Participation of Muslim Female Students in Online Education: A Survey

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Abstract

Contemporary India is a primitive, patriarchal society of various feudal tribes. When we refer to caste in considering the education system to be secular in the sense, when dealing with minority participation, we must bear in mind the debate expressed by Irfan Ahmed that "the characterization of minorities is not just numbers but a comparative and powerless position vis-a-vis the majority community in a given government" . Socio-religious issues dominate the understanding of minority female students and their participation in the education system while the existing considerations are subject to the internal affairs of the state; The current social conditions affected by the pandemic have changed and forced these conditions to be watched out for in order to create a global education system. Using qualitavie and survey research methods. This study aims to take advantage of this global space to investigate the participation status of Muslim female students and to identify areas for improvement.

Key Words: Participation, Online Education, Muslim Female Students.

INTRODUCTION

Overcoming pandemic experience hundred years ago may be defined as 'wisdom' against the nature and its vulnerability; but being subjected to a pandemic of uncategorised reasons only interprets the human understanding in an isolated manner. Žižek (2020) asseverated that this understanding "ultimately depends on our basic stunts toward human life". With 'extreme inequality' and "commodified digitisation of our lives", it is necessary to investigate about the procedure to protect basic rights of education (Hussain, Khan, & Khan, 2018). While 'everyday experiences evoke' the 'psychic intensities' that awaken 'memories, instinctual states, and vivid thoughts' from which one postulates 'a constellation of self experience at that very moment', the person is concerned about his proclaimed association with the community. Institutionalized education system adjudges all the students to receive unornamented and unpretentious knowledge so that they can affirmatively achieve their potential and will be able to play equitable role in the concerned federation. Thus from an individual experience to a community facing constraints and restrictions in its practices, it is evident to look after the education of girl child in a society. In Paris, 2002, UNESCO stated that "the educational process allows girls to take part in the community and household development because educated women exercise their right to participate both in political and economic decision-making of the community and the household" (UNESCO, 2022).

In a conglomerate education system affixed by secular state defines its neutrality of rights by vouchsafing elbow room (Abidi, 2015) for the minorities by corroborate condescending. With an imperious school of thought and toffee nosed orientation, the majority has always perpetuated the contents with a sense of dissociation for otherness (Qureshi, Tomar, & Thomas, 2021).

In India, females from Islamic community with above fifty percent of literacy rate (2014, Post Sachar Evaluation Committee Report) are now being compelled to receive education through e-learning. With majoritarian politics, involvement of several conflict of interests between minority groups and their

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approach towards nationality often instigates the prime numbers to play a role that is oppressive and by choice of means. While it is a fact that Muslim women are governed by their religious personal law board which argues about the age of marriage of their children with other fellow societies, it may be considered that the discourse of marriage and education were never an idea of disagreement but to endorse encouragement. Later in the colonial period, this has been propagated to introduce masculinity in the world of understanding as a superior existence. By asserting this as an observation, the present study looks after the female students from Muslim community without attributing any religious facts or interpretation. On this basis this study aims to find whether female candidates from a specific community residing in a specific geopolitical area are experiencing any restraints in participation in online education system with other members (Shahidul & Karim, 2015). Also this study narrow downs the conflicting measures from various dimensions of social oppression to only the peripheral experience of female students in home and in learning sessions.

There is paucity in researches in this area. By finding few research gaps while reviewing the literature leads the present study to an aim to assess the participation of female Muslim students in online education. The objectives of the study are as follows:
1. To study the participation of female Muslim students in online education.
2. To study the perceived obligations in self experience during online education by the female Muslim Students.

RESEARCH METHOD

The basis of this research is survey research. We do this to see the number of participants, so that the type of survey research method is the best method for us to use. We distributed questionnaires to various students and analyzed the results of the questionnaire data into data conclusions and explained descriptively.

Samples

A total of 25 Muslim female students were chosen for data collection through purposive random sampling technique from various colleges and universities of India. The age range of the samples was from 12 years to 24 years.

Tools used

For the purpose of the study a questionnaire on 'Online Education: Participation of Female Students' in Google Form format was distributed among the samples.
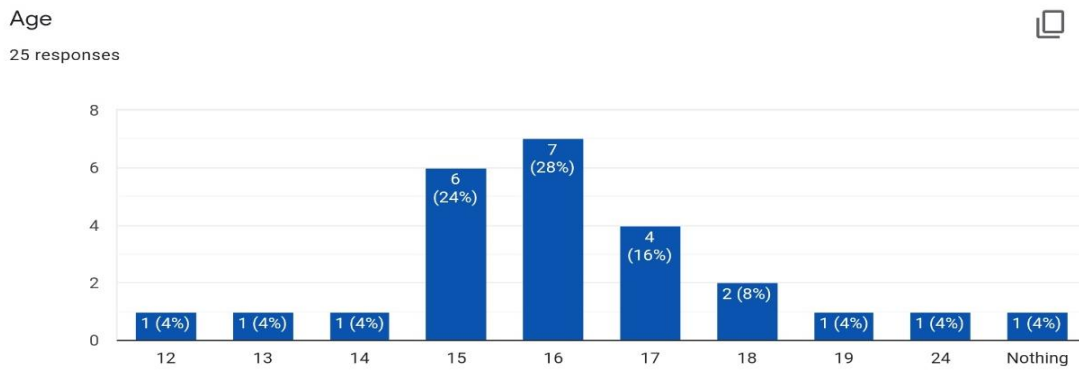
Data analysis

The collected data was analysed through the Google Form Response Diagrams through qualitative method

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**RESULTS AND DISCUSSION**

Result

Table 1. Distribution of Samples according to Age

Source : Processed by Researchers (2022)

From table 1, it can be seen that the age range of the respondents is from 12 years to 24 years. For the purpose of research their identity is kept to be confidential. Their freedom of expression was not manipulated in any situation and this anonymous survey work is kept out of any institutional or religious influence.
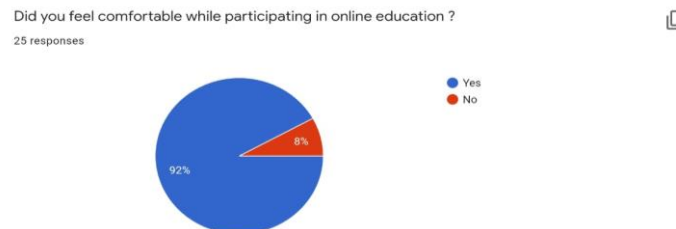
Table 2. Proportion of Samples according to Area of Living
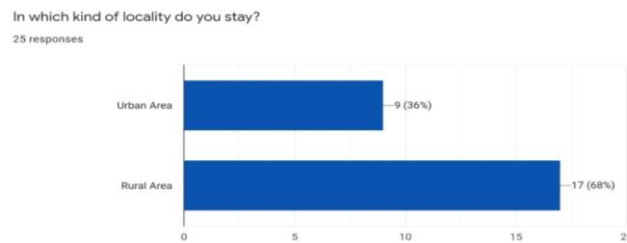
Source : Processed by Researchers (2022)

Table 2 denotes that among the samples 36% resides in urban area and 68% resides in rural area of India.

### Table 3. Response on Feeling Comfortable in Online Class

Source : Processed by Researchers (2022)

From table 3 it can be seen that 92% of the respondents feel comfortable in attending online classes whereas 8% of the respondents do not feel comfortable in attending online classes.

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Table 4: Response on Support of Family in Online Education

Does your family support in your education in this online mode ?
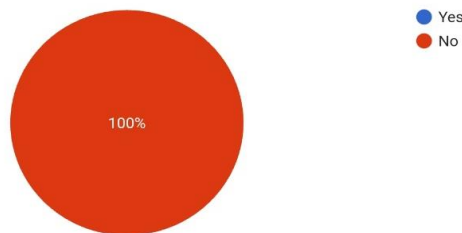
25 responses
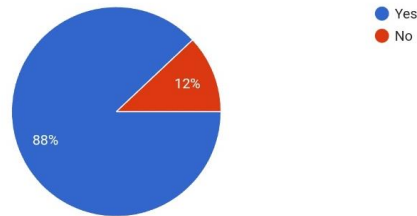
Source : Processed by Researchers (2022)

Table 4 denotes that 88% families support online mode of education whereas 12% families do not support online mode of education.

Table 5: Response on Family's Opinion about The Future

Being a girl child do you feel that your family thinks that there is no future left for you due to pandemic and they want you to get married ?

25 responses

Source : Processed by Researchers (2022)

Table 5 shows that 100% of the families think that there is future left even after pandemic that the girls should not get married.

Table 6: Response on Feeling of Domination in Online Class

Being a girl, while expressing your views or asking questions did you ever felt any kind of domination in online classes?
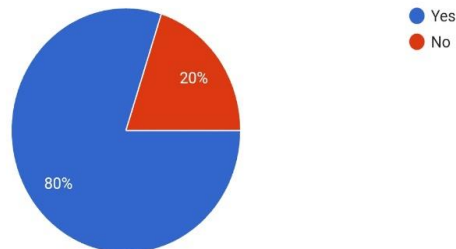
25 responses
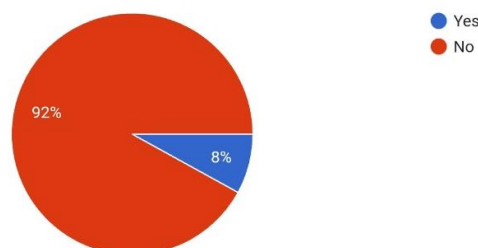
Source : Processed by Researchers (2022)

Table 6 shows that 92% of the students have not felt any kind of domination in online classes while expressing their views or asking questions. But 8% of the students have felt domination while expressing their views or asking questions during online classes.

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Table 7: Response on Gender Equality in Online Class

Do you feel online classes support gender equality ?
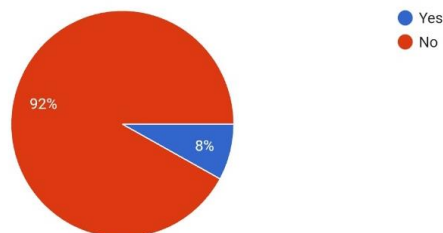
25 responses

Source : Processed by Researchers (2022)

Table 7 showed that 80% of the respondents feel that online classes support gender equality whereas 20% of the respondents feel online classes do not support gender equality.

Table 8: Response on Gender Discriminating Comment in Online Class

Have you ever faced any gender discriminating comment in online classes ?

25 responses

Source : Processed by Researchers (2022)
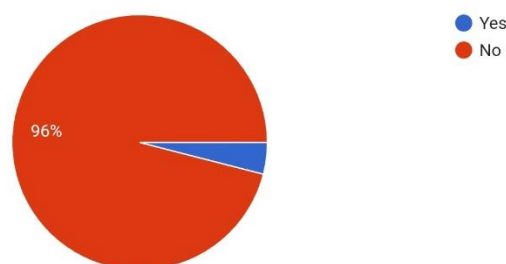
From table 8 it can be said that 92% of the female students have not faced any gender discriminating comment in online classes but 8% of the respondents have faced so.

Table 9: Response on Experience on Sexual Abuse during Online Class

Have you experienced any kind of sexual abuse during online class ?

25 responses

Source : Processed by Researchers (2022)

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Table 9 shows that 96% female students have not experienced any sexual abuse during online classes but 4% of the respondents have faced sexual abuse during online classes.

Table 10. Response on Eagerness to Continue Online Class

Due to pandemic online education is the only possible way and therefore do you wish to continue in online mode ?

25 responses

● Yes
● No

44%
56%
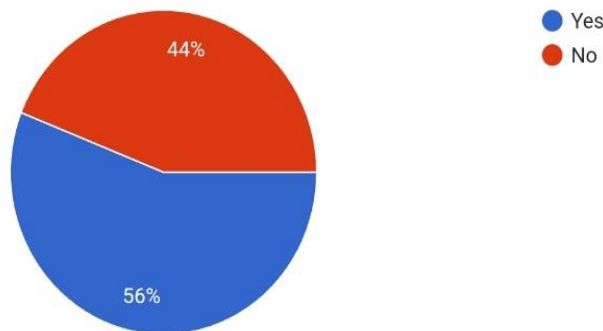
Source : Processed by Researchers (2022)

From table 10 it is clear that 56% female students wish to continue with the online mode of education whereas 44% do not wish to continue with it.

Discussion

In the first decade of twenty first century few interventions of first world countries into Islamic states were justified by the propaganda of protecting Muslim women's basic rights which included education as well. From that time it has been accepted widely that "Muslim women become intelligible only as actors that stand in opposition to their religion, culture and family" (Khurshid, 2016). In a way the definition of empowerment through education went through a series of manipulation to interpret religious ideology and practices against the education system. Thus minorities, to be specific Islamic communities were obliged to segregate themselves in a more constraint space where they can be educated with maintaining one's religious identity. These constraints are a continuous effort behind the echoes of oppression (Chatterjee, 2020; Sarkar, 2008) that made Muslim girl students to be uncomfortable in the educational process. The present study has found that this tendency prevailed in online classes also.

India, a nation with 15% of girl student drops out at the national level with the highest in a state at 33%; the main reason is an argument between infrastructural facilities versus early marriage. It is to be believed that the increase in the drop out ratio is mainly because parents want their daughters to do household things and have babies. Let us assume that these may be the reasons behind lack of family support in online education which has denoted a significant margin in the present study. But there are many layers to it. As the present study also has found that lack of family support does not really mean that their family want them to get married; as all the respondents have agreed to this point, there might be few unresolved issues which can play the dominant role. With 28046 reported cases of rape indicating 77 rape cases everyday and 3,71,503 reported cases of crime against women, 14.2% Muslim minority population

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may feel that the prevailing oppression might come to their daughters as a rights of domination practiced by patriarchal majoritarian society. As the present study has found that significant number of respondents has faced domination while expressing their view and opinion (Jaffe, Lee, Huang, & Oshagan, 1999) in online classes they feel online classes are not always giving equal opportunity to the female students by promoting a sense of gender inequality through plural domination (Lewis, 2007; Vatuk, 2021). They have also experienced gender discriminatory comments and sexual abuses which are the most two beneficial ways to make a female student feel subjectively unwanted. With the rapid changing social atmosphere, insecurity of life and economy affected by pandemic, disrupted social redressal systems in the institutions allowed all these beneficiaries of education system to face and suffocate with contradistinctive objections and compelled them to grow unwillingness for online classes that the present study have found in large numbers.

IMPLICATION

Towards a growing scientific educational system that engrosses developmental values for not only any specific prepositions but for all and which is inclusive in nature may should not be compartmentalized and sensitized in exchange of necessities created by the state. The world has seen colonial days that believed in a broken system where dividing societies was much easier to convince their inability. Famous writers including Tagore believed that this broken world can be fixed and altered by more broken parts that are segregating by communal values. But this present study with accepting all debates considers education system is an open space to gain knowledge for attaining empowerment irrespective of any social conditions while it is a fact that Muslim female students are restricted by religious constraints (Minault, 1998) as well as domination of the majority, they need to be included in study of the benefit of online education system and this has to be approached by a separate manner as an effect of age old segregated system.

The reasons behind lack of family support of a Muslim female student may be varied from community groups. By focusing the dropout rate of Muslim female students should not be categorised as an immediate effect of early marriage but many of them are continuing their education after marriage (Venkatesh & Morris, 2000). There are possibilities of an insensitive system which demands availability of infrastructure in student's home that might they do not have, access of audio-visual medium which may not be appropriate for many households, orientation and understanding regarding a mass learning environment that she might lack and other communication barriers (Ally & Fahy, 2005).

The present study was aimed to investigate the basic parameters of acceptance of online classes and few observations without any pre-specified conditions. There are scopes to reinvestigate by going through these parameters where possibilities of debate over the reasons may be contextualised for the development of Muslim female students. This study indicates large group of unwilling students who do not wish to continue their study in online mode and for that reason there are possibilities of more dropouts in future, if the institutions do not address them by person or through system. The indicative numbers of respondents are only a sample through which this study implied specific tendencies for further evaluation in different circumstances.

CONCLUSION

This study is restricted to fundamental questions about educational rights of Muslim female students but not exposed to minority conflicts and identities in debate with institutional establishments.

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Findings should be considered as reflecting tendencies and not as a derivation of ineffectiveness in online mode of education. Present researchers believe that the world have to adopt a global education policy not limited to accessibility issues; to constitute and share uniform universal substantial values related to empowerment, development and well-being. Thus this study provides scope to put emphasis on the isolated arguments related participation of Muslim female students as well as to contribute for an enriched and equitable education policy.

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