

Social Change among Muslim Community in Tumkur City

Abstract

Muslims constitute second largest religious community in Tumkur city and also in Karnataka that accounts for 11% and 27.76% (as per 2011 Census) respectively. There are drastic variations between communities with regards to social, economic, political, cultural and education standards. Some sections of society enjoy more power and privileges compared to others. The changing trends in various aspects of life have changed Muslim community in Tumkur and India. The present paper deals with the social change among Muslims in Tumkur city.

Keywords: Social Change, Muslim Community.

Introduction

India is a vast country, with diversified social, economic, political, cultural, geographical and racial elements. All these elements are subjected to vigorous changes in the name of evolution, development, progress etc. The biggest minority community that comprises Muslims are not free from these features. It reflects a dismal picture with regards to its socio-economic conditions. It is deprived of due representation in both the public and private sector. The concepts of secularism, modernism, industrialization, urbanization etc have laid down a foundation for rapid changes in the living conditions of this community. The changes can be observed in the field of politics, education and employment mean while the status of women has also improved.

Objectives of The Study

1. To understand the status of Muslim community of Tumkur city under the changing social, economic and literary conditions
2. To understand the perception of Muslim community regarding the changing status of women

Review of Literature

S N Ratha (1970) analyses the role of religion as a determining and directing factor in occupational choice of Hindus and Muslims in the states of Assam and Uttar Pradesh and how urbanization and other related aspects have lessened the significance of religion and caste among the people involved in conventional occupations.

Mohammed Omar (1975) in his work "Hindustan TahzeebKaMusalamanno Par Assar", made an attempt to analyse the influence of Indian culture upon the Muslims living habits, beliefs, civilization and factors resulting in socio-cultural and emotional integration of Muslims in the country.

Menon (1981) makes a study on the educational status of Muslim women and reveals the reasons behind early marriage and lack of the participation of educated women in progress of the community.

Sahiba Hussain (1990) in her work on "Modernization among Muslim women in India: A Case study of Darbhange" town in North Bihar talks about marginalized conditions of Muslims in India. According to her the reasons for the marginalization of Muslims are conversion of Non-Muslims into Islam, pre-Islamic customs and the interpretations of economic and political ideas.

Engineer (1993) says that patriarchy is responsible for the inferior status to women in all aspects of life. According to him the least representation of Muslims in government jobs is due to lack of socio-cultural qualities among Muslim leaders.

Begum (1998) made a comparative study of educational status of women among the Muslims and Scheduled Castes. The study shows that Muslims were the least educated community in both rural and Bengal. Poverty, exclusion of women and adverse attitude towards women's education are responsible for low literacy among Muslim women. Her paper also talks about Muslim men favouring towards religious education

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Malika B Mistry (2005) talks about Indian Muslim's demographic and socio-economic profile and highlights the origin and ethnicity of Muslims in India. She talks about the origin of descents Muslim among early converts to Islam at the wake of egalitarianism in India which was practiced by the local sufi-saints

Omar Khalid's book titled "Muslims in the Indian Economy" (2006) deals with the improvements in the economic conditions of Muslims and provides the reasons for low representation of community in civil services.

ShavanaShabreen(2015) in her research on "Higher Education and Social Change a Study Muslim Women in Urban Mysore 1947-2000" talks about importance of education in bringing change among Muslim Women and find out the changing perceptions of Muslims towards girls education, employment, early marriages, divorce and family planning.

Nazhath Sara (2018) in her work on "Process of Social Transformation among Muslim Women a Sociological Study in Mysore City" found out that social transformation among Muslim Community had positive Impact in changing economic conditions and educational achievements. This paper also deals with the relationship between level of aspiration and degree of confidence in achieving various aspirations among Muslim women of Mysore City.

Material and Method

The present study has taken into account of the descriptive study the socio-educational changes occurred among Muslim community in Tumkur city. The researcher selected 50 men and women from different localities of Tumkur city and adopted multi sampling techniques such as stratified and purposive sampling techniques. Data was collected by both primary and secondary data method. Researcher has used self-prepared structured interview schedule.

Result and Discussion

Table-1
Socio-Economic Background of Respondents

Variables	Frequency	Percentage
Gender	Male	20
	Female	30
Age	Below 30 years	28
	30-40 years	10
	Above 40 years	12
Marital Status	Unmarried	17
	Married	32
	Divorced	01
Occupation Status	Self-employed	31
	Shared-employed	05
	Govt employed	02
	None	12
Educational Status	Primary	11
	Secondary	05
	PUC	10
	Degree & above	24
Total	50	100

According to information collected from primary data, it becomes clear that majority of the respondents are women 30 out of 50 (60%) rest of them are male 20(40%). More women were questioned for the present study is related to women in particular. The present study is also concerned with views of both men and women in society. The 56% of the interviewed were below 30 years, 20% of the respondents were above 30-40 years and the remaining 24% belong to 45 years and above. This shows that middle aged people were in-tune in change in life. About 34% of the interviewed were unmarried and 64% were married and only 2% were divorced. The study survey found out that about 22% of respondents had completed primary education; they said that they could not continue the education because of the family problems. About 10% were completed secondary level of education, 10% have completed pre-university education and majority 48% were have done their higher education. The survey has found out that the educated 48% has seen tremendous progress in the living conditions.

Table-2

In Favour of Change in Muslim's Life Style

Variables	Frequency	Percentage
In favour	43	86
Against	07	14
Total	50	100

It is evident from table 2 that majority of the 86% respondents were in favour of changes in the life style. They said that change is essential for the well-being of the society. About 14% were against the changes in life style due to personal predictions that change may harm their lives.

Table-3

Aspects Generally Wish To Change

Variables	Frequency	Percentage
Educational	18	36
Social	08	16
Cultural	05	10
Religious	09	18
Political	10	20
Total	50	100

The table 3 shows that majority of 36% belief that education is crucial for a change in their life style. They opine that education is key and foundation for any changes in life style. About 16% say that changes are needed in social aspects, 10% say that changes are necessary in cultural aspects, 18% say that changes are required in religious matter as religion creates barriers for free movement of people and more than 20% of the respondents say the changes have to create in political field.

Table-4
Reasons for supporting women's education

Variables	Frequency	Percentage
To access societal knowledge	25	50
To live modern family life	25	50
Total	50	100

It is clear from the table 4, when it comes to the women education about 25% respondents were in favour of in providing an access to societal knowledge and 25% were in favour of education that enables women to lead modern family life. All of them stressed the need for education.

Table-5
Support working women

Variables	Frequency	Percentage
In favour	42	84
Against	08	16
Total	50	100

The table 5 shows that 84% of respondents were in favour of working women. According to them happy life depends on the co-operation of both men and women. Together they can help each other in maintaining the family. About 16% were against women working outside.

Table-6
Changes in life is challenging process

Variables	Frequency	Percentage
In favour	22	44
Against	28	56
Total	50	100

About 44% of respondents were in favour that change in life is a challenging process because life is multidimensional and having balance in all aspects is not an easy task, and 56% said that change in life is not a challenging process, they said that access to modern education and the acceptance of economic responsibility is easy the life.

Conclusion

During the last four decades the percentage of social change has increased considerably because of urbanization, modernization and industrialization. The findings support to elicit the idea of social change systematically and depict the resultant changes in the whole structural phenomenon of Muslim community of Tumkur city. The general policy of the Indian state on minorities since independence is with the universal acceptance of minority rights, as guaranteed to the minorities as fundamental rights. The government also followed a secular policy and provides equality to all citizens. It is evident from the present study that Muslim community in Tumkur city is open changes in social, economic, education and cultural aspects of life.

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