

Educational, Social and Career Aspirations of Muslim Girls in College Hostel: An Empirical Study Based on Karamat Husain Muslim Girls' P.G College.

Dr. Hina Nishat

Assistant professor

karamat Husain Muslim Girls' P.G College, Department of Sociology,
University of Lucknow, Lucknow-226007, India

It is generally believed that women in Muslim society are less educated, economically dependent and politically marginalized. The holy Quran gives the higher position of Muslim women and enshrined with different rights such as social, familial, political, religious, economical and educational for increasing their status and role in society. Therefore, an attempt has been made in this study to examine the educational, social and career aspirations of a group of Muslim girls with special reference to their education. The empirical data were gathered over a period of three months, mainly by in-depth interviewing of three types of respondents i.e. girls, teachers, and warden respectively by using semi-structured interview schedule. The main conclusion of the study shows that the respondents were optimistic about the future and almost 80 percent wanted to join Civil Services while 60 percent of them interested to identify herself and fulfill their multiple aspirations in the society and most important almost all of them were expected to effectuate these ambitions through the medium of education. On a positive note, the respondents were motivated and supported by their family. Finally, the study shows that the teachers and warden were active participants in shaping their own various characteristics and aspirations by means of an understood combination of cooperation and opinion.

Keywords: - Muslim Girls, Teachers, Aspirations, and Education.

The oneness of Allah is pivotal of Islam. Allah is the absolute source of all wisdom and vision and knowledge for the human beings in the world. Allah sent his Holy Quran in the world for the human beings to pass their whole life on the right path for the sake of their other fellow beings. We have to follow each and every instruction as prescribed in our Holy Quran, and each and every Sunnah, the acts as performed by our great leader, Prophet Mohammad Salallahu-Alaihi Wasallam(PBUH) in the world of Islam (Siddiqui, 2012).The educational, economic and social backwardness of the Muslim Community in India has been established and highlighted by a number of official reports, such as Gopal Singh Minority Panel Report, the Report of the 43rd Round of National Sample Survey and the Programme of Action, New Educational Policy 1986. The NSO in its 43rd round revealed that 35 percent Muslims were landless in the rural areas in comparison to 28 percent Hindus. Nearly 45 percent of Muslims live below the poverty line. The backwardness in reflected particularly in the low level of literacy.

It is generally advocated that women in Muslim society enjoy a marginal social position and thereby lag behind economic independence, education, and modernization. All these go against the ideals and values of Islam in respect to women's position in the Muslim society (Mondal, 2005).

Research on Muslim women in India has increased in recent years but remains sparse. Recently, there has been an increasing interest in the issues Muslims face, as illustrated by the recent publication of *The Social, Economic, and Educational Status of the Muslim Community of India: a Report*, commissioned by the Indian Prime Minister to address the dearth of information regarding Muslims in India (Sachar Committee Report, 2006). However, the literature on Muslims is still in its infancy and often looks at all Muslims, grouping Muslim men and women together. While some scholars, particularly Zoya Hasan and Ritu Menon have made considerable inroads in research on Indian Muslim women, few studies contain a comprehensive framework centering on the interplay of religion, and gender on Muslim women and virtually none focus on how these relationships have been modified by historical forces. Moreover, little research has empirically examined the effect of these forces on Muslim women's lives. A very few existing studies rarely examine the interplay of aspirations, religion, and gender on Muslim women, nor do they investigate the education and modernity in multiple aspects that influence shaping Muslim women's lives which are defined as the behavioral realization of the goal aspirations have been considered an essential component in the motivation to achieve, operating somewhat like a self-fulfilling prophecy. Aspirations are defined as an individual's desire to obtain a status object or goal such as a particular occupation or level of education. A career is an indispensable factor in the life of an individual. This is in the sense that the type of career which an individual goes into determines the way of life and how life is spent (Beatrice, 2010).

Most of the studies focused largely on boys because of an assumption that careers and status attainment are more important for males or that the status of females are not given importance. Another point also focuses the further; studies indicate that female students of all ages choose significantly less variety of careers than boys of similar age (Arap Maritim 1984; Lindsay 1980; Kithyo & Petrina, 2002). Therefore, an attempt has been made in this study to examine the educational, social and career aspirations of a group of Muslim girls with special

reference to their education.

Muslims face considerable discrimination in both employment (Hasan 2005, Khandker 1992) and education (Jeffery et al. 2005). Evidence also suggests that discrimination against Muslims is increasing (Basu 1997, Jeffery and Jeffery 2005). In the 21st century India, everyone has the right to live with his/her own identity and no one has the right to suppress any other on the basis of religion, caste, color or sex. Youth, especially in the Muslim community would play a key role to improve the miserable condition of the Muslim society and this is possible only by education.

Education has been the main instrument of human development and its importance has been emphasized through fundamental rights, Directive Principles, Statutes /Acts in a number of countries. The progress and prosperity of a nation and of a community is determined by the level of education. This remarkable potential of education needs to be realized by every individual or social community (Ahmad, 1987).

At the international level, attempts have been made at various congregations to focus on aspects of education as a part of the fundamental human right. According to the Article 26 of the Universal Declaration of Human Rights (UDHR): "Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory... Education shall be directed to the full development of human personality and to the strengthening of respect for human rights and fundamental freedoms" (Bhat, Khurshid & Hussain, 2011).

Education helps in generating awareness among women about their legal, social, political and economic rights, provisions and privileges to fight against all sorts of social discrimination. It enables them to realize their potentialities, develop skills, seek employment and improve their nutritional and health conditions. Therefore, educating women encourages not only their political participation and economic independence but also improves their quality of life and through them of the whole family and then of the whole nation in a broader sense. Various studies (Roy, 1979; Menon, 1981; Agrawal 1986; Hassan & Menon, 2004) have shown that education has made a significant contribution to improving the status of women. Education of women is the most effective channel for reducing the inequalities between men and women and ensuring the maximum participation of women in the developmental process. The present study also attempts to understand the teacher's role in relation to the construction of Muslim girls' aspirations in different dimensions.

Theoretical Overview

The Theoretical framework of the study focusing on the Sociologist Pierre Bourdieu views on arguments that the school is a central generative space for habitus, where the student is directly and indirectly imparted with patterns of thinking and being. An egalitarian habitus represents an internal process of reconciling dispositions within discourses of aspirations where the students constitute themselves as 'having value' in the hegemonic neoliberal discourses of 'best' and 'worst' which create various identity traps in the precarious production of valuable personhood (Stahl, 2015). The secondary theoretical view is the social cognitive theory; behavior is guided by the person's perceptions of their ability to act. 'Self-efficacy' refers to this perception of capability to perform a behavior. These perceptions guide behavior by determining what a person tries to achieve, how much effort is exerted, and how much the outcome is valued

(Bandura, 1997).

Students' belief in their capabilities to master academic activities affects their aspirations, their level of interest in academic activities, and their academic accomplishments. Those teachers who have a high sense of efficacy about their teaching capabilities can motivate their students and enhance their cognitive development (Bandura, 1994).

OBJECTIVE OF THE STUDY

The objectives of this study were to:-

- ✓ Study the effects of socio-economic characteristics of the respondents.
- ✓ Find out the effect of education on educational, social and career aspirations of Muslim girl students in the hostel with special reference to Karamat Husain Muslim Girls' P.G College.
- ✓ Indicate factors which affect the motivation of Muslim girl students.
- ✓ Find out the effect of education on self-identity and self-efficacy.
- ✓ To know the respondent's parents, teacher and warden role to fulfill their multiple aspirations in the society.

Methodology of Study

Methodology of study

A qualitative and quantitative both methods were used in research. As a qualitative method interviews, informal conversations, group discussions and observation was applied for the research. The population consisted of all students in the hostel at the graduate and postgraduate level, teachers and warden in the Karamat Husain Muslim Girls' P.G College, Lucknow, India. Random sampling technique was used to select the sample of a study. The sample of this study comprises of female students, teachers, and warden. Departments included in the sample were also selected randomly. The data were collected from 60 students of Bachelor of Arts, 35 students in Science, 10 students in masters in arts, 5 students in Bachelor of Education. The empirical data were gathered over a period of three months by using three types of semi-structured interview schedules. The interview schedule contained 60 questions and which was divided into two parts. Part A is designed to find out the background and demographical information of the respondents. Originally part A and which was almost same in all interview schedules. Part B contains 50 questions which were different-different for example in the case of students; all questions were related to knowing the aspiration level of participants and in the case of teachers and warden all the questions were related to the role of their to fulfill the aspirations of students. The process includes preliminary, secondary data gathering and followed by analysis and tabulation of data.

Socio-Demographic Characteristics of the Respondents.

Age of the Respondents:-The average age of the almost all the student respondents in this study were between twenty to twenty-five years while eighty percent teachers and warden respondents age were between thirty-five to fifty-five.

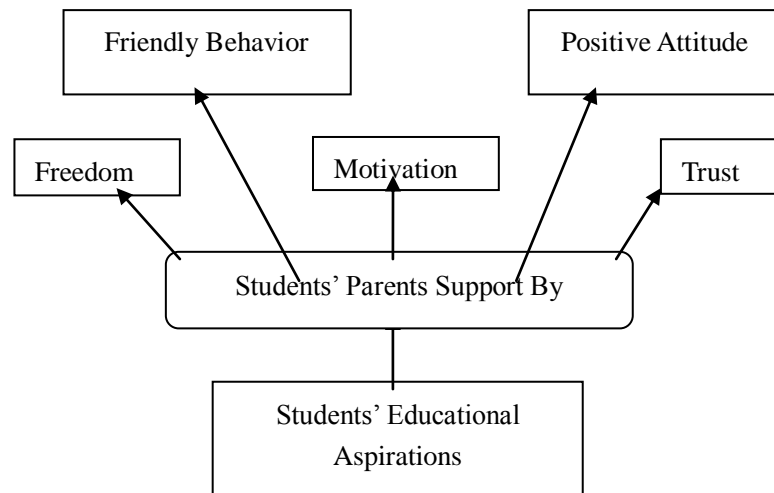
Educational level of the Respondents: - The present field study shows that more than ninety percent teacher respondents were well educated.

Economic Status of the Respondents: - In the context of students near about sixty percent respondents' families belong to the upper-middle-class while eighty-five percent teacher

respondents belong to the upper middle-class family.

Family type and size of the Respondents: - In the matter of family type majority of respondents were belonged to the joint family either students or faculty. It is interesting to note that above seventy-seven percent faculty respondents had a small family size. In the case of students' family size, sixty percent had a small family size, which consisted one or two children's.

Findings:-



- ✓ Students' educational aspirations were strongly correlated with their family background students with higher educational aspirations had greater motivation, trust, freedom, friendly behavior and Positive attitude of parents for them. Basit (1995) study on Muslim girls and their parents and teachers about career aspirations shows that the girls had high career aspirations and this support the present study.
- ✓ Educational aspirations vary according to age, subjects and education level.
- ✓ Muslimgirl students consistently have higher educational aspirations than their parents and this shows the reversal in the trends of previous generations.
- ✓ Both teachers and students in deprived areas tend to have lower educationalexpectations.
- ✓ The present study shows that the 70 percent respondents' career aspirations were highand almost all of them want to join Civil Services or any other occupation which belong to class one Services while 60 percent of them interested to identify themselves and fulfill theirmultiple aspirations in the society to make other peoples' lives better. This shows the Muslim younger girls' career aspirations influenced by future occupational outcomes.
- ✓ In the field area, only 20 percent of the student respondents' aspirations were negatively affected by the family pressure to get early marriage.
- ✓ The present study shows that majority of the students were wanted to uphold their parents and cultural expectations with their own wishes.
- ✓ This research shows that only 10 percent students respondent were prepared to go against with parents will to fulfill their aspirations.

Suggestions:-

This study suggests that not only can the conditions be measured, but that intervention can yield actual benefits. The following suggestions are made in the light of the results and observations of the study:

- ✓ First of all whole society,community and family should welcome the aspirations of the Muslim girl students.
- ✓ Proper facility and freedom are given by the authorities to the Muslim girl students in the hostel for preparation of competitive exams in the premises.
- ✓ The youth Muslim girls need proper information to achieve their goals because the lack of confidence or sense of fatalism also seems to be discouraging them from aiming high.

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