



**ATTITUDES OF MUSLIM GIRLS TOWARDS 'SOCIAL, CULTURAL, 'ECONOMIC,
'RELIGIOUS IMPACT IN SCIENCE LANGUAGE LEARNING**

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ABSTRACT

Muslim girls' perspectives on the religious, cultural, and economic influences on their pursuit of scientific literacy are the focus of a recent research. Muslims girls served as the study's sample population. Twenty members of the literate and the non-literate groups were chosen at random. The total number of participants in the sample was therefore 40. The respondents that were included in the sample were chosen in accordance with a quota system. Harmony in society relies heavily on religious and cultural tolerance. There is no cost associated with learning. As a result, cultural and religious phenomena shouldn't be used as a wedge in the classroom.

KEYWORDS: Learning, religious, cultural, and economic, language.

INTRODUCTION

Learning is a method of acquiring new information and a lifelong endeavor. It's the method wherein an action is conceived in response to a preexisting circumstance. The point of studying is not to just soak up information and change it as needed. To summarize, learning is the act of receiving new information and altering one's behavior accordingly. How students feel about learning the target language may have a significant impact on how well they learn it. Therefore, the native speakers of the target language, their culture, and the students' attitudes may all have an impact on the classroom setting.

Stern distinguished between three distinct mentalities:

- a) Perspectives on the locals and the language's speakers (i.e. group specific attitudes).
- b) Affective and cognitive dispositions for language acquisition and
- c) one's perspective on language and the process of acquiring new ones.

The learner's personality, especially his ethnocentricity and authoritarianism, plays a role in shaping these perspectives. Learning environments may also affect students because of the values and beliefs that are commonly held in certain settings.

Parents, classmates, and encounters with individuals from other socioeconomic and cultural backgrounds are just a few of the numerous sources of impact on a person's outlook. Students with good attitudes may succeed to reach the objective while students with negative attitudes may fail to advance. Experience, appropriate language teaching practices, and a favorable local context may change even the most entrenched unfavorable views. Students' attitudes toward language study are bolstered as a result of these variables.

That's why it's important to have the right frame of mind to stay motivated. Motivating pupils to succeed in their language learning endeavors is much easier when they maintain an optimistic outlook. In addition, if students approach the target language and culture with an open mind, they will succeed. Similarly, the instructor, members of society should have good attitudes towards the language learning if they have negative, they will never be successful to get the whole understanding of associated language. That's why it's important for teachers to be upbeat and approachable. Religion may also alter the attitudes of learners and instructors since it is major factor, which directly determines the area of learning.

The ability to recognize a person's mentality is crucial in evaluating their linguistic skills. We have to utilize various attitudinal measures, whether the linked test is reliable or not. Therefore, testing involves value judgments about the validity and dependability of a product.

One definition of attitude is the propensity to react favorably or unfavorably to a certain thing, person, organization, or event. In the same way, it is impossible to grasp the nature and purpose of attitudes apart from some object or circumstance. The issue of whether or not external factors may affect an individual's internal propensities is raised by the existence of these two factors. Different circumstances might call for different mentalities. Predispositions may be either situation-specific or situation-general. As a result, the extent to which an attitude remains constant across time and across different contexts varies. On the other hand, generalization is when the same outlook is applied to many different contexts. So, attitude is expressed in the person or institutions like or detest.

It is hard to quantify or assess a person's attitude without resorting to some kind of grading system. As a result, the attitudinal scale may be useful for gauging how people generally feel about any given topic or proposal. Different individuals and organizations may have various perspectives. Indicators that assist us ascertain whether or not respondents have a firm viewpoint, value, or attitude are required. Using these signs aids people in adjusting their views or solidifying their convictions.

The three most common varieties of attitude scales are as follows:

- i. The Likert scale, from which the aggregated ratings are derived, is another name for the overall rating system.
- ii. The apparent interval or differential scale, also known as the Thurston scale.
- iii. The cumulative scale, or Guttman scale, as it is sometimes called.

Economic, caste, decision making, educational, and occupational aspects all contribute to a community's social standing. Positions of authority, such those held by members of VDCs and

DDCs, are the most important factors in determining one's social standing. In rural locations, a community's economic health may be gauged by looking at its assets and the kind of jobs that residents take. In rural settings, a person's wealth may be gauged by looking at things like land ownership, crop yield, the sort of housing they live in, and so on. Spreading knowledge of the Quran, Islamic principles, and the Islamic Code of Conduct is the exclusive focus of the Muslim community's educational system. Once again, Urdu is the Muslim community's cultural language. The parents of many Muslim girls would rather see them focus on religious education than on mastering a science language.

LITERATURE REVIEW

Sanu, Md. (2018). In comparison to Hindu, Christian, Sikh, Buddhist, and Jain girls and girls, and with Muslim girls in India, this study explores the empowerment of Muslim girls in India. The research relies heavily on secondary sources of information gathered principally from the NFHS-4, the All-India Census Report 2011, and the Statistical Reports, Election Commission of India. Girls' empowerment may be measured along many dimensions using these data sets, including their ability to take part in family decision making, their independence in the community, their voice in politics, and their opportunities for further education and gainful work. No matter what markers of empowerment are used, what sources are considered, or what context the empowerment takes place in, the research finds that Muslim females in India are comparatively disempowered and have a lesser status than men and girls belonging to other groups. The gender disparity is greatest among Muslims compared to other main populations in India when it comes to educational achievement and career opportunities, according to the survey. The data on girls' access to education, economic opportunity, and religious freedom in the home all indicate that Muslim girls are among the least privileged members of society. This is true for them not only because they are girls, but also because they are members of a religiously and socially conservative religious minority. According to the findings, raising educational standards for Muslim girls would have a positive effect on their economic and political standing, but progress in this direction would also rely heavily on public attitudes toward gender parity.

Jain, Bandana. (2018). The study's overarching goal is to inquire into how Muslim girls might improve their economic and social standing by engaging in productive endeavors. Primary data was gathered by interviewing and observing Muslim teenage females in Biratnagar. The research found that Muslim girls' participation in economically fruitful activities had improved their living standards. Despite the fact that their community values their participation in the economy, it has not yet provided them with the same level of support. Muslim girls aren't afforded the same level of freedom as their Western counterparts because of barriers such as a lack of education, cultural customs (such as divorce and early marriage), and the sheer number of children.

Md Asadullah, et.al (2022) The influence of educating girls is far-reaching. Reduced birth rates, infant mortality, and mother mortality are only a few of the societal and economic advantages. Closing the gender gap in education is an important step toward achieving gender parity in all spheres of society. Higher levels of development, such as economic growth, are associated with higher rates of female enrolment in educational institutions. Earning potential is increased when girls are educated, which is beneficial to economic growth. Investing in a girl's education is an investment in her future success. Girls, their families, and the country's economic development are all severely hampered by the low literacy rate. Multiple studies have shown that illiterate

girlshave a greater risk of death and childbirth, as well as worse health and nutrition, less economic opportunity, and less control over their own lives.

Rumi Dey (2022)Everyone has the right to an education. It is one of the primary measures of progress in society. Girlsin Islam were granted certain liberties, including the right to an education, the freedom to develop their potential, the ability to own property, and the right to maintain their dignity Education is highly valued in the Glorious Quran. However, the Muslim population in India as a whole, and notably in rural regions, suffers from extreme poverty, low levels of education, and political powerlessness. A girl's ability to shape her own future is greatly aided by her educational opportunities. The official policy promotes universal and gender-specific education in an effort to eliminate the prevalence of illiteracy in the country. As a result, it prepares girls for the workforce and increases their chances of achieving economic independence. As a whole, females' education is lacking in India. Some initiatives are made by the government of India to improve Muslim girls' access to education. The purpose of this article is to inquire into the current state of Indian Muslim female students and their educational standing in the Muslim community.

Dr. RunumaSaikia (2022)Muslims girls play a vital role in our community. For this reason, they should have no trouble pursuing higher education in an effort to transform our society. Therefore, it was recommended in this research to investigate barriers to higher education faced by Muslim girls in both rural and urban settings. The primary goal of this research was to identify the barriers that prevent rural and urban Muslim girls from accessing higher education funding via scholarship programs. The project also aimed to investigate why so many Muslim girls in rural and urban areas are choosing not to continue their education through high school. The research also aimed to learn how often Muslim female college students in rural and metropolitan areas experienced discrimination and harassment. The current inquiry used a descriptive survey approach. For this study, researchers chose at random 160 Muslim girls and 60 Muslim girls who had previously dropped out of school from four different provincialized degree institutions in the Barpeta District. The researcher employed a self-made questionnaire to learn about the issues faced by the females in the sample. The survey found no statistically significant difference between rural and urban Muslim females when it came to securing financial aid and dropping out of college. However, the researcher did find that there was a notable variation in the frequency of discrimination and harassment experienced between rural and urban Muslim girlsstudents.

METHODOLOGY

Sampling Procedure

Muslims girls served as the study's sample population. Twenty members of the literate and the non-literate groups were chosen at random. The total number of participants in the sample was therefore 40. The respondents that were included in the sample were chosen in accordance with a quota system.

Tools for Data Collection

"Interview" was the method of data collection in this study; specifically, a "structured interview" in which the researcher had previously developed an "interview schedule" to guide the elicitation of information. Focused group discussion (FGD), which recommends interviewing knowledgeable people, was also used by the researcher.

Sources of data

The Muslim girls were the main subjects of the study and providers of the data.

Books, articles, journals, papers, and a relevant research report were also reviewed in addition to the original sources of data. Awasthi (1979), Krashen (1985), Brown (1994), Harmer (2001), Lowe and Graham (2001), and Prawez (2003) constituted the bulk of the research (2004).

DATA ANALYSIS

Table No. 1 Social impact in language learning

Responses	No. of res.	Percentage
Yes	17	42.5
No	23	57.5
Yes	11	27.5
No	29	72.5

Of the total number of people polled, 23 (or 57.5%) felt it was important for their community to learn the Science language. Only 17 people (42.5% of the total) indicated that females in their country don't learn the Science language since they aren't permitted to leave the house.

The majority of respondents (29/40) believe that the presence of other languages makes it difficult to acquire Science-related languages. Out of a total of 40 respondents, only 11 (27.5%) felt that the setting was conducive to learning the Science language. They went on to say that they were fluent in Science jargon.

Table No. 2 Social impact on the Science language teaching and learning

Statement	14		15	
	No. of Res.	%	No. of Res.	%
Strongly Agree	2	5	3	7.5

Agree	12	30	11	27.5
Uncertain	4	10	17	42.5
Disagree	5	12.5	4	10
Strongly Disagree	17	42.5	5	12.5
Total	40	100	40	100

Twenty-two (55%) of the most educated respondents flat-out denied any interest in picking up the Science language. Ten percent of the respondents (four people) did not provide any information because they were illiterate. However, just 14 people (35%) indicated that they did not know any Science language.

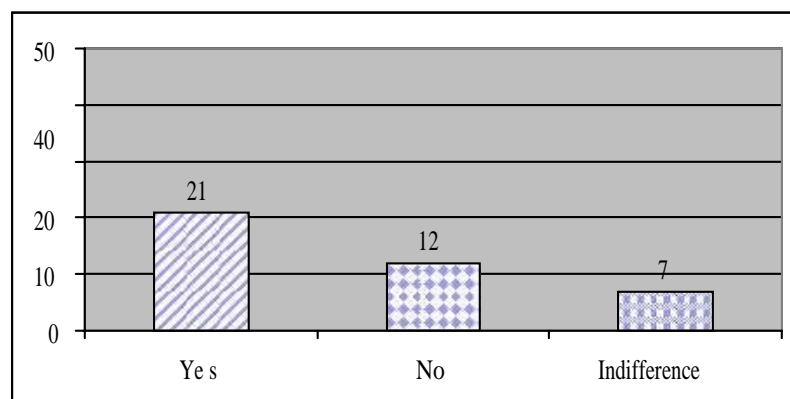
14 out of 40 respondents (35%) felt that the Science language should be widely used in their community in order to promote social progress. However, 17 people (42.5%) were unable to make up their minds about the assertion. Nine people (or 22.5%) were categorically opposed to the idea that only the Science language can help a society develop. A well-balanced society is one in which all of its parts are thriving. This investigation reveals that they were not prepared to believe that the Science language leads to a flourishing society.

Table No. 3 Interest in Science culture

Responses	No. of respondents	Percentage
Yes	8	20
No	32	80

Table 1 demonstrates that the vast majority of respondents (n=30, or 80%) claimed they weren't interested in the Science culture since they already had their own set of values and norms based on their Islamic faith. However, 8 participants (20%) indicated an interest in science culture and language learning.

Diagram No. 1 Impact of Science culture in the Muslim society



According to the data in the table above, more than half of the respondents (21 out of 40, or 52.5% of the total) claim to be unfamiliar with science culture and to have not seen any detrimental effects of Science culture in their community. Similarly, 12 people (or 30%) said "Yes". In contrast, 7 people (17.5%) were blasé about the whole thing.

Table No. 4 Attitudes towards cultural impact

Statement No.	19		20	
	No. of Res.	%	No. of Res.	%
Strongly Agree	1	2.5	2	5
Agree	0	0	8	20
Uncertain	4	10	22	55
Disagree	22	55	5	12.5
Strongly Disagree	13	22.5	3	7.5
Total	40	100	40	100

Statement No. 19 was "committing oneself fully to the Science culture in order to acquire the Science lexicon." Based on the data presented above, it is clear that the vast majority of respondents (35 out of 40, or 87.5%) disagreed with the statement "it is not necessary to follow the Science culture for the Science language learning," while only 4 respondents, or 10%, were unsure due to their lack of familiarity with science culture.

Similarly, just 1 of the respondents were firm believers that everyone should adopt the Science culture in order to effectively grasp the Science language.

Just as how statement no. 20 said "learning Science is tougher than Urdu owing to the whole divergence of Science culture from Muslim," this remark also reflects a common misconception. Twenty-five percent (10/40), or 10 respondents, acknowledged that their Muslim background made it difficult for them to communicate well in the scientific language. Most of those who participated

Which means that over half of people (55%) don't know enough about the Science culture to be sure. In contrast, 20% (8/40) of respondents did not think that Islamic culture does not have an impact on the acquisition of the Science language. As a result, they were able to pick up the lingo of Science.

Attitudes towards 'Economic Impact'

This pie chart reveals that 57.50% of the sample (23 out of 40) believes that they have a lot of resources available to them to study the Science language (no tuition, good classroom management, skilled trained instructors). Of the total, 17 (42.5%) said "no" because of a lack of understanding.

Table No. 5 Attitudes towards economic impact

Statement No.	22		23		24		25	
Responses	No. of Rps.	%	No. of Rps.	%	No. of Rps.	%	No. of Rps.	%
Strongly Agree	4	10	12	30	12	30	0	0
Agree	24	66	8	20	9	22.5	9	22.5
Uncertain	4	10	4	10	13	32.5	5	12.5
Disagree	2	5	16	40	6	15	11	27.5
Strongly Disagree	6	15	0	0	0	0	15	37.5
Total	40	100	40	100	40	100	40	100

28 out of 40 respondents (or 70%) said their financial situation prevented them from enrolling their children in a private Science boarding school, despite their desire to do so. Ten percent of respondents (four people) were on the fence about the statement, and twenty percent (eight people) said money wasn't their biggest issue.

Twenty of the forty responders (that's 50%) had a good reaction and expressed an interest in picking up Science Language. They also agreed to purchase supplementary reading materials for the Science language course. In contrast, just 4% of respondents, or 10%, were unsure, and 16%, or 40%, disputed that their economic situation was bad and that they were experiencing numerous difficulties in daily life. All of this points to the informants' eagerness to study the Science language.

Twenty-one people (or 52.5% of the total) out of forty agreed very strongly that they are impoverished. Thirteen people (32.5%) disagreed because they didn't know enough, while just six people (15%) agreed because they were interested in sending their children to private boarding schools.

There were only 9 parents out of 40 who expressed interest in enrolling their children in private boarding schools. However, 26 respondents (or 65%) strongly disagreed that provided a better atmosphere for studying Science than the boarding schools. They also noted that the state of Science education is not poor. There were just 5 people out of the whole sample (12.5%) who didn't know.

Table No. 6 Hindrance in learning Science due to religion

Responses	No. of respondents	Percentage
Yes	9	22.5
No	31	77.5

According to the data shown above, the vast majority of respondents (31 out of 40, or 77.5%) reported no religious barriers to learning the Science language. They went even farther to say that their faith requires them to become fluent in science. As many as 9 people (22.5%) indicated that religious beliefs got in the way of their studying Science in a foreign language.

Table No. 7 Influence in the rate of learning Science due to religion

Responses	No. of respondents	Percentage
Yes	14	35
No	26	65

Many of those surveyed expressed support for studying a scientific language, as seen in the chart below. 26 people (65%) gave a positive response, stating that religious affiliation has little impact on how quickly people pick up scientific concepts. The need to acquire many languages (Nepali, Arabic, Urdu, and Maithali) was cited by 14 respondents (35%), who found this to be the most significant barrier posed by religion to their pursuit of scientific literacy.

Table No. 8 Attitudes towards religious impact

Statement no.	28		29		30	
Responses	No. of Rps.	%	No. of Rps.	%	No. of Rps.	%
Strongly Agree	0	0	0	0	18	45
Agree	0	0	7	17.5	9	22.5
Uncertain	4	10	3	7.5	5	12.5
Disagree	21	52.5	13	32.5	2	5
Strongly Disagree	15	37.5	17	42.5	6	15
Total	40	100	40	100	40	100

Four people (or 10%) were unsure, and thirty-six (90%) were opposed to the idea that religious affiliation would not be a barrier to acquiring the Science language. This demonstrates that believers in a god of science can nevertheless acquire the language.

Seven people out of forty (17.5%) felt that they had to place more importance on their religious literature than the Science vocabulary.

In fact, just three people (7.5%) were unsure owing to a lack of religious understanding. And 30 people (or 75% of the total) who responded disagreed with the statement that they had no difficulties learning the language because of their religious beliefs.

In a poll of 40 people, 67.5 percent said they agreed with the remark, 12.5 percent were unsure, and 20 percent were strongly opposed. Indicative of a receptive mindset toward acquiring a scientific language among responders.

CONCLUSION

A significant barrier to mastering the scientific language was financial insecurity. They couldn't afford to buy a scientific dictionary, books, or anything else they'd need to study the subject. Muslims are eager to master the language of science. So, it's important to make sure they have access to a suitable learning environment and resources in their area. Harmony in society relies heavily on religious and cultural tolerance. There is no cost associated with learning. Because of this, cultural and religious phenomena shouldn't be used as tools of coercion in the classroom. Since the scientific method is now considered a "way of life," it is crucial that the language of science be taught and learned with great importance.

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