



A Sociological Study of Women Empowerment in Muslim family in 21st century: A Case Study of Kamalapur

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ABSTRACT

Indian society comprises a large number of groups of varied character and magnitude and these groups are classified according to their size, interest and durability. Therefore, India is recognized by its unique characteristic feature of “Unity in diversity”. Muslim is the major minority community in India. The rights of women have assumed an enhanced significant in modern times in general, and in the Islamic world, in particular. Women as a vital part of human resource of a country are the potential contributors towards development and productivity. Women Empowerment can be considered a change in the context of a woman’s life that enables her increased capacity to lead a fulfilling human life, characterized by external qualities such as health, mobility, education and awareness, status in family, participation in decision making and level of material security, as well as internal qualities such as self-awareness and self-confidence. In the era of globalization women empowerment is a vital issue of all over the world. This paper is an attempt to analyze the constraints and prospects of empowerment of Muslim women of Kamalapur taluka in Kalaburagi District.

Introduction:

Women, especially from rural areas, constitute the largest marginalised section of India, and their marginalisation should be a matter of deep concern for all. Women, particularly in the upper class and



urban areas, are more conscious of their rights and duties as well as positions and powers, but the women of the rural areas are a bit different; they are content with the meal of the day, and such a mental set-up does not make any room in their minds to imagine life beyond their imagination, as well as expectation. The position and the status of women all over the world have risen incredibly in the 20th century, though these have been very low in the 18th and the 19th century in India and elsewhere, when they were treated like objects that could be bought and sold. For a long time in India, women remained within the four walls of their houses. Empowerment is a multi-faceted approach to sociological research in the context of gender equality and discrimination. Inequality between men and women and discrimination against women has also been age-old issue all over the world. Thus, women's quest for equality with men in matters of education, employment, inheritance, marriage, politics, cultural affairs, and self-dignity, civil rights and recently in the field of religion, also to serve as a cleric, is a universal phenomenon. Education is playing a vital role in women's empowerment. The developed countries of the world are more advanced in empowering women than the rest of the world. Without proper education, guidance, and environment, no country could achieve the full potential development of women's society as well as empowerment.

Women's Empowerment in an Islamic (Muslim) Perspective:

Legislators' earlier times were harsh towards women. The Hindu code of laws says that a woman is worse than destiny, storm, death, hell, poisonous snake. The holy Bible says a woman is much better than death, also mentioned in the Old Testament (chapter of sermon) that anyone who wishes to prove himself dear to God, should save him from women. Islam is the only religion and a way of life that presents a very balanced image of women and recognises the importance of women with a place of respect and reverence for women in human society. It gives a sample of consideration to her natural delicateness and has assigned her the duties that are suited to her physical strength. The Islamic ideology - Shariah and Hadith- allows women to participate in day-to-day life activities by declaring education as a basic fundamental obligation for every woman and man to give essential knowledge, according to the requirement. Prophet Mohammad himself induced women to learn weaving, which shows that women should be trained in handicrafts and home industries, such as tailoring, embroidery, weaving, small industries, and business conduct. Also, Islam has recognised polygamy, divorce, inheritance, testimony and blood money, etc. and explains the sphere of activities of a woman and her participation in various sections of social life and thereby basic rights in a positive trend given to her by Islam. The Quran states- "Men are the protectors and maintainers of women, because Allah (the God) has given one more strength than the other and supported them from their means." According to the French scholar Dr Gustawali,



“Islam has brought a comprehensive development in the cultural and social position of women. The Quranic laws of inheritance are more in favour of women compared to the laws of Europe and others.” An eminent Indian author, Milan Ram, said, “The people who are followers of the religions should acknowledge the excellence of Islamic Shariah. If it is so, then the superiority of Islamic ideology will be raised to a level that will be beyond imagination. In fact, what Islam presents is the accurate solution to all the problems.”

III. Government Initiatives on Empowerment of Women. The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. The Constitution not only grants equality to women, but also empowers the state to adopt measures of positive discrimination in favour of women. Every year, the 8th March is observed as International Women’s Day when women’s problems, policies and programs are discussed. The Department of Women and Child Development, set up in 1985, serves as the nodal agency for women’s advancement. The National Commission for Women is a statutory body created in January 1992 to facilitate redressed grievances and to accelerate the socio-economic development of women, to promote awareness about women’s problems and work for the empowerment of women. The Central Social Welfare Board promotes welfare activities for all marginalised sections, including women, to ensure that women receive due benefits in the government's public expenditure. The government has been promoting gender-based budgeting, despite receiving close attention, the implementation of the laws, policies and programs for the benefit of women has plenty of scope for improvement to make them more target-oriented and effective. The Government of India passed The National Policy for the Empowerment of Women in the year 2001, emphasising different goals like creating an environment to realise and develop the full potential of women, equal access to healthcare, quality education at all levels, career and vocational guidance, employment, equal remuneration, occupational health and safety, social security and public office, etc. It is also emphasised on fundamental freedom by women on an equal basis with men in all spheres- political, economic, social, cultural and civil, building strong partnerships with civil society, particularly women’s

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Origin of the research problem:

Family in rural areas, in general and among the Muslim community in particular, is mostly rigid. Family is the most crucial social institution to survive. A newborn baby fulfils their basic socialisation processes in this institution. In the modern era, social processes affect family structure and functional dimensions. The social processes affecting family structure and functional dimension. Kamalapur is a historical place surrounded by mountains. Between the village taller mountain is located. More teachers are from this village. Since 1975, teacher training institutions have been running when mysore govt. Was there in Karnataka. Kamalapur is famous for red bananas, it is good for health. Its political region where many people got great jobs like IFS &KAS, even in England at London councillor. Kamalapur is a Village in Gulbarga Taluk in Gulbarga District of Karnataka State, India. It belongs to the Gulbarga Division. It is located 37 KM towards North from District headquarters, Gulbarga. 36 KM from Gulbarga. 604 KM from the state capital, Bangalore. Holkunda (7 KM), Mahagaon (12 KM), Ambalga (12 KM), Nagoor (13 KM), and Kinni Sadak (13 KM) are the nearby Villages to Kamalapur. Kamalapur is surrounded by Gulbarga Taluk towards the south, Humnabad Taluk towards the east, Aland Taluk towards the west, and Chincholi Taluk towards the east. Gulbarga, Kalburgi, Umarga, and Shahabad are the nearby cities to Kamalapur.

Kamalapur 2011 Census Details:



Kamalapur's local language is Kannada. Kamalapur Village's total population is 11071, and the number of houses is 2081. The female population is 48.8%. Village literacy rate is 61.8%, and the Female Literacy rate is 26.4%.

Population

Census Parameter	Census Data
Total Population	11071
Total No of Houses	2081
Female Population %	48.8 % (5404)
Total Literacy rate %	61.8 % (6847)
Female Literacy Rate	26.4 % (2928)
Scheduled Tribes Population %	0.3 % (38)
Scheduled Caste Population %	28.4 % (3145)
Working Population %	38.9 %
Child(0 -6) Population by 2011	1497
Girl Child(0 -6) Population % by 2011	45.7 % (684)

This project attempts to understand the constraints and prospects of empowerment of Muslim women of Kamalapur taluka in Kalaburagi District.

Hypothesis:

- 1) There are more joint families in the rural Muslim community.
- 2) There is less number of Nuclear family in the rural Muslim community.
- 3) Women enjoy equal status with men in mate selection.
- 4) Tensions within identity.

Significance of the study:



The research project will have enormous value for the research students in the field of social work, sociology, women's studies, and also to those people who aspire to understand the challenges of family in the selected area of the study. The researcher and social worker who wish to work on these issues can get relevant insight. It will also be useful to design interventions to address the challenges of Muslim families in underdevelopment society.

Review of Literature:

Inclusiveness of Women's Empowerment in Muslim Societies

Kalsoom Paracha and Aiman Khalid Vol. 62, No. 2 (Summer: 2023), pp. 275-288 (14 pages) Published By: Islamic Research Institute, International Islamic University, Islamabad. The article emphasises the importance of increased collaboration and knowledge-sharing to prioritise women's empowerment as a fundamental development goal. By creating an environment that fosters the full participation and inclusion of women in all aspects, Muslim societies can unlock the immense potential of their female population, leading to sustainable development and social progress for all.

Objectives:

- 1) To analyse the challenges of the family among the Muslim community to empower women.
- 2) To examine the Changeable Dimensions of Empowerment among the Muslim community.
- 3) To highlight the key pillars of women's empowerment

Research Methodology:

Research Design: For this research project, the local area of the Kamalapur Taluka is selected for the study. The stratified sampling method is adopted. The total size of the sample is 50 families of local areas, whereas 10 families have been selected from each direction, as east, west, north, south and centre of the local area. The study was also carried out by the observation method and was especially descriptive in nature. **Data Collection Method:** Data has been collected by applying both secondary and primary methods of data collection. area both primary and secondary source data are relied upon; the survey method is adopted. Secondary sources like books, Journals, websites, articles, theses, censuses report are referred to. The primary data is collected through interviews scheduled and observation, percentage method is used for the analysis of data.



Analysis and interpretation of Data:

The data is collected using Interview scheduled comprising 50 questions. Part A comprises of Demographic profile of the respondents, and Part B comprises on core Dimension of empowerment of the respondents. The data collected is analysis and interpreted using the percentage method.

PART - A

Demographic profile

Table 1.1

Age of the respondents

S.No	Age intervals	frequency	percent
1.	20-30	20	40
2.	30-40	20	40
3.	40-50	10	20
total		50	100

Table 1.1 show the age of the respondents (40%) were belongs to the 20-30 age group, the again (40%) were belongs to the 30-40 age groups whereas only (20%) were belongs to the age groups of 40 -50 age groups of the respondents.

Table 1.2

Literacy in the family

S.No	Intervals	frequency	percent
1.	Male	145	58
2.	Female	105	42
total		250	100

Table 1.2 indicates that there are more males who are literate in the family (58%) than females. It can be inferred that Muslims are rigidly community. Even so, female education is enhanced, but it is not a desirable change in education among females. It can not be a desirable result for women, and also women's empowerment in general and the Muslim community in particular.

PART B

**Core Dimension of empowerment of the respondents****1) Economic Empowerment:****Table 2.1 Ownership of property**

Particulars	Male		Female		Together		Total
	F	%	F	%	F	%	
Ownership of movable property	35	70%	15	30%	00	00%	100%
Ownership of immovable property	35	70%	15	30%	00	00%	100%
Decision on buying and selling of immovable property	30	60%	08	16%	12	24%	100%

Table 2.1 clearly shows that male members of the respondent's family, Male have possess the ownership of the movable and immovable property than females. Inference can be drawn that women do not enjoy financial freedom when compared to men.

Table 2.2: Equal opportunities to access jobs between sexes

S.No	particulars	frequency	percent
1.	Positive reply	40	80
2.	Negative reply	10	20
Total		50	100

Table 2.1 clearly shows that out of the total respondents (80 %), a positive reply was given. Inference can be drawn **that, if women enjoy equal access to jobs, the actionable conclusion is that it shows women's empowerment** in Economical independence.

**2) Educational Empowerment:****Table 3.1 Educational status of the Respondents**

Particulars	Respondents				Total	
	Yes		No		f	%
	f	%	f	%		
Uneducated	Nil	Nil	Nil	Nil	Nil	Nil
Below Matriculate	Nil	Nil	Nil	Nil	Nil	Nil
Matriculate	Nil	Nil	Nil	Nil	Nil	Nil
Pre-university Course	06	12	44	88	50	100
Under graduation	20	40	30	60	50	100
graduation	31	62	19	38	50	100
Post graduation	19	38	31	62	50	100
Graduate Professional Courses	50	100	Nil	Nil	50	100

The above table 3.1 indicates that the majority of the respondents have graduated. Inference can be drawn that the highest percentage of respondents are pursuing higher Education and shows women's empowerment.

3) Political Empowerment:**Table 4.1 Political status of the Respondents**

Particulars	Respondents				Total	
	Yes		No		f	%
	f	%	f	%		



Exercise of franchise	45	90	05	10	50	100
Desire for Reservation in politics	20	40	30	60	50	100
Contested in any Election	06	12	44	88	50	100
Like to Contest in any Election	20	40	30	60	50	100
In favour of female representation in leadership at local, National, and international levels	19	38	31	62	50	100
Engage in Advocacy and activism	25	50	25	50	50	100
Desire to Engage in Advocacy and Activism	32	64	18	36	50	100
Awareness about women’s right	32	64	18	36	50	100

The above table 3.1 indicates that the majority of the respondents (88%) were not contested in any Election where as second highest (64%) were in favour of the desire to engage in Advocacy and activism, and also Awareness about women’s rights. Inference can be drawn that the above table reveals the gap in women's empowerment in Political filed.

4) Socio-Cultural Empowerment:

Table 4.1 Socio-Cultural status of the Respondents

Particulars	Respondents				Total	
	Yes		No		f	%
	f	%	f	%		
You make time for yourself	16	32	34	68	50	100
Freedom to do an occupation of your choice	09	18	41	82	50	100



Freedom to spend your earnings	10	20	40	80	50	100
Freedom to work outside your native country	45	90	05	10	50	100
Involved in the decision-making process	20	40	30	60	50	100
Preference to choose a life partner	22	44	28	56	50	100
Preference for inter-caste marriage	Nil	Nil	Nil	Nil	Nil	Nil
Freedom to Population Control	19	38	31	62	50	100

The above table 3.1 indicates that the majority of the respondents (90%) had freedom to work outside their native where as (80%) do not have freedom to do the occupation of their choice. Inference can be drawn that the above table reveals the gap in women's empowerment in the Socio-Cultural status of the Respondents.

FINDINGS AND CONCLUSION:

The majority of the respondents belong to the age group of 20 to 40(80%), and only 20% belonged to the age group of 40 to 50. There are more male members (58%) in the family who are literate compared to female members. Males have possess the ownership of movable and immovable property than females. Inference can be drawn that women do not enjoy financial freedom compared to men. The majority (80%) of women enjoy equal access to jobs. (62%) Some of the respondents are graduates. The researcher reach to concluded that the highest percent respondents are pursuing higher Education and shows women's empowerment. The majority of the respondents (88%) were not contested in any Election where as second highest (64%) were in favour of the desire to engage in Advocacy and activism, and also Awareness about women's rights. Inference can be drawn that the above table reveals the gap of women's empowerment in Political filed. The present study reveals the gap in women's empowerment in the socio-cultural status of the Respondents.

SUGGESTIONS:

- 1) Make an organisation to bring awareness of women's empowerment.
- 2) Bring awareness to an integrated program by the Ministry of Women and Child Development.



- 3) Give preference for higher Education among women.
- 4) Encourage women to empower in Science filed.

Conclusion:

Within the framework of the present study, it can be concluded that a woman is a woman whether she is Muslim, Hindu, Sikh, Isai, or Buddhist. Women's empowerment is the need of the hour in any community, its play a vital role in building a fair and progressive nation. It is very difficult for the Muslim community to empower women. The present problem displaces the fact that the family is facing a lot of hurdles and bottlenecks for women's empowerment. The respondents do not possess socio-cultural, economic and political freedom and are more dependent on the family because of higher middle financial conditions and lack of education. Major decisions are taken by the male members of the family.

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