisters.

As opined by all the 400 respondents, 36 (9.00%) respondents have no sisters, 329 (82.50%) respondents have 1 to 3 sisters, 35 (8.25%) respondents have 3 to 4 sisters, and none of the respondents have more than 7 sisters in their families, while a small percentage reside in own house, hostels and paid guest to pursue their studies.

Locality of Residence

The Locality of residence plays an important role in shaping the life of an individual and in his/her growth and development. The current study has been conducted in Shivamogga District, it is observed that majority of the Muslim girl students from urban areas and some of the Muslim girl students are located in semi urban and rural areas. In this regard, data was collected from the respondents on the Locality of Residence presented in the following table.

Table 3.10
Locality of Residence

Locality of Residence	U.G		P.G		Total	
	Frequency	%	Frequency	%	Frequency	%
Rural	67	26.8	31	20.7	98	24.5
Urban	99	39.6	73	48.7	172	43.0
Semi-Urban	84	33.6	46	30.6	130	32.5
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

From the above table it is clear that, among 250 the Muslim girl students studying in Undergraduation courses, 67 (26.8%) respondents are located in rural areas, 99 (39.6%) respondents are located in urban areas and 84 (33.6%) respondents are located in semi urban areas, Among the 150 respondents studying in Post Graduation courses, 31 (20.7%) respondents are located in rural areas, 73 (48.7%) respondents are located in urban areas and 46 (30.6%) respondents are located in semi urban areas.

Thus, it can be concluded that out of 400 respondents 98 (24.5%) respondents are located in rural areas, 172 (43.0%) respondents are located in urban areas and 130 (32.5%) respondents are located in semi urban areas.

Education of the Father

The most significant factor in a girl's education is parental education. Educated parents have been discovered to always create a circle of learning atmosphere everywhere they go, earn more, and urge their children to study more. Though there are examples of illiterate and uneducated parents investing in and encouraging their children's education, they are few. Parental education is regarded as a crucial feature in the development of education in general. The respondent's families are undergoing a process of social change and women's empowerment, as seen by their parents' education.

The father is also an important factor while considering the education of their children. Indian society is a patriarchal society where father plays an important and pivotal role. He as a head of the family takes almost all important decisions. If the father is illiterate or has only a rudimentary education, he is

unable to take a proper decision regarding the education of his children. Being himself illiterate, he may not be generally in a position to appreciate or to know the value of education.

Table 3.11
Education of the Father

Father's Education	U.G		P.G		Total	
	Freq.	%	Freq.	%	Freq.	%
Illiterates	27	10.8	22	14.7	49	12.3
Primary	172	68.8	93	62	265	66.3
Secondary	30	12.0	21	14	51	12.7
Pre University	13	5.2	08	5.3	21	5.2
Undergraduate	07	2.8	05	3.3	12	3.0
Post Graduate	01	0.4	01	0.7	02	0.5
Research Degree	00	0.0	00	0.0	00	0.0
Others	00	0.0	00	0.0	00	0.0
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

In the present study the respondents have been asked questions to state the educational level of their fathers. It has been found from the above table that, among 250 the Muslim girl students studying in Undergraduation courses, 27 (10.8%) respondents father's are illiterate, 172 (68.8%) respondents father's have primary level education, 30 (12.0%) respondents father's were educated up to secondary level, 13 (2.8%) respondents father's have pre-university level of education and 07 (2.8%) respondents father's possessed Undergraduate level of education. There are only 01 (0.4%) respondents father who have completed Post Graduate level of education.

As revealed in the above table at the Post Graduate level, out of 150 respondents, 22 (14.7%) respondents father's are illiterates, 93 (62.0%) respondents father's have primary level of education, 21 (14.0%) respondents father's are educated till the secondary education, 08 (5.3%) respondents father are educated till the pre-university level, 05 (3.3%) respondents fathers are educated till graduation level of education, 01 (0.7%) respondents father's is educated up to the level of Post Graduation level of education.

Among the total 400 respondents of Undergraduation and Post Graduation, 49 (12.3%) respondents fathers are illiterate, 265 (66.3%) respondents father's are educated up to primary level, 51 (12.7%) respondents father's are educated upto secondary level, 21 (5.2%) respondents father's have pre-university level education, 12 (3.0%) respondents father's are possess Undergraduate degree, 02 (0.5%) respondents father's have Post Graduate qualification.

The maximum number of respondents father's are educated up to primary level and least number of respondent's father's have Post Graduate qualification. Because, most of the respondents father's are unaware of the importance of education and as they join business industry in an early age and they do not feel the need of the education and hence they do not focus on the need to acquire it.

Education of the Mother

Like the educational level of the father, the educational level of mother's has a long-lasting effect on her children. In the families of Indian society, much importance is given to mother. It is said that 'if mother becomes literate, then whole family becomes literate'. If mother is educated, then her children get good

education. Families with an educated mother have higher status in society. In this respect, mother's education is very important to determine the educational level of their children.

Education of the mother is the most important factor in determining aspiration for daughter's education. Mothers are the first and foremost teachers of young children. Women's education programmes bring profit to the next generation. Marini (1978) mentions that, the great impact of mother's education on female's educational attainment, which acts as a model". It is expected that higher the education of the mother, higher is the aspiration for daughter's education as well as for higher levels of education. The information collected on educational level of mothers is shown in the below table.

Table 3.12
Education of the Mother

Mother's Education	U.G		P.G		Total	
	Freq.	%	Freq.	%	Freq.	%
Illiterates	23	9.2	14	9.3	37	9.2
Primary	170	68	91	60.7	261	65.2
Secondary	44	17.6	35	23.3	79	19.8
Pre University	11	4.4	09	6.0	20	5.0
Undergraduate	02	0.8	01	0.7	03	0.8
Post Graduate	00	0.0	00	0.0	00	0.0
Research Degree	00	0.0	00	0.0	00	0.0
Others	00	0.0	00	0.0	00	0.0
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

The distribution of data in the above table about the educational status of the respondents mothers in Undergraduation reveals that 23 (9.2%) of them are illiterate, 170 (68.0%) respondents mothers are educated up to primary level, 44 (17.6%) respondents mothers have education upto secondary level, 11 (4.4%) respondents mother's possess up to pre-university level of education 02 (0.8%) respondents mother's possess graduate level of education and none of the respondents mother's have attained the education till Post Graduation or possess any research or any other education.

Whereas in mothers of Post Graduate respondents education level shows that 14 (9.3%) respondents mother's are illiterate 91 (60.7%) respondents mothers are educated up to primary level, 35 (23.3%) respondents mothers possessed secondary education, 09 (6.0%) respondents mother's are educated up to pre-university level, 01 (0.7%) respondents mother's have Undergraduate education, none of the respondents mother's have education up to Post Graduate level or research degree or any other degree is known from the data in the above table.

From the above table, it is clear that, among the 400 Undergraduate and Post Graduate respondents mother's 37 (9.2%) are illiterate, 261 (65.2%) have primary education, 79 (19.8%) respondents mother's have been educated up to secondary level, 20 (5.0%) have attained the education till pre-university level, 03 (0.8%) mother's have been educated up to degree level.

Majority of the respondent mother's have primary education. Because, in Muslim Community, the high importance on girls education was given in the period of Mohammed Prophet SAW and in later times the situation changed and

the restriction and imposition on Muslims girls education. Hence, parents couldn't send the girls outside to acquire the formal education but were sent to Madarasa education till certain age and the Muslim girls were subjected to early marriage.

Occupation of Father

The people occupation is an important factor which decides their life style and ways of understanding the problem before him. It influences their position in the social system, because it is one of the important indicators of socio-economic status of the individual. It has positive relation with one's educational background and income level. The occupational gradation provides a basis for hierarchical order of the society.

Most of man's activity is spent towards earning livelihood and other activities. Besides a source of income, occupation of man is a good clue to various aspects of his personality. Man's status in society and style of life depend upon his occupation. In the traditional social structure, caste and occupations were intimately related and because membership of caste was by birth, occupational mobility from generation to generation was impossible. In modern society there are various occupations, hence according to the taste of the individuals and availability, people will have different occupations.

Further, the data pertaining to the respondent's father's occupation is also important because there is correlation between occupation of the father and educational aspirations of their children. Therefore the collected data regarding the occupation of the father is shown in table.

Table 3.13
Occupation of Father

Occupation	U.G		P.G		Total	
	Freq.	%	Freq.	%	Freq.	%
Agriculture	33	13.2	19	12.7	52	13.0
Business	78	31.2	49	32.7	127	31.7
Self employed	91	36.4	62	41.3	153	38.3
Industry	03	1.2	03	2.0	06	1.5
Employment in Government Sector	05	2.0	03	2.0	08	2.0
Employment in Private Sector	09	3.6	01	0.7	10	2.5
Others	31	12.4	13	8.7	44	11.0
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

The above table clearly indicates that, among the 250 respondents studying in Undergraduation a majority 91 (36.4%) of respondents father's occupation is that of self employment, 78 (31.2%) of respondents father's occupation is business, 31 (12.4%) of respondents father's have various occupations, 33 (13.2%) of respondents father's are working in agriculture field, 09 (3.6%) of respondents fathers are employed in private sector 05 (2.0%) respondents father's are employed in government sector and 03 (1.2%) of respondents father's are employed in the industry.

Among the 150 respondents studying in Post Graduation, 62 (41.3%) respondents father's are self employed, 49 (32.7%) of respondents father's

occupation is business, 19 (12.7%) of respondents father's are working in agriculture field, 03 (2.0%) respondents father's are employed in industry, 03 (2.0%) respondents father's are employed in government sectors and 01 (0.75%) respondents father's are employed in private sectors and 13 (8.7%) respondents father's do practice various occupations respectively.

Among the total 400 respondents studying in Undergraduation and Post Graduation, 153 (38.3%) respondents fathers are self employed, (garage, hotel, vegetable seller, fruit seller, welding shops, studio, carpenter, painter, cyber center automobile shops, building construction, etc.), 127 (31.7%) father's occupation is business (sand, bricks business, car dealing, real-estate, entrepreneur, timber merchant etc.), 52 (13.0%) of respondents father's are working in agriculture field, 06 (1.5%) respondents father's are employed in industry paper factory, Sugar factory etc.), 08 (2.0%) respondents father's are employed in government sectors (teacher, village accountant, clerk forest officer), 10 (2.5%) respondents father's are employed in private sectors (teacher, medical representative, showrooms, school management etc.) and 44 (11%) respondents father's do practice various occupations respectively (moulvi, coolie, havecer, driver etc.).

From the above table it is clear that, maximum number of respondents fathers are self employed and the least number of fathers are employed in government sectors. It is because they are not aware of importance of education and availability of government and private jobs and due to their economical condition they are self employed.

Occupation of Mother

The roles of women in the Indian society have been changing rapidly in recent years. In response to social change caused by the process of Industrialization, Modernization and Urbanization all encompassed into the one organic whole. Such a change is accompanied by the changing expectation of gender role performance in general. The need for employment of women in India is determined to a considerable extent by her employment position.

Table 3.14
Occupation of Mother

Mother's Occupation	U.G		P.G		Total	
	Freq.	%	Freq.	%	Freq.	%
Agriculture	00	0.0	00	0.0	00	0.0
Business	00	0.0	00	0.0	00	0.0
Self employed	25	10	12	8.0	37	9.2
Industry	01	0.4	00	00	01	0.3
Employment in Government Sector	06	2.4	04	2.7	10	2.5
Employment in Private Sector	02	0.8	00	00	02	0.5
None	216	86.4	134	89.3	350	87.5
Others	00	00	00	00	00	00
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

The above Table clearly indicates that, among the 250 respondents studying in Undergraduation a majority 216 (86.4%) of respondent's mother's do not

practice any occupation as they are busy themselves in their household chores, 25 (10.0%) of respondents mothers are self employed 06 (2.4%) of respondents mothers are employed in government sector, 02 (0.8%) respondents mothers are employed in private sector, 01 (0.4%) of respondents mothers are employed in the industry and none of the respondents mothers practice agriculture, business and any other profession.

Among the 150 respondents studying in Post Graduation a majority 134 (89.3%) of respondent's mother's do not have any kind of occupation they are busy themselves in their household chores, 12 (8.0%) of respondents mothers are self employed, 04 (2.7%) of respondents mothers are employed in government sector, none of the respondents mothers are employed in industry, in private sector and in agriculture.

Among the total 400 respondents studying in graduation and Post Graduation, 350 (87.5%) mothers do not practice any kind of occupation as they are busy themselves in their household chores, 37 (9.2%) respondents mothers are self employed (tailoring, beauty parlor, beautician, beedi maker, etc.), 10 (2.5%) respondents mothers are employed in government sector (teacher, nurse, sweeper in hospital, clerk, typist etc) 02 (0.5%) respondents mothers are employed in private sector(private school teacher, midday meal maker).

From the above analysis, majority of the respondents mothers are not involved in any occupation because, from many decades Muslim community doesn't permit women to practice occupation and get education of their choice because of the restrictions by patriarchy and orthodox thinking of the community.

Annual Income of the Family

Income is one of the most appropriate indicators of the economic position of family. But the process of computing this variable with precision is an onerous task. The greatest difficulty lies in estimating income of the non-fixed income groups. The respondents in this study were encouraged to be as precise as possible for an estimate of the family income earned in their family.

Family annual income is more important and has a stronger influence on Muslim Girls education. If a family's income is high, girls are more likely to receive good education; on the other hand, if a family's income is low, female education is at stake and drops. As a result, primary data on the annual incomes of female students families is collected.

Table 3.15
Annual Income of the Family

Annual Income (`)	U.G		P.G		Total	
	Freq.	%	Freq.	%	Freq.	%
< 20000	62	24.8	14	9.3	76	19.0
20001 to 50000	135	54	106	70.7	241	60.3
50001 to 80000	32	12.8	17	11.3	49	12.3
80001 to 110000	04	1.6	03	2.0	07	1.7
110001 to 140000	05	0.2	01	0.7	06	1.5
> 140001	12	4.8	09	6.0	21	5.2
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

The above table clears data about Undergraduation respondent's annual income of the family, from the families whose annual income with less than Rs. 20000 are 62 (24.8%) who are petty labourers, daily wagers, seasonal labourers, a large number of Undergraduation respondents are from the low income group of Rs.20001 to Rs. 50000 per annum 135 (54.0%) who may constitute labourers, some petty businessmen and agriculturists, respondents come from the families of annual income group Rs. 50001 to 80000 per annum are 32 (12.8%) who may constitute self employed, big businessmen, agriculturists, working in private sectors, the respondents from the family income group between Rs. 80001 to 110000 who are self employed, big businessmen, agriculturists and working in private sectors are 4 (1.6%), the respondents belonging to the family with income Rs. 110001 to Rs. 140000 per annum who may constitute self employed, big businessmen, agriculturists, and working in private sectors are only 05 (2.0%), the respondents belonging to the families whose income is more than Rs. 140001 work in the various government and private sectors are 12 (4.8%).

Similarly, here the data reveals about the Post Graduation respondents annual income of the family, from the families whose annual income with less than Rs. 20000 are 14 (9.3%) who are petty labourers, daily wagers, seasonal labourers, a large number of Undergraduation respondents are from the low income group of Rs. 20001 to Rs. 50000 per annum 106 (70.7%) who may constitute labourers, some petty businessmen and agriculturists, respondents come from the families of annual income group Rs. 50001 to 80000 per annum are 17 (11.3%) who may constitute self employed, big businessmen, agriculturists, working in private sectors, the respondents from the family income group between

Rs. 80001 to 110000 who are self employed, big businessmen, agriculturists and working in private sectors are 03 (2.0%), the respondents belonging to the family with income Rs. 110001 to Rs. 140000 per annum who may constitute self employed, big businessmen, agriculturists, and working in private sectors are only 01 (0.7%), the respondents belonging to the families whose income is more than Rs. 140001 09 (6.0%). They are work as big businessmen, self employed and working in various government and private sectors.

The above table reveals that, the annual family income of the respondents who are studying in Undergraduation and Post Graduation courses. Among 400 respondents are the families whose annual income is less than Rs. 20000 are 76 (19.0%) who are petty labourers, daily wagers, seasonal labourers, a large number of Undergraduation respondents are from the low income group of Rs. 20001 to Rs. 50000 per annum 241 (60.3%) who may constitute labourers, some petty businessmen and agriculturists, respondents come from the families of annual income group Rs. 50001 to 80000 per annum are 49 (12.3%) who may constitute self employed, big businessmen, agriculturists, working in private sectors, the respondents from the family income group between Rs. Rs.80001 to 110000 who are self employed, big businessmen, agriculturists and working in private sectors are 07 (1.7%), the respondents belonging to the family with income Rs. 110001 to Rs. 140000 per annum who may constitute self employed, big businessmen, agriculturists, and working in private sectors are only 06 (1.5%), the respondents belonging to the families whose income is more than Rs. 140001 are 21(5.2%). They are work as big businessmen, self employed and working in various government and private sectors. The above table clearly shows that majority of the

respondents belong to low income group. This is because the respondent's parents are working as petty labourers, self employed daily wagers, seasonal labourers, small businessman and agriculturist. Only a few respondents come from middle income group because, their education is better and they are working in better paid occupations.

Decision Making in Family

The formation of family and its structure across societies are expected to depend on the choices of men and women, but major family decisions like the desire to limit child-bearing or the sex of the new-born also involve interaction of the men's and women's decisions in the family. Although, the phenomena of high women's fertility or son-preference are apparent in the national-level estimates for India, there remain significant degrees of variation across states of India. Since the nature of co-operation (or conflict) commonly influence the family decision, it is worthwhile to examine the extent to which family decisions of women differ from that of the men.

Female education is much influenced by decision making authority in families of the respondents. If the decisions are made by the females in families, then female education is preferred and if there is male domination, then female education is affected much. The male domination in making decisions in families shows the gender inequality and less significance to females in families and consequently, female education is affected. In this regard, the information on the decision making authority in families of the respondents was collected and tabulated as under.

Table 3.16
Decision Making in the Family

Decision Making	U.G		P.G		Total	
	Frequency	%	Frequency	%	Frequency	%
Father	186	74.4	116	77.3	302	75.5
Mother	12	4.8	14	9.3	26	6.5
Father and Mother both	43	17.2	19	12.7	62	15.5
Brother	09	3.6	01	0.7	10	2.5
Sister	00	0.0	00	0.0	00	0.0
Others	00	0.0	00	0.0	00	0.0
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

With the help of above table we came to know that, among the 250 respondents studying in Undergraduation courses 186 (74.4%) have expressed that, father makes family decisions, 12 (4.8%) have mentioned that mother making the family decisions, 43 (17.2) have stated that their father and mother both are making family decisions, 09 (3.6%) respondents have said that, their brothers make decision of the family.

The respondents studying in Post Graduation courses out of 150 respondents, 116 (77.3%) have opined that father makes family decisions, 14 (9.3%) have expressed that mother makes family decisions, 19 (12.7) have mentioned that their father and mother both are making family decisions, 01(0.7%) have told that their brothers make decision of the family and none of the sisters are allowed to take the decision of the family.

To sum up, of all the 400 respondents studying in Undergraduation and Post Graduation, 302 (75.5%) have stated that their father make family decisions, 26 (6.5) have expressed that mother makes family decisions, 62 (15.5%) have said that their father and mother both are make family decisions, 10 (2.5%) have mentioned that their brothers make decision and of the family.

It shows that in majority of the families father makes family decisions because, they are patriarchal in their approach as they act as the head of the family and hence do not give opportunity to others in the family to take decision.

Role of Females in Decision Making in Family

Women are traditionally less involved in decision making at all levels. Their important roles are not recognised and therefore, are not accepted in decision-making. As discussed above, there may be male domination in family decision making and females may be neglected in family matters. The status of females in family management is essential as it influences education and development of females in families. Hence, the role and status of females in family decision making as stated by the respondents is tabulated in below table.

Table 3.17

Role of Female in Decision Making

Female Role	U.G		P.G		Total	
	Frequency	%	Frequency	%	Frequency	%
Higher	59	23.6	41	27.4	100	25.0
Sometime	148	59.2	98	65.3	246	61.5
Not at all	43	17.2	11	7.3	54	13.5
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

It is observed from the above table that, among the 250 respondents studying in Undergraduation, in 59 (23.6) respondents expressed their opinion that female play a higher role in making decisions in their families. Similarly 148 (59.2) respondents said that rarely females are allowed to make decisions in their families. 43 (17.2) respondents expressed their view that females are not given any importance in making decisions in their families.

The respondents studying in Post Graduation courses out of 150 respondents, 41 (27.4) have expressed that, female play a higher role in decisions in their families. Similarly, 98 (65.3) respondents have informed that, rarely females have the right to make decisions in their families and 11(7.3) respondents expressed their view that females are not given any importance in making decision in their families.

To sum up, of all the 400 respondents studying in Undergraduation and Post Graduation, 100 (25.0%) have expressed that, female play a higher role in decisions in their families, 246 (61.5%) have expressed that rarely females have the right to make decisions in their families, 54 (13.5%) respondents expressed their view that females are not given any importance in making decision in their families.

Majority of the respondents said that, females in the family are rarely given any opportunity to take any decision and some females are even denied the opportunity of taking decision in their family. Here, it can be said that the majority of the females in the Muslim families are denied the equality and equal rights and hence are denied the opportunity even to take any decisions in their own family

which is tragic. It is because of the patriarchal set up and patriarchal hegemony in the family. In the Muslim community females are oppressed in all the aspects.

Status of Female in all Aspects of the Family

It is already observed that in many of the families of the respondents, there is gender inequality and females have lower status. Further, the respondents in the present study female students are aware about gender equality. Now they have realised the significance of education for females. The question related to need of girls education was asked to the respondents and collected primary data is tabulated in the table below.

Table 3.18
Status of the Respondents in all Aspects of the Family

Status	U.G		P.G		Total	
	Frequency	%	Frequency	%	Frequency	%
Females are inferior to males	170	68	98	65.4	268	67.0
Females are equal to males	68	27.2	44	29.3	112	28.0
Females are superior than males	12	4.8	08	5.3	20	5.0
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

It can be seen from the above data that with regard to the status of the respondents in all aspects of the family, out of 250 respondents studying in Undergraduation 170 (68.0%) have responded that the females are inferior to

males in their family, 68 (27.2%) have responded that the females are equal to males in their family, 12 (4.8%) have responded that the females are superior to males in their family.

The respondents studying in Post Graduation courses out of 150 respondents with regard to the status of the respondents in all aspects of the family, 98 (65.34%) have responded that the females are inferior to males in their family, 44 (29.33%) have responded that the females are equal to males in their family, 08 (5.33%) have responded that the females are superior to males in their family.

To sum up, of all the 400 respondents studying in Undergraduation and Post Graduation with regard to the status of the respondents in all aspects of the family, 268 (67.0%) have responded that the females are inferior to males in their family, 112 (28.0%) have responded that the females are equal to males in their family, 20 (5.0%) have responded that the females are superior to males in their family. It can be noted that, the majority of the respondents feel that they have the inferior status when compared to male counterpart in their family, that is the reality of all the females in the Muslim Community and women in general because of the male domination in the family, restrictions imposed to the females, orthodox and narrow thinking in their family as well as in their community at large.

Chapter - 4

Educational Aspirations

Chapter-04

EDUCATIONAL ASPIRATIONS

Education plays a significant role in the life of a student. One of the key objectives of education is to allow people to secure a decent livelihood. Self-respect and higher status are created by maintaining their livelihood in a respectable manner through education. Female's education in India plays a very important role in the overall development of the country. In India the girl child has a unique position. They are proving to be an asset to their society. It not only helps in the development of the human resources, but in improving the quality of life at home and outside. Educating the women will empower them to seek gender equality in the society. Women will be able to earn that would raise their economic condition and their status in the society. Education of a girl has a direct impact on infant and child mortality, morbidity and life expectancy. Higher levels of education have been associated with a higher prestigious profession, higher income and higher standard of living. Especially a prestigious profession has become a trend in modern societies.

A number of studies claimed that there are many factors that influence Muslim girl student's education and their tendencies to choose a desired profession. Student's life is a critical period; in this period, they face with many options where they have to make their own decision about their future. Through educational processes students gain necessary skills and competencies to decide for their educational and occupational aspirations.

The importance ascribed to student's aspirations derives from the acknowledgment that human behavior is not only regulated by external influences

but that it is also extensively motivated by self-influence. While aspirations may be concrete or vague, the essence of the idea is that desired future events will direct and motivate effort in the present and thereby increase students' chances to succeed in the educational system (Bandura 1986, 1991; Caprara *et al.*, 2008).

As change takes place in all aspects of society, the level of expectations of the participants varies according to their level of education. In this chapter, an attempt is made in various aspects to assess the perception of the respondents. It reflects their views on how formal education has an impact, the medium of education, the level of education they want to study, and the need for education for girls.

The analysis and interpretation of the study is related to the educational aspirations of Muslim girl students who are studying in Undergraduation and Post Graduation courses. It further explores the relationship between a parent's level of education, and their child's educational aspirations and academic performance. Keeping in mind, the objectives of the study and their corresponding hypotheses, the primary data then systematically attempts to draw sound inferences. Hence, from a statistical point of view, the researcher analyses and interprets the collected and collated data in this chapter to rationally generalise its results.

Need of Girls Education

Education is vital to human life, as it is a genuine human interest that leads to the attainment of social and mental components. It is unquestionably a distinguishing feature of both individual and societies. According to an educator, education is a phase of social normalisation that provides citizens the human

character, which is their distinguishing feature. People's biological origins, such as skin colour, hair, and height, among other physical features, are known to be inherited from their fathers and forefathers. Education is the only way to acquire the mental and social components of a person's personality. As a result, education's primary goal is to promote the development of human characteristics.

Education is part of life; it is a fundamental concept of personal perfection as it plays the role of individuals coinciding, evolving and maturing. According to an educationalist, “For individuals and societies, education is necessary because newborn individuals cannot be regarded as mature social human beings”. They are human beings biologically, but immature because they are incapable of associating and accommodating in society. This reality shows the value of education in helping to maximize developing and maturation of people and their potential, preparation and skills. In the same way, education helps to acquiring the social characters that interact and belong to society. Education is the only way of achieving maturity and raising individual and social levels, so it is a binding important factor of life and an integral part of society and individual entities.

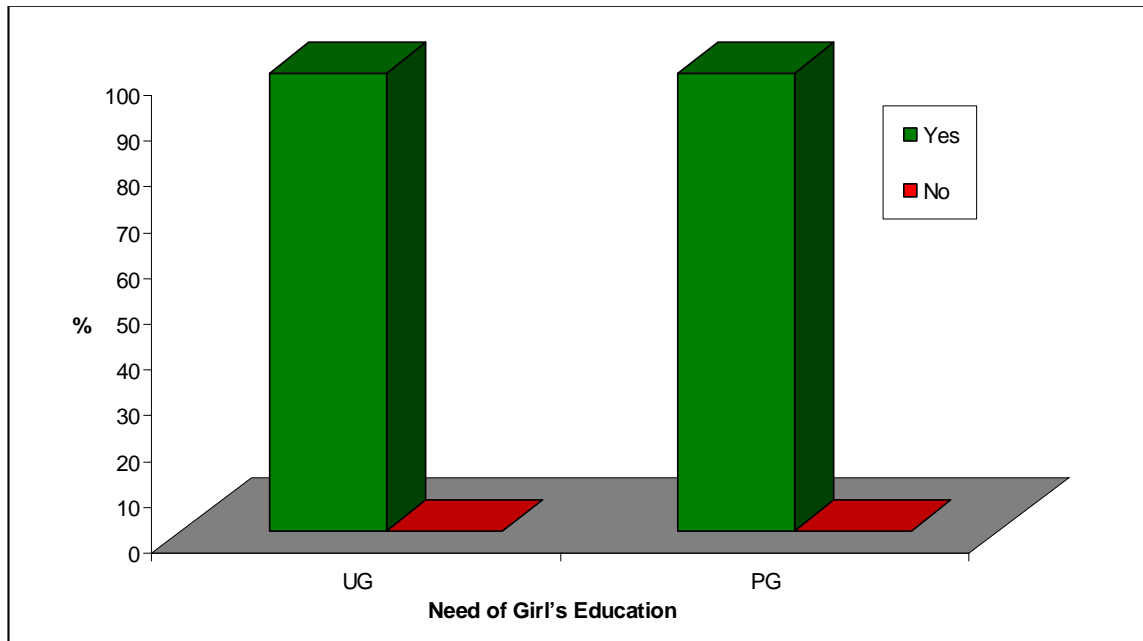
The key to development and a basic tool for empowering a woman is education. There are several developmental stages in society. She becomes aware about her surroundings. Once a girl undergoes the first step of education and communication. Then comes the stage of responsibility, where the ability to rationalise and take informed a decision for which is accountable is granted to her. She is in a stronger position to take care of herself, once she is educated and empowered and this needs to be sustained.

Table 4.1

Respondents Opinion regarding Need of Girl's Education

Response	U.G		P.G		Total	
	Frequency	%	Frequency	%	Frequency	%
Yes	250	100	150	100	400	100
No	00	00	00	00	00	00
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation



Graph 4.1. Respondents Opinion regarding Girl's Education

The table 4.1 reveals the views of the respondents regarding the need of Muslim girl's education. At the graduate level, 250 (100%) respondents are in favour of educating girls, because they have awareness about need for girl's education. Among the 150 respondents all have agreed that education for girls as essential.

Out of 400 respondents, all the respondents have agreed that education for girls is essential. The above data shows the growing awareness among Muslim girls and their parents regarding the importance and need of education in their lives. Over the due course of time there is a change in attitude of Muslim Community and even parents towards the education. Hence, the respondents in this research study have positively responded on the necessity and need of education for the all the muslim girls today.

Reasons for the Need of Girl's Education

There was a time when people thought that education for Muslim girls was not necessary in India. But, now we have realised that Muslim girl's education in India is essential. Some of the families may still have many issues when it comes to teaching the women of the family. Generally, in rural areas, where people rarely want to send their daughters for education, they think that education is not important for girls as they are supposed to grow up and eventually get married and settle down. But, education is important for social mobility or transformation. It provides better standard of life and helps to get a good job. It also aims at providing high social and economic status in the society. Therefore, an attempt is made to understand why they are getting higher education. As such, the following tables makes an attempt to study most influential factors in accordance to the perception of Muslim girl students behind acquiring higher education.

Table 4.2
Respondents Perception regarding Need of Education

Need of Education	U.G		P.G		Total	
	Freq.	%	Freq.	%	Freq.	%
To get knowledge	05	2.0	00	00	5	1.2
For economic security	45	18.0	20	13.4	65	16.2
Better marriage prospect	12	4.8	12	8.0	24	6.0
To create identity in family and society	02	0.8	02	1.3	04	1.0
For good job	183	73.2	104	69.3	287	71.8
All the above	03	1.2	12	8	15	3.8
Others	00	0.0	00	0.0	00	0.0
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

The above table shows that a majority of the respondents get education to secure good job. Higher level of education provides many better avenues for good jobs. Of the 250 respondents, those studying in under graduation 05 (2.0%) respondents are getting education to get knowledge, 45 (18.0%) respondents get education in order to achieve economic security, 12 (4.8%) of respondents get education for better marriage prospect, 02 (0.8%) respondents are being educated to get identity in family and society, 183 (73.2%) respondents aspire for education to secure to good job, 03 (1.2%) respondents need education for all the mentioned factors in the above table. As respondents studying in under graduation have responded that, their idea of getting education is to secure good job, similar is the view of the respondents studying in the Post Graduate courses too.

Among the 150 respondents studying in Post Graduation courses, none of the respondents want to get education only for the sake of getting knowledge, 20 (13.4%) respondents get education to achieve economic security, 20 (8%) respondents need education for better marriage prospect, 02 (1.3%) respondents would like to pursue education to get identity in their family and society, 104 (69.3%) respondents need education to secure to good job, 12 (8.0%) respondents think its necessity to get educated for all the mentioned factors in the above table.

Among the total 400 under graduate and Post Graduate respondents, majority of the respondents 287 (71.75%) need education to secure good job, 05 (1.25%) respondents would like to take education to get knowledge, 65 (16.25%) respondents want to get education for economic security, 24 (6.00%) respondents like to get education for better marriage prospects, 04 (1.00%) respondents think that by taking education they may get identity in their family and society, 15 (3.8%) respondents feel that it is necessary to get education for all the other factors which are mentioned in the above table.

First of all, women need to be educated because this opens their eyes to all the evils that happen around them, as well as stand up to injustice around them as well as the injustice that they may face. Education increases information and knowledge and they stay away from the orthodox thinking, they get better marriage prospects, they become economically independent and it also improves the standard of living and social status in the Muslim community.

Level of Education

The preference given by the respondents for the level of education has yielded stunning results. In this age, we notice competitions everywhere in terms of individual progress; girls are not lagging behind either in any field. They, along with their male counterparts, are opting for higher level of education. The chosen level of education by the respondents is shown in Table 4.3 below.

Table 4.3
Level of Education Aspired by the Respondents

Level of Education	U.G		P.G		Total	
	Frequency	%	Frequency	%	Frequency	%
Undergraduation	105	42	00	0.0	105	26.5
Post Graduation	120	48	98	65.3	218	54.5
M.Phil.	02	0.8	00	0.0	02	0.5
Ph.D.	23	9.2	52	34.7	75	18.5
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

The table 4.3 reveals the preferred level of study by the respondents. At the Undergraduate level out of 250 respondents, 105 (42%) prefer to study up to Undergraduation, 120 (48%) prefer to study up to Post Graduation, 02 (0.8%) respondents prefer to study up to M.Phil. and 23 (9.2%) respondents prefer to study up to Ph. D level.

At the Post Graduate level out of 150 respondents, 98 (65.3%) prefer to do Post Graduation and 52 (34.7%) respondents prefer to study up to Ph.D. However, at Post Graduate level there are none of the respondents who want to study in primary secondary and M.Phil. education.

Among all the respondents studying in Undergraduation and Post Graduation level 105 (26.5%) prefer to study up to Undergraduation 218 (54.5%) prefer to study up to Post Graduation, 02 (0.5%) prefer to study up to M.Phil. and 75 (18.5%) prefer to study up to Ph.D. There are none of the respondents who want to study in primary and secondary education.

A majority of the respondents prefer to study up to Post Graduate level because the importance of education is increasing at present, they feel that their ambitions get fulfilled when they get higher education it enhances and boosts their ability to obtain better employment, have wider knowledge and a broader outlook of the society.

Hypothesis One

H_1 : There exists similarity regarding level of education as preferred by the respondents

H_{10} : There exists insignificant difference regarding level of education as preferred by the respondents.

H_{1a} : There exists significant difference regarding level of education as preferred by the respondents.

To test the above hypothesis, Chi-square test was adopted and the values obtained are as presented in the table below.

Particulars	Values
χ^2 Value (Calculated)	101.796
χ^2 Value (Table)	7.815
Degree of Freedom	3
P value	0.000

Source: Table 4.3

At five per cent level of significance for degree of freedom being 3, the table value of $\chi^2 = 7.815$ against the calculated value of $\chi^2 = 101.796$, which indicated that calculated value was greater than the table value. The 'p' value being 0.000, being less than 0.05, indicated the difference to be statistically significant. Hence, null hypothesis was rejected and by accepting alternative hypothesis, it was concluded that there exists significant difference regarding the perception of the respondents in the level of education preferred by them.

Attitude of Parents towards Girl's Education

Parents also think in many families that girls are only meant for household chores and do not need any education. In addition, they think that girl's education is an additional economic burden for families. As such in education, male children are given a great preference. The respondents were therefore asked to express their parents' attitudes towards their education, and the information obtained is tabulated as below.

It is already discussed that there is gender inequality with regard to education and such other issues. In rural areas, such inequality is more. Due to gender bias, the parents prefer for male children's education as they think the male children should look after them during their old age and both education and marriage expenses of female children is economic burden to them. Hence, it was asked to the respondents that whether they agree that their parents show gender bias among their children regarding education and the collected information is tabulate as below.

Table 4.4
Attitude of Parents towards Girl's Education

Attitude of Parents	U.G		P.G		Total	
	Frequency	%	Frequency	%	Frequency	%
More preference to male than female	69	27.6	42	28	111	27.5
Females are encouraged	92	36.8	48	32	140	35.0
Equality among all children	89	35.6	60	40	149	37.5
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

Among 250 Muslim girl students studying in Undergraduation courses, 69 (27.6%) have stated that their parents give more preference to male child than female education, 92 (36.8%) have expressed that their parents are encouraging

education of girl children and 89 (35.6%) have stated that their parents treat all children as equal. Among those studying in Post Graduation courses, 42 (28%) have mentioned that their parents give more preference to male than female, 48 (32%) have stated that their parents are encouraging them to continue education, 60 (40%) have expressed that their parents treats both male and female children equally in education.

To overall view shows that, 111 (27.5%) have remarked that their parents give more preference to male than female education, 140 (35.0%) have stated that their parents encourage their girl children in education and 149 (37.5%) have mentioned that their parents give equal importance to all children's education. It is emphasized that parents are aware about girl's education and the importance of female education, gender equality and hence, as stated by majority of the respondents, their parents are encouraging or treating children as equal in education. The attitude of the parents indicates that gender equality exists in the majority of the respondents' families. Similarly, another important aspect that influences the status of girl children is freedom in the family.

Hypothesis Two

H_2 : Muslim girls view that their parents have high attitude towards girl's education

H_{2_0} : There exists insignificant difference regarding Muslim girl's view that their parents have high attitude towards girl's education

H_{2_a} : There exists significant difference regarding Muslim girl's view that their parents have high attitude towards girl's education

To test the above hypothesis, Chi-square test was adopted and the values obtained are as presented in the table below.

Particulars	Values
χ^2 Value (calculated)	1.110
χ^2 Value (Table)	5.991
Degree of Freedom	2
P value	0.574

Source: Table 4.4

At five per cent level of significance for degree of freedom being 2, the table value of $\chi^2 = 5.991$ and the calculated value of $\chi^2 = 1.110$, indicated that calculated value was less than the table value. The 'p' value being 0.574, being greater than 0.05, indicated the difference to be statistically insignificant. Hence, null hypothesis was accepted. As such, it was concluded that there exists insignificant difference regarding respondent's perception that their parents have high attitude towards girl's education and the difference might be due to chance.

Literacy Rate

Literacy in India is a key for social and economic progress. Literacy of girls is vital not only on grounds of social justice but also because it accelerates social transformation. Level of literacy and educational attainment are important indicators of development of any given society. Spread and diffusion of literacy is generally associated with essential trait of today's civilization such as modernization, communication and commerce. High level of literacy and educational achievements leads to greater development, awareness and empowerment of women and girls. Education leads to greater control over their lives and choice. World Bank studies have established the direct and functional

relationship between literacy and productivity on the one hand and literacy and the overall quality of human life on the other. Among India's minorities, literacy rate of Muslim showed biggest increase of 9.4 percentage, from 59.1 per cent in 2001 to 68.5 per cent in 2011, it has been improving over the past 10 years.

Table 4.5
Increase of Literacy Rate in Muslim Girls

Response	U.G		P.G		Total	
	Frequency	%	Frequency	%	Frequency	%
Yes	250	100	150	100	400	100
No	00	00	00	00	00	00
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

It is noted from above table that, among 250 respondents studying in Undergraduation courses all the respondents have agreed that the literacy rate among the Muslim girls has increased compared to last one decade and none of the respondents have disagreed regarding the increase in the literacy rate among the Muslim girls.

Similarly, among 150 respondents studying in Post Graduation courses all the respondents accept that the literacy rate among the Muslim girls has increased compared to last one decade and none of the respondents have disagreed regarding the increase in the literacy rate among the Muslim girls.

To conclude, of all 400 respondents have expressed that the literacy rate among the Muslim girls has increased compared to last one decade and none of them have disagreed that the literacy rate among the Muslim girls has increased compared to last one decade. The increase in the literacy rate among the Muslim girls can be attributed to the various factors such as, increasing interest of the

respondents in education, the awareness of the importance of the education for the Muslim girls for their future among the parents, the importance of improving the prospects among the girls through education, the availability of free-ships, scholarship and various government schemes for the sake of girl's education and their welfare, the desire among the Muslim girls to fetch better job and earn their livelihood through education.

Parents Support Regarding Education of Girls

Many of the parents think that female education is an economic burden, but such assumption has disappeared in urban areas. Still, many of the parents plan for their female children's education till their marriage. A few of the parents think for the career choice and career aspirations of their female children that their female children should become doctor, engineer, lawyer and choose such other professionals. Few parents are not interested in education of their female children. Hence, information as furnished by the respondents on their parents' cooperation to continue future education is shown in the below table. It was asked to the respondents that whether their parents or guardians support about their education and the collected primary data is analysed and discussed in the table 4.6.

Table 4.6
Parents Support Regarding Continuation of Education

Response	U.G		P.G		Total	
	Frequency	%	Frequency	%	Frequency	%
Yes	211	84.4	147	98.0	358	89.5
No	39	15.6	03	2.0	42	10.5
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

As expressed by 250 respondents studying in Undergraduation courses 211 (84.4%) have agreed that their parents support regarding their education and 39 (15.6%) have mentioned that parent don't support their education.

Among 150 respondents studying in PG courses 147 (98.0%) have agree that their parent support their education, 03 (2.0%) have mentioned that parent do not support their education.

Among 400 respondents, as majority of them 358 (89.5%) have said that their parents support girl's education and 42 (10.5%) have agreed that parent don't support the girl's education. The parents have realized the importance and need of girl's education at present and hence they want their daughters to be better educated in order to be competent in society, economically independent, professionally well established, to choose and excel in their chosen career, to improve their social status in society, to earn their livelihood, to improve the standard of living in all aspects of life, to get establish better marital status and to be equally competent to the male counterpart in the society.

Hypothesis Three

H_3 : Students accept that parents supported continuation of their education

H_{3_0} : There wasn't significant difference regarding views of the students accepting that parents supported continuation of their education.

H_{3_a} : There was significant difference regarding views of the students accepting that parents supported continuation of their education.

To test the above hypothesis, Chi-square test was adopted and the values obtained are as presented in the table below.

Particulars	Values
χ^2 Value (calculated)	18.452
χ^2 Value (Table)	3.841
Degree of Freedom	1
P value	0.000

Source: Table 4.6

At five per cent level of significance, for degree of freedom being 1, the table value of $\chi^2 = 3.841$, while the calculated $\chi^2 = 18.452$, which indicated that calculated value of χ^2 was greater than table value of χ^2 . Further, 'p' value standing at 0.000, being less than 0.05, revealed the difference being statistically significant. Hence, null hypothesis was rejected and alternative hypothesis was accepted. As such, it was concluded that the difference in the views of Muslim girl students accepting that their parent's supported continuation of their education was statistically significant.

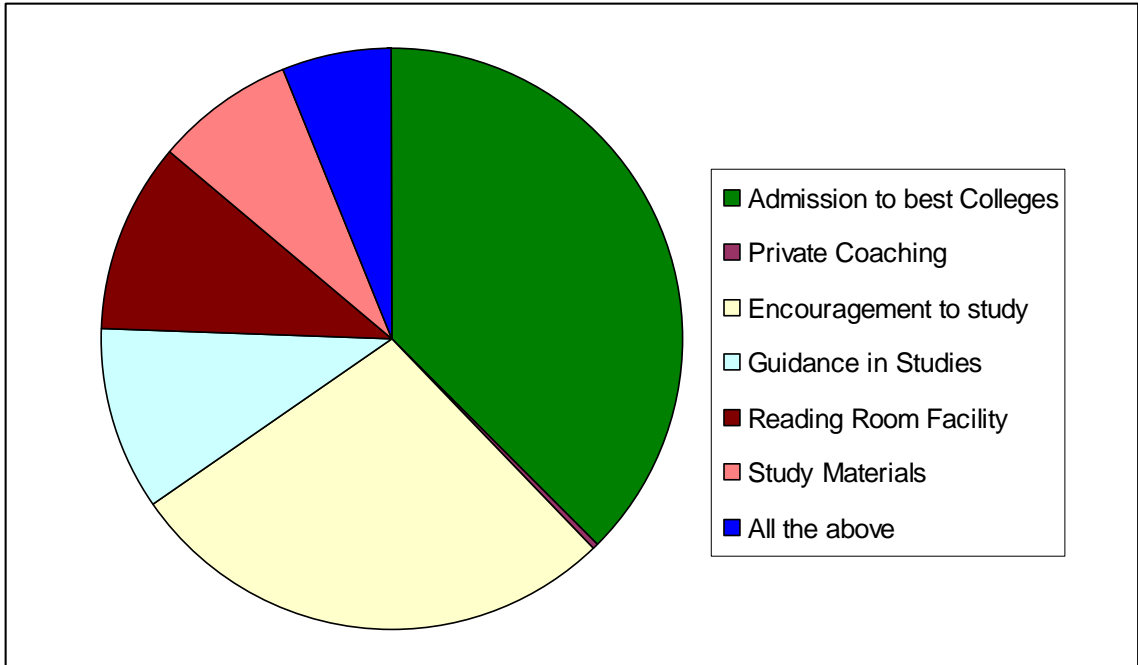
Parents Support Regarding Education of Muslim Girls

As discussed above, almost respondents are getting support and encouragement from their family members to go for further education. Such support may be expressed in terms of encouragement such as sending female students to private coaching, tuition, guidance in reading and studying, etc. The nature of motivation and encouragement provided by their family members as stated by the respondents is shown in Table 4.7.

Table 4.7
Parents Support Regarding Education of Muslim Girls

Parents Support	U.G		P.G		Total	
	Freq.	%	Freq.	%	Freq.	%
Admission to best Colleges	78	31.2	71	47.4	149	37.4
Private Coaching	02	0.8	00	0.0	02	0.4
Encouragement to study	66	26.4	44	29.4	110	27.4
Guidance in Studies	31	12.4	11	7.4	42	10.4
Reading Room Facility	32	12.8	09	6.0	41	10.4
Study Materials	25	10.0	07	4.8	32	8.0
All the above	16	6.4	08	5.0	24	6.0
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation



Graph 4.2. Parents Support Regarding Education of Muslim Girls

Table 4.7 indicates that among the 250 respondents studying in UG courses majority of them 78 (31.2%) have mentioned that the parents of the Muslim girls desire to enroll their daughters in the best colleges so that their daughters excel in the field of their education, 02 (0.8%) have expressed that as the competition is increasing in today's world the parents of the Muslim girl students want their daughter's to study in the best colleges and at the same time they want their daughters to take extra private coaching to excel in the field of education, 66 (26.4%) have said that their parents encourage them in all aspects with regards to their studies and educational activities. 31 (12.4%) have agreed that their parents' guide them choosing the right courses in their education, guide them to participate in the all-academic activities and such related activities and events for them to prosper in the education, 32 (12.8%) have mentioned that in order to see their daughters study well parents want to provide their daughters with the best infrastructure and facilities like providing them with the separate reading room, 25 (10.0%) have agreed that, as the parents of the daughters to study well and excel the parents of the daughters provide with the best study materials which the daughters need in the course of their education like laptop, Wi-Fi, smart phones, tablet etc, 16 (6.4%) have said that taking note of all the above discussed aspects, the parents of the Muslim girl students encourage, guide and spend for their progress and excellence in their fields of education.

Among the 150 respondents studying in PG courses, majority of them 71 (47.4%) have expressed that the parents of the Muslim girls desire to enroll their daughters in the best colleges so that their daughters excel in the field of their education, no one has have expressed about that as the competition is increasing in

today's world the parents of the Muslim girl students want their daughter's to study in the best colleges and at the same time they don't want their daughters to take extra private coaching to excel in the field of education, 44 (29.4%) have said that their parents encourage them in all aspects regarding to their studies and educational activities, 11 (7.4%) have agreed that their parents' guide them choosing the right courses in their education, guide them to participate in the all-academic activities and such related activities and events for them to prosper in the education, 9 (6.0%) have mentioned that in order to see their daughters study well parents want to provide their daughters with the best infrastructure and facilities like providing them with the separate reading room, 7 (4.8%) have agreed that as the parents of the daughters to study well and excel the parents of the daughters provide with the best study material which their daughters need in the course of their education like books, newspaper, laptop, Wi-Fi, smart phones, tablet etc, 08 (5.0%) have said that taking note of all the above discussed aspects, the parents of the Muslim girl students encourage, guide and spend for their betterment and excellence in their fields of education.

Out of 400 studying in UG and PG courses, majority of them 149 (37.4%) have expressed that the parents of the Muslim girls desire to enroll their daughters in the best colleges so that their daughters excel in the field of their education, 2 (0.4%) has expressed about that as the competition is increasing in today's world the parents of the Muslim girl students want their daughter's to study in the best colleges and at the same time they want their daughters to take extra private coaching to excel in the field of education, 110 (27.4) have said that their parents encourage them to study well, 89 (22.25%) have said that their parents encourage

them in all aspects regarding to their studies and educational activities, 42 (10.5%) have agreed that their parents' guide them choosing the right courses in their education, guide them to participate in the all-academic activities and such related activities and events for them to prosper in the education, 41 (10.5%) have mentioned that in order to see their daughters study well parents want to provide their daughters with the best infrastructure and facilities like providing them with the separate reading room, 32 (8%) have agreed that as the parents of the daughters to study well and excel the parents of the daughters provide with the best study material which their daughters need in the course of their education like books laptop, Wi-Fi, smart phones, tablet etc, 24 (6%) have said that taking note of all the above discussed aspects, the parents of the Muslim girl students encourage, guide and spend for their betterment and excellence in their fields of education.

The data shows that the parents support their daughters by providing various facilities because parents of the respondents know very well about the importance of education to the girls.

Hypothesis Four

H_4 : Students accepted that their parents supported and encouraged their education.

H_{4_0} : There was insignificant difference in student's view in accepting that their parents supported and encouraged their education.

H_{4_a} : There was insignificant difference in student's view in accepting that their parents supported and encouraged their education.

To test the above hypothesis, Chi-square test was adopted and the values obtained are as presented in the table below.

Particulars	Values
χ^2 Value (calculated)	18.077
χ^2 Value (Table)	12.592
Degree of Freedom	6
P value	0.006

Source: Table 4.7

At five per cent level of significance, for degree of freedom being 6, the table value of $\chi^2 = 12.592$, while the calculated $\chi^2 = 18.452$, which indicated that calculated value of χ^2 was greater than table value of χ^2 . Further, 'p' value standing at 0.006, being less than 0.05, revealed the difference being statistically significant. Hence, null hypothesis was rejected and alternative hypothesis was accepted. As such, it was concluded that the difference in the views of Muslim girl students accepting that their parent's supported and encouraged their education was statistically significant.

Preference for Co-Education

Co-education, historically, is a novel educational theory. From grade school through high school, college and graduation and professional training, majority of the population has been educated in sexually segregated classrooms. Both single-sex colleges facilitate student involvement in several areas, academic, interaction with faculty, verbal aggressiveness and intellectual self-esteem. Students are more satisfied virtually in all aspects of college life. It provides an element of diversity.

In the present society that is called as the westernised and modern society, preference for co-education is a bold step towards westernisation of the Indian society. In the following Table 4.8, an attempt is made to know the number of respondents who prefer co-education.

Table 4.8
Preference of the Respondents for Co-Education

Preference	U.G		P.G		Total	
	Frequency	%	Frequency	%	Frequency	%
Yes	235	94.0	150	100	385	96.5
No	15	6.0	00	0.0	15	3.5
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

As revealed in the above table majority of the respondents studying in Undergraduation level 235 (94.0%) prefer co-education whereas 15 (6.0%) do not prefer co-education. Among 150 respondents studying in UG, 150 prefer co-education and none of the respondents prefer co-education. As stated by all the interviewed respondents, 385 (96.5%) prefer co-education, whereas 15 (3.5%) do not prefer co-education.

The respondents cited various reasons for the preference of co-education, some of the respondents opined that co-education helps them feel at ease with the opposite sex, it creates mutual respect and co-operation between boy and girl students, it helps them to interact with them in a comfortable manner without any misconceptions. It provides the feeling of equality among the boy and girl students. It also helps them face the world, which is mainly dominated by men.

But few of them do not prefer co-education because, of their parents orthodox thinking, and certain parents are afraid to send their daughters in the co-education institutes due to various fears and females do not have the freedom such as males to take their own decision in their education.

Hypothesis Five

H_5 : Students preferred for Co-education

H_{5_0} : The difference regarding student's preference for Co-education was insignificant.

H_{5_a} : The difference regarding student's preference for Co-education was significant.

To test the above hypothesis, Chi-square test was adopted and the values obtained are as presented in the table below.

Particulars	Values
χ^2 Value (calculated)	9.351
χ^2 Value (Table)	3.841
Degree of Freedom	1
P value	0.002

Source: Table 4.8

At five per cent level of significance, for degree of freedom being 1, the table value of $\chi^2 = 3.841$, while the calculated $\chi^2 = 9.351$, which indicated that calculated value of χ^2 was greater than table value of χ^2 . Further, 'p' value standing at 0.006, being less than 0.05, revealed the difference being statistically significant. Hence, null hypothesis was rejected and alternative hypothesis was

accepted. As such, it was concluded that the difference in views among Muslim girl students preferring co-education was statistically significant.

Educational Opportunities

Many of the girl students think that, the Muslim girls don't get opportunities in education compared to boys it is lesser and in this regard, the data furnished by the respondents is as below.

Table 4.9

Muslim Girls getting Lesser Opportunities in Education Compared to Male in Muslim Community

Response	U.G		P.G		Total	
	Frequency	%	Frequency	%	Frequency	%
Yes	48	19.2	29	19.3	77	19.5
No	202	80.8	121	80.7	323	80.5
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

As mentioned in the above table, 250 respondents studying in Undergraduation courses, majority of the respondents 202 (80.8%) have expressed that Muslim girls don't get lesser opportunities in education as compared to men in the family and community and 48 (19.2%) have mentioned that Muslim girls get lesser opportunities in education when compared to men in the families and society. Similarly, the respondents studying in PG courses 121 (80.7%) have agreed that, Muslim girls don't get lesser opportunities in education compared men in the family and community and 29 (19.3%) have not agreed to the same.

To conclude, of all the respondents, majority of the respondents 323 (80.5%) said that Muslim girls get opportunities in education compared to men in

the family and society and 77 (19.5%) have told that Muslim girls don't get lesser opportunities in education as compared to men in the families and society.

The Muslim girls have achieved in the field of education because of various factors like awareness among the parents regarding the importance and need for the education, the facilities and encouragement provided by the family and the scholarships and free-ships provided by the government to the females is also another important factor towards the girl education.

Hypothesis Six

H_6 : Muslim girls get less opportunities in education compared to men in society

H_{60} : The difference in view regarding Muslim girls get less opportunities in education compared to men in society was statistically insignificant.

H_{6a} : The difference in view regarding Muslim girls get less opportunities in education compared to men in society was statistically significant.

To test the above hypothesis, Chi-square test was adopted and the values obtained are as presented in the table below:

Particulars	Values
χ^2 Value (calculated)	0.001
χ^2 Value (Table)	3.841
Degree of Freedom	1
P value	0.974

Source: Table 4.9

At 5 per cent level of significance, for degree of freedom being 1, the table value of $\chi^2 = 3.841$, while the calculated $\chi^2 = 0.001$, which indicated that calculated value of χ^2 was less than table value of χ^2 . Further, 'p' value standing at 0.974, being greater than 0.05, revealed the difference being statistically insignificant. Hence, null hypothesis stating that Muslim girls get less opportunities in education compared to men in society was statistically insignificant and the difference so occurred might be due to chance.

Social Barriers Preventing Education of Girls

There are few social barriers such as child marriage, orthodox thinking such as girls are for household chores and don't need education, etc, prevent girls from education. As such, information was collected from the respondents on such social barriers which prevent girls from education and presented in the following table.

Table 4.10

Respondents Perception Regarding Social Barriers Preventing the Education

Social Barriers	U.G		P.G		Total	
	Fre.	%	Fre.	%	Fre.	%
Early Marriage	71	28.4	39	26.0	110	27.6
Orthodox beliefs of Parents	73	29.2	29	19.3	102	25.5
Gender Inequality	21	8.4	11	7.3	32	8.0
Discouragement towards education by the parents and family members	23	9.2	24	16.0	47	11.7
Educated girl expect more freedom	41	16.4	25	16.7	66	16.5
Search for the high Profile groom	12	4.8	21	14.0	33	8.2
Others	09	3.6	01	0.7	10	2.5
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

It is observed from the above table that, many of the respondents have mentioned more than one type of social barriers which is preventing the girls education. Among 250 under graduate respondents, 71 (28.4%) have said that early marriage is a social barrier to restrict girls education, 73 (29.2%) have told that parents orthodox beliefs are social barrier to restrict girls education, 21 (8.4%) have said that gender inequality is a social barrier preventing girls education, 23 (9.2%) have mentioned that discouragement towards education by the parents and family members. is a social barrier preventing girls education, 41 (16.4%) have told that educated girl expect more freedom from the family is a social barrier to restrict girls education, 12 (4.8%) have informed that search for the high profile groom is a social barrier to preventing girls education and 09 (3.6%) have other social barriers which restrict girls education.

Among 150 respondents studying in Post Graduation, 39 (26.0%) have said that early marriage is a social barrier to preventing girls education, 29 (19.3%) have said that the orthodox beliefs of parents are social barrier to restrict girls education, 11 (7.3%) have said that gender inequality is a social barrier to preventing girls education, and 24 (16.0%) have told that discouragement towards education by the parents and family members is a social barrier to preventing girls education, 25 (16.7 %) have informed that educated girl expect more freedom from family is a social barrier to restrict girls education, 21 (14.0%) have told that search for the high profile groom is a social barrier to preventing girls education and 01 (0.7%) have said that other social barriers restrict girls education.

To summarise, 110 (27.6%) respondents opined early marriage is a biggest social barrier to preventing girls education, 102 (25.5%) have mentioned that

orthodox beliefs of parents is a social barrier to restrict female education, 32 (8.0%) have agreed that gender inequality is a social barrier to restrict girls education, and 47 (11.7%) have mentioned that discouragement towards education by the parents and family members is a social barrier to restrict girls education. 66 (16.5%) have said that educated girl expect more freedom from the family is a social barrier preventing girls education, 33 (8.2%) have stated that search for the high profile groom is a social barrier to restrict girls education, 10 (2.5%) have agreed that other social barriers like the fear in parents on children on bringing disrespect and spoiling dignity of family also restrict girls education.

Economic Barriers to Prevent Girl’s Education

Apart from social barriers discussed above, there are also economic barriers such as poverty, higher fees collected by colleges, etc. has become obstacles to prevent education of Muslim girls. In this regard, the collected primary data is analysed and discussed below.

Table 4.11
Economic Barriers Preventing Education of Muslim Girl Students

Economic Barriers	U.G		P.G		Total	
	Freq.	%	Freq.	%	Freq.	%
Poverty	102	40.8	65	43.3	167	41.7
No one to look after the household chore	32	12.8	19	12.7	51	12.8
High admission fees in the Colleges	51	20.4	43	28.7	94	23.5
Can't afford any Expenditure	10	4.0	02	1.3	12	3.0
Burden to family	55	22.0	21	14.0	76	19.0
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

It is noted from the above table that, many of the respondents have mentioned more than one type of economic barriers which is preventing the girls education. Among 250 Undergraduate respondents, 102 (40.8%) have said that poverty is a economic barrier to restrict girls education, 32 (12.8%) have told that responsibility to look after the household chores in the house by the Muslim girls also is a economic barrier to restrict girls education, 51 (20.4%) have remarked that high admission fees in the colleges is a economic barrier preventing girls education, 10 (4.0%) have mentioned that dowry is a social barrier preventing girls education, and 55 (22.0%) have told that educated girl expect more freedom from the family is a social barrier to restrict girls education.

Among 150 respondents studying in Post Graduation, 65 (43.3%) have said poverty is a economic barrier preventing girls education, 19 (12.7%) have said that the responsibility to look after the household chores by Muslim girls is a economic barrier to restrict girls education, 43 (28.7%) have said high admission fees in the colleges is a economic barrier to preventing girls education, and 02 (1.3%) have told that can't afford any expenditure on education is a economic barrier to preventing girls education and 21 (14.0%) have informed that burden to family is a economic barrier to restrict girls education.

To summarise, 167 (41.7%) of all respondents opined that poverty is a economic barrier to preventing girls education, 51 (12.8%) have mentioned that the responsibility to look after the household chores in the house by Muslim girls is a economic barrier to restrict female education, 94 (23.5%) have agreed that

high admission fees in the colleges is a economic barrier to restrict girls education, 12 (3.0%) have expressed that can't afford any expenditure on education is a social barrier to restrict girls education and 76 (19.0%) have informed that burden to family is a economic barrier to restrict girls education.

It is highlighted that though government has taken measures to provide education with many facilities to Muslim girls, still the reasons like poverty, the responsibility to take care of the household chores in houses, high admission fees in the college and the feeling that girls education is a financial burden to family are major economic barriers which restrict Muslim girls education. According to the collected data, conventional parental attitudes, such as the belief that girl's education is an economic burden on parents, function as substantial social impediments to girl's education. Furthermore, early marriage is a social barrier to girl's education, but, its impact is reduced due to its legal prohibition.

Problems Faced in the College

It is very true that major challenges are still prevalent ahead for Muslim girl students in educational institutions girl students face many challenges in college. Since girl students are tending to show up in huge numbers in the institution of higher learning, attention should be paid to how and what is the problem that most of these female students face. Though there is good teaching and good infrastructure in colleges, still the students face problems in one or other types of facilities. The problems faced by the Muslim girl students in their colleges are shown is below.

Table 4.12
Problems Faced by Muslim Girl Students in the Colleges

Problems Faced	UG		PG		Total	
	Freq.	%	Freq.	%	Freq.	%
Poor Teaching	63	25.2	49	32.7	112	28.0
Eve Teasing	00	0.0	00	0.0	00	0.0
Gender based Discrimination	00	0.0	00	0.0	00	0.0
Toilet Facility	10	4.0	16	10.7	26	6.5
Lack of Adequate Class Rooms	40	16.0	32	21.3	72	18.0
Library	25	10.0	10	6.7	35	8.5
Ladies Rest Room	57	22.8	16	10.6	73	18.5
Lab facilities	34	13.6	06	4.0	40	10.0
Others	21	8.4	21	14.0	42	10.5
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

The above table shows that majority of the respondents are facing more than one type of problems and barriers at their educational institution. Specifically, among the 250 respondents studying in Undergraduation courses, 63 (25.2%) are facing problem of poor teaching and learning, 10 (4.0%) are facing the problem of toilet facility, 40 (16%) are facing the lack of adequate class rooms, 25 (10.0%) are facing the problem of good library facility, 57 (22.8) are facing the problem of separate ladies rest room 34 (13.6%) are facing the problem of inadequate lab facility, and 21 (8.4%) are facing the other problems and none of the respondent facing eve teasing and gender based discrimination.

Similarly, as stated by the Post Graduate respondents, 49 (32.7%) are facing problems of poor teaching, 16 (10.7%) are facing the problem of poor toilet facility, 32 (21.3%) are facing the problem of facing the lack of adequate class rooms, 10 (6.7%) are facing the problem of unavailability of good library facility, 16 (10.6%) are facing the problem of separate ladies rest room, 06 (4.0) are facing the problem of good lab facility and 21 (14.0%) are facing the other problems and none of the respondents are facing eve teasing and gender based discrimination .

Above data reveals the views of the respondents regarding problems faced in college, among 400 respondents 112 (28.0%) are facing problem of poor teaching and learning, 26 (6.5%) are facing the problem of poor toilet facility, 72 (18.0%) are facing the lack of adequate class rooms, 35 (8.5%) are facing the problem of good library facility, 73 (18.5) are facing the problem of separate ladies rest room facilities, 40 (10.0%) are facing the other problems Lab facilities and 42 (10.5%) are facing the other problems like, water facility, wifi facility, computer facility projectors facilities and none of the respondent facing eve teasing and gender based discrimination.

Regularity of Attendance in the College

Many of the parents think that girls are meant for household chores and as such, they have to learn household chores along with their studies. Even few of the parents send their children to college after completion of their household chores. As such, girls lack in attending colleges regularly. Further, girl students as aspirants of studies opts to be regular to colleges. With this regard, the regularity of attendance by the respondents in their colleges is disclosed as under.

Table 4.13

Respondents Perception for Regularity of Attendance in the College

Response	U.G		P.G		Total	
	Frequency	%	Frequency	%	Frequency	%
Yes	239	95.6	127	84.7	366	91.5
No	11	4.4	23	15.3	34	8.5
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

It is highlighted from the above table that, among the 250 respondents studying in UG courses, 239 (95.6%) said that, they attend the college regularly and remaining 11 (4.4%) mentioned that they don't attend the college regularly. Among the 150 respondents studying in PG courses 127 (84.7%) expressed that they attend the college regularly and remaining 23 (15.3%) mentioned that they don't attend the college regularly.

To summarise, among 400 respondents, majority of them accounting to 366 (91.5%) have mentioned that, they attend the college regularly and 34 (8.5%) expressed that they don't attend the college regularly.

Problems Faced to Attend College Regularly

It has been already discussed that, there are 366 respondents who are somewhat regular and 34 of the respondents are not regularly attending their colleges. The problems faced by the respondents to attend their colleges are shown below. Apart from the gender discrimination, costlier fees and poverty, there are many other problems, which are faced by female students even to attend their classes regularly. Though the government formulated many of the welfare

schemes to encourage the education of female children, many of the factors become restrictions for girl's education. As stated by the respondents, the problems, which restrict them to go to schools regularly, is below.

Table 4.14
Problems Faced by Muslim Girls to Attend the College Regularly

Problems Faced	U.G		P.G		Total	
	Frequency	%	Frequency	%	Frequency	%
Poverty	02	0.8	10	6.7	12	3.0
Health Issues	00	00	01	0.7	01	0.5
Lack of Transport Facility	06	2.4	05	3.3	11	2.5
College far off from Residence	02	0.8	02	1.3	04	1.0
Household chores	01	0.4	05	3.3	06	1.5
Others	00	0.0	00	0.0	00	0.0
Not applicable	239	95.6	127	84.7	366	91.5
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

On the problems to attend college regularly as stated by the 250 respondents studying Undergraduation 02 (0.8%) are facing problem of poverty is one of the factors which makes them irregular to college, 06 (2.4%) are facing the problem of lack of transport facility, 02 (8.4%) are facing problems of distance of the college from their residences, 01 (0.4%) is facing the problem of household chores and only 239 (95.6%) of the respondents are not facing any such problems to attend the college regularly.

Similarly, as responded by the respondents studying in Post Graduation, 10 (6.7%) are facing the problem of poverty, 01(0.7%) is facing problem of health issues, 05 (3.3%) are facing the problem of lack of transport facility, 02 (1.3%) are facing the problem of distance as their college are far away from their residence, 05 (3.3%) are facing problem of household chores, and 127 (84.7.0%) are not facing any of such problems.

As stated by all the respondents 12 (3.0%) are facing problem of poverty, 01 (0.5%) is facing the problems of health issues, 11 (2.5%) are facing the problem of lack of transport facility, 04 (1.0%) are facing problem college far off from residence, 06 (1.5%) are facing problem of house hold chores, and 366 (91.5%) are not facing any of such problems.

As already discussed, majority of Muslim girl don't face above mentioned problems to attend college regularly, which revealed that, parents of Muslim girl students are more interested in educating their daughters and they are aware of the importance of girl's education.

Role of Teachers to Encourage Girls Education

Though, there are many schemes from the government to encourage girls' education, still few portion of girls are keeping away from education. Many of the teachers are also making efforts to encourage girls education by convincing parents and motivating girl students. In this regard, information was collected from the respondents on the role of teachers to encourage girls' education and presented in the following table.

Table 4.15
Role of Teachers to Encourage Muslim Girl's Education

Role of Teachers	U.G		P.G		Total	
	Freq.	%	Freq.	%	Freq.	%
Teachers give Knowledge on Education	128	51.2	67	44.6	195	48.7
Encourage Students to Get Knowledge	85	34.0	49	32.7	134	33.5
Console Problems of Girls	23	9.2	19	12.7	42	10.5
Convince Parents	12	4.8	15	10.0	27	6.8
Others	02	0.8	00	0.0	02	0.5
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

The role of teachers in encouraging girl's education revealed that, among the 250 Muslim girl students studying in Undergraduation courses 128 (51.2%) have stated that teachers give knowledge on importance of education, 85 (34.0%) have expressed that teachers encourage Muslim girl students to get knowledge and learning, 23 (9.2%) have remarked that teachers solve the problems of girls and encourage education, 12 (4.8%) have mentioned that teachers convince the parents of girls to send their daughters to colleges to get education and 02 (0.8%) have also given other role of teachers in encouraging Muslim girl students education.

Among the 150 Muslim girl students studying in Post Graduation courses, 67 (44.6%) have mentioned that teachers provided knowledge on importance of education to Muslim girl students, 49 (32.7%) have said that teachers encourage students to get knowledge and learning, 19 (12.7%) have mentioned that teachers console and solve the problems of Muslim girls so as to encourage their education,

15 (10.0%) have said that teachers convince the parents to send their daughters to colleges to get education and no one has mentioned the other role of teachers to encourage Muslim girls education.

To summarise, of all the respondents covered under the study, 195 (48.7%) have mentioned that teachers provide importance of education to their students, 134 (33.5%) have stated that teachers encourage Muslim girl students to learn and get knowledge, 42 (10.5%) have expressed that teachers console and solve the problems of Muslim girl students, 27 (6.8%) have remarked that teachers convince the parents to send their daughters to colleges to higher get education and 02 (0.5%) have also given other roles of teachers to encourage girls education. This study reveals the importance of teacher's role in enhancing academic interest in parents and students.

Participating in Co-Curricular Activities Freely and Actively

Female students participate in extra co-curricular activities such as athletics, yoga, cultural activities, and so on, in addition to academic and educational activities. The following is a list of the data obtained on the respondents' participation in various activities.

Table 4.16
Participating in Co-Curricular Activities Freely and Actively

Response	U.G		P.G		Total	
	Frequency	%	Frequency	%	Frequency	%
Yes	175	70	15	10	190	47.5
No	75	30	135	90	210	52.5
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

Above table reveals that, among the 250 respondents studying in UG 175 (70%) respondents are participating in more than one type of co-curricular activities freely and actively and 75 (30%) don't participate in co-curricular activities freely and actively.

Out of 150 respondents studying in PG Courses 15 (10%) participated in co-curricular activities freely and actively and 135 (90%) don't participate in co-curricular activities freely and actively.

Of the total respondents, majority that is, 210 (52.5%) don't participate in any type of co-curricular activities freely and actively and remaining 190 (47.5%) respondents participate co-curricular activities freely and actively.

It can be summarised that, a majority of the Muslim girl students studying in UG participate in extracurricular activities of the college. But, the participation in co-curricular activities of Muslim girl students those who are studying in PG courses is lower compared to those studying in UG courses.

Reasons for Non-Participation in Co-Curricular Activities

It is clear from the above discussed data that 190 of the total respondents covered under the study are not participating in any of the co-curricular activities. The reasons given by them for the same are shown in the below table.

Table 4.17
Reasons for Non-participation in Extra-curricular Activities by the Respondents

Reasons for Non-Participation	U.G		P.G		Total	
	Freq.	%	Freq.	%	Freq.	%
Restrictions from parents and family member	11	4.4	03	02	14	3.5
Feel shy/ not interested	61	24.4	132	88	193	48.2
Lack of time due to studies	03	1.2	00	0.0	03	0.8
No facilities in college	00	0.0	00	0.0	00	0.0
Others	00	0.0	00	0.0	00	0.0
Not applicable	175	70.0	15	10.0	190	47.5
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

It is noted from the above data that, as stated by the Muslim girl students studying in Undergraduation courses on the reasons for not participating in co-curricular activities, 11 (4.4%) are facing restrictions from their parents and family members, 61 (24.4 %) are feeling shy or not interested to participate in co-circular activities, 03 (1.2%) are not having adequate time due to their studies, and it is not applicable to 175 (70.0%) of the respondents as they actively participated in co-curricular activities in their colleges.

As expressed by the Muslim girl students studying in Post Graduation courses on the reasons for not participating in co-curricular activities, 03 (0.2%) are facing restrictions from their parents and family members, 132 (88.0 %) are feeling shy or not interested, and it is not applicable to 15 (10.0 %) of the

respondents as they are actively participating in co-curricular activities in their institutions.

To conclude, as expressed by all the respondents covered under the study, on the reasons for not participating in co-curricular activities, 14 (3.5%) are facing restrictions from their parents and family members, 193 (48.2%) are feeling shy or are not interested to participate in these type of activities, 03 (0.8%) are not having adequate time due to their studies to participate in co-curricular activities, it is not applicable to 190 (47.5%) of the respondents as they are actively participating in co-curricular activities. The data reveals that majority of the respondents are not participating in any co-curricular activities of the college.

Government Welfare Schemes to Promote Girl's Education

Government has formulated many of the welfare schemes such as reservations for Muslim girls in education, scholarships to meritorious and poor children, free-ship, etc. Hence, it was asked to the respondents that whether the government is encouraging female education by formulating welfare schemes and measures the collected primary data is disclosed below.

Table 4.18
Perception of the Respondents regarding Government Welfare Schemes to Promote Girl's Education

Response	U.G		P.G		Total	
	Frequency	%	Frequency	%	Frequency	%
Yes	250	100	150	100	400	100
No	00	00	00	00	00	00
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

It is highlighted from the above table that, among 250 respondents studying in Undergraduation all the respondents surveyed have agreed that the government is promoting Muslim girl's education by formulating welfare schemes, no one has expressed their opinion that government is not promoting Muslim girl's education by welfare schemes and measures.

Among the 150 respondents studying in PG, all the respondents have agreed that government is promoting Muslim girl's education by formulating various welfare schemes and no one has mentioned that government is not promoting Muslim girl's education by welfare schemes.

To sum up, among all the respondents have felt that government is promoting Muslim girl's education by formulating welfare schemes.

In spite of all these, it could be noted that the government is promoting the education of Muslim girls through various welfare schemes and measures. It has created an advantage in education for many Muslim girls. These schemes of the government have reduced the financial burden of educating parents to their children. The role of the government's schemes in increasing the number of Muslim girls in education is important.

Various Government Welfare Schemes

As discussed above, all the respondents have agreed that, they are aware of the welfare schemes which promote Muslim girl's education and the welfare schemes as stated by the respondents are mentioned in Table 4.19.

Table 4.19
Government Welfare Schemes Promoting Muslim Girl's Education

Welfare Schemes	U.G		P.G		Total	
	Freq.	%	Freq.	%	Freq.	%
Scholarships Incentives	224	89.6	101	67.3	325	81.3
Recruitment	12	4.8	10	6.7	22	5.5
Opening of more Girl's Hostels	06	2.4	14	9.3	20	5.0
Loan facility for girl's education	08	3.2	25	16.7	33	8.2
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

Above table has made it clear that, the respondents stated that the government provides more than one welfare scheme to promote girl's education. Among the 250 Muslim girl students studying in UG 224 (89.6%) have emphasized for scholarships or incentives, 12 (4.8%) felt the need for recruitment, 06 (2.4%) have felt that there is need to open more Muslim girl's hostels, 08 (3.2%) have felt that there is a need to provide more loan facility for girl's education.

Among 150 respondents studying in PG 101 (67.3%) have felt the need for scholarships or incentives, 10 (6.7%) have agreed that there is need for recruitment, 14 (9.3%) have suggested for opening of more girl's hostels, 25 (16.7%) have felt that there is a need to provide more loan facility for girl's education and none of the respondents have awareness about any other government welfare schemes regarding girl's education.

To conclude, among 400 the respondents, majority that is, 325 (81.3%) have suggested for more scholarships and incentives schemes, 22 (5.5%) have suggested to recruitment, 20 (5.0%) have felt that there is need to open more girl's hostels, 33 (8.2%) have suggested to provide more loan facility for girl's education and none of the respondents have awareness about any other schemes.

Status of Educated Muslim Girls

It is surprising to note that as stated by majority of the respondents, there is lower status of women and girls though they are educated. Hence, the opinion of Muslim girl students studying in UG and PG levels for lower status of women and girls even after education collected from the respondents is as presented in the Table.

Table 4.20
Low Status of Muslim Girls Even after Education

Response	U.G		P.G		Total	
	Freq.	%	Freq.	%	Freq.	%
Yes	71	28.4	42	28	113	28.2
No	179	71.6	108	72	287	71.8
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

The above table shows that among 250 respondents studying in UG courses, 71 (28.4%) have agreed that though educated, there is lower status for Muslim girls, whereas 179 (71.6%) have expressed no in their views on the same.

Similarly, among the 150 respondents studying in PG courses, 42 (28%) have said that though educated, there is lower status of Muslim girls, whereas 108 (72%) have not agreed to the same.

Among 400 respondents covered under the study, 113 (28.2%) have agreed that though educated the status of Muslim girls is lower in society, 287 (71.8%) have not agreed to the same.

Hypothesis Seven

H₇ : Though educated Muslim girls status is lower

H₇₀ : There exists insignificant difference regarding view that Muslim girl's status were lower in spite of being educated.

H_{7a} : There exists significant difference regarding view that Muslim girl's status were lower in spite of being educated.

To test the so framed hypothesis, Chi-Square Test (χ^2 Test) was applied and the results obtained is as presented in the table below.

Particulars	Values
χ^2 Value (calculated)	0.007
χ^2 Value (Table)	3.841
Degree of Freedom	1
P value	0.931

Source: Table 4.20

At five per cent level of significance, for degree of freedom being 1, the table value of $\chi^2 = 3.841$, while the calculated $\chi^2 = 0.007$, which indicated that calculated value of χ^2 was less than table value of χ^2 . Further, 'p' value standing at

0.931, being greater than 0.05, revealed the difference being statistically insignificant. Hence, null hypothesis regarding view that Muslim girl's status were lower in spite of being educated was statistically insignificant and the difference so occurred might be due to chance.

It is surprising to note that as stated by majority of the respondents, the status of Muslim girls is better. However, few respondents were of the opinion that lower status existed Eventhough they are educated. Hence, perception regarding the reasons for such lower status of Muslim girls were collected from the respondents and presented in Table 4.21a for those Muslim girl students studying in PG courses, Table 4.21b for those Muslim girl students studying in PG courses and Table 4.21c for overall Muslim girl students studying at both UG and PG levels. The data in Table 4.21d presents the ranking of these reasons.

Table 4.21
Factors Responsible for Lower Status of Muslim Girls

Factors	U.G		P.G		Total	
	Freq.	%	Freq.	%	Freq.	%
Orthodox Traditions and believes in Muslim community	26	14	9	10	12	71
Male Domination in Society	16	9	15	19	12	71
Social barriers	21	18	11	10	11	71
Economic barriers	10	20	13	10	18	71
Others	10	13	19	16	13	71

Source : Data gathered through Primary Investigation

The important factors which are responsible for lower status of Muslim girl in society as stated by the respondents studying in Undergraduation revealed that,

26 (10.4%) have mentioned the orthodox traditions in society are responsible for the same, 42 (16.8 %) have said that the male domination resulted in lower status for Muslim girls, 02 (0.8%) have responded that the social barriers are responsible for lower status of Muslim girl in society, 1(0.4%) have responded that the economic barriers are responsible for lower status of Muslim girls in society and it is not applicable to 179 (71.6%) of the respondents as they have not expressed on the lower status of Muslim mentioned above.

Similarly, 16 (10.7%) of the Post Graduation respondents have agreed that the orthodox traditions in society are responsible for the lower status for Muslim girls, 24 (16.0%) have felt that the male domination and patriarchal set up has made lower status of Muslim girls, 01 (0.7%) of the respondents have remarked that social barriers made lower status of Muslim, 01 (0.7%) of the respondents have remarked that economic barriers made lower status for Muslim and it is not applicable to 108 (72%) of the respondents as they have not expressed their views on the same or none of them have disagreed that there is no lower status for Muslim girls in society.

To conclude of all the respondents, 41 (10.7%) have said that due to orthodox traditions in society there is lower status of Muslim girls, 67 (16.7%) respondents have felt that due to male domination in society there is lower status of Muslim girls, 03 (0.7%) have agreed that due to social barriers there is lower status of Muslim girls, 02 (0.5%) have remarked that due to economic barriers there is lower status of Muslim girls and it is not applicable to 287 (71.6%) of the respondents as they have not expressed their opinions on lower status of Muslim girls in society.

Chapter - 5

Occupational Aspirations

Chapter-05

OCCUPATIONAL ASPIRATIONS

Occupation refers to an activity to one regularly devotes oneself, especially one's regular work, or means of getting a living. It is an activity that serves as one's regular sources of livelihood, a vocation. The term occupational aspiration refers to the occupation the students aspire to take up after completion of their studies. Occupational aspiration refers to the desire of the person to choose particular occupation which he would like to pursue as a means of his livelihood.

Occupational aspiration in the formative years of life is supposed to determine success in later life with regard to job satisfaction, productivity and personal adjustment. Home environment, parental occupation, social background, peer group experience occupational guidance, creativity, age and sex differences are some of the factors that determine the occupational aspiration of an individual. Intelligence and interest are important factors that determine the choice of occupation one is choosing as career and in the choice of vocation. Due to complex and fluid character of the world of work, choosing one's career is not an easy task now. Life and work in the past was dictated by traditions and customs and then the people had neither the necessity nor the freedom of making career choices as they usually followed the job done by the parents. But, today the life of the man is not the same as it used to be in the past. In the modern age of science and technology hundreds of occupations have been thrown upon to the people. There is lot of diversification of vocations. In order to attain maximum satisfaction and happiness, one must choose right occupation. In India it is observed that

students make career plans without having enough knowledge about a job or occupation. Thus they take unrealistic carrier decisions without assessing their chosen field of work. This leads, in many instances, to floundering from job to job and later resulting in dissatisfaction and maladjustment in the occupation, thus selected.

Occupations structure is a large part of people's everyday reality and serves as a major source of personal identity and self-evaluation. In the light of the recognition that personal identity is often shaped by and around occupational behaviour, it is no surprise that individuals increasingly invest considerable time and effort in identifying career paths that integrate personal, social, and larger political expectations. At best, this situation facilitates an integral view towards the co-existence of personal and work life. The resultant dynamic interplay of social, personal, and career development issues make career exploration a rich yet complicated and challenging task. It is no surprise then that the process of choosing a occupation is considered tentative in that practically every choice involves some doubt about the credibility of the chosen occupation band the possibility that workplace changes may make it obsolete. The opportunity to choose is also a responsibility to choose wisely, with this choice being increasingly seen as the measure of who an individual is in society.

Now thousands of new vocations have been created with the result that the choice of right vocation is now an enormously difficult task. The students studying in Undergraduation and Post Graduation confront with the problem of complexity of occupational choice.

The occupational aspiration of Muslim girl students includes their personal interests in different occupation, obstacles in choices of occupation, problems faced in education and occupational ambitions, etc. The primary data on occupational aspiration has been collected from Muslim girl students studying in Undergraduation and Post Graduation, is analysed and discussed as follows.

Necessary of Job for girls

First of all, girls need to be educated because this opens their eyes to all the evils that happen around them, as well as stand up to injustice around them as well as the injustice that they may face. Education and work has always been a man's domain. Girls, only from the privileged class, would be exposed to education and high-level jobs in earlier days. But times have changed. Girls are now exposed to better opportunities and are into engineering as well as software sectors and other fields. While young girl's participation in the workforce has risen significantly over time, married women are increasingly falling off the employment curve, in what is seen as a burdensome responsibility of managing home, children and work. This is not a new burden. Many women who went to work in the past struggled through these problems. They also lived in more traditional households and did not compromise on their role at home for work. They struggled with the lack of reliable day care, limited transport facilities, and fewer choices to eat out and spend on help, as the current generation of working women are able to do.

Table 5.1
Necessary of Job for Muslim Girls

Response	U.G.		P.G.		Total	
	Frequency	%	Frequency	%	Frequency	%
Yes	250	100	150	100	400	100
No	00	00	00	00	00	00
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

The data in Table 5.1 gives information regarding the necessary of job for Muslim girl students. Among 250 respondents studying in UG courses, all have mentioned that job is necessary for Muslim girls, no one has disagreed regarding necessary of job.

Similarly, the respondents studying in PG courses accounting to 150 respondents, all have opined that job is necessary for all Muslim girls.

From the above table, it is observed that out of 400 respondents studying in UG and PG courses, all the respondents have mentioned that job is essential for Muslim girls, no one has said that job is not necessary for Muslim girls.

It indicates the necessity of job for Muslim girls in their life. Job is also very important for Muslim girls, as it provides social security, status, financial independence and thereby the life of girls becomes secured. This gives a woman a new level of independence and freedom to make her own decisions in life, along with offering her a new level of strength which surely boosts her confidence as well as morale.

Reasons for Necessity of Job for Muslim Girls

Every individual has a role to play in society a way they can contribute and make a difference. In addition to keeping ourselves busy, disciplined and self-dependent, an occupation contributes to socio-economic growth and development, thereby making a difference in society. In today's society a women should be well settled to lead her life. Then only she will get respect and she has the will power to face any problem, both physically and mentally. If she has money and a good job, then only her voice has value. Otherwise both our society and family give her zero value. The values of life in the field of love, friends, family, and neighborhood or to the society are decreasing day by day. All are running behind of money no one cares about our life.

Table 5.2

Reasons for Necessity of Job for Muslim Girls

Reasons	U.G		P.G		Total	
	Freq.	%	Freq.	%	Freq.	%
To get Respect and Status in the Community	03	1.2	07	4.7	10	2.5
To live better life	21	8.4	15	10.0	36	9.0
To be financially independent	103	41.2	48	32.0	151	37.7
Better Marriage Prospect	12	4.8	26	17.3	38	9.5
Equality between Male and Female	02	0.8	01	0.7	03	0.8
All the above	109	43.6	53	35.3	162	40.5
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

It is observed from the above table that, among the 250 respondents Studying in Undergraduation, 03 (1.2%) have given the reason for necessity of job for Muslim girls is to get respect and status in the community as well as Society, 21 (8.4%) have mentioned that to live better life the Muslim girls need job, majority of the respondents 103 (41.2%) have expressed reason that to be financially independent Muslim girls need job, 12 (4.8%) have said that for better marriage prospect girls need job, 02 (0.8%) have opined that to bring equality between male and female job is necessary and 109 (43.6%) respondents mentioned that for all the reasons mentioned above in table Muslim girls need job.

Among the 150 respondents Studying in Post Graduation courses, 07 (4.7%) have mentioned that job is necessary for Muslim girls to get respect and status in the community as well as Society, 15 (10.0%) have expressed the reason that to live better life the Muslim girls need job, 48 (32.0%) have expressed reason that to be financially independent Muslim girls need job, 26 (17.3%) have said that for better marriage prospects girls need job, 01 (0.7%) has opined that to bring equality between male and female job is necessary and majority of the respondents 53 (35.3%) have mentioned that for all the reasons mentioned above in table Muslim girls need job.

To conclude, of all the respondents Studying in Undergraduation and Post Graduation courses, 10 (2.5%) have mentioned that, job is necessary for Muslim girls to get respect and status in the community as well as Society, 36 (9.0%) have expressed the reason that, to lead better life the Muslim girls need job, 151 (37.7%) have expressed reason that to be financially independent Muslim girls

need job, 38 (9.5%) have said that for better marriage prospects girls need job, 03 (0.8%) have opined that to create equality between male and female job is necessary and 162 (40.5%) respondents have mentioned that for all the reasons mentioned above Muslim girls need job.

Among all the 400 respondents studying in Undergraduation and Post Graduation courses, 10 (2.5%) have mentioned that, job is necessary for Muslim girls to get respect and status in the community as well as Society, 36 (9.0%) have expressed the reason that, to lead better life the Muslim girls need job, 151 (37.75%) have expressed reason that to be financially independent Muslim girls need job, 38 (9.5%) have said that for better marriage prospects girls need job, 03 (0.7%) have opined that to create equality between male and female job is necessary and 162 (40.5%) respondents have mentioned that for all the reasons mentioned above Muslim girls need job. Especially in today's world as we never know who will be with us forever. This gives a woman a new level of independence and freedom to make her own decisions in life, along with offering her a new level of strength which surely boosts her confidence as well as morale.

Occupational Choice

In Islam, like men, women have various responsibilities towards the family and society as she is considered one of the two important pillars of the society. Islam does not like laziness, vanity and workless people. In Islam there is no difference between men and women in regard to work and working is a duty for both. In Islam women have freedom to choose their occupation but in choosing

their profession they must keep in mind that they have some limitations due to their physical structure. As they are exquisite, sensitive and beautiful beings, they have to be more conscious before involving in any profession. Though in Islam women have liberty to select their profession, but it imposes some restrictions at the same time, because a married woman cannot choose any profession by which her husband will be deprived to enjoy his conjugal rights or children will be deprived from maternal love, care and affection, proper education and training. The data in Table 5.3 presents respondent's option regarding occupational choice.

Table 5.3
Respondents Opinion regarding Occupational Choice

Response	U.G		P.G		Total	
	Frequency	%	Frequency	%	Frequency	%
Yes	250	100	150	100	400	100
No	00	00	00	00	00	00
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

It is observed from the data in Table 5.3 that, among 250 respondents studying in UG courses, all the respondents have opinioned that there is occupation choice for Muslim girls.

Among the 150 respondents have agreed that Muslim girl students have their own right in occupational choice.

To sum up, as expressed by 400 respondents, all the respondents have mentioned that there is freedom in occupational choice. It is clear that Muslim girl students are free to choose the occupation which they aspire.

Types of Occupation

An occupation is an activity, often regular and often performed in exchange for payment ("for a living"). Many people have multiple jobs. For example, a person can begin a job by becoming an employee, volunteering, starting a business, etc. The duration of a job may range from temporary (e.g., hourly odd jobs) to a lifetime. An activity that requires a person's mental or physical effort is work (as in "a day's work"). If a person is trained for a certain type of job, they may have a profession (e.g. teacher, pilot, judge). Typically, a job would be a subset of someone's career. The latter term is much more general, referring to an individual's metaphorical "journey" through learning, work and other aspects of life. One way to differentiate between job and career is the fact that a career ends with retirement while a job ends with resignation.

An occupation is a work situation had by a person who has a specific field of interest and distinct skills that benefit that field. That person could look for a job within a specific occupation, they could be interested in continuing a career in that occupation, and if the occupation requires licensing and certification, they could pursue it as a profession.

An occupation of a person is defined as the principal work or business which he or she carries out on a daily basis to earn their primary earning. An occupation or a job provides for a person's subsistence meaning it helps him to earn whatever is necessary to cover all the basic amenities of his life. Occupation in any country can be broadly divided into three major categories. These are the building blocks of occupational structure meaning these different professions can also roughly indicate how expansive the occupational structure of a country is.

Table 5.4
Types of Occupation Preferred by Muslim Girl Students

Types of Occupation	U.G		P.G		Total	
	Freq.	%	Freq.	%	Freq.	%
Clerical	08	3.2	13	8.7	21	5.3
Teaching Profession	128	51.2	89	59.3	217	54.3
Managerial Administration	27	10.8	11	7.4	38	9.5
Part time jobs	00	0.0	00	0.0	00	0.0
Self-Employment	25	10.0	18	12.0	43	10.7
Household work	00	0.0	00	0.0	00	0.0
Advocate	13	5.2	02	1.3	15	3.7
Bank Job	21	8.4	02	1.3	23	5.7
Others	28	11.2	15	10.0	43	10.8
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

It is observed from the above table that, among the 250 respondents studying in Undergraduation 08 (3.2%) respondents prefer their occupation as clerks, and a majority 128 (51.2%) of respondents have responded and prefer teaching profession as their occupation choice, and 27 (10.8%) of respondents prefer to take up managerial or administrative jobs as their occupation and none of the respondents have preference to take part-time jobs as their occupation, and 25 (10.0%) of respondents have preferred self-employment as their occupation choice, none of the respondents have preference to take up house hold work as their career, 13 (5.2%) of the respondents have preference to be advocates or lawyers as their occupation, 21 (8.4%) of the respondents prefer to take up bank jobs as their occupation, 28 (11.2%) of the respondents prefer to take up other

kinds of jobs (Social worker, Designer Artist and Entrepreneur, police) as their occupation.

Among 150 respondents studying in the Post Graduation courses, 13 (8.7%) of respondents prefer their occupation as clerks, and a majority 89 (59.3%) of respondents have responded and prefer teaching profession as their occupation choice, 11 (7.4%) of respondents have the preference to take up managerial or administrative jobs as their occupation and none of the respondents have preference to take part-time jobs as their occupation, and 18 (12.0%) respondents have preferred self-employment as their occupation choice, none of the respondents have preference to take up house hold work as their career, 02 (1.3%) of the respondents have preference to be advocates or lawyers as their occupation, 02 (1.3%) of the respondents prefer to take up bank jobs as their occupation, 15 (10.0%) of the respondents prefer to take up other kinds of jobs (Social worker, Designer Artist and Entrepreneur) as their occupation.

To sum up, as expressed by 400 respondents studying in Undergraduation and Post Graduation courses on their preference on the occupation choice, a majority 217 (54.3%) of respondents would like to take up teaching profession as their occupation, 21 (5.3%) respondents prefer their occupation as clerks, 38 (9.5%) of respondents have the preference to take up managerial or administrative jobs as their occupation, and none of the respondents have preference to take part-time jobs as their occupation, and 43 (10.7%) have preferred self-employment as their occupation choice, none of the respondents have preference to take up house hold work as their career, 15 (3.7%) of the respondents have preference to be

advocates or lawyers as their occupation, 23 (5.7%) of the respondents prefer to take up bank jobs as their occupation, 43 (10.8%) of the respondents prefer to take up other kinds of jobs (social worker, designer, painter artist and entrepreneur, singer, dancer etc.,) as their occupation.

The majority of Muslim girls as shown in the above table have preference to take up teaching profession as their occupation, because teaching profession is a white collared job and it suits especially women and Muslim girls would like to take up the same and are attracted because they understand the respect, dignity in that job. At the same time many Muslim women prefer teaching profession as they can manage both the job and their families at the same time as the teaching job is scheduled within in a specific time and women can return back home in the evening after work to take care of their children and family and it acts as a financial and social security for them. Any job for that matter acts as and social security for Muslim women at large. They think that teaching is a Very respected job and very peaceful also. We can perform our duty in a very peaceful manner. Teaching is a very popular job among youngsters and it is one of the best professions suitable for girls, there are varieties of teachers, this totally depends on our potential in which standard we can teach.

Occupational Aspirations

The occupational aspirations of students are important, both for the individual and for the nation. By aspiring for and choosing the right occupations, the individuals will enjoy their world of work and the nation will flourish through the efforts of the dedicated working men and women.

To achieve this task, obviously, it becomes important to understand the various factors related to the occupational aspirations of the college students. This effort will be of great help to the students in understanding their possible success in fields of education and occupation along with gaining better internal adequacy for upward social mobility. Within last few decades, social scientists have become increasingly concerned with factors underlying occupational aspirations of individuals at all levels of society.

Table 5.5
Status of Occupational Aspirations among Muslim Girl Students

Status	U.G		P.G		Total	
	Frequency	%	Frequency	%	Frequency	%
Increased	138	55.2	112	74.6	250	62.5
Moderately	92	36.8	25	16.7	117	29.2
Not Increased	20	8.0	13	8.7	33	8.3
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

From the above table, it is revealed that out of 250 respondents studying in UG courses, 138 (55.2%) have informed about the increasing occupational aspirations among Muslim girl students at present, while 92 (36.8%) have said that the occupational aspirations among Muslim girl students has somewhat increased in present day and 20 (8.0%) have provided information that there is no increase in occupational aspirations among Muslim girl students at present.

Among 150 respondents' studying in UG courses, 112 (74.6%) have provided information about increasing occupational aspirations among Muslim

girl students at present, while 25 (16.7%) have stated that the occupational aspirations among Muslim girl students has moderately increased and 13 (8.7%) have provided information that there is no increase in occupational aspirations among Muslim girl students at present.

Out of total 400 respondents studying in UG and PG courses, 250 (62.5%) have said that the occupational aspirations among Muslim girl students has moderately increased in present day. This is because Muslim girl students and parents have become aware of the importance of education and occupation of Muslim girls and also, there is a perception among the Muslim girls that due a stable occupation or job they can achieve financial independence, at the same time fulfill every kind of need and that they need not be dependent on the males like their father or husband in the family, 117 (29.2%) have said that the occupational aspirations among Muslim girl students has somewhat increased in present day and 33 (8.3%) have provided information that there is no increase in occupational aspirations among Muslim girl students at present. Because of the orthodox and narrow thinking mentality, the parents of the Muslim girls do not prefer to send their daughters to the jobs as they do not want their daughters to go out of the houses, even the husbands of the Muslim girls don't like sending them to earn and do jobs because they do not want their wives to go out of the houses. Parents are also sometimes afraid of the society and community and don't want to send their daughters for the jobs. Further, they think that as their daughters have to get married when they attain certain age, shouldn't go out of the houses to earn or do the jobs.

Hypothesis Eight

H_8 : Occupational aspiration among Muslim girl students has increased.

H_{80} : There exist insignificant difference regarding increase in occupational aspiration among Muslim girl students.

H_{8a} : There exist significant difference regarding increase in occupational aspiration among Muslim girl students.

To test the above hypothesis, Chi-Square Test (χ^2 Test) was applied and the so obtained result is as presented in the table below:

Particulars	Values
χ^2 Value (calculated)	18.727
χ^2 Value (Table)	5.991
Degree of Freedom	2
P value	0.000

Source: Table 5.5

At five per cent level of significance, for degree of freedom 2, the table value of $\chi^2 = 5.991$, while the calculated value of $\chi^2 = 18.727$ which indicated that the calculated value of χ^2 was greater than its table value. Further, 'p' value standing at 0.000, being less than 0.05, showed that the difference was statistically significant. Hence, null hypothesis was rejected and alternative hypothesis was accepted. Thus, it was concluded that there existed significant difference regarding occupational aspiration among Muslim girl students.

Social Status of Parents

The decision of choosing an occupation is a very complicated decision for every student as they have to consider different factors before they choose a career. The influence of occupational choice has a lasting impact on an individual. It serves to be a predictor and determinant of their prospective level of income, nature of work, and consequently leaves a mark on the personality, demeanor, and outlook of an individual. Each individual undertaking the process is influenced by many factors, including the context in which they live, their personal aptitudes, and educational attainment. Occupational choice is vital, because it could determine whether or not an individual is going to be successful in life. Educational level of parents, their profession, and income are factors affecting the occupational aspiration of students. As such, students are either influenced by careers that their parents favour or the careers that their educational opportunities have opened for them. Some individuals' career choices are also influenced by others through social support from parent's choice of students.

Table 5.6
Social Status of Parents Influencing the Occupational Aspirations of the Respondents

Response	U.G		P.G		Total	
	Frequency	%	Frequency	%	Frequency	%
Yes	238	95.2	135	90	373	93.3
No	12	4.8	15	10	27	6.7
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

As stated by the 250 respondents studying in UG courses, the social status of their parents influenced the occupational aspiration as majority of them accounting to 238 (95.2%) have responded by accepting the fact that their social status of parents is the influencing factor to their occupational aspiration, while 12 (4.8%) have responded by denying the fact that the social status of their parents is not the influencing factor to their occupational aspiration.

Among the 150 respondents studying in PG courses, 135 (90%), have responded by accepting the fact that the social status of their parents is the influencing factor to their occupational aspiration, while 15 (10%) responded by denying the fact that the social status of their parents is not the influencing factor to their occupational aspiration.

Out of total 400 respondents studying in UG and PG courses, 373 (93.3%) have said that the social status of their parents is the influencing factor to their occupational aspiration by the fact that the better social status of their parents in turn leads to the encouragement of the Muslim girl students in getting good education and seeking better job opportunities in order to maintain their better social status and also that the factor of being broad minded parents and not being orthodox and prejudiced regarding the occupation of their daughters also encourages the Muslim girl students in seeking better occupational avenues and 27 (6.7%) have responded by revealing that the social status of their parents is not the influencing factor in the occupational aspirations.

Hypothesis Nine

H_9 : Social status of parents influenced the occupational aspiration of Muslim girl students.

H_{9_0} : There exist insignificant difference regarding social status of parents influencing the occupational aspiration of Muslim girl students.

H_{9_a} : There exist significant difference regarding social status of parents influencing the occupational aspiration of Muslim girl students.

To test the above hypothesis, Chi-Square Test (χ^2 Test) was applied and the obtained result is presented in the below table.

Particulars	Values
χ^2 Value (calculated)	4.027
χ^2 Value (Table)	3.841
Degree of Freedom	1
P value	0.045

Source: Table 5.6

At five per cent level of significance, for degree of freedom 2, the table value of $\chi^2 = 5.991$, while the calculated value of $\chi^2 = 4.027$ which indicated that the calculated value of χ^2 was greater than its table value. Further, 'p' value standing at 0.000, being less than 0.05, showed that the difference was statistically significant. Hence, null hypothesis was rejected and alternative hypothesis was accepted. Thus, it was concluded that there existed significant difference regarding social status of parents influencing the occupational aspiration among Muslim girl students.

Economic Status of Parents

The influence of parent's economic background plays an important role in the occupational aspirations of their children and it directly or indirectly affects the occupational choice of the students. This is because, it is the parents who have to support their children in education and help them in all aspects which leads to economical and moral support from parents. So the students based on the financial stability of their parents have to choose the kind of education they want to pursue and shape their career. Whose parents are from high economic background are more consistent and do not have much difficulties in making career choice when compared with those whose parents have low economic background.

Also, majority of students whose parents have high economic background make professional career choices while majority of students whose parents had low economic background make business career choices, since parents' economic background, to a great extent, influences career decision of their children. Socio-economic status entails the economic standing of the parents in the Muslim community. There are three levels of socioeconomic status, which are high socio-economic status; these are the one who are in the upper echelon of the society, middle socio-economic status who are those in the middle rank of the society, while the lower socio-economic status who are those in the lower echelon of the society.

Table 5.7
Economic Status of Parents Influencing the Occupational Aspirations of the Muslim Girls

Response	U.G		P.G		Total	
	Frequency	%	Frequency	%	Frequency	%
Yes	241	96.4	139	92.7	380	95.0
No	09	3.6	11	7.3	20	5.0
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

As responded by the 250 respondents studying in UG courses, majority 241 (96.4%) have said that the economic status of their parents is the influencing factor for their occupational aspirations and 09 (3.6%) have replied that the economic status of their parents is not the influencing factor in their occupational aspirations.

Similarly, among 150 respondents studying in PG courses, majority of them accounting to 139 (92.7%) have said that the economic status of their parents is the influencing factor for their occupational aspirations and 11 (7.3%) have said that the economic status of their parents is not the influencing factor in their occupational aspirations.

Out of total 400 respondents studying in UG and PG courses, 380 (95.0%) have accepted the fact that the economic status of their parents is the influencing factor in their occupational aspirations because the better economic status of their parents leads to the admission of the Muslim girl students in better Colleges/institutions in securing the education and taking good jobs and at the same time financial support in the expenditure and costs incurred in procuring

education is also taken care by the parents and parents send their daughters to good private coaching institutes which provide them coaching to get better job opportunities and in turn help them in securing better job positions. 20 (5.0%) have replied that the economic status of their parents is not the influencing factor in their occupational aspirations because of the fact that, Eventhough certain parents are economically stable the factors like less education or illiteracy among such parents, narrow mindedness, orthodoxy, the fear of the other social factors deny Muslim girl students to get basic education and occupational aspirations.

Hypothesis Ten

H_{10} : Economic status of parents influenced the occupational aspiration of Muslim girl students.

H_{10_0} : There exist insignificant difference regarding economic status of parents influencing the occupational aspiration of Muslim girl students.

H_{10_a} : There exist significant difference regarding economic status of parents influencing the occupational aspiration of Muslim girl students.

To test the above hypothesis, Chi-Square Test (χ^2 Test) was applied and the so obtained result is as presented in the table below:

Particulars	Values
χ^2 Value (calculated)	2.751
χ^2 Value (Table)	3.841
Degree of Freedom	1
P value	0.097

Source: Table 5.7

At five per cent level of significance, for degree of freedom 1, the table value of $\chi^2 = 3.841$, while the calculated value of $\chi^2 = 2.751$ which indicated that the calculated value of χ^2 was less than its table value. Further, 'p' value standing at 0.097, being greater than 0.05, showed that the difference was statistically insignificant. Hence, null hypothesis was accepted and concluded that there existed insignificant difference regarding economic status of parents influencing the occupational aspiration of Muslim girl students.

Educational Level of Parents

The influence of parent's educational background on occupational aspirations of their children plays an important role in the career choice of children. Whose parents are from high educational background are more consistent and do not have much difficulties in making career choice when compared with those whose parents have low educational background. Also, majority of students whose parents had high educational background made more of professional career choices while majority of students whose parents had low educational background made more of business career choices. Parents' educational background, to a great extent, influences career decision of their children.

Table 5.8

Educational Level of Parents Influencing on the Occupational Aspirations

Response	U.G		P.G		Total	
	Frequency	%	Frequency	%	Frequency	%
Yes	245	98	146	97.3	391	97.8
No	05	02	04	2.7	09	2.2
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

As responded by the 250 respondents studying in Undergraduate courses on the educational level of their parents influencing the occupational aspirations, 245 (98%) have accepted that the educational level of their parents is the most important influencing factor for their occupational aspirations and 05 (2%) have denied that the educational level of their parents is not the influencing factor in their occupational aspirations.

Similarly, among the 150 respondents studying in the Post Graduation courses, 146 (97.3%) have said that the educational level of their parents is the influencing factor for their occupational aspirations and 4 (2.7%) have said that the educational level of their parents is not the influencing factor in their occupational aspirations.

Among the total 400 respondents studying in Undergraduate and Post Graduation courses on the educational level of their parents influencing the occupational aspirations, 391 (97.8%) have accepted the fact that the educational level of their parents is the most influencing factor in their occupational aspirations because the educated parents know the value and importance of education and hence promote and encourage their Muslim daughters to get better education and hence promote and encourage their Muslim daughters to get better educated at better Colleges/institutions and they want their Muslim daughters to get the education till the highest level. At the same time, they are ready to support their daughters financially in all the aspects of education so that they achieve and settle down in best job avenues in the Muslim community. The educated parents want their Muslim daughters to achieve more education than what they possess and also to achieve a social status in the Muslim community. Further, educated parents are broad minded and they want their daughters to achieve the excellence and achieve better financial status and security which is possible only with the

help of education. 09 (2.2%) have responded that the educational level of their parents is not the influencing factor in their occupational aspirations because of the fact that, in certain cases the educated parents, when they are financially sound get, their daughters married at an early age and they deny the opportunity of education and job opportunities to such daughters. Further, with the fear of the other social evils in the society they deny the opportunity to Muslim girl students to get basic education and occupational aspirations.

Hypothesis Eleven

H_{11} : Education level of parents influenced occupational aspiration of Muslim girl students.

$H_{11\ 0}$: There exist insignificant difference regarding educational level of parents influencing occupational aspiration among Muslim girl students.

$H_{11\ a}$: There exist significant difference regarding educational level of parents influencing occupational aspiration among Muslim girl students.

To test the above hypothesis, Chi-Square Test (χ^2 Test) was applied and the so obtained result is as presented in the table the following page:

Particulars	Values
χ^2 Value (calculated)	0.190
χ^2 Value (Table)	3.841
Degree of Freedom	1
P value	0.6634

Source: Table 5.8

At five per cent level of significance, for degree of freedom 1, the table value of $\chi^2 = 3.841$, while the calculated value of $\chi^2 = 0.190$ which indicated that the calculated value of χ^2 was less than its table value. Further, 'p' value standing

at 0.6634, being greater than 0.05, showed that the difference was statistically insignificant. Hence, null hypothesis was accepted and concluded that there existed insignificant difference regarding educational level of parents influencing occupational aspiration among Muslim girl students.

The Factors Influencing on the Occupational Choices

There are various factors which influence any individual on his/her occupational choice. Occupational selection is an important stage in a student's life. It influences a number of decisions that he/she takes based on their occupational choices. Choice of a subject, a university, an institution, a company, a job profile depends on the career one chooses to pursue. Nowadays it is quite certain to find students confused or unaware of their career path, even after having completed their graduation. They seem unsure of the degrees they hold as it doesn't given them a clear vision of what they want to do.

Table 5.9
Factors Influencing on the Occupational Choice among Muslim Girl Students

Factors	U.G		P.G		Total	
	Freq.	%	Freq.	%	Freq.	%
Economic Returns associated with a job	43	17.2	21	14.0	64	16.0
Type of Education	74	29.6	56	37.3	130	32.5
Job Status and Social Prestige	41	16.4	15	10.0	56	14.0
Security and Future Prospects	21	8.4	12	8.0	33	8.3
Social Circumstances	59	23.6	37	24.7	96	24.0
All the above	12	4.8	09	6.0	21	5.2
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

It is observed from the above table that, among the 250 respondents studying in Undergraduation, 43 (17.2%) of the respondents say the factor influencing the occupational choice on the economic returns associated with a job, a majority 74 (29.6%) of the respondents say the factor influencing the occupational choice is the type of education they have pursued and secured, 41 (16.4%) of the respondents say the factor influencing the occupational choice is the job status and social prestige associated with the job, 21 (8.4%) of the respondents say the factor influencing the occupational choice is the security and future prospects associated with the job, 59 (23.6%) of the respondents say the factor influencing the occupational choice are the circumstances in which they are born and brought up in the society, 12 (4.8%) of the respondents say the factor influencing the occupational choice are all the factors said and discussed in the table.

Among the 150 respondents studying in Post Graduation, 21 (14%) of the respondents say the factor influencing the occupational choice on the economic returns associated with a job, a majority 56 (37.3%) of the respondents say the factor influencing the occupational choice is the type of education they have pursued and secured, 15 (10%) of the respondents say the factor influencing the occupational choice is the job status and social prestige associated with the job, 12 (8 %) of the respondents say the factor influencing the occupational choice is the security and future prospects associated with the job, 37 (24.7%) of the

respondents say the factor influencing the occupational choice are the circumstances in which they are born and brought up in the society, 9 (6 %) of the respondents say the factor influencing the occupational choice are all the factors said and discussed in the table.

Among the total 400 respondents studying in Undergraduation and Post Graduation courses, 64 (16.0%) of the respondents say the factor influencing the occupational choice on the economic returns associated with a job, a majority 130 (32.5%) of the respondents say the factor influencing the occupational choice is the type of education they have pursued and secured, 56 (14.0%) of the respondents say the factor influencing the occupational choice is the job status and social prestige associated with the job, 33 (8.3%) of the respondents say the factor influencing the occupational choice is the security and future prospects associated with the job, 96 (24.0 %) of the respondents say the factor influencing the occupational choice are the circumstances in which they are born and brought up in the society, 21 (5.2%) of the respondents say the factor influencing the occupational choice are all the factors said and discussed in the table.

Factors Necessary for the Occupation

An individual's job choice is molded by their family, morals, values, intelligence, abilities, finances, and many other factors. The factors vary individual to individual based on the social, cultural and educational background.

Table 5.10
Factors Necessary for the Occupation of Muslim Girl Students

Necessary Factors	U.G		P.G		Total	
	Freq.	%	Freq.	%	Freq.	%
Education	237	94.8	122	81.4	359	89.7
Hard work	00	0.0	00	0.0	00	0
Ability	06	2.4	12	8.0	18	4.5
Recommendations from Important Persons	00	0.0	00	0.0	00	0.0
Communication Skills	02	0.8	09	6.0	11	2.8
Knowledge	05	2.0	07	4.6	12	3.0
Personal Contacts	00	0.0	00	0.0	00	0.0
Influential Friends and Contacts	00	0.0	00	0.0	00	0.0
Others	00	0.0	00	0.0	00	0.0
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

It is observed from the above table that, among the 250 respondents studying in Undergraduation, a majority 237 (94.8%) of the respondents say that, the education is the most important factor which is necessary for the Muslim girl students to take up the occupation or job, none of the respondents said that it is hard work as an factor which is necessary to take up jobs for Muslim girl students, 6 (2.4%) of the respondents have said that it is ability as a factor necessary for the occupation of Muslim girl students, none of the respondents said that it is recommendations from important persons as an factor which is necessary to take up jobs for Muslim girl students, 2 (0.8%) of the respondents have said that it is

communication skills which as a factor which is necessary to take up jobs for Muslim girl students, 5 (2%) of the respondents have said that it is knowledge which is a necessary factor to take up jobs for Muslim girl students, none of the respondents said that it is personal contacts as an factor which is necessary to take up jobs for Muslim girl students, none of the respondents said that it is influential friends and contacts as an factor which is necessary to take up jobs for Muslim girl students.

Among the 150 respondents studying in Post Graduation, a majority 122 (81.4%) of the respondents say that, the education is the most important factor which is necessary for the Muslim girl students to take up the occupation or job, none of the respondents said that it is hard work as an factor which is necessary to take up jobs for Muslim girl students, 12 (8.0%) of the respondents have said that it is ability as a factor necessary for the occupation of Muslim girl students, none of the respondents said that it is recommendations from important persons as an factor which is necessary to take up jobs for Muslim girl students, 9 (6.0%) of the respondents have said that it is communication skills which as a factor which is necessary to take up jobs for Muslim girl students, 7 (4.6%) of the respondents have said that it is knowledge which is a necessary factor to take up jobs for Muslim girl students, none of the respondents said that it is personal contacts as an factor which is necessary to take up jobs for Muslim girl students, none of the respondents said that it is influential friends and contacts as an factor which is necessary to take up jobs for Muslim girl students, none of the respondents said that it is any other factor which is necessary to take up jobs for Muslim girl students.

Among the total 400 respondents studying in Undergraduation and Post Graduation, a majority 359 (89.7%) of the respondents say that, the education is the most important factor which is necessary for the Muslim girl students to take up the occupation or job, 00 (0.0%) none of the respondents said that it is hard work as a factor which is necessary to take up jobs for Muslim girl students, 18 (4.5%) of the respondents have said that it is ability as a factor necessary for the occupation of Muslim girl students, none of the respondents said that it is recommendations from important persons as a factor which is necessary to take up jobs for Muslim girl students, 11 (2.8%) of the respondents have said that it is communication skills which as a factor which is necessary to take up jobs for Muslim girl students, 12 (3.0%) of the respondents have said that it is knowledge which is a necessary factor to take up jobs for Muslim girl students, none of the respondents said that it is personal contacts as a factor which is necessary to take up jobs for Muslim girl students, none of the respondents said that it is influential friends and contacts as a factor which is necessary to take up jobs for Muslim girl students, none of the respondents said that it is any other factor which is necessary to take up jobs for Muslim girl students.

It can be said from the above analysis that, a majority of the respondents have responded by saying that it is the education which is the most important factor necessary for the Muslim girls to take up occupation or job of their choice.

Sources of Information for the Job Market

The source of information is very important and necessary for the job seekers to seek and apply for the jobs. There are job givers and job seekers in any

job market. It is through the information which various sources of information provide which acts as a bridge between the two bringing them together. It is through the proper information one provides and the other seeks the job in the job market. But there are various sources of information available and which provide information to the job seekers which in turn helps them to seek suitable jobs based on their education, experience and skills they have.

Table 5.11
Major Sources of Information for the Job Market

Sources of Information	U.G		P.G		Total	
	Freq.	%	Freq.	%	Freq.	%
News Media	225	82.8	88	58.7	313	78.3
Libraries and Employment Bureau	01	6.0	08	5.4	09	2.3
Online Network	12	5.2	25	16.6	37	9.2
Teachers	05	2.4	02	1.3	07	1.7
Job Fairs	02	0.8	06	4.0	08	2
Personal Contacts	05	2.8	21	14.0	26	6.5
Total	250	100	150	100	400	100

Source : Data gathered through Primary Investigation

It is observed from the above table that, among the 250 respondents studying in Undergraduation, 225 (82.8%) a majority of the respondents have said that the most important source of information to them about the job market is news media, 01 (6.0%) of the respondent has said that it is libraries and employment bureau which acts as a important source of information for the job market, 12

(5.2%) of the respondents have said that it is online network which is a important source of information for the job market, 05 (2.4%) of the respondents have said that it is their teachers who act as a important source of information for the job market, 02 (0.8%) of the respondents have said that it is job fairs which act as a important source of information for the job market, 05 (2.8 %) of the respondents have said that it is their personal contacts who act as a important source of information for the job market.

Among the 150 respondents studying in Post Graduation, 88 (58.7%) a majority of the respondents have said that the most important source of information to them about the job market is news media, 8 (5.4%) of the respondents have said that it is libraries and employment bureau which acts as a important source of information for the job market, 25 (16.6%) of the respondents have said that it is online network which is a important source of information for the job market, 02 (1.3%) of the respondents have said that it is their teachers who act as a important source of information for the job market, 06 (4.0 %) of the respondents have said that it is job fairs which act as a important source of information for the job market, 21 (14.0 %) of the respondents have said that it is their personal contacts who act as a important source of information for the job market.

Among the total 400 respondents studying in Undergraduation and Post Graduation, 313 (78.25%) a majority of the respondents have said that the most important source of information to them about the job market is news media, 09 (2.3%) of the respondent has said that it is libraries and employment bureau which acts as a important source of information for the job market, 37 (9.2%) of the

respondents have said that it is online network which is a important source of information for the job market, 7 (1.75 %) of the respondents have said that it is their teachers who act as a important source of information for the job market, 08 (2.0 %) of the respondents have said that it is job fairs which act as a important source of information for the job market, 26 (6.5 %) of the respondents have said that it is their personal contacts who act as a important source of information for the job market.

A majority of the respondents have said that the most important source of information to them about the job market is news media, because majority of them are depended on the news media as they find it comfortable and informative about the current jobs which are available easily.

Chapter - 6

Findings, Suggestions and Conclusion

Chapter-06

FINDINGS, SUGGESTIONS AND CONCLUSION

Since the ancient period in India, Muslim girl's education has been neglected. Many orthodox and conventional attitudes and thinking predominated in the past, and these views have now become barriers to female education. Women's roles were also limited to household chores only. As a result, it was assumed that women were solely to be used for home tasks, such as cooking, caring of elders and children and taking care of household chores, rather than going out to work. Though, few women received education, it was seen as a financial burden on families.

Education and occupation of girls is an important aspect for drawing concern of researchers, administration and Government. The enrollment of girls in various courses are very much needed as compared to their male counterparts they require a special concern to economic stability as well as social betterment in the society. The study of changing values, attitudes and roles is very relevant in the context of present situation. A remarkable change has been observed from the traditional pattern to the modern one, among the women. Change and modification in women's status and role have many latent and manifest dimensions. The attitudes, aspirations and value orientation of women will determine the pattern of relationship existing in the family.

Findings of the Study

In the present study, Muslim girls studying in Undergraduate and Post Graduate courses in the Colleges of Shivamogga district, 400 respondents were chosen for the survey in which 250 respondents are studying in Undergraduate and 150 respondents are studying in Post Graduate course. The findings of the present study are presented under following heads:

- A) Findings based on Socio-Economic Conditions
- B) Findings based on Educational Aspirations
- C) Findings based on Occupational Aspirations
- D) Findings based on Hypotheses Testing

A) Findings based on Socio-Economic Conditions

The following are findings based on socio-economic conditions of the respondents and their family

- Regarding the age factor of respondents in Undergraduate courses, 94.4 per cent respondents are aged between 18-21, 5.6 per cent respondents are aged between 22-25 years. At the Post Graduate level, 30.0 per cent respondents are aged between 18-21Years, 68.6 per cent respondents are aged between 22-25Years and 1.4 per cent respondents are aged 26 years and above.
- Regarding the marital status of the respondents studying in Undergraduation 18 (7.2%) respondents are married and 232 (92.8%) are Unmarried. Similarly, the respondents who are studying in Post Graduation, 24 (16.0%) respondents are married and 126 (84%) respondents are unmarried. The

married respondents from Undergraduation are less in number and the Post Graduation are higher in number. It is a positive factor in this study that, the married respondents with the support of their husbands are able to pursue higher education.

- As expressed by all the respondents regarding the nature of the family to which they belong, 7.25 per cent respondents belong to joint family and 92.5 per cent respondents belong to Nuclear family. Majority of respondents reside in Nuclear families because, of occupation, education of their children and small size of the ancestral house. Therefore, much number of the respondents prefer to stay in the nuclear families. The above mentioned data reveals that the respondents from the rural areas belong to the joint families and the respondents from the urban areas belong to the nuclear families.
- Regarding the Locality of residence of the respondents, it can be said that out of all respondents, 24.5 per cent respondents are located in rural areas, 43 per cent respondents are located in urban areas and 32.5 per cent respondents are located in semi-urban areas.
- Regarding the father's education level of the respondents, 12.3 per cent respondents fathers are illiterate, 66.3 per cent respondents father's are educated up to primary level, 12.7 per cent respondents father's are educated up to secondary level, 5.2 per cent respondents father's have pre-university level education, 3.0 per cent respondents father's possess Undergraduation degree and 0.5 per cent respondents father's have Post Graduation qualification. Here the educated fathers of the respondents belong to Urban areas.

- About the education level of mother's of the respondents, 65.2 per cent have primary education, 9.2 per cent are illiterate, 19.8 per cent respondents mother's have been educated up to secondary level, 5.0 per cent have attained the education till pre-university level, 0.8 per cent mother's have been educated up to degree level. Here the educated mothers of the respondents belong to Urban areas.
- Regarding the occupation of the father of the respondents, 38.3 per cent majority of the respondents fathers are self employed (Garage, Hotel, vegetable vendor, fruit vendor, Welding technician, studio, carpenter, painter, cyber center, automobile shops and building construction etc.), 31.7 per cent are businessmen, 13 per cent of the respondents fathers practice agriculture, 11 per cent do other kinds of professions, 2.5 per cent of the respondents fathers are employed in private sector, 2.0 per cent respondents fathers are employed in government sectors (teacher, village accountant, clerk and forest officer etc, and least number 1.5 per cent of respondents fathers are employed in industry. It is because they are not aware of importance of education and availability of government and private jobs and due to their economical condition they are self employed. Hence the numbers of government servants are less and most of them are businessman. However, today with the help of education they are equipping themselves and are getting government jobs, but they are few in number.
- Regarding the occupation of the mother of the respondents, 87.5 per cent mother's do not practice any kind of occupation as they are busy themselves in their household chores, 93 per cent respondent's mothers are self employed, 2.5 per cent respondents mothers are employed in government

sector, 0.5 per cent respondents mothers are employed in private sector and 0.3 respondents mothers are working in industrial sector. It shows that, Majority of the respondent's mothers are not involved in any occupation because from many decades the Muslim community people didn't permit women to take up any occupation and get education of their choice because of the restrictions by domination of patriarchy and orthodox thinking of the community.

- Regarding the annual income, the respondents belonging to the low income group of Rs.20001 to Rs.50000 per annum are 60.3 per cent who may constitute labourers, self employed, some petty businessmen and agriculturists, the families whose annual income is less than Rs. 20000 are 19.0 per cent who are petty labourers, daily wagers, seasonal labourers, respondents from the families of annual income group Rs. 50001 to 80000 per annum are 12.3 per cent who may constitute self employed, big businessmen, agriculturists, working in private sectors, the respondents from the family income group between Rs. Rs.80001 to 110000 who are self employed, big businessmen, agriculturists and working in private sectors are 1.7 per cent, the respondents belonging to the family with income Rs.110001 to Rs. 140000 per annum who may constitute self employed, big businessmen, agriculturists, and working in private sectors are only 1.5 per cent, the respondents belonging to the families whose income is more than Rs.140001 are 5.2 per cent.
- Regarding the decision making in family, 75.5 per cent have stated that their, father make family decisions, 6.5 per cent have expressed that mother makes

family decisions, 15.5 per cent have said that their Father and Mother both make family decisions, 2.5 per cent have mentioned that their Brothers make decision and of the family. It shows that in majority of the families father makes family decisions because there is gender inequality with regard to decision making and they are male dominant in their approach as they act as the head of the family and hence do not give opportunity to others in the family to take decision.

- Regarding the females authority on decision making, 25.0 per cent have expressed that, female play a higher role in decisions making in their families, 61.5 per cent have expressed that rarely females have the right to make decisions in their families, 13.5 per cent respondents expressed their view that females are not given any importance in making decisions in their families. It can be said that the majority of the females in the Muslim families are denied the equality and equal rights. It is highlighted that, still there is gender inequality in family decisions making and hence the females in the Muslim community are denied the opportunity to take any decisions in their own family which is tragic. It is because of the male domination and hegemony in the family. In the Muslim community females are oppressed and subjugated in all the aspects.
- About the status of the respondents in all aspects of the family, 67.0 per cent have responded that the females are inferior to males in their family, 28.0 per cent have responded that the females are equal to males in their family, 5.0 per cent have responded that the females are superior to males in their family. It can be noted that, the majority of the respondents feel that they have the

inferior status when compared to male counterpart in their family, that is the reality of all the females in the Muslim community because of the male domination in the family, restrictions imposed to the females, orthodox and narrow thinking in their family as well as in the community at large.

B) Findings based on Educational Aspirations

With all the respondents accepting that education is needed for Muslim girl students the following observations regarding educational aspirations were noted which are as presented below:

- Among all the respondents, 51 per cent are studying in the 1st year of their course 36 per cent are studying in the 2nd year of their course, whereas the respondents studying in the 3rd year of their courses are 13 per cent.
- Regarding medium of instruction, 87 per cent of the respondents have chosen their medium of instruction as English and remaining 13 per cent respondents have chosen Kannada as their medium of instruction. Medium of instruction of all the respondents shows that, majority of the respondents chosen in this study are studying in English medium because, they have taken Urdu and English as their medium of instruction in their school education and they find Kannada language difficult in comprehending compared to English language and as their mother tongue is Urdu.
- Regarding female need education 100 per cent of the respondents have agreed that education for girls is essential. It reveals that the growing awareness and interest among Muslim girls and their parents regarding the importance and need of education in their lives. Over the due course of time there is a change in attitude of Muslim Community and even Muslim parents

towards the education. Hence, the respondents in this research study have positively responded on the necessity and need of education for the all the Muslim girls today.

- Regarding the reason for the need of girls education, 71.8 per cent of the respondents have responded by saying that need for education is to secure good job and 1.2 per cent respondents would like to take education to get knowledge, 16.2 per cent respondents want to get education for economic security, 6.00 per cent respondents like to get education for better marriage prospects, 1.00 per cent respondents think that by taking education they may get identity in their family and society, 3.8 per cent respondents feel that it is necessary to get education for all the other factors. In this study the respondents have said that there is a need and necessity of the education among the Muslim girls. Because, Education increases information and knowledge and it keeps them away from the orthodox and narrow thinking, they become confident to face challenges in life and society, respondents think education creates identity in the society, they receive better marriage prospects, they become economically independent and it also improves their standard of living and social and economical status in the Muslim community.
- About the level of education which female needed reveals that, At the Undergraduate level 42 per cent prefer to study up to Undergraduation, 48 per cent prefer to study up to Post Graduation, 0.8 per cent respondents prefer to study up to M.Phil and 9.2 per cent respondents prefer to study up to Ph.D., level. At the Post Graduation level 65.3 per cent prefer to do Post

graduation and 34.7 per cent respondents prefer to study up to Ph.D. However, here majority of the Post Graduation respondents have said that they prefer to study Ph.D., in future.

- Regarding the attitudes of parents towards girl's education, 27.5 per cent have remarked that their parents give more preference to male than female education, 35.0 per cent have stated that their parents encourage their girl children in education and 37.5 per cent have mentioned that their parents give equal importance to all children's education. It is emphasised that parents are aware about the importance of girl's education and hence, as stated by majority of the respondents, their parents are encouraging or treating children as equal in education at present. Similarly, another important aspect is that the male and female are given equal importance in the field of education than other factors.
- About Literacy rate among the Muslim girl students, 100 per cent of the respondents have expressed that the literacy rate among the Muslim girls has increased compared to last one decade. The increase in the literacy rate among the Muslim girls can be attributed to the various factors such as, increasing interest of the respondents in education, the awareness of the importance of the education for the Muslim girls for their future among the parents, the importance of improving the prospects among the girls through education, the availability of freeships, scholarship and various government schemes for the sake of girls education and their welfare, the desire among the Muslim girls to fetch better job and earn their livelihood through education.

- Regarding the parents support for girls education, among all the respondents, 89.5 per cent respondents have said that their parents support them in their education and 10.5 per cent have agreed that parent don't support the girls education. The parents have realised the importance and need of girl's education at present and hence they want their daughters to be better educated in order to be competent in society, economically independent, professionally well established, to choose and excel in their chosen career, to improve their social status in Muslim community, to earn their livelihood, to improve the standard of living in all aspects of life, to establish better marital status and to be equally competent to the male counterpart in Muslim community.
- Parents support with regard to Muslim girls education, 37.4 per cent have expressed that the parents of the Muslim girls desire to enroll their daughters in the best colleges so that their daughters excel in the field of their education, 0.4 per cent has expressed about that as the competition is increasing in today's world the parents of the Muslim girl students want their daughter's to study in the best colleges and at the same time they want their daughters to take extra private coaching to excel in the field of education, 27.4 per cent have said that their parents encourage them in all aspects regarding to their studies and educational activities, 10.4 per cent have agreed that their parents guide them choosing the right courses in their education, 10.4 per cent have mentioned that in order to see their daughters study well parents want to provide their daughters with the best infrastructure and facilities like providing them with the separate reading room, 8 per cent have agreed that as the parents of the daughters to study well and excel the

parents of the daughters provide with the best study material which their daughters need in the course of their education like laptop, Wi-Fi, smart phones, tablet etc, 6 per cent have said that taking note of all the above discussed aspects, the parents of the Muslim girl students encourage, guide and spend for their betterment and excellence in their fields of education. The data shows that the parents support their daughters by providing various facilities because parents of the respondents know well about the importance of education to the girls.

- Preference for Co-education, as stated by all the respondents, 96.5 per cent prefer co-education, whereas 3.5 per cent do not prefer co-education. The respondents cited various reasons for the preference of co-education, some of the respondents opinioned that co-education helps them feel at ease with the opposite sex, it creates mutual respect and co-operation between boy and girl students, it helps them to interact with them in a comfortable manner without any misconceptions. It provides the feeling of equality among the boy and girl students. It also helps them face the world, which is mainly dominated by men. But few of them do not prefer co-education because, of their parents orthodox thinking, and certain parents are afraid to send their daughters to the co-education colleges due to various fears and females do not have the freedom such as males to take their own decision in their education.
- Regarding the opportunities in education compared to male, 80.5 per cent respondents have said that Muslim girls get opportunities in education compared to male in the family and 19.5 per cent have told that Muslim girls don't get opportunities in education compared to male in the families. It reveals that, the Muslim girls have achieved better educational prospects as

compared to the male counterpart. The Muslim girls have achieved in the field of education because of various factors like awareness among the respondents and parents regarding the importance and need for the education, interest of the respondents the facilities and support provided by the family and the government to the females are also important factors towards the girl education.

- The respondents response on the social barriers preventing girls education, 27.6 per cent respondents opinioned early marriage is a biggest social barrier preventing girls education, 25.5 per cent have mentioned that orthodox beliefs of parents is a social barrier to restrict female education, 8.0 per cent have agreed that gender inequality is a social barrier to restrict girls education, and 11.7 per cent have mentioned that discouragement towards education by the parents and family members is a social barrier to restrict Muslim girls education, 16.5 per cent have said that educated girl expect more freedom from the family is a social barrier preventing Muslim girls education, 8.2 per cent have stated that search for the high profile groom is a social barrier to restrict Muslim girls education, 2.5 per cent have agreed that other social barriers like the fear in parents on children on bringing disrespect and spoiling dignity of family also restrict Muslim girls education. It is highlighted that the early marriage discontinues the education of Muslim girls and the husbands family also does not want them to go out and get education in colleges and it stops there education. The orthodox belief in parents and the community like not letting the girls out of the house to get education, they prefer Madrasa education.

- Economic barriers preventing education of Muslim girls, 41.7 per cent of respondents opined that poverty is a economic barrier to preventing Muslim girls education, 12.8 per cent have mentioned that the responsibility to look after the household chores in the house by Muslim girls is a economic barrier to restrict Muslim girls education, 23.5 per cent have agreed that high admission fees in the colleges is a economic barrier to restrict Muslim girls education, 3.0 per cent have expressed that can't afford any expenditure on education is a economic barrier to restrict Muslim girls education and 19.0 per cent have informed that burden to family is a economic barrier to restrict Muslim girls education. It is highlighted that though government has taken measures to provide education with many facilities to Muslim girls, still the reasons like poverty, the responsibility to take care of the household chores in houses, high admission fees in the college and the feeling that girls education is a financial burden to family are major economic barriers which restrict Muslim girls education.
- Regarding problems faced in college by the respondents, 28.0 per cent are facing problem of poor teaching, 6.5 per cent are facing the problem of poor toilet facility, 18.0 per cent are facing the lack of adequate class rooms, 8.5 per cent are facing the problem of good library facility, 18.5 per cent are facing the problem of separate ladies rest room facilities, 10.0 per cent are facing the other problems Lab facilities and 10.5 per cent are facing the other problems like, water facility, Wi-Fi facility, computer facility projectors facilities and none of the respondent facing eve teasing and gender based discrimination.

- Regarding the problems faced by the respondents to attend college regularly, As stated by all the respondents 3.0 per cent are facing problem of poverty, 0.5 per cent is facing the problems of health issues, 2.5 per cent are facing the problem of lack of transport facility are facing problem college far off from residence, 1.5 per cent are facing problem of household chores, and 91.5 per cent are not facing any of such problems. As already discussed, majority of Muslim girl don't face problems to attend college regularly, which revealed that, parents of Muslim girl students are more interested in educating their daughters and they are aware of the importance of girl's education.
- Regarding participating in co-curricular activities freely and actively by the respondents, 52.5 per cent don't participate in any type of co-curricular activities freely and actively and remaining 47.5 per cent respondents participate co-curricular activities freely and actively.
- Regarding the reasons for non-participation in co-curricular activities by the respondents, 3.5 per cent are facing restrictions from their parents and family members, 48.2 per cent are feeling shy or are not interested to participate in these type of activities, 0.8 per cent are not having adequate time due to their studies to participate in co-curricular activities, it is not applicable to 47.5 per cent of the respondents as they are actively participating in co-curricular activities. It reveals that majority of the respondents are not participating in any co-curricular activities of the college.
- About the government welfare schemes to promote Muslim girls education, 100 per cent the respondents have felt that government is promoting Muslim girls education by formulating welfare schemes, whereas no one has

expressed their opinion that government is not promoting Muslim girls education by welfare schemes. The government is promoting the education of Muslim girls through various welfare schemes and measures. It has created an advantage in education for many Muslim girls. These schemes of the government have reduced the financial burden of educating parents to their children.

- About the various government welfare schemes promoting Muslim girls education 81.3 per cent have suggested for more scholarships and incentives schemes, 5.5 per cent have suggested to recruitment, 5.0 per cent have felt that there is need to open more girls hostels, 8.2 per cent have suggested to provide more education loan facility for girls education.
- Regarding the status of educated Muslim girls, 28.2 per cent have agreed that though educated the status of Muslim girls is lower in society, 71.8 per cent have not agreed to the same. It is surprising to note that as stated by majority of the respondents, the status of Muslim girls is better. Few numbers of the respondents have lower status though they are educated.
- About the factors responsible for lower status of Muslim girls, 10.7 per cent respondents have said that, due to orthodox thinking in Muslim community is the reason for the lower status of Muslim girls, 16.7 per cent respondents have felt that due to male domination in Muslim Community is the reason for lower status of Muslim girls, 0.7 per cent have agreed that social barriers are reason for lower status of Muslim girls, 0.5 per cent have remarked economic barriers are the reason for lower status of Muslim girls and 71.6 per cent respondents opinioned that, above mentioned reasons are not applicable for lower status of Muslim girls.

C) Findings based on Occupational Aspirations

With all the respondents accepting the necessity of job for Muslim girls and all of them accepting that they had their own occupational choices, the following are major findings observed in the present study based on the occupational aspirations:

- Regarding the necessity of job for girls, 100 per cent of the respondents have mentioned that job is essential for Muslim girls. The data indicates the necessity of job for Muslim girls in their life. Because, job is also very important for Muslim girls, as it provides social security, status, financial independence and thereby the life of girls becomes secured. This gives a woman a new level of independence and freedom to make her own decisions in life, along with offering her a new level of strength which surely boosts her confidence as well as morale.
- Regarding the reasons for necessity of job for Muslim girls, Among 100 per cent of the respondents have mentioned that the job for Muslim girls is necessary for all the reasons mentioned and as a job for a Muslim girls provides various opportunities, it provides them with respect, status in Muslim community, to live better life to be financially independent, they gets better marriage prospects, the job creates equality between males and females and it also provides them with confidence in life, financial benefit to the family, they becomes bread earners for themselves and their family, they becomes role models in the Muslim community.

- About the occupational choice, as expressed by respondents, 100 per cent of the respondents have full freedom in occupational choice. It is clear that Muslim girl students are free to choose the occupation of their choice.
- Regarding the types of occupation preferred by Muslim girl students, on their preference on the occupational choice 54.3 per cent of respondents would like to take up teaching profession as their occupation, 5.3 per cent respondents prefer their occupation as clerks, 9.5 per cent of respondents have the preference to take up managerial or administrative jobs as their occupation, and 10.7 per cent have preferred self-employment as their occupation choice, 3.7 per cent of the respondents have preference to be advocates or lawyers as their occupation, 5.7 per cent of the respondents prefer to take up bank jobs as their occupation, 10.8 per cent of the respondents prefer to take up other kinds of jobs (social worker, designer, painter artist and entrepreneur, singer, dancer etc.) as their occupation. The majority of Muslim girls have preference to take up teaching profession as their occupation, because teaching profession is a white collared job and it suits especially women and Muslim girls would like to take up the same and are attracted because they understand the respect, dignity in that job.
- Regarding the occupational aspiration, 62.5 per cent have said that the occupational aspirations among Muslim girl students have increased in present day. This is because Muslim girl students and parents have become aware of the importance of education and occupation and also, there is a perception among the Muslim girls that due a stable occupation or job they can achieve financial independence, at the same time fulfill every kind of

need and that they need not to be dependent on the males like their father or husband in the family, 29.2 per cent have said moderately increased in present day, 8.3 per cent have provided information that there is no increase in occupational aspirations among Muslim girl students at present. Because of the orthodox and narrow thinking mentality, the parents of the Muslim girls do not prefer to send their daughters to the jobs as they do not want their daughter to send out of the houses, after the marriage even the husband of the Muslim girls don't like sending them to earn and do jobs because, they do not want their wives to go out of the house, the parents also are sometime afraid of the society and community and don't want to send their daughter for the jobs, parents also think that as their daughters have to get married when they attain certain age shouldn't go out of the house to earn or do the job.

- Regarding the social status of parents influencing the occupational aspiration of the respondents, 93.25 per cent have said that the social status of their parents is the influencing factor to their occupational aspiration by the fact that the better social status of their parents in turn leads to the encouragement of the Muslim girl students in getting good education and seeking better job opportunities in order to maintain their better social status and also that the factor that broad minded parents and not being orthodox and prejudiced regarding the occupation of their daughters also encourages the Muslim girl students in seeking better occupational avenues and 6.75 per cent have responded by revealing that the social status of their parents is not the influencing factor in the occupational aspirations.

- Regarding the economic status of their parents influencing the occupational aspirations, 95.0 per cent have accepted the fact that the economic status of their parents is the influencing factor in their occupational aspirations because the better economic status of their parents leads to the admission of the Muslim girl students in better Colleges/institutions in securing the education and taking good jobs and at the same time financial support in the expenditure and costs in the course of procuring education is also taken care by the parents and parents send their daughters to good private coaching institutes which provide them coaching to get better job opportunities and in turn help them in securing better job positions. 5.0 per cent have replied that the economic status of their parents is not the influencing factor in their occupational aspirations because of the fact that, even though certain parents are economically stable the factors like less education or illiteracy among such parents, narrow mindedness, orthodoxy, the fear of the other social factors deny the Muslim girl students to get basic education and occupational aspirations.
- Regarding the educational level of their parents influencing the occupational aspirations of the respondents, 97.8 per cent have accepted the fact that the educational level of their parents is the most influencing factor in their occupational aspirations because, the educated parents know the value and importance of education and hence promote and encourage their daughters to get better educated at better Colleges/institutions and they want their daughters to get the education till the highest level, at the same time they are ready to support their daughters financially in all the aspects of education so

that they achieve and settle down in best job avenues in the society. The educated parents want their Muslim daughters to achieve more education than what they possess and also to achieve a better social status in the society and the educated parents are broad minded and they want their daughters to achieve the excellence and achieve better financial status and security which is possible only with the help of education, 2.2 per cent have responded that the educational level of their parents is not the influencing factor in their occupational aspirations because of the fact that, in certain cases the educated parents when they are financially sound get their daughters married at an early age and they deny the opportunity of education and job opportunities to such daughters and the fear of the other social evils in the society deny the opportunity to Muslim girl students to get basic education and occupational aspirations.

- About the factor influencing the occupational choice, 32.5 per cent of the respondents say the factor influencing the occupational choice is the type of education they have pursued and secured, 16.0 per cent of the respondents say the factor influencing the occupational choice on the economic returns associated with a job, 14.0 per cent of the respondents say the factor influencing the occupational choice is the job status and social prestige associated with the job, 8.3 per cent of the respondents say the factor influencing the occupational choice is the security and future prospects associated with the job, 24.0 per cent of the respondents say the factor influencing the occupational choice are the circumstances in which they are born and brought up in the society, 5.2 per cent of the respondents say the factor influencing the occupational choice are all the other factors.

- About the factors which are necessary for the occupation of Muslim girls, 89.7 per cent of the respondents say that, the education is the most important factor which is necessary for the Muslim girl students to take up the occupation or job, 4.5 per cent of the respondents have said that it is ability as a factor necessary for the occupation of Muslim girl students, none of the respondents said that it is recommendations from important persons as an factor which is necessary to take up jobs for Muslim girl students, 2.8 per cent of the respondents have said that it is communication skills which as a factor which is necessary to take up jobs for Muslim girl students, 3.0 per cent of the respondents have said that it is knowledge which is a necessary factor to take up jobs for Muslim girl students, none of the respondents said that it is personal contacts as an factor which is necessary to take up jobs for Muslim girl students, none of the respondents said that it is influential friends and contacts as an factor which is necessary to take up jobs for Muslim girl students, none of the respondents said that it is any other factor which is necessary to take up jobs for Muslim girl students.
- Regarding the important sources for the job market, 78.25 per cent a majority of the respondents have said that the most important source of information to them about the job market is news media, 2.3 per cent of the respondents has said that it is libraries and employment bureau which acts as a important source of information for the job market, 9.2 per cent of the respondents have said that it is online network which is a important source of information for the job market, 1.75 per cent of the respondents have said that it is their teachers who act as a important source of information for the job market, 2.0 per cent of the respondents have said that it is job fairs which

act as a important source of information for the job market, 6.5 per cent of the respondents have said that it is their personal contacts who act as a important source of information for the job market. It reveals that a majority of them are depended on the news media as they find it comfortable and informative about the current jobs which are available easily.

d) Findings based on Hypothesis Testing

The following are the findings observed based on testing of the hypotheses:

- The level of education aspired by the respondents showed that majority of them intended to be educated up to Post Graduate level followed by graduate level. With this context, significance test showed that their views were statistically significant. Hence, it could be noticed that majority of the respondents preferred to be educated either up to PG or UG level.
- The attitude of the parents of the respondents showed that Muslim girls were treated equal to male. Further, respondents also revealed that they were encouraged to have education. With this context, the significance test showed that the perception of respondents regarding attitudes of their parents towards education was statistically insignificant. Hence, it could be stated that the difference in the perception of the respondents were out of chance.
- Though all the respondents accepted that there was increase in the literacy rate among Muslim girls, but still they were not completely supported by their parents regarding continuation of education as still about 10.5 per cent of them stated that they didn't received support from their parents particularly among UG studying respondents. With this context, the

significance test showed that the difference in the perception of the respondents was statistically significant. Hence, it could be stated that complete support from parents wasn't received by the respondents regarding continuation of education.

- The encouragement by the parents of the respondents regarding education among Muslim girls was mainly concentrated by getting them admitted to best colleges, giving guidance in studies and providing reading room facility. The significance test showed that the views of the respondents were statistically significant and hence, it could be noted that admitting to best colleges, giving guidance and providing reading room facility were the major support received by the parents.
- Majority of the respondents had no objection regarding co-education and the significance test revealed the difference was statistically significant. Hence, it could be noted that co-education preferred by the respondents.
- About one fifth of the respondents stated that Muslim girls get less opportunities in education compared to their male counterpart. The significance test showed the difference in the views was insignificant. Hence, it could be noted that the difference in the view that Muslim girls get lesser opportunities in education compared to men was just out of a chance.
- About one third 28.2 per cent of the respondents stated that Muslim girl's status remained low even after they being educated. The significance of this view was test to be statistically insignificant. Hence, it could be noted that though the difference in respondent's perception was just out of a chance and women failed to receive higher status even after they being educated.

- Majority of the respondents stated that occupational aspiration among Muslim girl students was increasing (62.5 per cent increased and 29.3 per cent somewhat increased) against 8.3 per cent of them feeling not increased. The significance test showed that the difference was statistically significant. Hence, it could be stated that occupational aspiration among Muslim girl students has increased.
- Majority of the respondents stated that their occupational aspirations were widely influenced by the status of their parents. Further, the significance test revealed that the difference in the view of the respondents were statistically significant. Hence, it could be stated that the status of the parent's widely influenced the occupational aspirations of the Muslim girl students.
- Majority of the respondents agreed that economic status of their parents influenced 95.0 per cent their occupational aspirations. Further, the significance test also showed that the difference in the views of the respondents were statistically insignificant. Hence, it could be noted that economic status of the parents widely influenced occupational aspirations of Muslim girl students and the difference in the views of respondents was just out of chance.
- Like economic status, education level of the parents was said to be widely influencing 97.8 per cent on the occupational aspirations among Muslim girl students. The significance test showed that the difference was statistically insignificant. Hence, it could be stated that educational level of the parents widely influenced occupational aspirations of Muslim girl students. However, the difference in views was just out of a chance.

Summary of hypotheses test are presented as follows:

Null Hypothesis	Hypothesis	Remark
H ₁₀	There exists insignificant difference regarding level of education as preferred by the respondents	Rejected
H ₂₀	There exists insignificant difference regarding Muslim girl's view that their parents have high attitude towards girl's education	Accepted
H ₃₀	There wasn't significant difference regarding views of the students accepting that parents supported continuation of their education	Rejected
H ₄₀	There was insignificant difference in student's view in accepting that their parents supported and encouraged their education	Rejected
H ₅₀	The difference regarding student's preference for Co-education was insignificant	Rejected
H ₆₀	The difference in view regarding Muslim girls get less opportunities in education compared to men in society was statistically insignificant	Accepted
H ₇₀	There exists insignificant difference regarding view that Muslim girl's status were lower in spite of being educated	Accepted
H ₈₀	There exist insignificant difference regarding increase in occupational aspiration among Muslim girl students	Rejected
H ₉₀	There exist insignificant difference regarding social status of parents influencing the occupational aspiration of Muslim girl students	Rejected
H ₁₀₀	There exist insignificant difference regarding economic status of parents influencing the occupational aspiration of Muslim girl students	Accepted
H ₁₁₀	There exist insignificant difference regarding educational level of parents influencing occupational aspiration among Muslim girl students	Accepted

Suggestions

Based on the above findings, followings suggestions were made:

- Family of the girls should allow some decisions related to their education.
- Parents should not differentiate between daughters and sons in providing education.
- Parents should provide more freedom to their daughters in all endeavours of their life.
- The government should provide more facilities to girls to continue their education and support to increase the female enrolment to higher education.
- Muslim girls should explore towards different occupational directions related to administration, technological and other professions also.
- Parents should realize about the need of girls education.
- Muslim girls continue their education from Undergraduation and Post Graduation to Ph.D., degree.
- Siblings and other family members should female education and convince their parents and make them understand the need and importance to the female education.
- Muslim girls should participate in sports, curricular and co-curricular activities and express their talent and knowledge.
- The families should realize the gender equality and should give equal respect to females in family.
- It is suggested to parents of Muslim girl students to provide more freedom to female children and don't restrict them in family and community.
- The Muslim girl students should know the main purpose of education.

Conclusion

As discussed above, the present study is made to look into the educational and occupational aspirations of the Muslim girl students studying in different subject streams of the Undergraduation and Post Graduation courses. All the Government, Constituent, aided and private colleges with Undergraduate and Post Graduate courses in Shivamogga District have been selected for research. A total of 1635 (Undergraduate courses and Post Graduate courses) Muslim girl students are studying at Government, Constituent, aided and private colleges in all the Taluks of Shivamogga district of which 400 (250 from Undergraduate and 150 from Post Graduate) Muslim girl students have been selected as respondents.

The analysed primary data reveals that, Muslim girl students are studying in Commerce stream and student's age is appropriate to the courses they are enrolled. The medium of instruction of the students is English; it shows that the Muslim girls think that, Kannada medium is hard to study. The Muslim girl students are living in nuclear families.

The parents of the Muslim girl students are giving importance to female education; there is gender inequality in the families. The Muslim girl students have agreed that father is the authority to make the decisions in their families. Even considerable numbers of Muslim girl students have agreed that the role of females in decision making and family management in their families is rare. Only few of the respondents have agreed that there is higher or equal role of females in decision making and family management.

It is emphasized that all the Muslim girl students have agreed that education for females is essential and necessary, even they have suggested professional or higher education is essential for females. But, majority of Muslim girl students have given purpose of education as employment, and only few of the respondents have given purpose of education as to get identity in family and Muslim community.

Surprisingly, it is noted that majority of the female students are facing gender inequality in their families. Even these female students are deprived in socio-economic, religious, educational and decision making aspects in their families. The family occupations of the Muslim girl students are self-employment, business, agriculture and only a few of the respondents are from families whose occupation is government job. It is highlighted that majority of the respondents are from poor income or middle income families.

Educational background of a majority of the respondents is good as the fathers and mothers of the respondents are supporting their female child education. On girls education, it is noted that the parents are encouraging or treating both male and female children as equal. As stated by Muslim girl students there are different purposes of female education, achievement of gender equality, professional development, better marriage prospects and employment. Majority of the respondents are getting support from their parents to continue education. Fathers and other family members are encouraging respondents by sending them to private coaching, tuition, good colleges, guidance in studying, etc. Even an overwhelming majority of the parents are mostly concerned about their female

children's career. As stated by respondents covered under the study, their parents thinking more about the Government Job, better marriage prospects and modern career professions like teacher, banker and Administrative Officers, etc. for their female children.

The social barriers which restricted to female education as mentioned by the respondents include early marriage, gender inequality, dowry, search for the high profile groom and orthodox beliefs of parents. The economic barriers to female education are poverty, higher fees of colleges and household work of girls. As agreed by majority of the Muslim girl students, their parents are spending equal or more amount to female education and only a few of the respondents have not agreed to the same. Few of respondents have stated that girls are getting lesser opportunities compared to boys in education.

On the academic performance of respondents, majority of the respondents are fully regular or regular to a greater extent in attendance. A few of the respondents are also not regular to their colleges as they are facing different problems such as household work, poverty, parents' suppression, problem of transport, etc. The collected data revealed that both males and females have equal prospects in education, whereas a few of the respondents have expressed that males have better prospects compared to females. As stated by the female students, few of the beliefs such as 'Girls are for household work, boys are for outside work', 'education for girls is unproductive/ economic burden', 'males are always superior over females', etc are few of the beliefs, which discouraging the female education.

A few of the Muslim girl students have also faced few problems of poverty, higher college fee, etc, which became obstacles to their education. As thought by almost respondents, education also determines future marriage prospects. It is agreed by almost all the respondents that education increased the status of women in family and society. Household work, poverty, conventional beliefs, suppression from parents, etc are few of the factors which have made females to deprive from education.

It is agreed by all the respondents that Government is encouraging female education by formulating welfare schemes and programmes and an overwhelming majority of the respondents are fully satisfied or satisfied to a greater extent on these schemes. Still, the female students think there is need for more welfare schemes from the Government to encourage female education. The welfare schemes from the Government as stated by the respondents should concentrate on scholarships and incentives to the Muslim girl students, opening more girls' colleges, recruitment of female teachers, etc. A few of the Muslim girl students are participating in extra-curricular activities such as drama, singing, dance, physical education, essay competition, cultural activities, etc. Majority of the respondents are not participating in extra-curricular activities as they have given reasons such as restrictions from parents, lack of time, no interests, etc.

To conclude, the study reveals that though Muslim girl students have confidence to achieve gender equality through education, still they are facing gender inequality in socio-economic aspects and decision making in their own families. But as far as education is concerned, Muslim girl students are getting equal opportunities in their families. As observed, there are also barriers such as

orthodox beliefs of parents; restrictions and suppression from parents, poverty, higher fees of colleges, etc. are also having negative impact on their education and occupation of the Muslim girl students. It is noted that Muslim girl students have good knowledge about the occupation and have higher occupational aspirations, but their parents are determining their future careers. In this regard, it is essential that parents should understand the present occupations and occupational aspirations of their female children and advise their children to choose their career on their own or leave their female children to choose their own career themselves.

Though, Muslim girls are getting equal opportunities in education and employment, still the conventional and orthodox beliefs such as female education is additional economic burden, females are for household chores, etc. are major barriers to become obstacles to female career aspirations. These ideas are results of gender inequality and gender discrimination. Hence, it is essential needed to increase awareness of parents to achieve gender equality and preference to female education and career. It is also needed on the part of the Government to regulate private colleges to collect lower fees from female students, so as to encourage female students to get education.

Annexure-1

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Annexure-2

Interview Schedules



**Department of Post Graduate Studies and Research in Sociology
Jnana Sahyadri, Shankaraghatta**

Interview Schedule

I, **Rubeena Khathu**, Research Scholar, Department of Post Graduate Studies and Research in Sociology, Kuvempu University, Shankaraghatta. This interview schedule is prepared to collect the primary data for my Ph.D., research topic, *“Educational and Occupational Aspiration of Muslim Girl Students: A Sociological Study (With Special reference to Shivamoga District)”* working under the guidance of **Dr. Krupalini H.S.**, Associate Professor, Department of Sociology, Sahyadri Arts College, Shivamoga. I am collecting this data for the purpose of my research work through personal interview of under graduate and Post Graduate Muslim girl students in various colleges of Shivamoga District. I kindly request you to sincerely answer the provided questions and explain your views regarding the Educational and Occupational aspirations of Muslim girl students. You may answer questions by reflecting on your past and present experience as well as by projecting yourself in near future. Please note that the information provided by you would be kept strictly confidential and would not be analysed on an individual basis. The given information will help me to understand better the Educational and Occupational aspirations of Muslim girl students.

Your kind cooperation and valuable support in my research study shall be highly appreciated.

PART-A
SOCIO-ECONOMIC PROFILE

1. Name of the Student :
2. College Name :
3. Nature of the College :

Sl. No.	Status	
1	Government	
2	Autonomous	
3	Aided	
4	Private	

4. Stream of the Course :

Sl. No.	Streams	
1	Arts	
4	Commerce	
7	Science	

5. The class you are studying in:

Sl. No.	Class	
1	1 st Year	
2	2 nd Year	
3	3 rd Year	

6. Medium of Instruction in College / Institution:

Sl. No.	Medium	
1	Kannada	
2	English	

7. Age (Year) :

Sl. No.	Age	
1	18 - 21Years	
2	22- 25Years	
3	26 years and above	

8. Marital Status:

Sl. No.	Marital Status	
1	Married	
2	Unmarried	
3	Others	

9. Type of the Family :

Sl. No.	Type of Family	
1	Joint	
2	Nuclear	

10. Members in the Family:

Sl. No	Name	Relation with Respondent	Age	Sex	Marital Status	Education	Occupation
1							
2							
3							
4							

11. Locality of Residence :

Sl. No.	Type of Family	
1	Rural	
2	Urban	
3	Semi urban	

12. Education of Father:

Sl. No.	Education	
1	Illiterates	
2	Primary	
3	Secondary	
4	Pre University	
5	Undergraduate	
6	Post Graduate	
7	Research Degree	
8	Others	

13. Education of Mother :

Sl. No.	Education	
1	Illiterate	
2	Primary	
3	Secondary	
4	Pre University	
5	Undergraduate	
6	Post Graduate	
7	Research Degree	
8	Others	

14. Occupation of Father:

Sl. No.	Occupation	
1	Agriculture	
2	Business	
3	Self employed	
4	Industry	
5	Employment in Government Sector	
6	Employment in Private Sector	
7	Others	

15. Occupation of Mother:

Sl. No.	Occupation	
1	Agriculture	
2	Business	
3	Self employed	
4	Industry	
5	Household Work	
6	Employment in Government Sector	
7	Employment in Private Sector	
8	Others	

16. Annual Income of the Family (Total):

Sl. No.	Annual Income	
1	< 20000	
2	20001 to 50000	
3	50001 to 80000	
4	80001 to 110000	
5	110001 to 140000	
6	> 140001	

17. Who makes the important decisions in your family?

Sl. No.	Decision maker	
1	Father	
2	Mother	
3	Brother	
5	Sister	
6	Relatives	
7	Others	

18. Your importance in decision making in the family:

Sl. No.	Importance in decision making	
1	Higher	
2	Sometime	
3	Not at all	

19. What do you feel about your status in all aspects of the family?

Sl. No.	Status of Female	
1	Females are inferior to male	
2	Females are equal to males	
3	Females are superior than males	

20. Have you got equal facilities as compared to males in your family?

1. Yes () 2. No ()

PART-B

EDUCATIONTIONAL ASPIRATION

21. Do you think Muslim girls need education?

1. Yes () 2. No ()

If Yes, mention reason for need of education:

Sl. No.	Reason for the need of Education	
1	To get knowledge	
2	For economic security	
3	Better marriage prospect	
5	To create identity in family and society	
6	For good job	
7	All the above	
	Others	

If No, give reason -----

22. What is your level of education?

Sl No	Level of Education	
1	Bachelor Degree	
2	Master Degree	
3	M.Phil.,	
4	Ph.D.,	

23. Attitude of your parents towards your education:

Sl No	Attitude of Parents	
1	More preference to male than female	
2	Females are encouraged	
3	Equality among all children	

24. Do you feel that, the literacy rate of Muslim girls has increased at present as compared to the last decade?

1. Yes () 2. No ()

25. Has education improved the economic condition of the female?

1. Fully improved ()
2. Moderately ()
3. Not improved ()

26. Does your family consider female education as unnecessary?

1. Yes () 2. No ()

If yes why?

27. Do your parents support you for further education?

1. Yes () 2. No ()

28. What kind of support do you receive from your family with regard to your education?

Sl. No.	Family Support	
1	Admission to best Colleges	
2	Private Coaching	
3	Encouragement to study	
4	Guidance in Studies	
5	Reading Room Facility	
6	Study Materials	
7	All the above	

29. Do you have an equal opportunity in terms of education as compared to male members in your family?

1. Yes () 2. No ()

30. Do you think Parent's illiteracy is the reason for lack of female education?

1. Yes () 2. No ()

31. Is poverty the major hindrance for female education?

1. Yes () 2. No ()

32. Muslim girls are getting lesser opportunities in education compared to male in Muslim community ?

1. Yes () 2. No ()

33. Though Educated, Girls Status is Lower

1. Yes () 2. No ()

34. What are the Social Barriers, which prevent education of Muslim girls in general?

Sl. No.	Social Barriers	
1	Early Marriage	
2	Orthodox beliefs of Parents	
3	Gender Inequality	
4	Girls are burden to family	
5	Dowry	
6	Educated girl expect more freedom	
7	Search for the high Profile groom	
8	Others	

35. What are the Economic Barriers, which prevent education for Muslim girls?

Sl. No.	Economic Barriers	
1	Poverty	
2	No one to look after the household work	
3	High admission fees in the Colleges	
4	Can't afford any Expenditure	
6	Burden to family	

36. Do you face any problem in your college?

1. Yes () 2. No ()

If Yes, mention the problem:

Sl. No.	Poor Teaching	
1	Eve Teasing	
2	Gender based Discrimination	
3	Toilet Facility	
4	Lack of Adequate Class Rooms	
6	Library	
7	Ladies Rest Room	
8	Lab facilities	
9	Others	

37. Do you attend the college regularly?

1. Yes () 2. No ()

If No, mention the reasons

Sl. No.	Reasons	
1	Poverty	
2	Health Issues	
3	Lack of Transport Facility	
4	College far off from Residence	
5	House hold work	
6	Others	
7	Not applicable	

38. Do you prefer Co-education?

1. Yes () 2. No ()

If No, reasons:

39. Do you think that teachers of your college encourage girl's education?

1. Yes () 2. No ()

If Yes,

Sl. No.	Particulars	
1	Teachers give Knowledge on Education	
2	Encourage Students to Get Knowledge	
3	Console Problems of Girls	
4	Convince Parents	
5	Others	

40. Do you participate in Co-curricular activities freely and actively?

1. Yes () 2. No ()

Mention the activities:

Sl. No.	Activities	
1	Debate	
2	Essay Writing	
3	Quiz Contest	
4	Sports and Games	
6	Music & Drama / Youth Festival / Dance	
7	Others	

If No, reasons:

Sl. No.	Reasons	
1	Restrictions from parents and family member	
2	Feel shy/ not interested	
3	Lack of time due to studies	
4	No facilities in college	
6	Others	
7	Not applicable	

41. How do you reach to your college regularly?

Sl. No.	Activities	
1	By Walk	
2	By Bus	
3	By two wheeler	
4	By Auto rickshaw	
6	By Car	
7	By some other means of transport	

42. Are you satisfied with the facilities available in your college?

1. Fully satisfied ()
2. Somewhat satisfied ()
3. Not satisfied ()

43. Mention the facilities available in your college / institution:

Sl. No.	Facilities	
1	Adequate Teaching Staff	
2	Proper Class Rooms	
3	Presence of basic amenities including drinking water, toilet etc.	
4	Play ground	
6	Strict Discipline	
7	Good College environment	
8	Library	
9	Lab facilities	
10	Extra-curricular activities	
11	College in easily accessible place	
12	College Canteen	
13	Others	

44. Do you face any problems in your College?

1. Yes () 2. No ()

If Yes, mention the problems:

Sl. No.	Problems	
1	Poor teaching	
2	Eve teasing	
3	Gender based discrimination	
4	Toilet facility	
5	Lack of adequate class rooms/lab, etc	
6	Library	
7	Ladies rest room	
8	Lab facility	
9	Others	

45. Do you think that, the Government is encouraging education of Muslim girls by Welfare Schemes?

1. Yes () 2. No ()

If Yes, mention the Welfare Schemes

Sl No	Welfare Schemes	
1	Scholarships / Incentives	
2	Recruitment	
3	Opening of more Girls' Hostels	
4	Loan facility for education	
5	Others	

46. Are you aware of the various Government facilities available for Muslim girl's education?

1. Yes () 2. No ()

47. Are you a beneficiary of any Government Scheme?

1. Yes () 2. No ()

PART-C

OCCUPATIONAL ASPIRATION

48. Is job necessary for Muslim girls?

1. Yes () 2. No ()

If Yes, mention the reasons

Sl No	Reasons	
1	To get Respect and status in the Community	
2	To live better life	
3	To be financially independent	
4	Better marriage prospect	
5	Equality between male and female	
6	Others	
7	All the above	

49. Is there any Occupational Choice?

1. Yes () 2. No ()

50. What type of Occupation do you prefer?

Sl No	Mention Occupations	
1	Clerical	
2	Teaching Profession	
3	Managerial Administration	
4	Part time jobs	
5	Self-Employment	
6	Household work	
7	Advocate	
8	Bank Job	
9	Others	

51. Do you think that, the occupational aspiration has increased among the Muslim girls at present?
1. Increased () 2. Somewhat increased()
3. Not increased ()
52. Do you think that, parent's social status is influencing factor on the occupational aspirations of their female child?
1. Yes () 2. No ()
53. You think that, parent's economic status is influencing factor on the occupational aspirations of their female child?
1. Yes () 2. No ()
54. Do you agree that the educational level of parents is influencing factor on the occupational aspirations of their female child?
1. Yes () 2. No ()
55. According to you, who has high ambition on your future career?
1. Father () 2. Mother ()
3. Brother () 4. Sister ()
5. Others ()

56. What factors influence on the occupational choices?

Sl. No.	Factors	
1	Economic Returns associated with a job	
2	Type of Education	
3	Job Status and Social Prestige	
4	Security and Future Prospects	
5	Social Circumstances	
6	All the above	

57. What are the factors which are necessary for the occupation?

Sl. No.	Necessary factors for Occupation	
1	Education	
2	Hard work	
3	Ability	
4	Recommendations from Important Persons	
5	Communication Skills	
6	Knowledge	
7	Personal Contacts	
8	Influential Friends and Contacts	
9	Others	

58. According to you, what are the important sources of information about the job market?

Sl. No.	Important Source of Information	
1	News Media	
2	Libraries and Employment Bureau	
3	Online Network	
4	Teachers	
5	Job Fairs	
6	Personal Contacts	

59. Do you have the awareness of job opportunities after the completion of your education?

1. Yes () 2. No ()



**“Educational and Occupational Aspirations of Muslim
Girl Students : A Sociological Study”
(With Special reference to Shivamogga District)**

A Thesis

**submitted to Kuvempu University in fulfilment of the requirements
for the Award of the Degree of**

**DOCTOR OF PHILOSOPHY
in
SOCIOLOGY**

Submitted By

Rubeena Khathu

Under the Guidance of

Dr. Krupalini H.S. M.A. Ph.D., (Soc.), M.A. (Psy.)

Associate Professor

Department of Sociology

Sahyadri Arts College

Shivamogga

**Department of P.G. Studies and Research in Sociology
Kuvempu University
Jnana Sahyadri, Shankaraghatta – 577 451
Shivamogga District, Karnataka, INDIA**



Chapter-06

FINDINGS, SUGGESTIONS AND CONCLUSION

Since the ancient period in India, Muslim girl's education has been neglected. Many orthodox and conventional attitudes and thinking predominated in the past, and these views have now become barriers to female education. Women's roles were also limited to household chores only. As a result, it was assumed that women were solely to be used for home tasks, such as cooking, caring of elders and children and taking care of household chores, rather than going out to work. Though, few women received education, it was seen as a financial burden on families.

Education and occupation of girls is an important aspect for drawing concern of researchers, administration and Government. The enrollment of girls in various courses are very much needed as compared to their male counterparts they require a special concern to economic stability as well as social betterment in the society. The study of changing values, attitudes and roles is very relevant in the context of present situation. A remarkable change has been observed from the traditional pattern to the modern one, among the women. Change and modification in women's status and role have many latent and manifest dimensions. The attitudes, aspirations and value orientation of women will determine the pattern of relationship existing in the family.

Findings of the Study

In the present study, Muslim girls studying in Undergraduate and Post Graduate courses in the Colleges of Shivamogga district, 400 respondents were chosen for the survey in which 250 respondents are studying in Undergraduate and 150 respondents are studying in Post Graduate course. The findings of the present study are presented under following heads:

- A) Findings based on Socio-Economic Conditions
- B) Findings based on Educational Aspirations
- C) Findings based on Occupational Aspirations
- D) Findings based on Hypotheses Testing

A) Findings based on Socio-Economic Conditions

The following are findings based on socio-economic conditions of the respondents and their family

- Regarding the age factor of respondents in Undergraduate courses, 94.4 per cent respondents are aged between 18-21, 5.6 per cent respondents are aged between 22-25 years. At the Post Graduate level, 30.0 per cent respondents are aged between 18-21Years, 68.6 per cent respondents are aged between 22-25Years and 1.4 per cent respondents are aged 26 years and above.
- Regarding the marital status of the respondents studying in Undergraduation 18 (7.2%) respondents are married and 232 (92.8%) are Unmarried. Similarly, the respondents who are studying in Post Graduation, 24 (16.0%) respondents are married and 126 (84%) respondents are unmarried. The

married respondents from Undergraduation are less in number and the Post Graduation are higher in number. It is a positive factor in this study that, the married respondents with the support of their husbands are able to pursue higher education.

- As expressed by all the respondents regarding the nature of the family to which they belong, 7.25 per cent respondents belong to joint family and 92.5 per cent respondents belong to Nuclear family. Majority of respondents reside in Nuclear families because, of occupation, education of their children and small size of the ancestral house. Therefore, much number of the respondents prefer to stay in the nuclear families. The above mentioned data reveals that the respondents from the rural areas belong to the joint families and the respondents from the urban areas belong to the nuclear families.
- Regarding the Locality of residence of the respondents, it can be said that out of all respondents, 24.5 per cent respondents are located in rural areas, 43 per cent respondents are located in urban areas and 32.5 per cent respondents are located in semi-urban areas.
- Regarding the father's education level of the respondents, 12.3 per cent respondents fathers are illiterate, 66.3 per cent respondents father's are educated up to primary level, 12.7 per cent respondents father's are educated up to secondary level, 5.2 per cent respondents father's have pre-university level education, 3.0 per cent respondents father's possess Undergraduation degree and 0.5 per cent respondents father's have Post Graduation qualification. Here the educated fathers of the respondents belong to Urban areas.

- About the education level of mother's of the respondents, 65.2 per cent have primary education, 9.2 per cent are illiterate, 19.8 per cent respondents mother's have been educated up to secondary level, 5.0 per cent have attained the education till pre-university level, 0.8 per cent mother's have been educated up to degree level. Here the educated mothers of the respondents belong to Urban areas.
- Regarding the occupation of the father of the respondents, 38.3 per cent majority of the respondents fathers are self employed (Garage, Hotel, vegetable vendor, fruit vendor, Welding technician, studio, carpenter, painter, cyber center, automobile shops and building construction etc.), 31.7 per cent are businessmen, 13 per cent of the respondents fathers practice agriculture, 11 per cent do other kinds of professions, 2.5 per cent of the respondents fathers are employed in private sector, 2.0 per cent respondents fathers are employed in government sectors (teacher, village accountant, clerk and forest officer etc, and least number 1.5 per cent of respondents fathers are employed in industry. It is because they are not aware of importance of education and availability of government and private jobs and due to their economical condition they are self employed. Hence the numbers of government servants are less and most of them are businessman. However, today with the help of education they are equipping themselves and are getting government jobs, but they are few in number.
- Regarding the occupation of the mother of the respondents, 87.5 per cent mother's do not practice any kind of occupation as they are busy themselves in their household chores, 93 per cent respondent's mothers are self employed, 2.5 per cent respondents mothers are employed in government

sector, 0.5 per cent respondents mothers are employed in private sector and 0.3 respondents mothers are working in industrial sector. It shows that, Majority of the respondent's mothers are not involved in any occupation because from many decades the Muslim community people didn't permit women to take up any occupation and get education of their choice because of the restrictions by domination of patriarchy and orthodox thinking of the community.

- Regarding the annual income, the respondents belonging to the low income group of Rs.20001 to Rs.50000 per annum are 60.3 per cent who may constitute labourers, self employed, some petty businessmen and agriculturists, the families whose annual income is less than Rs. 20000 are 19.0 per cent who are petty labourers, daily wagers, seasonal labourers, respondents from the families of annual income group Rs. 50001 to 80000 per annum are 12.3 per cent who may constitute self employed, big businessmen, agriculturists, working in private sectors, the respondents from the family income group between Rs. Rs.80001 to 110000 who are self employed, big businessmen, agriculturists and working in private sectors are 1.7 per cent, the respondents belonging to the family with income Rs.110001 to Rs. 140000 per annum who may constitute self employed, big businessmen, agriculturists, and working in private sectors are only 1.5 per cent, the respondents belonging to the families whose income is more than Rs.140001 are 5.2 per cent.
- Regarding the decision making in family, 75.5 per cent have stated that their, father make family decisions, 6.5 per cent have expressed that mother makes

family decisions, 15.5 per cent have said that their Father and Mother both make family decisions, 2.5 per cent have mentioned that their Brothers make decision and of the family. It shows that in majority of the families father makes family decisions because there is gender inequality with regard to decision making and they are male dominant in their approach as they act as the head of the family and hence do not give opportunity to others in the family to take decision.

- Regarding the females authority on decision making, 25.0 per cent have expressed that, female play a higher role in decisions making in their families, 61.5 per cent have expressed that rarely females have the right to make decisions in their families, 13.5 per cent respondents expressed their view that females are not given any importance in making decisions in their families. It can be said that the majority of the females in the Muslim families are denied the equality and equal rights. It is highlighted that, still there is gender inequality in family decisions making and hence the females in the Muslim community are denied the opportunity to take any decisions in their own family which is tragic. It is because of the male domination and hegemony in the family. In the Muslim community females are oppressed and subjugated in all the aspects.
- About the status of the respondents in all aspects of the family, 67.0 per cent have responded that the females are inferior to males in their family, 28.0 per cent have responded that the females are equal to males in their family, 5.0 per cent have responded that the females are superior to males in their family. It can be noted that, the majority of the respondents feel that they have the

inferior status when compared to male counterpart in their family, that is the reality of all the females in the Muslim community because of the male domination in the family, restrictions imposed to the females, orthodox and narrow thinking in their family as well as in the community at large.

B) Findings based on Educational Aspirations

With all the respondents accepting that education is needed for Muslim girl students the following observations regarding educational aspirations were noted which are as presented below:

- Among all the respondents, 51 per cent are studying in the 1st year of their course 36 per cent are studying in the 2nd year of their course, whereas the respondents studying in the 3rd year of their courses are 13 per cent.
- Regarding medium of instruction, 87 per cent of the respondents have chosen their medium of instruction as English and remaining 13 per cent respondents have chosen Kannada as their medium of instruction. Medium of instruction of all the respondents shows that, majority of the respondents chosen in this study are studying in English medium because, they have taken Urdu and English as their medium of instruction in their school education and they find Kannada language difficult in comprehending compared to English language and as their mother tongue is Urdu.
- Regarding female need education 100 per cent of the respondents have agreed that education for girls is essential. It reveals that the growing awareness and interest among Muslim girls and their parents regarding the importance and need of education in their lives. Over the due course of time there is a change in attitude of Muslim Community and even Muslim parents

towards the education. Hence, the respondents in this research study have positively responded on the necessity and need of education for the all the Muslin girls today.

- Regarding the reason for the need of girls education, 71.8 per cent of the respondents have responded by saying that need for education is to secure good job and 1.2 per cent respondents would like to take education to get knowledge, 16.2 per cent respondents want to get education for economic security, 6.00 per cent respondents like to get education for better marriage prospects, 1.00 per cent respondents think that by taking education they may get identity in their family and society, 3.8 per cent respondents feel that it is necessary to get education for all the other factors. In this study the respondents have said that there is a need and necessity of the education among the Muslim girls. Because, Education increases information and knowledge and it keeps them away from the orthodox and narrow thinking, they become confident to face challenges in life and society, respondents think education creates identity in the society, they receive better marriage prospects, they become economically independent and it also improves their standard of living and social and economical status in the Muslim community.
- About the level of education which female needed reveals that, At the Undergraduate level 42 per cent prefer to study up to Undergraduation, 48 per cent prefer to study up to Post Graduation, 0.8 per cent respondents prefer to study up to M.Phil and 9.2 per cent respondents prefer to study up to Ph.D., level. At the Post Graduation level 65.3 per cent prefer to do Post

graduation and 34.7 per cent respondents prefer to study up to Ph.D. However, here majority of the Post Graduation respondents have said that they prefer to study Ph.D., in future.

- Regarding the attitudes of parents towards girl's education, 27.5 per cent have remarked that their parents give more preference to male than female education, 35.0 per cent have stated that their parents encourage their girl children in education and 37.5 per cent have mentioned that their parents give equal importance to all children's education. It is emphasised that parents are aware about the importance of girl's education and hence, as stated by majority of the respondents, their parents are encouraging or treating children as equal in education at present. Similarly, another important aspect is that the male and female are given equal importance in the field of education than other factors.
- About Literacy rate among the Muslim girl students, 100 per cent of the respondents have expressed that the literacy rate among the Muslim girls has increased compared to last one decade. The increase in the literacy rate among the Muslim girls can be attributed to the various factors such as, increasing interest of the respondents in education, the awareness of the importance of the education for the Muslim girls for their future among the parents, the importance of improving the prospects among the girls through education, the availability of freeships, scholarship and various government schemes for the sake of girls education and their welfare, the desire among the Muslim girls to fetch better job and earn their livelihood through education.

- Regarding the parents support for girls education, among all the respondents, 89.5 per cent respondents have said that their parents support them in their education and 10.5 per cent have agreed that parent don't support the girls education. The parents have realised the importance and need of girl's education at present and hence they want their daughters to be better educated in order to be competent in society, economically independent, professionally well established, to choose and excel in their chosen career, to improve their social status in Muslim community, to earn their livelihood, to improve the standard of living in all aspects of life, to establish better marital status and to be equally competent to the male counterpart in Muslim community.
- Parents support with regard to Muslim girls education, 37.4 per cent have expressed that the parents of the Muslim girls desire to enroll their daughters in the best colleges so that their daughters excel in the field of their education, 0.4 per cent has expressed about that as the competition is increasing in today's world the parents of the Muslim girl students want their daughter's to study in the best colleges and at the same time they want their daughters to take extra private coaching to excel in the field of education, 27.4 per cent have said that their parents encourage them in all aspects regarding to their studies and educational activities, 10.4 per cent have agreed that their parents guide them choosing the right courses in their education, 10.4 per cent have mentioned that in order to see their daughters study well parents want to provide their daughters with the best infrastructure and facilities like providing them with the separate reading room, 8 per cent have agreed that as the parents of the daughters to study well and excel the

parents of the daughters provide with the best study material which their daughters need in the course of their education like laptop, Wi-Fi, smart phones, tablet etc, 6 per cent have said that taking note of all the above discussed aspects, the parents of the Muslim girl students encourage, guide and spend for their betterment and excellence in their fields of education. The data shows that the parents support their daughters by providing various facilities because parents of the respondents know well about the importance of education to the girls.

- Preference for Co-education, as stated by all the respondents, 96.5 per cent prefer co-education, whereas 3.5 per cent do not prefer co-education. The respondents cited various reasons for the preference of co-education, some of the respondents opinioned that co-education helps them feel at ease with the opposite sex, it creates mutual respect and co-operation between boy and girl students, it helps them to interact with them in a comfortable manner without any misconceptions. It provides the feeling of equality among the boy and girl students. It also helps them face the world, which is mainly dominated by men. But few of them do not prefer co-education because, of their parents orthodox thinking, and certain parents are afraid to send their daughters to the co-education colleges due to various fears and females do not have the freedom such as males to take their own decision in their education.
- Regarding the opportunities in education compared to male, 80.5 per cent respondents have said that Muslim girls get opportunities in education compared to male in the family and 19.5 per cent have told that Muslim girls don't get opportunities in education compared to male in the families. It reveals that, the Muslim girls have achieved better educational prospects as

compared to the male counterpart. The Muslim girls have achieved in the field of education because of various factors like awareness among the respondents and parents regarding the importance and need for the education, interest of the respondents the facilities and support provided by the family and the government to the females are also important factors towards the girl education.

- The respondents response on the social barriers preventing girls education, 27.6 per cent respondents opinioned early marriage is a biggest social barrier preventing girls education, 25.5 per cent have mentioned that orthodox beliefs of parents is a social barrier to restrict female education, 8.0 per cent have agreed that gender inequality is a social barrier to restrict girls education, and 11.7 per cent have mentioned that discouragement towards education by the parents and family members is a social barrier to restrict Muslim girls education, 16.5 per cent have said that educated girl expect more freedom from the family is a social barrier preventing Muslim girls education, 8.2 per cent have stated that search for the high profile groom is a social barrier to restrict Muslim girls education, 2.5 per cent have agreed that other social barriers like the fear in parents on children on bringing disrespect and spoiling dignity of family also restrict Muslim girls education. It is highlighted that the early marriage discontinues the education of Muslim girls and the husbands family also does not want them to go out and get education in colleges and it stops there education. The orthodox belief in parents and the community like not letting the girls out of the house to get education, they prefer Madrasa education.

- Economic barriers preventing education of Muslim girls, 41.7 per cent of respondents opinioned that poverty is a economic barrier to preventing Muslim girls education, 12.8 per cent have mentioned that the responsibility to look after the household chores in the house by Muslim girls is a economic barrier to restrict Muslim girls education, 23.5 per cent have agreed that high admission fees in the colleges is a economic barrier to restrict Muslim girls education, 3.0 per cent have expressed that can't afford any expenditure on education is a economic barrier to restrict Muslim girls education and 19.0 per cent have informed that burden to family is a economic barrier to restrict Muslim girls education. It is highlighted that though government has taken measures to provide education with many facilities to Muslim girls, still the reasons like poverty, the responsibility to take care of the household chores in houses, high admission fees in the college and the feeling that girls education is a financial burden to family are major economic barriers which restrict Muslim girls education.
- Regarding problems faced in college by the respondents, 28.0 per cent are facing problem of poor teaching, 6.5 per cent are facing the problem of poor toilet facility, 18.0 per cent are facing the lack of adequate class rooms, 8.5 per cent are facing the problem of good library facility, 18.5 per cent are facing the problem of separate ladies rest room facilities, 10.0 per cent are facing the other problems Lab facilities and 10.5 per cent are facing the other problems like, water facility, Wi-Fi facility, computer facility projectors facilities and none of the respondent facing eve teasing and gender based discrimination.

- Regarding the problems faced by the respondents to attend college regularly, As stated by all the respondents 3.0 per cent are facing problem of poverty, 0.5 per cent is facing the problems of health issues, 2.5 per cent are facing the problem of lack of transport facility are facing problem college far off from residence, 1.5 per cent are facing problem of household chores, and 91.5 per cent are not facing any of such problems. As already discussed, majority of Muslim girl don't face problems to attend college regularly, which revealed that, parents of Muslim girl students are more interested in educating their daughters and they are aware of the importance of girl's education.
- Regarding participating in co-curricular activities freely and actively by the respondents, 52.5 per cent don't participate in any type of co-curricular activities freely and actively and remaining 47.5 per cent respondents participate co-curricular activities freely and actively.
- Regarding the reasons for non-participation in co-curricular activities by the respondents, 3.5 per cent are facing restrictions from their parents and family members, 48.2 per cent are feeling shy or are not interested to participate in these type of activities, 0.8 per cent are not having adequate time due to their studies to participate in co-curricular activities, it is not applicable to 47.5 per cent of the respondents as they are actively participating in co-curricular activities. It reveals that majority of the respondents are not participating in any co-curricular activities of the college.
- About the government welfare schemes to promote Muslim girls education, 100 per cent the respondents have felt that government is promoting Muslim girls education by formulating welfare schemes, whereas no one has

expressed their opinion that government is not promoting Muslim girls education by welfare schemes. The government is promoting the education of Muslim girls through various welfare schemes and measures. It has created an advantage in education for many Muslim girls. These schemes of the government have reduced the financial burden of educating parents to their children.

- About the various government welfare schemes promoting Muslim girls education 81.3 per cent have suggested for more scholarships and incentives schemes, 5.5 per cent have suggested to recruitment, 5.0 per cent have felt that there is need to open more girls hostels, 8.2 per cent have suggested to provide more education loan facility for girls education.
- Regarding the status of educated Muslim girls, 28.2 per cent have agreed that though educated the status of Muslim girls is lower in society, 71.8 per cent have not agreed to the same. It is surprising to note that as stated by majority of the respondents, the status of Muslim girls is better. Few numbers of the respondents have lower status though they are educated.
- About the factors responsible for lower status of Muslim girls, 10.7 per cent respondents have said that, due to orthodox thinking in Muslim community is the reason for the lower status of Muslim girls, 16.7 per cent respondents have felt that due to male domination in Muslim Community is the reason for lower status of Muslim girls, 0.7 per cent have agreed that social barriers are reason for lower status of Muslim girls, 0.5 per cent have remarked economic barriers are the reason for lower status of Muslim girls and 71.6 per cent respondents opinioned that, above mentioned reasons are not applicable for lower status of Muslim girls.

C) Findings based on Occupational Aspirations

With all the respondents accepting the necessity of job for Muslim girls and all of them accepting that they had their own occupational choices, the following are major findings observed in the present study based on the occupational aspirations:

- Regarding the necessity of job for girls, 100 per cent of the respondents have mentioned that job is essential for Muslim girls. The data indicates the necessity of job for Muslim girls in their life. Because, job is also very important for Muslim girls, as it provides social security, status, financial independence and thereby the life of girls becomes secured. This gives a woman a new level of independence and freedom to make her own decisions in life, along with offering her a new level of strength which surely boosts her confidence as well as morale.
- Regarding the reasons for necessity of job for Muslim girls, Among 100 per cent of the respondents have mentioned that the job for Muslim girls is necessary for all the reasons mentioned and as a job for a Muslim girls provides various opportunities, it provides them with respect, status in Muslim community, to live better life to be financially independent, they gets better marriage prospects, the job creates equality between males and females and it also provides them with confidence in life, financial benefit to the family, they becomes bread earners for themselves and their family, they becomes role models in the Muslim community.

- About the occupational choice, as expressed by respondents, 100 per cent of the respondents have full freedom in occupational choice. It is clear that Muslim girl students are free to choose the occupation of their choice.
- Regarding the types of occupation preferred by Muslim girl students, on their preference on the occupational choice 54.3 per cent of respondents would like to take up teaching profession as their occupation, 5.3 per cent respondents prefer their occupation as clerks, 9.5 per cent of respondents have the preference to take up managerial or administrative jobs as their occupation, and 10.7 per cent have preferred self-employment as their occupation choice, 3.7 per cent of the respondents have preference to be advocates or lawyers as their occupation, 5.7 per cent of the respondents prefer to take up bank jobs as their occupation, 10.8 per cent of the respondents prefer to take up other kinds of jobs (social worker, designer, painter artist and entrepreneur, singer, dancer etc.) as their occupation. The majority of Muslim girls have preference to take up teaching profession as their occupation, because teaching profession is a white collared job and it suits especially women and Muslim girls would like to take up the same and are attracted because they understand the respect, dignity in that job.
- Regarding the occupational aspiration, 62.5 per cent have said that the occupational aspirations among Muslim girl students have increased in present day. This is because Muslim girl students and parents have become aware of the importance of education and occupation and also, there is a perception among the Muslim girls that due a stable occupation or job they can achieve financial independence, at the same time fulfill every kind of

need and that they need not to be dependent on the males like their father or husband in the family, 29.2 per cent have said moderately increased in present day, 8.3 per cent have provided information that there is no increase in occupational aspirations among Muslim girl students at present. Because of the orthodox and narrow thinking mentality, the parents of the Muslim girls do not prefer to send their daughters to the jobs as they do not want their daughter to send out of the houses, after the marriage even the husband of the Muslim girls don't like sending them to earn and do jobs because, they do not want their wives to go out of the house, the parents also are sometime afraid of the society and community and don't want to send their daughter for the jobs, parents also think that as their daughters have to get married when they attain certain age shouldn't go out of the house to earn or do the job.

- Regarding the social status of parents influencing the occupational aspiration of the respondents, 93.25 per cent have said that the social status of their parents is the influencing factor to their occupational aspiration by the fact that the better social status of their parents in turn leads to the encouragement of the Muslim girl students in getting good education and seeking better job opportunities in order to maintain their better social status and also that the factor that broad minded parents and not being orthodox and prejudiced regarding the occupation of their daughters also encourages the Muslim girl students in seeking better occupational avenues and 6.75 per cent have responded by revealing that the social status of their parents is not the influencing factor in the occupational aspirations.

- Regarding the economic status of their parents influencing the occupational aspirations, 95.0 per cent have accepted the fact that the economic status of their parents is the influencing factor in their occupational aspirations because the better economic status of their parents leads to the admission of the Muslim girl students in better Colleges/institutions in securing the education and taking good jobs and at the same time financial support in the expenditure and costs in the course of procuring education is also taken care by the parents and parents send their daughters to good private coaching institutes which provide them coaching to get better job opportunities and in turn help them in securing better job positions. 5.0 per cent have replied that the economic status of their parents is not the influencing factor in their occupational aspirations because of the fact that, even though certain parents are economically stable the factors like less education or illiteracy among such parents, narrow mindedness, orthodoxy, the fear of the other social factors deny the Muslim girl students to get basic education and occupational aspirations.
- Regarding the educational level of their parents influencing the occupational aspirations of the respondents, 97.8 per cent have accepted the fact that the educational level of their parents is the most influencing factor in their occupational aspirations because, the educated parents know the value and importance of education and hence promote and encourage their daughters to get better educated at better Colleges/institutions and they want their daughters to get the education till the highest level, at the same time they are ready to support their daughters financially in all the aspects of education so

that they achieve and settle down in best job avenues in the society. The educated parents want their Muslim daughters to achieve more education than what they possess and also to achieve a better social status in the society and the educated parents are broad minded and they want their daughters to achieve the excellence and achieve better financial status and security which is possible only with the help of education, 2.2 per cent have responded that the educational level of their parents is not the influencing factor in their occupational aspirations because of the fact that, in certain cases the educated parents when they are financially sound get their daughters married at an early age and they deny the opportunity of education and job opportunities to such daughters and the fear of the other social evils in the society deny the opportunity to Muslim girl students to get basic education and occupational aspirations.

- About the factor influencing the occupational choice, 32.5 per cent of the respondents say the factor influencing the occupational choice is the type of education they have pursued and secured, 16.0 per cent of the respondents say the factor influencing the occupational choice on the economic returns associated with a job, 14.0 per cent of the respondents say the factor influencing the occupational choice is the job status and social prestige associated with the job, 8.3 per cent of the respondents say the factor influencing the occupational choice is the security and future prospects associated with the job, 24.0 per cent of the respondents say the factor influencing the occupational choice are the circumstances in which they are born and brought up in the society, 5.2 per cent of the respondents say the factor influencing the occupational choice are all the other factors.

- About the factors which are necessary for the occupation of Muslim girls, 89.7 per cent of the respondents say that, the education is the most important factor which is necessary for the Muslim girl students to take up the occupation or job, 4.5 per cent of the respondents have said that it is ability as a factor necessary for the occupation of Muslim girl students, none of the respondents said that it is recommendations from important persons as a factor which is necessary to take up jobs for Muslim girl students, 2.8 per cent of the respondents have said that it is communication skills which as a factor which is necessary to take up jobs for Muslim girl students, 3.0 per cent of the respondents have said that it is knowledge which is a necessary factor to take up jobs for Muslim girl students, none of the respondents said that it is personal contacts as an factor which is necessary to take up jobs for Muslim girl students, none of the respondents said that it is influential friends and contacts as an factor which is necessary to take up jobs for Muslim girl students, none of the respondents said that it is any other factor which is necessary to take up jobs for Muslim girl students.
- Regarding the important sources for the job market, 78.25 per cent a majority of the respondents have said that the most important source of information to them about the job market is news media, 2.3 per cent of the respondents has said that it is libraries and employment bureau which acts as a important source of information for the job market, 9.2 per cent of the respondents have said that it is online network which is a important source of information for the job market, 1.75 per cent of the respondents have said that it is their teachers who act as a important source of information for the job market, 2.0 per cent of the respondents have said that it is job fairs which

act as a important source of information for the job market, 6.5 per cent of the respondents have said that it is their personal contacts who act as a important source of information for the job market. It reveals that a majority of them are depended on the news media as they find it comfortable and informative about the current jobs which are available easily.

d) Findings based on Hypothesis Testing

The following are the findings observed based on testing of the hypotheses:

- The level of education aspired by the respondents showed that majority of them intended to be educated up to Post Graduate level followed by graduate level. With this context, significance test showed that their views were statistically significant. Hence, it could be noticed that majority of the respondents preferred to be educated either up to PG or UG level.
- The attitude of the parents of the respondents showed that Muslim girls were treated equal to male. Further, respondents also revealed that they were encouraged to have education. With this context, the significance test showed that the perception of respondents regarding attitudes of their parents towards education was statistically insignificant. Hence, it could be stated that the difference in the perception of the respondents were out of chance.
- Though all the respondents accepted that there was increase in the literacy rate among Muslim girls, but still they were not completely supported by their parents regarding continuation of education as still about 10.5 per cent of them stated that they didn't received support from their parents particularly among UG studying respondents. With this context, the

significance test showed that the difference in the perception of the respondents was statistically significant. Hence, it could be stated that complete support from parents wasn't received by the respondents regarding continuation of education.

- The encouragement by the parents of the respondents regarding education among Muslim girls was mainly concentrated by getting them admitted to best colleges, giving guidance in studies and providing reading room facility. The significance test showed that the views of the respondents were statistically significant and hence, it could be noted that admitting to best colleges, giving guidance and providing reading room facility were the major support received by the parents.
- Majority of the respondents had no objection regarding co-education and the significance test revealed the difference was statistically significant. Hence, it could be noted that co-education preferred by the respondents.
- About one fifth of the respondents stated that Muslim girls get less opportunities in education compared to their male counterpart. The significance test showed the difference in the views was insignificant. Hence, it could be noted that the difference in the view that Muslim girls get lesser opportunities in education compared to men was just out of a chance.
- About one third 28.2 per cent of the respondents stated that Muslim girl's status remained low even after they being educated. The significance of this view was test to be statistically insignificant. Hence, it could be noted that though the difference in respondent's perception was just out of a chance and women failed to receive higher status even after they being educated.

- Majority of the respondents stated that occupational aspiration among Muslim girl students was increasing (62.5 per cent increased and 29.3 per cent somewhat increased) against 8.3 per cent of them feeling not increased. The significance test showed that the difference was statistically significant. Hence, it could be stated that occupational aspiration among Muslim girl students has increased.
- Majority of the respondents stated that their occupational aspirations were widely influenced by the status of their parents. Further, the significance test revealed that the difference in the view of the respondents were statistically significant. Hence, it could be stated that the status of the parent's widely influenced the occupational aspirations of the Muslim girl students.
- Majority of the respondents agreed that economic status of their parents influenced 95.0 per cent their occupational aspirations. Further, the significance test also showed that the difference in the views of the respondents were statistically insignificant. Hence, it could be noted that economic status of the parents widely influenced occupational aspirations of Muslim girl students and the difference in the views of respondents was just out of chance.
- Like economic status, education level of the parents was said to be widely influencing 97.8 per cent on the occupational aspirations among Muslim girl students. The significance test showed that the difference was statistically insignificant. Hence, it could be stated that educational level of the parents widely influenced occupational aspirations of Muslim girl students. However, the difference in views was just out of a chance.

Summary of hypotheses test are presented as follows:

Null Hypothesis	Hypothesis	Remark
H ₁₀	There exists insignificant difference regarding level of education as preferred by the respondents	Rejected
H ₂₀	There exists insignificant difference regarding Muslim girl's view that their parents have high attitude towards girl's education	Accepted
H ₃₀	There wasn't significant difference regarding views of the students accepting that parents supported continuation of their education	Rejected
H ₄₀	There was insignificant difference in student's view in accepting that their parents supported and encouraged their education	Rejected
H ₅₀	The difference regarding student's preference for Co-education was insignificant	Rejected
H ₆₀	The difference in view regarding Muslim girls get less opportunities in education compared to men in society was statistically insignificant	Accepted
H ₇₀	There exists insignificant difference regarding view that Muslim girl's status were lower in spite of being educated	Accepted
H ₈₀	There exist insignificant difference regarding increase in occupational aspiration among Muslim girl students	Rejected
H ₉₀	There exist insignificant difference regarding social status of parents influencing the occupational aspiration of Muslim girl students	Rejected
H ₁₀₀	There exist insignificant difference regarding economic status of parents influencing the occupational aspiration of Muslim girl students	Accepted
H ₁₁₀	There exist insignificant difference regarding educational level of parents influencing occupational aspiration among Muslim girl students	Accepted

Suggestions

Based on the above findings, following suggestions were made:

- Family of the girls should allow some decisions related to their education.
- Parents should not differentiate between daughters and sons in providing education.
- Parents should provide more freedom to their daughters in all endeavours of their life.
- The government should provide more facilities to girls to continue their education and support to increase the female enrolment to higher education.
- Muslim girls should explore towards different occupational directions related to administration, technological and other professions also.
- Parents should realize about the need of girls education.
- Muslim girls continue their education from Undergraduation and Post Graduation to Ph.D., degree.
- Siblings and other family members should female education and convince their parents and make them understand the need and importance to the female education.
- Muslim girls should participate in sports, curricular and co-curricular activities and express their talent and knowledge.
- The families should realize the gender equality and should give equal respect to females in family.
- It is suggested to parents of Muslim girl students to provide more freedom to female children and don't restrict them in family and community.
- The Muslim girl students should know the main purpose of education.

Conclusion

As discussed above, the present study is made to look into the educational and occupational aspirations of the Muslim girl students studying in different subject streams of the Undergraduation and Post Graduation courses. All the Government, Constituent, aided and private colleges with Undergraduate and Post Graduate courses in Shivamogga District have been selected for research. A total of 1635 (Undergraduate courses and Post Graduate courses) Muslim girl students are studying at Government, Constituent, aided and private colleges in all the Taluks of Shivamogga district of which 400 (250 from Undergraduate and 150 from Post Graduate) Muslim girl students have been selected as respondents.

The analysed primary data reveals that, Muslim girl students are studying in Commerce stream and student's age is appropriate to the courses they are enrolled. The medium of instruction of the students is English; it shows that the Muslim girls think that, Kannada medium is hard to study. The Muslim girl students are living in nuclear families.

The parents of the Muslim girl students are giving importance to female education; there is gender inequality in the families. The Muslim girl students have agreed that father is the authority to make the decisions in their families. Even considerable numbers of Muslim girl students have agreed that the role of females in decision making and family management in their families is rare. Only few of the respondents have agreed that there is higher or equal role of females in decision making and family management.

It is emphasized that all the Muslim girl students have agreed that education for females is essential and necessary, even they have suggested professional or higher education is essential for females. But, majority of Muslim girl students have given purpose of education as employment, and only few of the respondents have given purpose of education as to get identity in family and Muslim community.

Surprisingly, it is noted that majority of the female students are facing gender inequality in their families. Even these female students are deprived in socio-economic, religious, educational and decision making aspects in their families. The family occupations of the Muslim girl students are self-employment, business, agriculture and only a few of the respondents are from families whose occupation is government job. It is highlighted that majority of the respondents are from poor income or middle income families.

Educational background of a majority of the respondents is good as the fathers and mothers of the respondents are supporting their female child education. On girls education, it is noted that the parents are encouraging or treating both male and female children as equal. As stated by Muslim girl students there are different purposes of female education, achievement of gender equality, professional development, better marriage prospects and employment. Majority of the respondents are getting support from their parents to continue education. Fathers and other family members are encouraging respondents by sending them to private coaching, tuition, good colleges, guidance in studying, etc. Even an overwhelming majority of the parents are mostly concerned about their female

children's career. As stated by respondents covered under the study, their parents thinking more about the Government Job, better marriage prospects and modern career professions like teacher, banker and Administrative Officers, etc. for their female children.

The social barriers which restricted to female education as mentioned by the respondents include early marriage, gender inequality, dowry, search for the high profile groom and orthodox beliefs of parents. The economic barriers to female education are poverty, higher fees of colleges and household work of girls. As agreed by majority of the Muslim girl students, their parents are spending equal or more amount to female education and only a few of the respondents have not agreed to the same. Few of respondents have stated that girls are getting lesser opportunities compared to boys in education.

On the academic performance of respondents, majority of the respondents are fully regular or regular to a greater extent in attendance. A few of the respondents are also not regular to their colleges as they are facing different problems such as household work, poverty, parents' suppression, problem of transport, etc. The collected data revealed that both males and females have equal prospects in education, whereas a few of the respondents have expressed that males have better prospects compared to females. As stated by the female students, few of the beliefs such as 'Girls are for household work, boys are for outside work', 'education for girls is unproductive/ economic burden', 'males are always superior over females', etc are few of the beliefs, which discouraging the female education.

A few of the Muslim girl students have also faced few problems of poverty, higher college fee, etc, which became obstacles to their education. As thought by almost respondents, education also determines future marriage prospects. It is agreed by almost all the respondents that education increased the status of women in family and society. Household work, poverty, conventional beliefs, suppression from parents, etc are few of the factors which have made females to deprive from education.

It is agreed by all the respondents that Government is encouraging female education by formulating welfare schemes and programmes and an overwhelming majority of the respondents are fully satisfied or satisfied to a greater extent on these schemes. Still, the female students think there is need for more welfare schemes from the Government to encourage female education. The welfare schemes from the Government as stated by the respondents should concentrate on scholarships and incentives to the Muslim girl students, opening more girls' colleges, recruitment of female teachers, etc. A few of the Muslim girl students are participating in extra-curricular activities such as drama, singing, dance, physical education, essay competition, cultural activities, etc. Majority of the respondents are not participating in extra-curricular activities as they have given reasons such as restrictions from parents, lack of time, no interests, etc.

To conclude, the study reveals that though Muslim girl students have confidence to achieve gender equality through education, still they are facing gender inequality in socio-economic aspects and decision making in their own families. But as far as education is concerned, Muslim girl students are getting equal opportunities in their families. As observed, there are also barriers such as

orthodox beliefs of parents; restrictions and suppression from parents, poverty, higher fees of colleges, etc. are also having negative impact on their education and occupation of the Muslim girl students. It is noted that Muslim girl students have good knowledge about the occupation and have higher occupational aspirations, but their parents are determining their future careers. In this regard, it is essential that parents should understand the present occupations and occupational aspirations of their female children and advise their children to choose their career on their own or leave their female children to choose their own career themselves.

Though, Muslim girls are getting equal opportunities in education and employment, still the conventional and orthodox beliefs such as female education is additional economic burden, females are for household chores, etc. are major barriers to become obstacles to female career aspirations. These ideas are results of gender inequality and gender discrimination. Hence, it is essential needed to increase awareness of parents to achieve gender equality and preference to female education and career. It is also needed on the part of the Government to regulate private colleges to collect lower fees from female students, so as to encourage female students to get education.