

Regional Mobility and Muslim Women: A Case Study of Muslim Women in Sanguem and Hangal

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DECLARATION BY STUDENT

I hereby declare that the data presented in this Dissertation report entitled, “**Regional Mobility and Muslim Women: A Case Study Of Muslim Women In Sanguem And Hangal**” is based on the results of investigations carried out by me in the Master of Arts in Political Science discipline at D.D. Kosambi School of Social Science and Behavioural Studies, Goa University under the Supervision of Ms. Prachi Naik and the same has not been submitted elsewhere for the award of a degree or diploma by me. Further, I understand that Goa University or its authorities / College will not be responsible for the correctness of observations / experimental or other findings given the dissertation.

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COMPLETION CERTIFICATE

This is to certify that the Dissertation "Regional Mobility and Muslim Women: A Case Study Of Muslim Women In Sanguem And Hangal" is a bonafide work carried out by **Ms. Sameena Abdul Sattar Tubaki** under my supervision in partial fulfilment of the requirements for the award of the degree of **Master's in Arts** in the discipline of Political Science at D.D Kosambi School of Social Science and Behavioural Studies, Goa University.

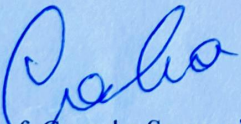


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CHAPTER I

INTRODUCTION

1.1 Introduction

Regional mobility isn't just a vacation getaway; it's the movement of people within a country or region. Think of students studying in a different city, workers pursuing careers across state lines, and families seeking new opportunities in neighboring towns. This flow unlocks doors to education, jobs, wider networks, and even personal growth. But it also presents challenges, like adapting to new cultures, overcoming discrimination, and ensuring safety. Ultimately, regional mobility is a complex interplay between opportunity and challenge, shaping lives and communities across the land. In recent times regional mobility has been seen as a very empowering agent when we talk about women.

Regional mobility offers both opportunities and challenges for Muslim women. As mentioned earlier, it can open doors to education, employment, and greater agency, but it also presents unique obstacles related to cultural expectations, discrimination, and safety concerns. It has been evident that women who have the access to move out or have moved out of their region for better life opportunities have succeeded in life to an extent rather than living in their homes and living miserable life. Regional mobility and migration are two different terms which are often used interchangeably. Migration involves permanent or semi-permanent relocation from one place to another with the intention of settling in the new location, often involving crossing significant geographical boundaries. On the other hand regional mobility involves movement of people within a defined region, like a state or province. This can include short commute, inter-city moves, or even seasonal migration patterns within the

region. While both terms involve movement, the scale, permanence, and motivation behind them differ. My dissertation delves into the nuances of regional mobility within the specific context of Sanguem and Hangal.

Inherent compassion, love, and selflessness are the essence of a woman. She occasionally portrays an all-encompassing role as a friend, nurturer, mentor, and partner in addition to being a mother, daughter, wife, and sister. She exhibits a remarkable spectrum of emotions, from patience to extreme bravery in crucial situations. No matter how much a mother; loves her kids, it is nearly impossible for her to provide them with high-quality day care if she is herself oppressed and impoverished, illiterate and ignorant, emaciated and ill, and has a large number of kids to take care of, lives in a slum or shanty, lacks access to safe sanitation or clean water, and lacks the basic support from her community or health services. In such cases, women choose to step out of the walls of their homes.

Same way for women of Sanguem (in South Goa), and Hangal (in Karnataka) regional mobility presents a complex crossroads, where freedom and empowerment intersect with cultural expectations, social hurdles, and unique opportunities. Many of them have moved out of their places in search of opportunities and to lead a stable life. Many women from Sanguem and Hangal prefer to shift to places that offer good opportunities and better life. This allows internal as well as external mobility of Muslim women in Sanguem and Hangal.

For example;

A Muslim woman who stays in Sanguem prefers Panaji city more desirable than staying in Sanguem since being a smart city Panaji city will open ample opportunities for women, this is called internal mobility. (movement of people within their region)

And Muslim woman, who stays in Hangal, and wants to move to Sanguem or Delhi for a better future, is termed as external mobility. (movement of people from one state to another or also other countries)

This type of movement among Muslim women in Sanguem and Hangal is common for the following reasons:

- I. Economic motivations
- II. Educational aspirations
- III. Socio-cultural pressures
- IV. Religious considerations and others

This research study is very dear to me as I belong to Hangal which is my native place we often visit Hangal on holidays and for festivities. My father moved out of Hangal and shifted to Sanguem as he had set up his business there. Places do empower women and I strongly believe in it. We have come a long way since we shifted to Sanguem from Hangal. There is a large difference between the lifestyles that both regions offer to us. Like us, many families have shifted to Sanguem for better quality of lifestyle. It's not only the region but the mindset of people around you that play the role of empowering you.

Muslim women in Sanguem too are motivated by the same factors. I am very much motivated to study in detail the pattern of regional mobility in Sanguem and Hangal taluka to bring out the challenges they face and their experiences that will help finally in making the lives of Muslim women better and easier. The plight of Muslim women living in Sanguem and Hangal made me take up this topic for my research. It is also seen that religious interpretation and community norms often clash with mobility choices among Muslim women. Islam has never stopped women to progress in her life but the interpretations of Islam are mainly done by male in India who interprets Quran according to them and not what actually it says. It is

such because they think giving all the facilities to Muslim women will lead to over powering that will eventually affect the male. The women who shifted to other places are being seen as much progressed as the ones who don't mobile. In Hangal girls are not encouraged to take higher education and other opportunity, for them getting their daughters married is the ultimate goal. Parents don't take an interest in empowering their daughters and making them independent.

This study seeks to amplify the voices of Muslim women in Sanguem and Hangal as they navigate regional mobility, shedding light on their experiences and the complex interplay of personal motivations, social structures, and broader societal influences. By listening to their stories and analyzing their experiences, the research aims to deepen understanding of the realities faced by these women. Ultimately, the goal is to contribute to a society where mobility serves as a tool for empowerment rather than a source of marginalization for Muslim women.

The dissertation sets out to explore the multifaceted reasons that drive Muslim women in Sanguem and Hangal to pursue mobility. This may include factors such as economic opportunities, access to education, familial responsibilities, social norms, and personal aspirations. By delving into these motivations, the research aims to uncover the underlying forces that propel these women to move beyond their immediate surroundings and engage with the wider world.

This dissertation will acknowledge the challenges that Muslim women face when embarking on journeys of mobility. These challenges could range from societal expectations and gender norms that restrict their freedom of movement to practical obstacles such as transportation barriers, safety concerns, and cultural barriers in unfamiliar environments. By identifying and

examining these challenges, the research seeks to highlight the barriers that hinder women's mobility and limit their agency in decision-making processes.

Central to the dissertation is the intention to amplify the voices of Muslim women in Sanguem and Hangal, providing a platform for their narratives to be heard and their experiences to be validated. By centering their stories and perspectives, the research aims to offer a nuanced understanding of the lived realities of these women, capturing the complexities of their experiences as they navigate the intersections of tradition, modernity, and mobility. Ultimately, the overarching goal of the dissertation is to contribute to a more inclusive and empowering society where mobility serves as a catalyst for positive change and advancement for Muslim women.

By shedding light on the challenges and motivations surrounding women's mobility, the research aims to advocate for policies and initiatives that promote gender equality, agency, and empowerment for Muslim women in Sanguem and Hangal. Through a comprehensive analysis of their experiences and aspirations, the dissertation seeks to pave the way for a more equitable and supportive environment where mobility is embraced as a means of empowerment and self-actualization for all women.

1.2 Literature Review

The intersection of regional mobility and Muslim women's empowerment presents a fascinating and understudied area of research. This literature review explores existing literature to identify key themes, knowledge gaps, and potential avenues for my research study on Regional mobility and Muslim women in Sanguem and Hangal.

Thapan, M., Singh, A., & Sreekumar, N. (2014) in their article examined how Muslim women who moved to Delhi's Jamia Nagar are living more fulfilled lives there, as seen by the

fact that they say they moved for social security, well-being, better opportunities, and higher education. Many of them are escaping oppressive families and prejudices found in tiny towns. It is also true, though, those Muslim women from diverse socio-economic backgrounds do seek mobility; however, this is frequently accomplished through family and communal strategies that involve both migration and co-habitation as members of the same community in a region designated as their own. This has specific ramifications that both help and hinder. They also suggested that legal and policy frameworks must pay more attention to women migrants to create a gender sensitive migration policy.

Basu (2019) highlights the increasing prevalence of women-only transportation services in India as a response to the violence women face in public transit. This research finding calls for further examination of the effectiveness of such services in addressing gender-based violence, their impact on women's mobility patterns, and potential unintended consequences, such as reinforcing gender segregation.

Renu Desai, Vaishali Parmar, and Darshini Mahadevia (2016) in their article “Resettlement, Mobility And Women's Safety In Cities” sheds light on the interconnectedness of resettlement, mobility, and women's safety in impoverished communities, a crucial yet often overlooked issue. Further highlights the role of urban planning, design, and governance in shaping women's vulnerability. They considered both micro-level factors like street lighting and macro-level dynamics like socio-spatial transformations in cities, offering a holistic understanding of the issue.

Arpita Banerjee and Saraswati Raju (2009) in their work, *Gendered Mobility: Women Migrants and Work in Urban India* provided a valuable contribution to the understanding of gender and migration in India. They effectively highlighted the gendered nature of migration and employment in urban India, shedding light on the unique challenges faced by women migrants by focusing on the interplay of various factors like age, education, marital status, caste, and class in shaping women's work experiences. Urbanization is closely linked to regional mobility, particularly in the context of rural-urban migration. Tacoli et al. (2015) explore the relationship between urbanization, rural-urban migration, and urban poverty. They argue that rural-urban migration is driven by the allure of urban opportunities, resulting in increased urbanization rates. However, they also highlight the challenges of urban poverty and the need for inclusive urban development strategies to address the vulnerabilities faced by migrants.

Transportation infrastructure plays a crucial role in facilitating regional mobility and economic development. Golub et al. (2013) investigate the transportation impacts on African Americans in Oakland and the East Bay. They highlight the historical inequalities in transportation access and its implications for mobility and social justice.

Mohammad Mazheruddin Siddiqi (1952) in his book *"Women in Islam,"* highlights that Islam 1400 years ago fairly granted women the freedoms and rights that the West demands today as a matter of urgent necessity. This was done without compromising Islam's core values. To achieve this, the author persuasively compares the status and rights of women in Islam to those of women in the West, citing prominent Western psychologists as well as other scholars and researchers who have conducted extensive research and scientific testing to

support Islam's viewpoint on women. He has surely been successful in demonstrating that Islam, from its very beginning, has given women more than the West is currently asking of them and that it is still adaptable enough to accommodate women in society with the changing times and needs.

Fereshteh Ahmadi (2006). in his article, "Islamic Feminism in Iran: Feminism in a New Islamic Context" says that how, by emphasizing the historical context of the holy texts, challenging the clergy's monolithic interpretational power, and reformulating Islamic concepts and law from a "feminist" perspective, Islamic feminists in Iran are rethinking gender in Islam. Not only are Islamic feminists opening the doors of interpretation of sacred texts and debates on women's issues to groups other than Muslims but they have also broken with the reactive gender conservatism and West phobia prevailing among fundamentalists, connected themselves with Western feminism, and woven new connections between Muslim women and Western feminism. The history of Islam is quite different in India as compared to the Western world. This interpretational approach must be applied in India too to establish a healthy environment for its women.

Diah Ariani Arimbi,(2009) in "Contemporary Issues of Women and Islam in Muslim Societies" discusses how the lives of Muslim women vary from being powerless, segregated, or deprived of basic human and religious rights, to enjoying equal or sometimes more freedom than their non-Muslim sisters in different societies. These women are situated in a complex web of economic, political, social, and cultural structures of which religion is only one aspect. The feminist movement not only brought a tremendous change to Western women, – but to Muslim women as well. The Muslim women's movement has taken root in most parts of the Muslim world and the study of Muslim women in the Third World is no longer the exclusive domain of Western scholars, as many Muslim women scholars have begun speaking from within their context.

Glick schiller and Salazar (2013) argue that, "Across the millennia migration or seasonal movements of people have been a significant aspect of the human experience of space and time.

Tumbe (2012) argues that India has been witness to a culture of migration, for over a century in some parts that cover roughly 20% of 200 million people. This long history of migration tells us that women have been accustomed to the out migration of men, where they have had to take care of the family and their toddlers over long period of time while men are away.

Nair (2007) opined that differential treatment of women occurs even in migrant families. If men moves out is taken as good but when same women does it's not appreciated.

Hasan and Menon (2004) say that despite of their educational achievements, women are not the primary decision makers; especially in the spheres that are not directly related to house hold.

Hasan and Menon (2005) highlights that women in India Hindu or Muslim still require permission from their fathers or husband to go out of the house. This clearly reflects the importance of family in lives of women.

Deborah Whitehead (2011) in "Feminism, Religion, and the Politics of History" argues that the feminist movement has often had a negative view of religion, seeing it as an obstacle to women's progress. However, she asserts that this view is simplistic and overlooks the complex role that religion has played in the feminist movement. She points out that many early women's rights activists were religious, and that religion has both helped and hindered the feminist cause. The author also criticizes the use of single quotations from historical texts to support one's position in the current debate over the Religious Right's claims on Susan B. Anthony. She argues that this approach ignores the complexity of Anthony's views on

religion and politics and that it is important to recognize the different ways in which religion has been used to support and oppose women's rights.

The author concludes by calling for feminist scholars in religion to share their work with the broader public to dispel the myth that feminism and religion are incompatible. She argues that this is essential for understanding the complex role that religion has played in the feminist movement and for developing a more inclusive and nuanced feminist discourse.

Siddiqui and Zuberi (1993) and Kumar (2002) have pointed out that despite being one of the most marginalized sections of our society, scholars, policy makers and government officials have ignored the concerns of Muslim women in context of them being socially and economically backward, a condition worsened by the interference of Muslim personal law in all matters of their life.

Iman Hashim, (1999) in “Reconciling Islam and Feminism” provides a good overview of the complex relationship between religion and feminism, and the specific challenges faced by Muslim feminists. He begins by noting that feminists have often viewed religion as a source of women's oppression. They point to how women are often portrayed in religious texts and how religion is often used to justify and maintain male dominance in society. Then he discusses the specific case of Islam. Islam has a reputation for being particularly anti-woman, and for supporting a segregated social system where women are economically and politically marginalized. However, many Muslim women and men disagree with this view. They argue that the Qur'an provides significant rights for women, which are often far more wide-reaching than the rights that secular legal systems provide.

Gazala Parveen, (2014). provides a comprehensive overview of the challenges faced by the Muslim community in India, in her article; “MUSLIM WOMEN IN INDIA: PROBLEMS AND PROSPECTS”, the article draws on the findings of the Sachar Committee report, which

was commissioned by the Government of India in 2005 to study the social, economic, and educational status of Muslims in India.

The author argues that the Muslim community in India is deprived and disempowered and that there is a need for urgent action to address these challenges. She identifies several key areas of concern, including the lack of social opportunities for Muslim women, low literacy rates, lack of authentic information about the social, educational, and economic status of the Muslim community, non-implementation of recommendations of earlier commissions and committees, perception of deprivation among Muslims

Gazala also opined that the state should look upon the problems of the Muslim community as a national issue, rather than simply as a problem of a minority. She calls for a comprehensive approach to empowerment, which includes: Ensuring greater inclusion of Muslims in decision-making through greater participation in public service and political decision-making, Providing social opportunities for Muslim women, such as education and employment, Improving literacy rates among Muslims, Conducting serious studies on Muslim women in India covering their divergent ethos and socio-economic patterns, Implementing the recommendations of earlier commissions and committees and addressing the perception of deprivation among Muslims

Ziba Mir-Hosseini (2006). “Muslim Women’s Quest for Equality: Between Islamic Law and Feminism” argues that Muslim women are governed by a set of patriarchal beliefs and laws, both in Islamic states and in the Western diaspora. Only elite and highly educated Muslim women have the luxury of rejecting or challenging these beliefs and laws. The Author proposes that a movement to sever patriarchy from Islamic ideals and sacred texts can empower Muslim women to make dignified choices. The author then asks whether Sharia and

feminism can coexist, and answers that they can, if there is a shift from an absolutist and legalistic Islam to a pluralistic and to learn Islam that makes room for gender equality.

Shashi Shukla and Sashi Shukla, (1996) studied the political participation of Indian Muslim women in their work, “POLITICAL PARTICIPATION OF MUSLIM WOMEN” It argues that Muslim women are a disadvantaged section of society, facing oppression both as women and as members of a minority community. The article proposes to examine and analyze the extent and nature of Muslim women's participation as voters and as activists, as well as the factors affecting their political participation.

Socio-economic status: Muslim women who are from lower socio-economic backgrounds may face more barriers to political participation, such as a lack of education and resources. Urban/rural residence: Muslim women living in rural areas may face more challenges to political participation, such as a lack of access to information and transportation. Regional background: Muslim women from different regions of India may have different cultural norms and practices that affect their political participation. Religious orthodoxy: Muslim women who live in religiously orthodox communities may face more restrictions on their political participation.

Jennifer Zobair, (2015) in “The Depth and Weight of Feminist Studies in Islam: A Response to “The Evolution of Feminist Studies in Religion” argues that Muslim women have been marginalized by both Muslim apologists and Western feminists. Muslim apologists often emphasize the rights given to women in the Quran, but they ignore the fact that Muslim religious spaces and interpretive traditions have been dominated by men. Western feminists, on the other hand, often view Islam as a patriarchal religion and Muslim women as victims in need of saving. Even within religious-based feminist endeavors, Muslim women are often treated as tokens or informants. Additionally, Muslim feminists disproportionately suffer the

weight of geopolitical forces, as Western nations have used imagery of oppressed Muslim women to justify military interventions in Muslim lands.

Fatima Seedat, (2013) provides an insightful analysis of the relationship between Islam, feminism, and anticolonialism in her article, “Islam, Feminism, and Islamic Feminism: Between Inadequacy and Inevitability”. Seedat argues that it is important to maintain a critical space between these two intellectual paradigms to avoid essentializing either one.

Seedat begins by identifying three scholarly trends that inform Muslim women's anticolonial equality struggles in the neocolonial present: first trends that preclude the convergence of Islam and feminism: These trends argue that Islam and feminism are inherently incompatible, or that Islam is inherently patriarchal and therefore cannot be reconciled with feminism. The second trend argues for a necessary convergence: These trends argue that Islam and feminism must converge for Muslim women to achieve true equality. Lastly, Trends that make no argument for or against the convergence but "take Islam for granted" using feminist methods suited to various reform aspirations: These trends focus on using feminist methods to reform Islam, but they do not necessarily argue that Islam and feminism must converge. She provides that the third trend is the most promising for anticolonial equality struggles. She argues that Islamic feminism may appear to be the inevitable result of the convergence of Islam and feminism, but it is also inadequate to concerns for sex equality in Islam. Not only do some scholars resist the naming, but, as an analytic construct, Islamic feminism also precludes new understandings of sex differences originating in non-Western and anticolonial cultural paradigms.

Sylvia Vatuk, (2008). In her article, she gives an overview of the young Indian and Muslim feminist movement that aims to achieve gender equality under Islamic personal law. These women activists cite the authority of the Quran, to support their demands, arguing that it

provides many rights that Muslim women are routinely denied. Instead of citing the Indian Constitution or universal human rights principles that compel secular feminists to demand a gender-neutral Uniform Civil Code, these activists cite the Quran. They demand the right to read the Quran themselves and interpret it in a way that suits a woman. They accuse the man and the Ulama of imposing the patriarchy; interpretations on the uneducated Muslim masses. Mostly the Muslim women of India are subjected to this havoc practice of interpretations by ulama's the concept of Ijtihad comes into the picture when such misinterpretation prevails to provide justice to its people.

Razia Patel (2009) emphasizes in her article that the issue of justice and progressive laws for Muslim women depends largely on the state of Hindu-Muslim relations and the overall development of the community. A Uniform Civil Code means preserving the customary diversity of all communities by providing a common basis of constitutional values. In addition, she discusses the politics of personal law among Indian Muslims and explores the real agenda of social scientists and activists. Razia believed that progressive movements must harmonize their activities to offer legal reforms closer to the spirit of constitutional values. Unless women and progressive organizations succeed in building a mass movement for change, personal rights reforms will remain a distant dream. It is very important to encourage Muslim women to be a part of progressive movements for their safety and voice in society.

Bustelo (2016) introduces the concept of historical gender formation to examine men's organized responses to feminism over the past four decades in Spain. The research findings demonstrate how shifting social conditions have influenced men's engagement with feminism and gender equality policies. This insight suggests the importance of understanding the historical context and social dynamics in shaping men's attitudes towards feminism. Future

research could explore men's responses to feminism in different cultural and societal contexts to gain a more comprehensive understanding of gender dynamics and the potential for ally ship.

Abu-Lughod (2013) opines that the problem of gender inequality faced by Muslim women cannot be solely attributed to religion, but is also influenced by poverty and authoritarianism. This finding suggests that addressing gender inequality requires a comprehensive understanding of the socio-economic and political factors that contribute to it.

While analyzing all these literary works by different scholars I have found that most of the studies are done only in one direction which is the empowerment of Muslim women, particularly within Islamic boundaries, along with aspects like agency, autonomy, participation, and control over resources. The one-size-fits-all approach might not capture while neglecting the root-level challenges among Muslim women. The details of the diverse lived experiences of every Muslim woman. Many of them argued that freedom of mobility leads to further tensions in Muslim women's lives i.e. through urbanization. No study if found specifically related to regional mobility among Muslim women.

Now the situation has changed, more focused studies should be incorporated to gain insights into the relationship between regional mobility and the empowerment of Muslim women. Mobility is being studied earlier in a different set up now the notion of mobility implies empowerment for many Muslim women in Sanguem and Hanganall. As many women look at regional mobility as a key to empowerment. This dissertation aims to fill this gap by examining the relationship between regional mobility and empowerment of Muslim women in Sanguem and Hanganall and also identify what are the factors that motivate them? With the help of in-depth qualitative interviews and participatory action research, the study will

identify motivations, experiences, and impacts of regional mobility on Muslim women in Sanguem and Hangal, and inform inclusive policies and interventions that empower these Muslim women and promote their holistic well-being within the context of regional mobility.

1.3 Objectives

This dissertation will explore the following objectives;

1. To assess the relationship between mobility and women empowerment.
2. To identify the factors influencing regional mobility among Muslim women in Sanguem and Hangal.
3. Investigate the role of family and community in Muslim women's mobility in the study area. And also explore the role of religious interpretation and community norms in shaping their experiences with mobility.
4. To investigate the challenges and opportunities faced by Muslim women in the study area.
5. To contribute to the theoretical and practical understanding of regional mobility in the context of Muslim women's lives, drawing insights from the Sanguem and Hangal case study and provide policy recommendations.

These objectives aim to provide a clear framework for analyzing the relationship between regional mobility and the empowerment of Muslim women in Sanguem and Hangal. This research will also throw light on the motivations, experiences, and impacts of regional mobility on Muslim women in Sanguem and Hangal, informing both theoretical and practical knowledge.

1.4 Hypothesis

Empowerment of Muslim Women is rooted in Mobility.

1.5 Methodology

This dissertation will use a blend of theoretical and empirical methodology to explore the experiences of Muslim women in Sanguem and Hangal concerning regional mobility and empowerment. Empiricism forms the primary source of this research. For this, a in-depth qualitative interviews and participatory action research will be used to collect the opinions of Muslim women living in the respected study areas that is Sanguem and Hangal, from different backgrounds and with different perspectives on regional mobility, and the challenges they face in their day-to-day lives.

1.6 Scheme of Chapter

Chapter I: Introduction

This chapter will introduce the concept of mobility and women's empowerment and highlight why to study the regional mobility of Muslim women in Sanguem and Hangal respectively.

Chapter II: Understanding Regional Mobility in Sanguem And Hangal Taluka

This chapter will examine the factors responsible for motivating Muslim women to mobile, their personal experiences, pattern of mobility, role of religion (religious aspect) and the impacts of regional mobility on the Muslim women of Sanguem and Hangal.

Will also try to find similarities and differences between both the regions with respect to regional mobility and empowerment of Muslim women.

Chapter III: The Role of Family and Community In Muslim Women's Decisions

This chapter will investigate the role of family and community in shaping mobility choices, considering support networks.

Also explore the role of religious interpretation and community norms in shaping their experiences with mobility.

Chapter IV: Regional Mobility Challenges And Opportunities

This chapter will examine the specific obstacles faced by mobile Muslim women (discrimination, safety concerns, and isolation) and how they navigate these hurdles after they move out of their place.

And also analyzes how Muslim women leverage mobility for positive growth (skill development, economic independence, leadership i.e. opportunities) and how it will contribute to their empowerment.

Chapter V: Conclusion: Regional Mobility's Empowering Potential

This chapter will summarize all the chapters and provide with key findings and their significance for the existing body of literature on regional mobility and empowerment of Muslim women.

Offer concluding remarks on the significance of studying Muslim women and regional mobility in Sanguem and Hangal, and potential future research directions.

1.7 Scope and Significance

This study will explore the relationship between Regional mobility and empowerment of Muslim women in Mangum and Hangal. By focusing on regional mobility and Muslim women in Sanguem and Hangal, I hope to make a significant contribution to several fields of study, including migration studies, gender studies, anthropology, and policy development.

This research can shed light on understudied experiences, generate valuable insights, and inform efforts towards greater understanding and empowerment for Muslim women within specific regional contexts.

1. 8 Limitation of Research

The research will solely focus on the views of Muslim women living in Sanguem and Hangal in the context of regional mobility and empowerment.

CHAPTER II

UNDERSTANDING REGIONAL MOBILITY AMONG MUSLIM WOMEN OF SANGUEM AND HANGAL

Regional mobility has been a fundamental factor of human civilization considering historical instances, shaping societies, economies, and cultures across the globe. From the earliest migrations of hunter-gatherer societies to the modern-day generation of globalization, the motion of humans inside and among regions has performed a pivotal position in shaping human records and development. In historic times, regional mobility became pushed through a variety of factors, together with the search for assets, exchange opportunities, conquest, and cultural trade. Ancient civilizations including the Mesopotamians, Egyptians, Greeks, and Romans engaged in tremendous change networks and military campaigns that facilitated the movement of human beings across full-size areas. The Silk Road, as an example, connected East Asia with the Mediterranean world, allowing the alternate of products, ideas, and technologies between various cultures.

During the medieval duration, regional mobility continued to play a essential role inside the expansion of empires, the spread of religions, and the exchange of information. The Islamic Golden Age, for instance, saw the motion of students, investors, and vacationers throughout the Islamic international, main to huge improvements in technological know-how, remedy, and philosophy. The Crusades also spurred cross-nearby mobility as European knights, traders, and pilgrims traveled to the Holy Land and returned, influencing cultural and political developments in both Europe and the Middle East.

The Age of Exploration inside the fifteenth and sixteenth centuries marked a substantial enlargement of local mobility as European explorers ventured beyond their borders in search of latest trade routes, territories, and resources. The voyages of Christopher Columbus, Vasco da Gama, and Ferdinand Magellan spread out new frontiers and related distant regions through maritime alternate networks. The Columbian Exchange, which facilitated the trade of flora, animals, and sicknesses among the Old World and the New World, converted global ecosystems and societies.

In the present day era, regional mobility has been in addition accelerated by using advancements in transportation, conversation, and generation. The Industrial Revolution caused the mass migration of people from rural to city regions in search of employment opportunities in factories and towns. The development of railways, steamships, and later cars and airplanes revolutionized tour and change, making regional mobility extra available and green than ever before. Today, local mobility continues to shape our interconnected world, with thousands and thousands of humans travelling inside and between regions for paintings, training, tourism, and other functions.

Globalization has in addition blurred the limits between regions, facilitating the alternate of goods, services, ideas, and cultures on an unheard of scale. The rise of digital technology and digital communication has additionally converted the way we interact and connect throughout regions, permitting remote work, online mastering, and virtual tourism. Mobility has been a steady and dynamic pressure at some point of human history, using innovation, variety, and interconnectedness throughout areas. From historic alternate routes and conquests to trendy transportation networks and digital verbal exchange, the motion of human beings within and among areas has fashioned the sector we live in nowadays, fostering go-cultural exchange, monetary development, and social progress.

All this marks the tremendous role played by Regional mobility from ancient times to present date. It has been always an agent of empowerment, development and progress as a whole. One cannot overlook regional mobility in any sense. The entire world is into regional mobility and as days pass regional mobility is gaining even more importance. It's now something that empowers a women too and not only men.

This chapter will deal with understanding the Regional mobility among among Muslim women of Hangal and Sanguem respectively by focusing on their actual state in respective places, motivations to move , development due to mobility and problems faced due to mobility and difficulties faced by single Muslim women.

2.1 Understanding 'Regional Mobility' Among Muslim Women Of Hangal

The freedom to travel to desired locations and the ease of such travel are crucial aspects of mobility, according to Arora (2009). From a socio-economic perspective, the ability to travel effortlessly is considered positive mobility. This is because it suggests individuals are undertaking journeys for work, education, and other valuable pursuits. Historically the freedom of moving freely, and the ability to move has been a major factor leading to the progress of every individual. It can be seen that every women who has taken up this opportunity has progressed in some or other way. The difficulties involved in same are still top areas of discussion and debate.

But Skeggs has (2004) argued that access to mobility is not equal for everyone, highlighting the limitations for women in particular. This is due to deeply ingrained socio-cultural factors embedded throughout history. Women has been always seen as inferior and treated the same way it is now because of the, effort made by women to stand out and make decisions for themselves made it possible to some extent.

Wolff (1993) identifies an inherent connection between travel and masculinity within society's spatial structure. Traditionally, mobility is associated with men, while women are often linked to staying at home. This historical belief, where men are responsible for earning income and acquiring skills through travel, continues to influence many societies today. Women has never been enjoyed position where her opinion is asked it's every time the male head of family either their father or husband doing it as sole earner of the family.

History is proof that women across world had faced lot of difficulties with the time the situation has not remained same it has evolved until now. Now women have say and part to play in every sphere. But it's not the case of all women, women in rural areas still face difficulties. Muslim women of Hangal are example of such women's still facing difficulties in moving to spaces.

As human beings we all have desires and dreams for which we live and accordingly we plan to achieve those desires and dreams. But when it comes to the dreams and desires of women we are not thinking about them it's always dreams and desires of a men and to achieve those women as a part of their life have to do so many sacrifices as a mother , as a sister and as a wife.

2.2 State of Muslim Women In Hangal

Located in the Haveri District of Karnataka, Hangal functions as both a town and a taluka. In India, a taluka acts as a sub-division within a district, responsible for managing local administration and revenue collection. This crucial component of local governance plays a vital role in the development and administration of its surrounding community.

According to the 2011 census, Hangal taluka encompasses an area of 770 square kilometers, with a mix of urban and rural landscapes. The total population of 260,455 individuals is

primarily rural (232,296), with a smaller urban population of 28,159. This translates to a population density of around 338 inhabitants per square kilometer. Additionally, the taluka comprises approximately 53,384 houses, split between 5,732 in urban areas and 47,652 in rural areas.

Furthermore, the 2011 census revealed a literacy rate of 67.92% within Hangal taluka, with a slight disparity between males (73.14%) and females (62.46%). Muslim women from Hangal face a lot of discrimination and challenges in their day today lives. Hangal being a rural region it doesn't offer facilities like quality education, employment opportunities, safe environment, transportation and much more. Muslim women in Hangal due to lack of resources and opportunities end up by not going to higher studies as they don't have transportation facilities to move easily to colleges and universities they wish to go in such situations they end up their studies.

Families too don't encourage women to study and excel in their life. The only concern is to marry them off. The Muslim women who belong to high class only end up going into good colleges and universities, rest women who belong to poor middle classes have no future in Hangal. Even if they complete their education in Hangal there are no employment opportunities available too for them to engage in and make use of their talents.

Along with education, employment opportunities and transportation the social and cultural practices among society in Hangal also pose a major problem for Muslim women in Hangal.

Women in Hangal are portrayed as someone who must be living in the homes and look after the household and families. Her role is not glorified as other than this. The conservative mindset of people around eventually makes the life of Muslim women in Hangal even worse. It is not only the Muslim women but women in general also are entitled to such social and

cultural norms. By restricting their mobility, not giving them the right to choose over their life decisions and much more.

Thus the unavailability of resources like education, employment, transportation and the social and cultural practices led to the movement of Muslim women from Hangal to Sanguem. Sanguem acts as a abode of good opportunities and resources to Muslim women from Hangal. This is the reason why Muslim women from Hangal Choose Sanguem as a perfect place to move due to the opportunities it offers to them to lead a successful life. This freedom of movement has led to many changes in Hangal Muslim women's life. The opportunities that were earlier not accessible by them in Hangal are now available in Sanguem after moving to Sanguem.

Sanguem being a rural region, attract a lot of people because of the opportunities it provides such as low living prices (accommodation), employment opportunities, access to education transportation facilities and much more. The mobility of Muslim women from Hangal to Sanguem has led to increase in the standard of their living too.

2.3 Motivations Among Muslim Women of Hangal to move to Sanguem

One of the key factors that influence the regional mobility among Muslim women of Hangal to move to Sanguem is education. Education plays a crucial role in determining the social and economic status of individuals, and Muslim women who have access to quality education are more likely to be able to move freely within the country. In Hangal Muslim women face barriers to education, including cultural norms that prioritize boys' education over girls' and limited access to schools.

According to Thapan, M., Singh, A., & Sreekumar, N. (2014) Muslim women who moved to Delhi's Jamia Nagar are living more fulfilled lives there, as seen by the fact that they say they moved for social security, well-being, better opportunities, and higher education. This shows how women are making choices for themselves and prioritize their needs.

Another factor that motivates the regional mobility in Muslim women of Hangal is the availability of employment opportunities that Sanguem offers. Many Muslim women face barriers to employment, including discrimination based on religious identity and limited access to job training programs and so on in Hangal. In this case Muslim women from Hangal decides to move to Sanguem that offers better opportunities as compared to Hangal.

Social norms and cultural attitudes also play a significant role in determining the regional mobility of Muslim women in Hangal. No single Muslim women is encouraged to move out alone without any guardian in Hangal Muslim families. Every decision is dominated by male head of family leading to deteriorated status of women in House . According to Nair (2007) differential treatment of women occurs even in migrant families. If men moves out is taken as good but when same women does it's not appreciated. Such social stigmas hinder choices of women in society.

In many parts of the country, there are strict gender roles that dictate women's behavior and movements, and Muslim women face additional restrictions based on their religious identity. These norms limit the freedom of Muslim women to move within the country, particularly in conservative communities where women are expected to stay close to home and prioritize their roles as wives and mothers.

According to Shashi Shukla and Sashi Shukla, (1996) Muslim women are a disadvantaged section of society, facing oppression both as women and as members of a minority community.

And it is obvious case of Muslim women from Hangal. Economic factors also influence the regional mobility of Muslim women from Hangal. Women who come from low-income families face limited opportunities for education and employment, which restricts their ability to move within the country. Economic factors also impact the ability of Muslim women to access healthcare and other basic services, which further limits their mobility.

Social networks and support systems play a crucial role in shaping the regional mobility of Muslim women. According to Ziba Mir-Hosseini (2006). Muslim women are governed by a set of patriarchal beliefs and laws, both in Islamic states and in the Western diaspora. Where only elite and highly educated Muslim women have the luxury of rejecting or challenging these beliefs and laws. Accordingly Women who have strong family and community ties are more likely to be able to move freely within the country and access resources and opportunities that can help them improve their social and economic status. However, women who lack these support networks face barriers to mobility choices.

In recent years, there has been a push to increase the visibility and representation of Muslim women in India, both in the public sphere and in decision-making positions. This has had a positive impact on the regional mobility of Muslim women, as it has helped to challenge stereotypes and promote the inclusion of Muslim women in various aspects of society. However, there is still much work to be done to ensure that Muslim women in India have equal access to education, employment, and other opportunities for social and economic mobility.

The motivation of moving out to Sanguem among the Muslim women of Hangal is influenced by a complex interplay of factors, including education, employment, social norms, religion, politics, economics, social networks, and representation.

2.4 Pattern of Regional Mobility among Muslim women of Hangal

When we talk about the the pattern of regional mobility among Muslim women of Hangal it can be seen that Women choose to move out from Hangal to Sanguem typically with their families, accompanied by husbands, parents, or other close relatives. This tendency reflects the stronger emphasis on familial support and social constraints within their communities. Individual mobility for women from Hangal is generally uncommon, and only in exceptional cases such as belonging to a higher social class it might be permitted.

Furthermore, Muslim women from Hangal demonstrate a tendency towards continued mobility while residing in Sanguem. They actively seek out new opportunities beyond their initial destination and readily relocate to more favorable locations if they arise. This transient nature reflects their primary motivation of finding the best possible living conditions and fulfilling their aspirations. One thing that is constant while moving out to Sanguem from Hangal is that the movement doesn't restrict to Sanguem only, if they get better opportunities, they will move to place that relatively offers good opportunities and living conditions for them then Sanguem does.

It can also be seen that Muslim women from Hangal doesn't choose to move alone which means the idea of mobility is not supported by their family and community. They choose to move only with their family and husband if they are married, other than these two options no one takes a extra step to move out on own. Only exception is if the Muslim women belongs to high class society.

An ordinary Muslim woman in Hangal cannot think about moving out alone on her own. If she does so she will be questioned on her purity, and holiness. Such is case of Muslim women in a conservative region like Hangal there are many conservative areas where women are not allowed to practice their rights related to mobility.

Sometimes the inability, of providing better life becomes reason of believing into social and cultural norms religiously even if they are irrelevant. Muslim societies are perfect example of this, women in Islam is highly valued and protected, but due to the shifting of importance from Islam and Quran to social and cultural norms the situation of women has become worse. This leads to the mistreating of women and confining them only to houses and not more than that.

2.5 Development Due to Regional Mobility among Muslim women of Hangal

Regional mobility among Muslim women in Hangal has played a significant role in their development and empowerment over the years. This phenomenon has allowed women to access new opportunities, resources, and knowledge that were previously unavailable to them. By moving across Muslim women have been able to break away from traditional gender norms and cultural constraints, and assert their agency and autonomy. One of the most obvious benefits of regional mobility among Muslim women of Hangal is increased access to education due to moving to Sanguem. Due to regional mobility Muslim women of Hangal are able to attend schools and universities that provide them with a quality education and opportunities for personal growth and development. leading to increased literacy rates among Muslim women, which in turn opened up doors to various career and economic opportunities.

Furthermore, regional mobility allowed Muslim women to access better healthcare services and resources. By relocating to regions with better healthcare infrastructure, women are able to receive timely medical treatment and access reproductive health services. This has led to improved health outcomes for women and their families, and has contributed to overall well-being and quality of life. In addition, regional mobility has enabled Muslim women from Hangal to engage in economic activities and gain financial independence. By moving to regions with thriving economies and job opportunities, women are able to find employment and generate income for themselves and their families. This economic empowerment not only improved women's standard of living, but also enhanced their status and decision-making power within their households and communities. Moreover, regional mobility has allowed Muslim women of Hangal to challenge and redefine traditional gender roles and expectations.

By living in diverse regions with different social norms and practices, women are able to explore different ways of being and expressing themselves. This has led to greater self-awareness, self-acceptance, and confidence, as well as a sense of empowerment and agency in shaping their own identities and futures. Furthermore, regional mobility can facilitate social and political engagement among Muslim women. By moving to regions with active civil society organizations and political movements, women are able to participate in advocacy, activism, and community organizing. This can lead to greater visibility and representation of women's voices and concerns in public discourse and decision-making processes, and can contribute to positive social change and gender equality.

Another important aspect of development due to regional mobility among Muslim women of Hangal is cultural exchange and intercultural dialogue. By living in diverse regions and interacting with people from different backgrounds, women are able to broaden their perspectives, learn about other cultures and traditions, and foster mutual understanding and respect. This has led to greater tolerance, empathy, and collaboration across cultural and religious boundaries, and can contribute to building more inclusive and harmonious societies.

Additionally, regional mobility also provides Muslim women with opportunities for personal and professional growth and development. By moving to regions with vibrant arts, culture, and academic scenes, women are able to pursue their interests and passions, engage in creative and intellectual pursuits, and expand their knowledge and skills. This can lead to personal fulfillment, career advancement, and lifelong learning, and can contribute to a sense of achievement and fulfillment.

Moreover, regional mobility can enable Muslim women to build social networks and support systems in different regions. By connecting with other women, activists, professionals, and community members, women are able to build friendships, alliances, and collaborations that

can enhance their personal and professional lives. This can provide women with emotional support, guidance, mentorship, and solidarity, and can contribute to their sense of belonging and connectedness.

Regional mobility among Muslim women in Hangal has played a crucial role in their development and empowerment. By moving across regions, women have been able to access education, healthcare, economic opportunities, and social and political engagement, and challenge traditional gender roles and expectations. This has led to personal and professional growth, cultural exchange, and social networking, and has contributed to greater empowerment, autonomy, and agency among Muslim women. As more women continue to move and migrate to different regions, it is important to recognize and support their journeys of development and empowerment, and strive to create more inclusive and equitable societies for all.

2.6 Difficulties To Travel Faced By A Single Muslim Women

Muslim women in Hangal often desire to travel and move freely but face various obstacles. Traditional expectations about how women should behave and what's appropriate for them leads to pressurize them to travel with family members or to not travel at all, especially for women traveling alone. Additionally, concerns about social stigma and potential judgment for independent travel are significant deterrents. Women from Hangal face this problem a lot.

Many single women lack the financial resources to afford travel or face restrictions requiring permission from a male relative to acquire travel documents. Economic limitations add another layer of complexity. The requirement of significant financial resources, which many Muslim women in Hangal lack. This is be due to the limited employment opportunities,

societal pressures that discourages them from working, or the burden of household responsibilities leaving little room for them to earn an independent income. The lack of financial independence restricts their ability to plan and undertake travel on their own terms.

Religion becomes another source of constraint in life of single women. Certain interpretations of religious texts lead women to believe that venturing out independently is forbidden or frowned upon. The fear of being perceived as defying religious norms or engaging in "unbecoming" behavior act as a strong deterrent to independent travel. This highlights the importance of promoting a more nuanced understanding of religious scriptures that emphasizes the value of personal growth and exploration for all individuals, regardless of gender. All these social, economic, and religious factors combine to create a significant barrier for single Muslim women, limiting their options and autonomy concerning travel.

This not only restricts their physical mobility but also hinders their personal development and access to opportunities that mobility can offer. Despite these challenges, it is important to acknowledge that this is not the complete picture. The desire for exploration is strong, and some women do manage to overcome these hurdles. Exploring the strategies these women employ to navigate these challenges and assert their right to travel independently offer valuable insights and inspire others.

Women in today's time are no more described as gentle beings they are more than that dealing with their life and sailing through all the up and downs. Today, that label feels like a whisper compared to the roar of a woman's spirit. Women are navigating a world brimming with possibilities, their strength and resilience the compass is guiding them through life's uncharted waters. They are CEOs steering multinational corporations, firefighters charging into burning buildings, and artists leaving their mark on the canvas of society.

This newfound dynamism extends far beyond professional spheres. Women are entrepreneurs launching businesses from their living rooms, mothers juggling careers and childcare with the grace of a seasoned acrobat, and activists leading movements for social change.

They are daughters defying societal expectations, grandmothers sharing wisdom accumulated over a lifetime, and friends forming an unbreakable network of support. All this is channeled through the freedom of movement and enjoy taking up opportunities to excel in life.

2.7 Understanding Regional Mobility Among Local Muslim Women Of Sanguem

Sanguem is one of the talukas (sub-divisions) in South Goa, is home to 51 villages and 2 towns. As per the 2011 census, it has a population of over 65,000, with a nearly equal number of males and females. Children under 6 make up approximately 11% of the population. The religion data of Sanguem constitutes total population of Hindu 45.45% followed by Muslim that is 15.46%, Christians with 38.73%, Sikh to be 0.12%, Buddhist to be 0.12%. Compared to the state average, Sanguem boasts a slightly better sex ratio (997 females per 1000 males) and a literacy rate of 74.4%. Literacy is higher among males (79.85%) compared to females (68.93%). Despite its sizable land area (over 888 sq.km), the population density is relatively low at 73 individuals per sq.km, with most residents (82.28%) residing in urban areas. Additionally, scheduled castes (SC) and scheduled tribes (ST) comprise 1.12% and 21.94% of the total population, respectively.

Sanguem being part of Goa attract a lot of people because of the opportunities it provide such as low living prices (accommodation), employment opportunities, excess to education transportation facilities and much more. It can be seen that the local Muslim women in Sanguem have a quiet different lifestyle as compared to the Muslim women from Hangal.

Local Muslim women of Sanguem too look at regional mobility as an opportunity, further supported by their families too. They choose to move to places in and around Goa that attract them due to the opportunities regions offer, they also move out of Goa and International regions too. Muslim women's of Sanguem are much more progressive than the Muslim women from Hangal. Women here in Sanguem are encouraged to get education, get employment opportunities, prioritize their life and lead a happy life.

2.8 State Of Local Muslim Women In Sanguem

Sanguem, a vibrant corner of Goa, beckons not only tourists but also residents seeking a life filled with potential. While this popular destination offers a liberating environment for Muslim women compared to the more conservative Hangal, their aspirations extend beyond the comforts of Sanguem. Unlike their Hangal counterparts who are often restricted to domestic roles, Sanguem's Muslim women enjoy greater societal support in pursuing their dreams. The town's open and progressive atmosphere empowers them to break free from traditional limitations.

However, the story doesn't end there. Just like anyone else, the women of Sanguem harbor a deep desire for constant growth. They yearn for a life that extends beyond the confines of their current surroundings. This ambition to explore new horizons and achieve greater success compels them to look outward, towards opportunities that lie beyond Sanguem's borders. In essence, Sanguem acts as a bridge for Muslim women from Hangal, offering them a stepping stone towards a more fulfilling life. It empowers them to shed societal restrictions and chase their dreams. But for the local Muslim women of Sanguem, it's just the beginning. Their sights are set on the broader horizons and diverse possibilities that larger cities might hold. This journey reflects a fundamental human truth – the unwavering pursuit of progress

and a brighter future. It's a relentless drive that motivates us to constantly seek out the best opportunities available, leading to a life of limitless possibilities.

2.9 Motivations Among Local Muslim Women Of Sanguem To Move out of Sanguem

Sanguem local Muslim women share similar dreams with those who migrated there from Hangal. A driving force behind their regional mobility is the pursuit of higher education and better employment prospects. Often, women from Sanguem venture out to chase coveted degrees from esteemed colleges and universities, aiming to land positions in well-regarded companies.

Education is undeniably a cornerstone of individual and community empowerment. In the Indian context, ensuring universal access to quality education is paramount for the nation's continued progress, social justice, and equality. (Khan & Ghadially, 2010) highlight education's role in fostering national development, scientific advancement, and cultural preservation.

For Muslim women in Sanguem, acquiring quality education is the first step towards achieving economic security, a central goal in their lives. However, despite education's empowering potential, knowledge gaps and challenges persist that demand our attention. Researchers like Rezai-Rashti (2015) emphasize the need for a deeper understanding of how cultural, religious, and social factors intertwine to shape educational opportunities and outcomes for Muslim women. Identifying the specific barriers that hinder their access to education, along with designing effective interventions to address these hurdles, is crucial for future advancements.

While education and career aspirations are a significant motivator for regional mobility, some Muslim women from Sanguem relocate due to familial obligations or marriage. In such cases,

they have little choice but to follow their families or husbands if they relocate. However, this geographical shift can inadvertently contribute to their empowerment. Women who move for family reasons often don't simply stay confined to their homes. They actively seek opportunities in their new surroundings to contribute to their families' well-being and stability.

This phenomenon highlights the multifaceted nature of Muslim women's aspirations in Sanguem. While some actively pursue educational and professional goals, others prioritize familial commitments. Yet, both groups share a common thread: a desire for a better life, be it through education, economic security, or supporting their families.

The emphasis on education signifies its importance as a tool for empowerment. Education equips women with the knowledge, skills, and confidence to navigate the world and make informed choices. It allows them to challenge traditional gender roles and pursue their ambitions. Despite the positive aspects, it's crucial to acknowledge the challenges Muslim women face in accessing quality education. Social norms, cultural expectations, and economic constraints can all act as barriers. Research by Rezai-Rashti (2015) underscores the need to delve deeper into these complexities to develop effective strategies that dismantle these barriers and empower Muslim women to reach their full potential.

The story of Muslim women in Sanguem is not unique. It reflects a broader trend of women across India and the world who are pushing boundaries and redefining their roles in society. By understanding their motivations and the challenges they face, we can work towards creating a more equitable future where all women, regardless of religion or background, have the opportunity to thrive.

2.10 Pattern Of Regional Mobility Among Local Muslim Women Of Sanguem

According to the mobility pattern of Hangal Muslim women who moved to Sanguem, Muslim women from Sanguem too have a similar mobility pattern. Muslim women from Sanguem who choose to move out of Sanguem in response to better opportunities offered by the region doesn't stick to particular region for long they tend to look after even better opportunities around them and then choose best of region according to their preferences and need. Many of local Muslim women from Sanguem who moved out of Sanguem for higher studies and employment opportunities to places like Panjim, Karwar, Bangalore, Delhi and Pune didn't ended up getting job after completion of their degree in those particular places but they got job in other regions which marks the fact that Muslim women of Sanguem did not stick to a particular place for a long time there is change in the regions.

It is also been seen that women who moved out of Sanguem due to reasons like Marriage, or due to family in such cases they tend to have a permanent migration, they get settled into the regions where they had moved after marriage or due to family reasons. This one case was found during the process of taking interviews from local Muslim women of Sanguem, where a young Muslim women who shifted to Pune due to her marriage, she had to get settle in Pune due to the posting of her Husband, she said that they only come to Sanguem during celebrations. Through this it can be made clear that there are permanent as well as semi-permanent mobility among the local Muslim women from Sanguem. The local Muslim women of Sanguem are free to mobile, as their families are very supportive of their decisions related to mobility and in general they enjoy their life and are not bound by any restrictions.

This depicts that the Muslim women of Sanguem are the best example of free and motivated women where their ideas are cherished and opinion matters. Such Supportive Families add more value to the social structures and relations around us. Families must play a positive role

in every women's life by including her in every aspect where there is need of taking her opinion.

2.11 Development Due To Regional Mobility Among Local Muslim Women's Of Sanguem

To talk about the development caused due to regional mobility among local muslim women of Sanguem it can be sketched that the freedom of free movement of Muslim women in sanguem has led to their personal development and progress. The supportive family networks and the will of moving out and doing something for themselves and their family has transformed them into a very responsible member of society. They are responsible for their choices they are making, their earning and everything else that they are doing .

Regional mobility outside Sanguem has opened doors to educational opportunities and better employment opportunities for local Muslim women of Sanguem. There is no doubt that Sanguem offers good education as well as employment opportunities but Muslim women From Sanguem want to move out of Sanguem for even better opportunities that other regions are offering as mentioned earlier the inner urge of getting or doing what is best for for them and their family has led them to move out of Sanguem.

Every region has different things to offer based on the nature of their region, and based on on the demand what region is demanding if its demanding more employment then it will attract more people towards it, also if the region is offering best of education then also people get attracted to the particular region. When it comes to Muslim women of Hangal who moved to Sanguem it can be said that Hangal Muslim women look at Sanguem as service provider or as an education provider, Sanguem is seen as an Abode of opportunities by Muslim women of Hangal.

CHAPTER III

THE ROLE OF FAMILY AND COMMUNITY IN MUSLIM WOMEN'S DECISIONS

Muslim women, like many women around the world, navigate complex social, cultural, and religious factors that influence their decisions in various aspects of life. Among these factors, the role of family and community plays a significant role in shaping the choices and opportunities available to Muslim women. It is not enough to have an empowered woman but it's also important to have an inclusive community and family so women can prosper. Family is the first institution where every woman should be free and safe to express her feelings, feel safe and protected. For Muslim women, the ability to move within a region involves a multifaceted balancing act between their own dreams, the demands of their families, and the interpretations of their faith. This research delves into the complex dynamics at play, investigating how family setups, traditional gender norms, and religious establishments shape the decisions Muslim women make regarding mobility in Sanguem and Hangal taluka.

This study addresses a critical gap in existing literature. While a substantial body of work examines women's empowerment and mobility, it often focuses on a single geographic context. By focusing on regional mobility within Sanguem and Hangal, this study sheds light on the nuanced ways how family dynamics, patriarchal structures, and Islamic interpretations intersect to shape Muslim women's choices.

Historically, family and community have played a central role in the lives of Muslim women. In Islamic societies, family structures are often patriarchal, with male family members holding significant influence over women's decisions. This influence is rooted in cultural norms and interpretations of religious teachings that prioritize the protection and honor of women. While women have always held important roles within the family, their agency and autonomy have been subject to varying degrees of restriction depending on cultural and

social contexts. The role of family and community in Muslim women's decisions has a profound impact on their daily lives, aspirations, and opportunities. On the positive side, supportive families and communities can provide women with the resources, encouragement, and guidance needed to

pursue their goals and aspirations. These networks can offer emotional support, financial assistance, and social connections that contribute to women's success and well-being. In recent years, there have been influential individuals who have worked to challenge and transform the role of family and community in Muslim women's decisions. One such individual is Malala Yousafzai, a Pakistani activist who advocates for girls' education and women's rights. Malala's courage and resilience in the face of adversity have inspired millions around the world to stand up against injustice and inequality. Another prominent figure is Dr. Amina Wadud, a scholar and activist who has advocated for gender equality within Islamic teachings and practices. Through her work, Dr. Wadud has challenged stereotypes and misconceptions about women in Islam, emphasizing the importance of women's voices and perspectives in shaping religious interpretation and social norms.

From a feminist perspective, the emphasis on familial and communal responsibilities for women can be seen as reinforcing patriarchal systems of oppression that limit women's agency and self-determination. By challenging these norms and advocating for women's rights within families and communities, feminists seek to create a more equitable and inclusive society that values the contributions and voices of all individuals.

The role of family and community in Muslim women's decisions is a complex and dynamic issue that reflects the interplay of cultural, social, and religious factors. By exploring the historical context, key figures, impact, and potential future developments related to this topic, we can gain a deeper understanding of the challenges and opportunities facing Muslim

women today. Through ongoing dialogue, advocacy, and action, we can work towards creating a more just and inclusive society where all individuals, regardless of gender, can thrive and fulfill their potential.

3.1 Role of Family in Muslim Women's Mobility Choices among Hangal Muslim Women

Family structures in many Muslim societies are often characterized by strong patriarchal norms, where male figures traditionally hold decision-making power. This significantly impacts a woman's ability to choose mobility. Considerations of family honour, concerns about a woman's safety outside the immediate family circle, and the expectation that daughters will reside close to their parents all act as barriers to mobility. Furthermore, patriarchal attitudes within families limit woman's access to education and economic opportunities, hindering her ability to become financially independent and self-sufficient, prerequisites often seen as necessary before undertaking mobility. This economic dependence on the family further restrict a woman's freedom to choose where she lives.

The role of family and community in Muslim women's decisions has a profound impact on their daily lives, aspirations, and opportunities. On the positive side, supportive families and communities can provide women with the resources, encouragement, and guidance needed to pursue their goals and aspirations. These networks can offer emotional support, financial assistance, and social connections that contribute to women's success and well-being.

Conversely, restrictive family and community norms can limit women's autonomy and agency, constraining their choices and opportunities. In some cases, women may face pressure to conform to traditional gender roles, marry at a young age, or prioritize family obligations over personal aspirations. This can result in limited access to education, employment, and independence, hindering women's ability to fulfill their potential and

contribute to society. Some argue that traditional family structures and community norms are essential for preserving cultural identity and social cohesion, while others contend that these norms can perpetuate gender inequality and restrict women's autonomy.

Questions were asked among the Muslim women's from Hangal who moved to Sanguem and among local Muslim women from Sanguem, about the role played by their family and community with regard to their mobility choices. Around total 45 Muslim women's were interviewed 26 from Sanguem local Muslim women and 19 were Muslim women who moved to Sanguem from Hangal.

Response Of Muslim Women From Hangal who moved to Sanguem

How supportive is your family of your decisions about mobility?

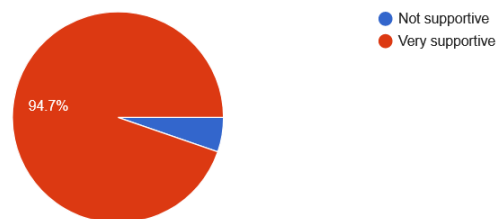


Fig: 3.1

Muslim women from Hangal who moved to Sanguem were asked if their family is supportive about their decisions about mobility. Their response was surprising 94.7% of Muslim women said their family is very supportive whereas only 5.3% said their families are not at all supportive about their mobility choices. Here the number 94.7% refers to the married women's who have moved to Sanguem because of family issues or for marriage reasons, taking permission was not a task for them. In Hangal Muslim women are allowed to move out only if their family is with them or with their husband they are not allowed to move out alone. Among all 19 Muslim women I interviewed from Hangal are majority married and rest

of 5.3% are single in case of these single Muslim women's family is not supportive of their mobility choices at all only in exceptions if they belong to a financially stable family and can afford to move out.

This shows that Muslim women in Hangal are only encouraged to mobile only if they are with their family or if they are married they are not allowed to mobile alone with their own only in exceptions is women belongs to high class family then only she is allowed to move. Majority of Muslim women in Hangal belong to middle class families who don't afford much.

3.2 Role of Family in Mobility Choices among local Muslim women of Sanguem

Response Of local Muslim Women From Sanguem

How supportive is your family of your decisions about mobility?

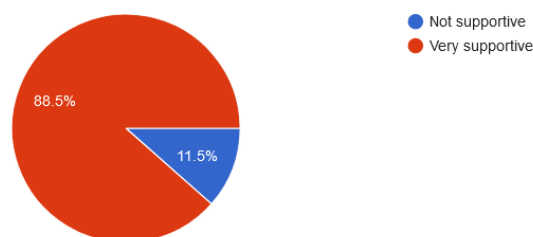


Fig:3.2

Same question was asked to Muslim women of Sanguem if their family is supportive of their decisions about mobility and through their answers we came to know that about 88.5% of Muslim women's family is very much supportive about their mobility decisions and remaining 11.5% are not very supportive. Through their answers we came to know that the situation in Sanguem is different from that of Hangal. Muslim people from Sanguem are very much liberal in their thoughts, they encourage their women's to get education , employment and participate in other spheres not conservative like Hangal.

It can be pointed out that the situation Muslim women in Sanguem is different from that of Hangal Muslim Women. The Muslim women in Hangal are not encouraged to move out alone they are only allowed to move or mobile only if there is a guardian with them either father , brother or husband. Only in cases where the entire family is moving out together or due to marriage they are allowed by the family to move easily otherwise they are not allowed to move out easily.

Muslim women from sanguem don't face such problems their family is very supportive of their mobility decisions only some see it as problem because of economic conditions and inability to move out.

Family plays a crucial and positive role in women's lives and their mobility choices, shaping their opportunities, support systems, and decision-making processes. The family unit serves as a foundational source of socialization, emotional support, and guidance for women, influencing their aspirations, values, and perceptions of mobility. In many cultures and societies, the family plays a central role in facilitating or constraining women's mobility, reflecting broader dynamics of gender, power, and social norms.

One significant positive role that families play in women's lives is providing emotional and practical support for their mobility choices. Family members, particularly parents and siblings, can offer encouragement, advice, and assistance to women as they navigate decisions related to education, career, and personal growth. By fostering a supportive environment, families can empower women to pursue their aspirations and explore opportunities for mobility that align with their goals and values.

A young Muslim woman was interviewed from sanguem she belonged to a supportive family who has dreamed of pursuing higher education from university of Reva in Bangalore. Her family, recognized her potential and determination, encouraged her to pursue her academic goals and provided the necessary emotional and financial support to make her dream a reality. She opined that through the unwavering support, from her family is the reason what she has become now. She believes that family empowers the woman to overcome barriers and seize opportunities for personal and professional growth.

Family is the initial institution that serve as a protective shield for women, especially in contexts where societal norms or cultural practices may restrict their mobility. Families can provide a safe and nurturing environment where women feel empowered to express their desires, make informed choices, and pursue their goals without fear of judgment or backlash. By creating a supportive and inclusive space, families can empower women to challenge traditional gender roles and norms that limit their mobility and agency.

3.3 Role Of Community (Islam) In Muslim Women's Mobility Choices among Muslim Women from Hangal Who Moved to Sanguem

The role of the community, particularly within the framework of Islamic teachings and traditions, plays a significant role in shaping the mobility choices of Muslim women. In many Muslim-majority societies, community norms and values heavily influence the opportunities available to women in terms of education, employment, social interactions, and overall mobility.

One of the key aspects of Islam that has helped secure rights for Muslim women is the concept of gender equality as outlined in the Quran. While interpretations of gender roles and

responsibilities may vary across different cultural and societal contexts, Islamic teachings emphasize the fundamental equality of all individuals, regardless of gender. This foundational principle has provided a basis for advocating for women's rights within Muslim communities.

Saleh, provides that Islam has recognized Muslim women as free and responsible member of society and the emancipation of women is one of the event which Islam has been the first to enforce. (Saleh, S. 1972) Community support and solidarity are crucial for Muslim women seeking to exercise their mobility choices. In many traditional societies, women's movements may be restricted due to cultural norms or societal expectations.

According to Esposito, many of social legal practices towards women, perpetuating women's low status actually developed through the influence of social customs and not through the context of Quran or Islam. (Esposito, J.L.1975) However, within the framework of Islam, there are teachings that encourage mutual respect, support, and cooperation among community members. This can create a supportive environment for women to pursue their goals and aspirations, including education, career advancement, and participation in public life.

Islamic teachings also emphasize the importance of seeking knowledge and education, which can empower women to make informed decisions about their lives and futures. By promoting education for both men and women, Islam has contributed to the advancement of women's rights and opportunities in various Muslim-majority societies. Throughout history, there have been influential individuals who have contributed to the understanding and shaping of the role of family and community in Muslim women's decisions. One such figure is Fatima al-Fihri, a Muslim woman who founded the world's oldest university, the University of Al Quaraouiyine in Fez, Morocco, in the 9th century. By establishing this institution, Fatima al-

Fihri created a space for women to pursue education and intellectual growth within a supportive community.

Another key figure is Aisha, the wife of the Prophet Muhammad. Aisha is known for her role as a scholar and teacher in early Islamic history, and her contributions to the development of Islamic jurisprudence and ethics have had a lasting impact on Muslim women's empowerment. By engaging with her community and advocating for women's rights, Aisha challenged traditional gender roles and paved the way for future generations of Muslim women to assert their agency.

Muslim women from Sanguem and Hangal were asked whether their community is supportive of their decisions or not and the response was as followed: total 45 interviews were taken 19 were from Muslim women from Hangal who moved to Sanguem and 26 were the local Muslim women from sanguem.

Response Of Hangal Muslim Women who moved to Sanguem from Hangal

How supportive is your community for women's moving out?

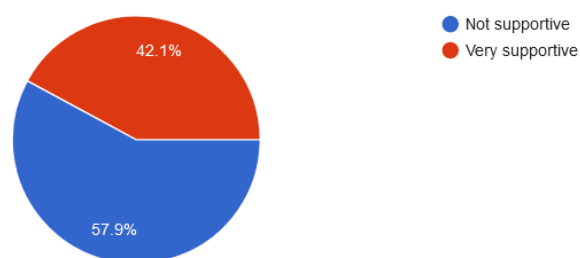


Fig: 3.3

About 57.9% of Muslim women from Hangal said their community is supportive of their mobility choices and 42.1% said their community is not very supportive. The women who

claimed of their supportive community also said that their community supports only the married women to move with their family, or with parents no single women is allowed to move out alone. This means the remaining 42.1 % of Muslim women are single and find difficulties in getting permission to move out.

Do you Believe religious interpretations or community norms influence mobility decisions for women in your community

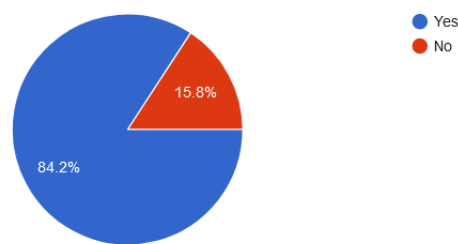


Fig: 3.5

In the above pie chart, approximately 84.2% Muslim women believed that religious interpretations and community norms influence their mobility decisions in their community while remaining only 15.8% didn't believe in so. There is a need of creating awareness among Muslim women about their rights and choices related to mobility choices, otherwise this section of women will remain backward, it is already in backward position only the women who belong to advantaged section prosper. Empowerment implies empowering all Muslim women's and not only empowering a particular social class.

3.4 Role Of Community (Islam) In Women's Mobility Choices among Local Muslim Women of Sanguem

Interview was conducted among total 45 Muslim women's 26 local Muslim women from Sanguem and 19 Muslim women's from Hangal who moved to Sanguem. They were asked whether their community supports their mobility choices or not and the response was such,

Response of Local Muslim women of Sanguem

How supportive is your community for women's moving out?

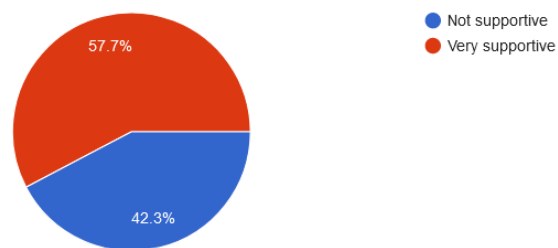


Fig: 3.6

The response was like 57.7% of them said their community is supportive and 42.3% of them said their community is not supportive of women's moving out easily. The Muslim women who said their community is not very supportive also gave reasons that in Islam women is not allowed to move out alone without a mahram i.e without her father, brother or husband. So their family did not allowed them to move. This shows how social and cultural factors influence this women's and not through the pure teachings of Islam.

Do you Believe religious interpretations or community norms influence mobility decisions for women in your community

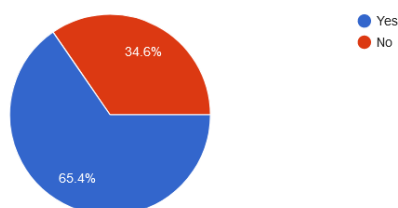


Fig:3.7

To this question whether they believe or not that religious interpretations or community norms, influence regional mobility decisions for them in their community, the response was that 65.4% the majority of Muslim women's believed that religious interpretations and community norms influence mobility decisions for them in their community, and remaining only 34.6% of them didn't believed. The Muslim women of Sanguem said that despite all this there family still encourages them to move . the familial support over shadows the community norms det put by the community and by the male interpretators of Islam and sunah. From this analyses we come to know that women in this region lack true Islamic teachings they don't know how Islam has provided them the right of mobility. They must be taught that no women in Islam is subjected to subjugation or sufferings she is equal member of society as men .

3.5 Perception Of Muslim Women From Sanguem And Hangal On Concept Of Ijtihad In Islam

Furthermore, there is concept of "Ijtihad," or independent reasoning within Islamic jurisprudence, which allows for reinterpretation of religious texts in light of changing social contexts. This flexibility within Islamic legal frameworks has enabled scholars and activists to advocate for gender equality and women's rights within Muslim communities. Questions were asked related to Ijtehad whether they know about this concept or not among Sanguem and Hangal Muslim women and response was so:

Response Of Muslim Women From Hangal who moved to Sanguem :

Do you know about the Islamic legal term "Ijtihad" referring to the process of independent reasoning and interpretation by a qualified Islamic scholar (known as a mujtahid) to address legal questions or issues?

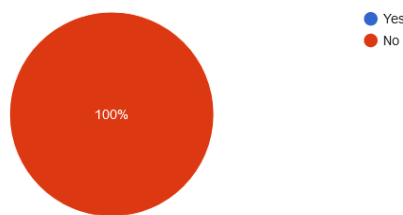


Fig:3.8

From the above pie chart it can be seen that no Muslim women from Hangal had idea about concept of Ijtihad in Islam. From the responses we can see that there is need of awareness among Muslim women of Hangal regarding the concept of Ijtihad which has the potential to solve the contemporary issues related to regional mobility

Response Of Local Muslim Women From Sanguem

Do you know about the Islamic legal term "Ijtihad" referring to the process of independent reasoning and interpretation by a qualified Islamic scholar (known as a mujtahid) to address legal questions or issues?

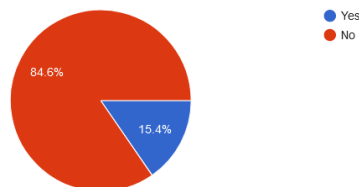


Fig:3.9

And the response was like majority of Muslim women from Sanguem didn't know about the concept of Ijtihad in Islam and only 15.4% of them were aware about the concept.

From both the responses we can see that there is need of awareness among Muslim people in Sanguem and Hangal regarding the concept of Ijtihad which has the potential to solve the contemporary issues. The importance of Ijtihad in Islam lies in its role as a dynamic and

flexible mechanism for interpreting Islamic teachings and addressing contemporary issues. By engaging in Ijtihad, scholars can derive new legal rulings and guidelines based on the foundational principles of Islam, while taking into account the specific circumstances and needs of their time. This flexibility allows Islamic law to evolve and adapt to changing realities, ensuring its continued relevance and applicability in different contexts.

One of the key benefits of Ijtihad is its capacity to promote intellectual engagement and critical thinking within the Islamic legal tradition. Through the process of Ijtihad, scholars are encouraged to use their reasoning and analytical skills to derive legal rulings from the primary sources of Islamic law, namely the Quran and the Sunnah (traditions of the Prophet Muhammad). This intellectual endeavor fosters a culture of scholarly inquiry and debate, enriching the Islamic legal tradition and promoting a deeper understanding of religious teachings.

Moreover, Ijtihad plays a crucial role in promoting justice, equity, and compassion within Islamic law. By allowing for the reinterpretation of legal texts in light of changing circumstances, Ijtihad enables scholars to address contemporary issues such as gender equality, human rights, social justice, and ethical conduct. Through the process of Ijtihad, Islamic scholars can develop legal rulings that uphold the core values of Islam, including justice, mercy, and equality, while addressing the complex challenges of the modern world. Ijtihad also serves as a mechanism for promoting unity and diversity within the Islamic legal tradition. While there are different schools of Islamic jurisprudence (madhabs) that have their own methodologies and interpretations of Islamic law, the practice of Ijtihad allows for a diversity of opinions and perspectives within the broader Islamic legal framework. This diversity enriches the Islamic legal tradition, fostering dialogue, debate, and mutual respect among scholars and jurists from different backgrounds and perspectives.

Umar bin Khattab, the second Caliph who succeeded Abu Bakr in 634 AD up to 644 AD. During his reign, Islamic territory was expanded to Palestine, Syria, Iraq and Persia in the north and Egypt in the southwest. Umar bin Khattab is the first one to make use of Ijtihad, Khattab's ijtehad are often used as a source of inspiration in the development of Islamic law. (Mohammad Daud Ali 2006) Ijtihad during the reign of the caliph 'Umar bin Khattab was an unavoidable necessity, because new problems that had never happened before emerged in the midst of real life. At that time Ijtihad was not only directed to issues that were not contained in the texts of the Qur'an and Sunnah, but also to understand the texts contained in these two sources.

Through Ijtihad Umar bin Khattab ruled that divorce, using three words at once without the 3 stages to stop since this line of law was determined by Umar based on the interests of women, because in his era many husbands easily uttered 3 (three) words at once to their wives to get divorced and marry other women. The reason 'Umar bin Khattab decided to amend this ruling is to protect women from men who abuse divorce rights, which in Islam is in the hands of men. Through ijtehad this practice was stopped by Umar Bin Khattab.

Furthermore, Ijtihad empowers individuals and communities to engage with Islamic teachings in a meaningful and relevant way. By encouraging independent reasoning and critical thinking, Ijtihad enables Muslims to develop a personal relationship with their faith, deepen their understanding of religious teachings, and apply Islamic principles to their daily lives. This personal engagement with Islam fosters a sense of ownership and responsibility among believers, empowering them to live according to the values and ethics of their faith. All this implies that concept of ijtehad in Islam has ability to bring changes in current situation where women are ill-treated and subjected to work only for the family and household her role is not validated across this jobs .

3.6 How Women In Islam Is Entitled The Right To Regional Mobility

In Islam, women are entitled to the right to regional mobility, allowing them to freely travel within their own region or country without any restrictions or limitations. This right is embedded in the teachings of Islam and is supported by various Islamic texts and interpretations. The Quran, which is the holy book of Islam, emphasizes the importance of women's freedom of movement and their right to travel for legitimate reasons, such as education, work, and social purposes. Islamic scholars have also emphasized the rights of women to travel and move freely, as long as they adhere to the principles of modesty and decency. One of the key principles in Islam that supports women's right to regional mobility is the concept of autonomy and self-determination. Islam recognizes women as independent individuals who have the right to make decisions about their lives and pursue their goals and ambitions. By allowing women to travel within their own region, Islam empowers women to explore new opportunities, gain knowledge and experiences, and engage with different cultures and societies. This freedom of movement not only benefits women individually but also contributes to their personal growth and development, as well as the progress and prosperity of their communities.

Moreover, the Prophet Muhammad himself encouraged women to travel and explore the world, as a means of broadening their horizons and gaining knowledge. In various Hadiths, the Prophet is reported to have promoted women's right to travel and engage in meaningful activities, such as seeking education and participating in social and economic activities. These teachings highlight the importance of women's mobility in Islam, as a way to promote their well-being, independence, and self-fulfillment. By empowering women to travel within their region, Islam enables them to expand their horizons, enhance their skills and knowledge, and contribute to the betterment of society. Another aspect that supports women's right to regional mobility in Islam is the principle of justice and equality. Islam emphasizes the

importance of treating all individuals with fairness and respect, regardless of their gender, race, or social status. By granting women the right to travel within their own region, Islam promotes gender equality and ensures that women have the same opportunities and privileges as men. This principle is rooted in the teachings of Islam, which advocate for justice, compassion, and equity among all individuals, regardless of their differences. Additionally, the right to regional mobility for women in Islam is closely linked to the concept of protection and security. By allowing women to travel freely within their region, Islam ensures their safety and well-being, as they are able to move around without fear of harm or danger. This right enables women to access essential services, such as healthcare, education, and employment, and to participate in social and cultural activities, without any restrictions or limitations. Overall, the right to regional mobility for women in Islam is a fundamental principle that upholds their autonomy, equality, and security, enabling them to live fulfilling and meaningful lives in their communities.

Ultimately, the right to regional mobility for women is a key component of Islamic teachings that highlights the importance of empowering women to lead fulfilling and meaningful lives in their societies. People have provided more importance to social and cultural practices rather than to the actual teachings from Quran and Islam. Muslim women in India fall prey to this practices, those who interpret Quran called as 'Ullamas' doesn't make use of logical reasoning and interpretations they don't try to focus on solving the problems but make it more challenging through their interpretations. To solve such issues in Islam there is a concept called *ijtihad* which must be utilized to solve contemporary issues. We cannot look in past always for the solutions of current problems prevailing in society they must be solved through logical reasoning and best way possible solution that at last resolves the trouble and peace is achieved.

According to Sylvia Vatuk (2008), she discusses in her article how young feminist women's try to resolve this issue by demanding the right to read the Quran themselves and interpret it in a way that suits a woman. They accuse the man and the Ullama of imposing the patriarchy; interpretations on the uneducated Muslim masses. Mostly the Muslim women of India are subjected to this havoc practice of interpretations by Ullama's the concept of Ijtehad comes into the picture when such misinterpretation prevails to provide justice to its people. When it comes to regional mobility concept Ijtehad must be brought in use to enable Muslim women's free movement across the world.

The contemporary position of Muslim women is due to the extra religious conditions which are out of from the context of Islam and Quran. Also, the failure in passing of true teachings into practice is one of the main reasons for the condition of women in today's time. Muslim women in Sanguem and Hangal are not aware of the actual rights of women in Islam that help women to be financially independent and be responsible true teachings must be encouraged rather than extra religious customs out of Islam and Quran.

In recent years, there has been a growing movement within Muslim-majority societies to challenge patriarchal norms and promote gender equality. This movement has been driven by grassroots initiatives, advocacy groups, and progressive interpretations of Islamic teachings that emphasize the rights and dignity of all individuals, regardless of gender. Overall, the role of the family and community in supporting Muslim women's mobility choices within the framework of Islam has many sides. By promoting gender equality, education, community support, and reinterpretation of religious texts, Islamic teachings have played a significant role in securing rights for Muslim women and empowering them to pursue their aspirations and goals.

From the entire analyses we can say that when it comes to familial support and community support with regard to regional mobility there is support of families among Muslim women of Hangal who moved to Sanguem, but the support comes only if the women is married or is moving along with family or a guardian. Since they come from a conservative setting they think women is not allowed in Islam to take up freedom of mobility freely as men, they are guided by cultural ties. According to Enginner (2013) and other scholars, the main cause for subjugation of Muslim women is due to the social and cultural atmosphere created out of Islamic teachings.

Mobility can also help Muslim women in knowing Islam and create awareness about the rights of the Muslim women. As Islam encourages to move out of the houses and gather in mosques male or female to learn religion and understand. This is not practiced in Hangal women are not allowed to move out of their houses where as in Sanguem such religious talks are arranged for men and women separately. The women who have moved to Sanguem from Hangal now enjoys the ability to move out, go to the mosque and learn religion. Whereas in Hangal women were encouraged to learn religion from their houses itself either their mom or any other female used to teach them . This is a positive point of regional mobility that how opportunity of moving out could led to creating awareness about the women's rights over religious interpretations and learning the true religion that is Islam and not accepting the socio cultural practices which further leads to subjugation of the living condition of Muslim women.

CHAPTER IV

REGIONAL MOBILITY CHALLENGES AND OPPORTUNITIES

Muslim women around the world face a myriad of challenges and opportunities when it comes to mobility within their respective regions same implies to the Muslim women of Sanguem and Hangal, factors such as cultural norms, societal expectations, economic conditions, and infrastructure play a significant role in shaping the mobility choices available to Muslim women. Muslim women may encounter barriers to mobility due to societal norms, economic constraints, safety concerns, and legal restrictions, they also have opportunities to overcome these challenges through education, empowerment, community support, technology, and advocacy. By addressing the root causes of mobility barriers and promoting inclusive and gender-responsive policies and practices, societies can create more equitable and enabling environments for Muslim women to exercise their right to mobility and participate fully in social, economic, and political life.

This chapter aims to explore the regional mobility challenges and opportunities faced by Muslim women in Sanguem and Hangal shedding light on the complexities and nuances of their experiences.

4.1 Challenges And Opportunities Faced By Muslim Women Of Hangal who moved out to Sanguem

Muslim women from Hangal also face a lot of problems and challenges when it comes to their mobility choices. We have seen there is movement of Muslim women from Hangal to Sanguem for better opportunities that Sanguem area offers. The main reason of them to Move is the employment opportunities, for education, and for the safe environment it offers. Hangal is a very conservative place in nature only women who belongs to high class is entitled to do whatever she wants to do. Middle class Muslim women choose to move out either with their parents or husbands if married. It has been seen that women who is able to take decisions for herself is more empowered as compared to the women who doesn't challenge her surroundings and agrees to live in pain and sufferings.

Introduction Of Background Data of Muslim women from Hangal who moved to Sanguem

For the study around 45 interviews were taken, 19 from Muslim women from Hangal who moved out to Sanguem and 26 local Muslim women from Sanguem.

Age group

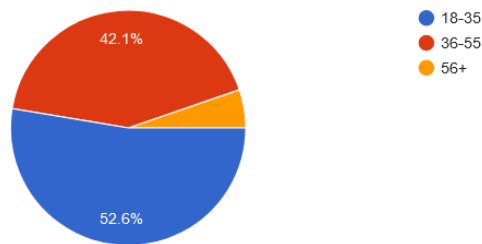


Fig: 4.1

The pie chart shows the age distribution of Muslim women interviewed who moved to Sanguem from Hangal. It reveals that 52.6% of the interviewees belong to the 18-35 age category, making them the largest age group represented, and 42.1% belonged to the age group of 36-55 and 5.3% of them belonged to age group of 56+.

Marital status

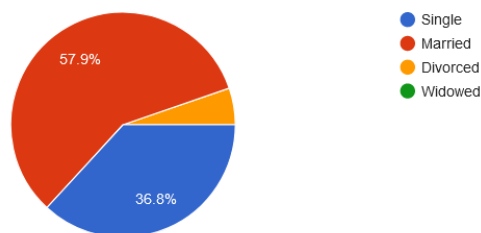
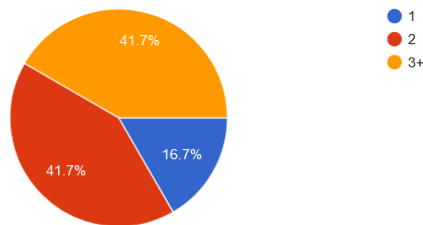


Fig: 4.2

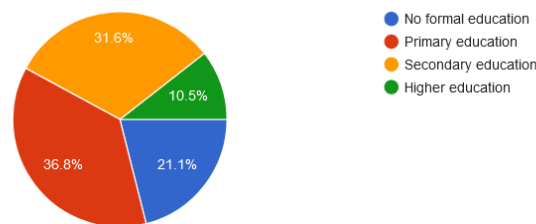
The above pie chart shows the marital status of Muslim women from Hangal in which 57.9% are married, 36.8% are single and remaining were divorcee.

Number of children if any

**Fig: 4.3**

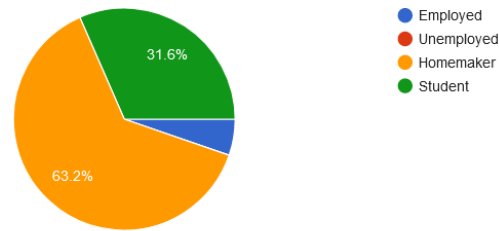
Out of 19 respondents only 12 were married and remaining were single out of 12 married women had 41.7% 2 children's and other 41.7% had 3 or more than three children and remaining 16.7% had only 1 child this shows Muslim women who had moved to Sanguem from goa have a big size of family as compared to Sanguem Muslim women residents.

Education level

**Fig: 4.4**

Around 36.8% of Muslim women had completed their primary education, 31.6% Muslim women secondary education, 21.1% with no formal education and 10.5 % of them had completed their higher education . This shows how Muslim women in hangal are not encouraged for higher education only 10.5% of them allowed with 21.1% with no access to education. Access to education is the primary right of each and every individual irrespective of gender. It provides with skill and resources to the one that has access to it. The knowledge and talent that one owns has the more weight than the person who is not owning any piece of knowledge or talent. Education helps to shape of our future no one must be denied of it.

Current occupation

**Fig: 4.5**

Muslim Women from Hangal were asked about their occupational status to gain insights of their life. 63.2% of women were homemakers, where as 31.6 % of Muslim women are still students and other 5.3% were employed. This shows that Muslim women from Hangal are mostly homemakers and only 5.3% of them are encourages to do jobs. It is not a thing to be shocked about how women are only admired as someone who will stay at home, look after the home and children; it's obvious in a patriarchal society women are described as someone who stays inside the walls of home with no say in families important decisions. Her role is confined inly up to kitchen. Now it's not the same case women are coming out of such practices and traditions they want to excel in their life and help family like men do.

Most of the Muslim women who were homemaker said that they didn't wanted to be a housewife they had other dreams as the way every other girl dreams but because of the family pressure and cultural norms they ended up marrying and most of their in-laws didn't allowed them to work or study further. They either don't have any other choice so they accepted the fact that they can't be a normal women after marriage. Most of them were not satisfied as housewife.

Analysis

Have you ever moved out of Hangal for any reason?

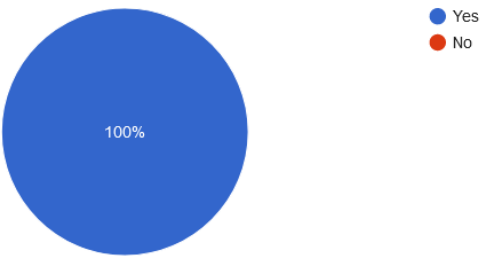


Fig: 4.6

Respondents were asked about have they moved out of Hangal for any reason and response was a yes. This shows Muslim women of Hangal look up at regional mobility as an empowering element in their life

To what extent do you consider yourself empowered on scale of 1 to 5?

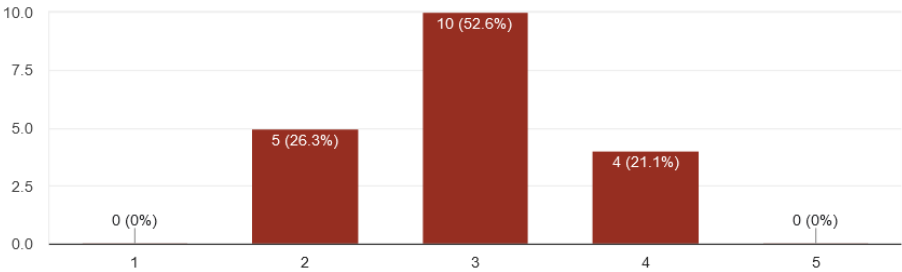


Fig: 4.7

Further they were asked to extent do you consider yourself empowered on scale of 1 to 5 responses were as follows:

Only five out of 19 responses considered themselves empowered on scale of 5 to only 2 , whereas 10 of them choose 3 , 4 of them choose 4. This depicts that most of Muslim women in from Hangal consider themselves quite empowered.

Do you Believe regional mobility outside Hangal can contribute to woman's empowerment?

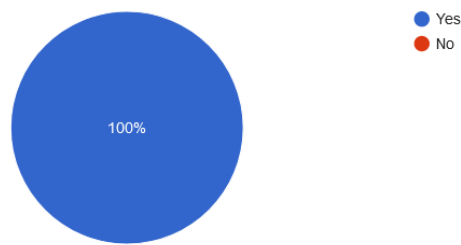


Fig: 4.8

Further they were asked do they feel regional mobility outside Hangal can contribute to woman's empowerment and the answer was a totally yes they believed regional mobility had positive effect on their life. They opined that it has opened way to education, employment and other opportunities. Back in Hangal they didn't had access to do things like the way they do in Sanguem. Their children have access to quality education, they can take up any work to earn for themselves.

If yes which of the following ways can mobility lead to empowerment?

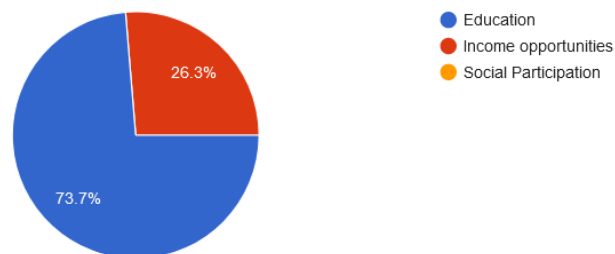


Fig: 4.9

The respondent were asked what are the ways mobility can lead to empowerment, most of them said mobility can lead to empowerment due to educational opportunities that is 73.7% and remaining agreed on employment opportunities that is 26.3%. This shows how Muslim women from Hangal look up to regional mobility for education and employment opportunities.

Have you personally experienced any positive changes in your sense of empowerment due to moving out of Hangal ?

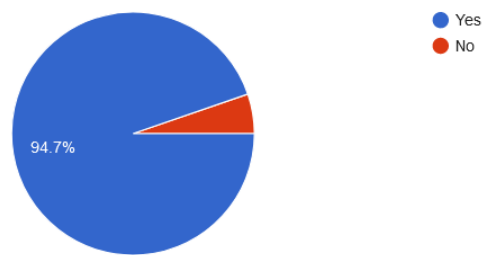


Fig: 4.10

Further they were asked have they ever personally experienced any positive changes in their sense of empowerment due to moving out of Hangal and 94.7% of Muslim women said yes they experienced changes in their sense of empowerment due to moving out of Hangal , like it opened doors to new opportunities, better education to their children's , easy excess to transport, safety and many more. Only 5.3% of them said no they opined that due to moving out of Hangal they became restricted to their homes as it was new area and it took time to settle in.

What is the main reason why you moved out of Hangal ?

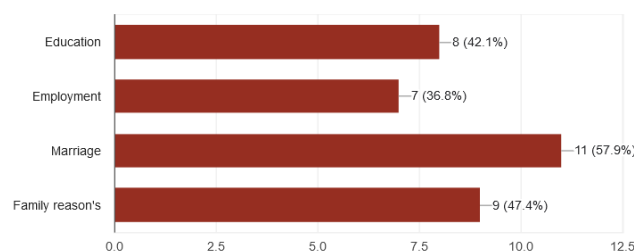


Fig: 4.11

Muslim women of Hangal were asked what is the main reason why they moved out of Hangal. 36.8% of them said they moved out of Hangal due to employment opportunities, 42.1% of them said due to educational opportunities they moved out of Hangal, 57.9% of them said due to marriage they moved out of Hangal and remaining 47.4% of Muslim women said due to family reasons they moved out of Sanguem. This opines that Sanguem offered them good educational opportunities, good employment opportunities for

which they moved to Sanguem from Hangal. Whereas other said they moved because their family moved to Sanguem due to which they also had to move without any choice and remaining of them had moved because after their marriage their husband moved to Sanguem they didn't had any choice rather to move.

Which factors among the below given option played important role in your decision to move out of Hangal ?

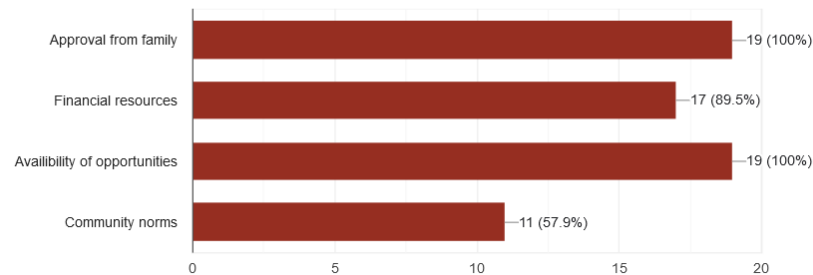


Fig: 4.12

Further they were asked about what factors played important role in their decision to move out of Hangal. The graph provides following analysis:

Approval of family, and availability of opportunities were factors that all respondents considered important in their decision to move out of Hangal that is 19 out of 19 respondents from the interview. Followed by Financial resources was also a significant factor with 17 out of 19 respondents considered it important. And lastly community norms were considered important by a majority with 11 out of 19 respondents indicating its importance.

The graph overall suggests that familial approval and the availability of opportunities were the universally important factors for Muslim women to move out of Hangal. Financial resources were also a major consideration for most while community norms were less influential but still important to over half of the interview respondents.

Women has been never someone who takes decision for herself it's always her father, brother or husband doing so. The primary act of taking decision in families is taken by the male head of the family. Importance

of women is confined to only looking after the family and the household not more than that her role is glorified. Still women manages to work for all without any appreciation from family members.

Do you think government policies or programs could help to Make regional mobility easier for women in your community?

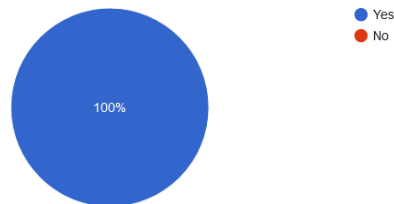


Fig: 4.13

Question was asked whether government policies of programs could help to make regional mobility easier for women in your community and all of them said yes government should help in making regional mobility easy option to women. Gulf countries in recent years are the perfect example how government makes policies that help women them to step into the area of opportunities. Jawaharlal Nehru once said that “you can tell the condition of country by looking at the status of it’s women”. (Divyakamakshi,G. 2014)

what are the challenges faced by Muslim women among your community?

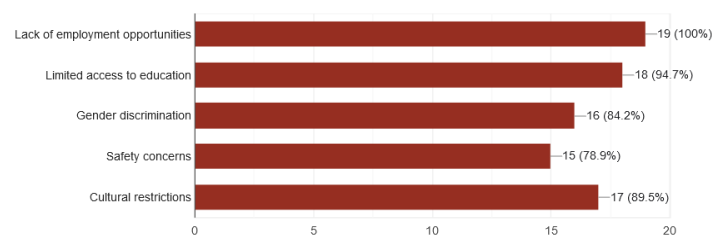


Fig: 4.14

From the graph, we can infer that the most commonly identified challenge is the lack of employment opportunities, which is perceived as an issue by every respondent. Limited access to education and cultural restrictions are also seen as significant challenges, with over 89% of respondents acknowledging them. Gender discrimination and safety concerns are slightly less frequently reported but are still considered challenges by a substantial majority of the respondents. Lack of education leads to the further problems

such as lack of employment opportunities if women are educated she can easily get a job based on her skills learned. Education is the basic need of each and every Muslim women as well as women in general.

Gender discriminations has remained as one of the most pressing issue, the emancipation of Muslim women was major objectives of all social reformist, political thinkers and feminist institutions from early 19th century onwards. One example of the evolution of regional mobility among Muslim women can be seen in the Gulf countries. In recent years, there has been a noticeable increase in the participation of women in the workforce, leading to greater mobility as they travel to urban centers for employment and educational purposes. This shift has been supported by government initiatives to promote gender equality and empower women economically. Cultural restrictions that women face in today's time are not because of the religion but it's because of the innovations that take place, these innovations don't have any justification through Quran and Islam. Due to this women have to face tremendous challenges in life.

4.2 Challenges And Opportunities Faced By Local Muslim Women from Sanguem

Muslim women of Sanguem don't face a lot of problems and challenges when it comes to their mobility choices. We have seen there is movement of Muslim women from Sanguem for better opportunities in areas that offer good opportunities. It is quite evident that regions are often reasons of mobility due to the good opportunities it offer to the people because of which people move out and live to meet their daily needs. Every individual has right to choose what is best for them and what is not same implies to the women as well. It has been seen that women who is able to take decisions for her is more empowered as compared to the women who doesn't challenge her surroundings and agrees to live in pain and sufferings.

Introduction Of Background Data of local Muslim women of Sanguem

For the study around 45 interviews were taken, 19 from Muslim women from Hangal and 26 local Muslim women from Sanguem.

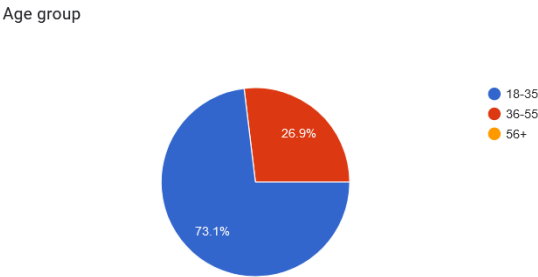


Fig: 4.15

The pie chart shows the age distribution of Muslim women interviewed in Sanguem. It reveals that 73.1% of the interviewees belong to the 18-35 age category, making them the largest age group represented. And remaining 26.9% belonged to the age group of 36-55.

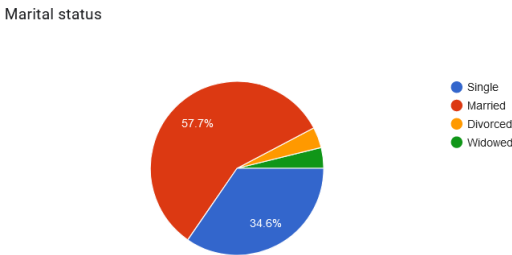


Fig: 4.16

The above pie chart shows the marital status of muslim women residing in sanguem in which 57.7% are married, 34.6% are single and remaining were divorcee and widowed.

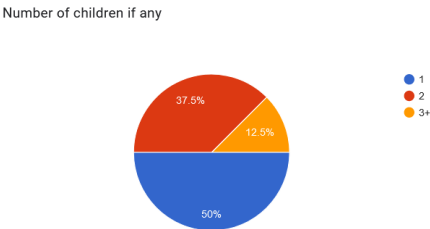


Fig: 4.17

Most of the married women had only one child that is 50% of them, where as 37.5% had 2 children and remaining 12.5% Muslim women had 3 or more than 3 childrens.

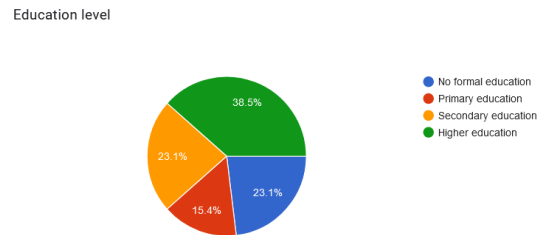


Fig: 4.18

Around 39% of Muslim women had completed their higher education, 23% Muslim women with secondary education, 23% with no formal education and only 15% of them had completed their primary education. This data shows that Muslim women in Sanguem have access to higher education as compared to Muslim women from Hangal.

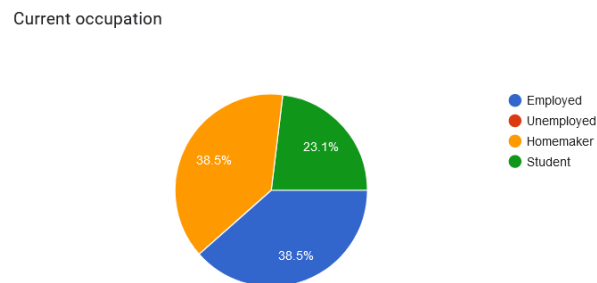


Fig: 4.19

Women were asked about their occupational status to gain insights of their life. 38.5% of women were employed , where as 38.5 % of Muslim women were homemaker and other 23.1% were students still studying. This shows that Muslim women in Sanguem are taking up opportunities to excel in their life and create financial stability for themselves.

It is also found out that the Muslim women who said they are homemaker, most of them said they are not happy they don't have any other choice than this.

Analysis

Have you ever moved out of sanguem for any reason?

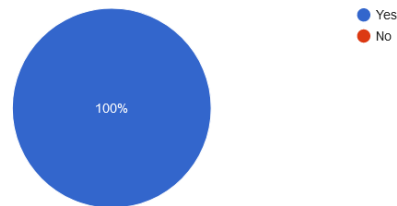


Fig:4.20

Respondents were asked about have they moved out of Sanguem for any reason and response was a yes. This shows Muslim women in Sanguem look up at regional mobility as a empowering element in their life. This also again marks the empowering element due to regional mobility.

To what extent do you consider yourself empowered on scale of 1 to 5?

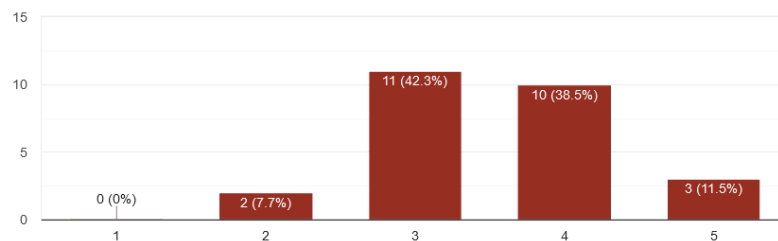


Fig: 4.21

Further they were asked to extent do you consider yourself empowered on scale of 1 to 5 responses were as follows: Only two out of 26 responses considered them self empowered on scale of 5to 2, whereas 11 of them choose 3 , 10 of them choose 4 and remaining 3 of them marked their empowerment to 5. This depicts that most of Muslim women in Sanguem who had moved out consider themselves empowered.

This marks the ability of regional mobility in way of empowering Muslim women and improving their life conditions.

Do you Believe regional mobility outside Sanguem can contribute to woman's empowerment?

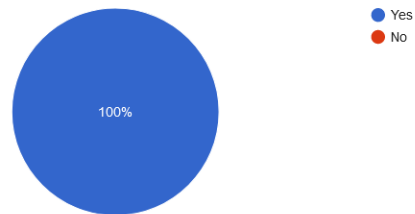


Fig: 4.22

Further they were asked do they feel regional mobility outside Sanguem can contribute to woman's empowerment and the answer was a totally yes they believed regional mobility had positive effect on their life. This again symbolizes the empowering characteristic of regional mobility.

If yes which of the following ways can mobility lead to empowerment?

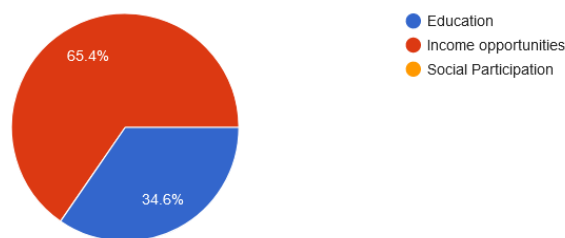


Fig: 4.23

The respondent were asked what are the ways mobility can lead to empowerment, most of them said mobility can lead to empowerment due to Income opportunities that is 65.4% and remaining agreed on education that is 34.6% . This shows Muslim women in Sanguem look up to regional mobility as a empowering element in their life.

As regional mobility is an agent that signifies the level of development in person due to mobility, it's evident that women who has moved from their place to other for their life opportunities has achieved stability and progress in their life to an extent.

Have you personally experienced any positive changes in your sense of empowerment due to moving out of Sanguem?

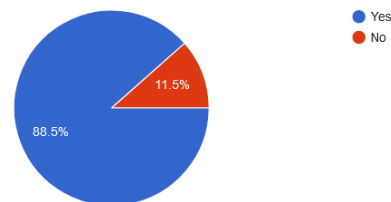


Fig: 4.24

Further they were asked have they ever personally experienced any positive changes in their sense of empowerment due to moving out of Sanguem and 88.5% of Muslim women said yes they experienced changes in their sense of empowerment due to moving out of Sanguem, like it opened doors to new opportunities, better education to their childrens, easy excess to transport, safety and many more. Only 11.5% of then said no they opined that due to moving out of Sanguem they became restricted to their homes as it was new area and it took time to settle in.

What is the main reason why you moved out of Sanguem?

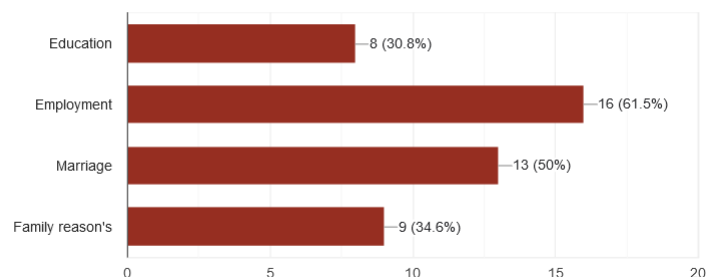


Fig: 4.25

Muslim women of Sanguem were asked what is the main reason why you moved out of Sanguem. 61.5% of them said they moved out of Sanguem due to employment opportunities, 30.8% of them said due to

educational opportunities they moved out of Sanguem, 50% of them said due to marriage they moved out of Sanguem and remaining 34.6% of Muslim women said due to family reasons they moved out of Sanguem. This shows how Muslim women were attracted towards the good employment opportunities, and education to excel in their life. Whereas others had no option rather to move with their family or husband after marriage.

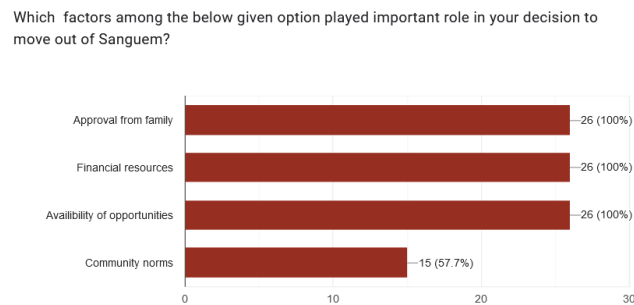


Fig: 4.26

Further they were asked about what factors played important role in their decision to move out of Sanguem. The graph provides following analysis:

Approval of family, and availability of opportunities and financial opportunities were factors that all respondents considered important in their decision to move out of Sanguem that is 26 out of 26 respondents from the interview. And lastly community norms were considered important by only 15 respondents. The graph overall suggests that familial approval, the availability of opportunities and financial resources were the universally important factors for Muslim women to move out of Sanguem. While community norms were less influential but still important to over half of the interview respondents.

Do you think government policies or programs could help to Make regional mobility easier for women in your community?

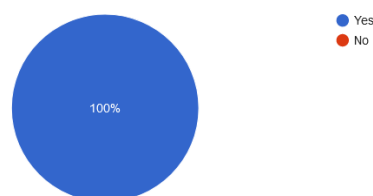


Fig: 4.27

Question was asked whether government policies of programs could help to make regional mobility easier for women in your community and all of them said yes government should help in making regional mobility easy option to Muslim women.

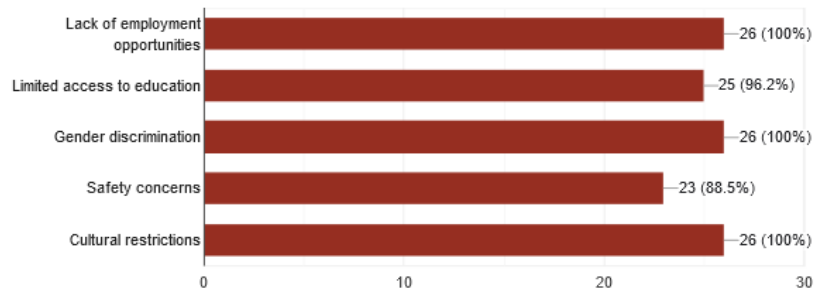


Fig: 4.28

Question was asked among local Muslim women's of Sanguem do they face any challenges among their community if yes what are they. To this Muslim women from Sanguem opined that they don't face challenges as such but majority of them want to move out for even better educational and employment opportunities. They have access to education and employment but the will getting even better opportunities is what makes them to move out of Sanguem. But they also opined that challenges like gender discrimination, safety concerns and cultural restrictions bind them too like Hangal Muslim women to some extent but however the familial support allows them to overcome all this challenges.

It is obvious that families that have low income with large number of family members in house it eventually leads to financial crisis because it is not possible to handle the expenses with minimal pay. Therefore Muslim women choose to move out and earn for themselves and their family. By analyzing the data related to both regions that is Sanguem and Hangal it can be said that Muslim women in Hangal face a

Lot of challenges like lack of employment, opportunities limited access to education gender discriminations, cultural restrictions and safety issues. They also lack familial and community support due to which they remain backward. Families are supportive of their mobility choices if they are moving out with their family or husband after marriage, but they are not allowed to move out alone on their own.

Whereas local Muslim women in Sanguem don't face any of such challenges in Sanguem they move out of Sanguem because of their will and not because of the region, the willingness of getting even better education and employment opportunities to lead a happy and successful life they move out of Sanguem.

Based on this identified challenges, it is important to develop targeted interventions and strategies to address the root causes of these issues. Initiatives aimed at creating more employment opportunities, promoting education access, challenging cultural restrictions, combating gender discrimination, and enhancing safety measures can help mitigate the impact of these challenges. Collaborative efforts involving policymakers, community leaders, organizations, and individuals are essential to create a supportive environment that fosters inclusivity, equality, and empowerment for all individuals facing these challenges.

CHAPTER V

CONCLUSION

The Study ‘Regional Mobility And Muslim women: A Case Study Of Muslim Women In Sanguem And Hangal’ attempts to analyze the role of regional mobility in Muslim women's life and the factors that motivate Muslim women in this region to move out, the challenges and opportunities they face and the role played by their family and community as a whole in their mobility choices whether they support or not. Though there are issues that concern all women, but the case of Muslim women becomes special because of their minority status. Despite being one of the marginalized section of our society, scholars, policymakers and government officials have ignored the concerns of Muslim women.

Regional mobility is related to every individual's freedom to move, if the person is not interested no one can force him or her. It talks about the freedom to move and live once life in whatever way one wants to. In case of Muslim women it's different, one wants to move out but some or the other things do not allow them to move.

This study aims to study the role of regional mobility in Muslim women's life in context Sanguem and Hangal taluka, through a hypothesis that says “Empowerment of women is rooted in Mobility”. In the course of study this hypothesis is tested and proved valid. Regional mobility in lives of Muslim women in Sanguem and Hangal taluka play a very vital role. The concept of regional mobility for Muslim women pertains to their ability to move freely within different geographical areas, whether it be within their local community or across the country. It is an important factor that determines their access to opportunities, resources, and social networks. In contemporary times regional mobility is considered as an empowering agent whether it be men or women. For men it's very easy to move out and live however they want to live but same doesn't imply with women she is bound by social and cultural boundaries set by the society.

The first chapter explains the theoretical framework of the study by defining the key concepts such as regional mobility and migration being two different concepts and main focus is about regional mobility

which means people moving out from their home towns temporarily. The literature review marks the importance of studying the relationship between regional mobility and the empowerment of Muslim women in specific areas like Sanguem and Hangal. It emphasizes the need to move beyond a one-size-fits-all approach and delve into the diverse lived experiences of Muslim women to truly understand the challenges they face and the factors that motivate them towards empowerment through mobility. The focus on agency, autonomy, and control over resources within Islamic boundaries is crucial in understanding the complexities of empowerment for Muslim women. Along with specifying the hypothesis of the study the first chapter specifies the objectives of the research the each of the objectives are measured in subsequent chapters.

The second chapter analysis the nature of regional mobility in Sanguem And Hangal taluka, the motivations and the difficulties faced by Muslim women in Sanguem and Hangal taluka. This chapter explored the complex interplay of factors influencing regional mobility for Muslim women in Sanguem and Hangal. While both groups seek better opportunities, their mobility patterns differ. Women from Hangal prioritize family support and migrate with relatives, while women from Sanguem exhibit greater flexibility.

Regional mobility has demonstrably empowered Muslim women. They gain access to education, healthcare, and economic opportunities, enabling them to challenge traditional gender roles. Furthermore, this movement fosters cultural exchange, personal and professional growth, and facilitates the building of social networks. However, significant challenges remain, including social pressures, financial constraints, and restrictive interpretations of religion. Recognizing these hurdles is crucial for future research and policy interventions aimed at supporting Muslim women's mobility choices. Ultimately, regional mobility presents a powerful tool for empowering Muslim women and enabling them to chart their own paths towards a brighter future.

The third chapter, 'The Role Of Family And Community In Muslim Women's Decisions', explores the complex interplay of family, community, and Islamic teachings in shaping Muslim women's mobility choices in Sanguem and Hangal. While both regions grapple with patriarchal norms, Sanguem exhibits a

more liberal environment compared to Hangal. Here, families are more supportive of women's mobility, and the community holds a more progressive interpretation of Islam.

The research highlights the crucial role of supportive families and communities in empowering Muslim women. When families encourage education and autonomy, and communities promote gender equality, women are better equipped to make informed decisions about their mobility choices. Conversely, restrictive social norms and interpretations of religion can hinder women's opportunities and perpetuate gender inequality. A significant finding is the lack of awareness about the concept of Ijtihad, a form of Islamic legal reasoning that allows for reinterpretation of religious texts. This highlights the need for educational initiatives that promote a deeper understanding of Islam's capacity for adaptation and its emphasis on gender equality.

Looking ahead, promoting Ijtihad, advocating for women's rights within Islamic frameworks, and fostering dialogue within communities are crucial steps. By empowering women with knowledge and fostering inclusive environments, we can work towards a future where Muslim women have the agency to chart their own paths and reach their full potential.

The fourth chapter, 'Regional Mobility: Challenges And Opportunities faced by Muslim women Sanguem and Hangal taluka' explores the complexities of regional mobility for Muslim women in Sanguem and Hangal by involving a case study. While both regions struggle with limitations, Sanguem offers a more progressive environment compared to Hangal. This is reflected in the higher educational attainment and employment rates of Muslim women in Sanguem, and their greater sense of empowerment linked to mobility.

Sanguem: In Sanguem mobility is perceived as empowering for Muslim women, offering access to education, employment, and improved living conditions. Familial approval, opportunity availability, and financial resources are crucial factors enabling mobility. Muslim women from Sanguem move out of free will as they want to get even better opportunities to excel in life and help their families. Mobility in

Sanguem is taken as an empowering agent in life of Muslim women which enables them to opt for the better opportunities in life. Cultural conservatism is there in Sanguem but the supportiveness of families among the Muslim women over shadows those cultural restrictions which are not so important in reality.

Hangal: Cultural conservatism and limited opportunities restrict mobility for Muslim women. While some women migrate to Sanguem for better prospects, most remain homemakers with restricted education and employment options. Despite these limitations, Muslim women from Hangal still move out and experience increased empowerment. If the families and the community are more supportive of the mobility choices among single Muslim women too it will benefit in abundance.

Hangal Muslim women face challenges like lack of employment opportunities, limited access to education, familial and cultural restrictions along with gender discrimination and safety concerns that hinder women's mobility choices. The case study of Sanguem and Hangal in context of Regional Mobility offers following recommendations

Policy and Programs: Government initiatives promoting education among Muslim women , skills training like tailoring, tutoring, teaching them computer , and employment opportunities like employing them in activities like paapad making, pickle making, or any skill development programme will be helpful. Policies fostering gender equality and addressing safety concerns can further empower this Muslim women.

Community Engagement: Community leaders and organizations should work towards dismantling discriminatory norms and promoting a more inclusive environment that supports women's mobility choices. Community leaders must stop idealizing the socio-cultural beliefs which doesn't hold any importance in context of Quran and Sunnah.

Family Support: Encouraging families to support women's education and career aspirations is crucial for enhancing their mobility and empowerment. Since families are the first institution in our life to which we have first access, they must be supporting and encouraging towards women specially.

Making use of the concept of Ijtihad in Islam for dealing with issues related to Muslim women, making everything easy for them and not difficult by giving more importance to social and cultural practices. Earlier women were not encouraged to get education or to work but now situation has changed it is impossible to handle family where only one is earning and rest are dependent on the earner through encouraging Muslim women to get education and work we can create a place where everyone is earning to provide for the family and also look for their own needs.

By addressing these challenges and promoting supportive environments, we can create conditions where Muslim women in Sanguem and Hangal can exercise their right to mobility and reach their full potential. Further research could explore the role of technology and social media in facilitating mobility choices and fostering connections among Muslim women across regions. This study has effectively demonstrated the transformative potential of regional mobility for Muslim women. By empowering them to access education, employment, and a wider range of opportunities, mobility equips women to challenge traditional limitations and forge their own paths. By addressing the identified challenges and fostering supportive environments, we can create conditions where Muslim women, not just in Sanguem and Hangal, but across the country, can exercise their right to mobility and reach their full potential. The insights from this study extend beyond the case study locations that is Sanguem and Hangal. It sheds light on the broader issue of empowering Muslim women in India and potentially, in other countries with similar social structures. By understanding the challenges and opportunities associated with regional mobility, policymakers, community leaders, and families can work together to create environments that foster empowerment and self-determination for Muslim women.

To conclude this study ‘Regional Mobility And Muslim Women: A Case Study Of Muslim Women In Sanguem And Hangal’ along with the hypothesis “Empowerment of women is rooted in Mobility” has been tested and proved successfully. Regional mobility has a very bright contribution in lives of Muslim women of Sanguem and Hangal, it has provided them with sense of empowerment and freedom. If the doors of education, employment and social participation are opened for them by their family and

community it would lead to advancement of them in all spheres of life. Muslim women should be made aware about their mobility rights, through true teachings and not through some extra cultural innovations in name of culture and religion. As Islam has provided more weight to Quranic teachings and not to cultural practices most of the cultural practices that exist in Muslim societies are just innovations which makes the life of general public worse.

Overall, regional mobility can serve as a catalyst for the liberation of Muslim women by expanding their opportunities, challenging societal norms, and empowering them to lead fulfilling and autonomous lives.

Ultimately, the freedom of regional mobility for Muslim women is not just a personal aspiration, but a cornerstone of a more progressive society. By empowering women to move freely, we unlock their full potential, enriching not just their lives, but the social and economic fabric of their communities and the nation as a whole. As Muslim women are empowered to explore, learn, and contribute fully, we pave the way for a brighter future where equality and opportunity define the landscape for all. Regional mobility among Muslim women must be made a reality and not just an act of privilege, paving the way for a more just and equitable future.

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Appendix

ANNEXTURE I

POLITICAL SCIENCE PROGRAMME

D.D KOSAMBI SCHOOL OF SOCIAL SCIENCE AND BEHAVIOURAL STUDIES GOA UNIVERSITY

Name of the topic: REGIONAL MOBILITY AND MUSLIM WOMEN : A CASE STUDY
OF MUSLIM WOMEN IN SANGUEM AND HANGAL

Name of the supervisor: Assistant Professor, Prachi Naik

Name of the researcher: Sameena Abdul Sattar Tubaki

1-Name of the Respondent (Optional):-

2-Address of Respondent:

My name is Sameena Tubaki and I have come from Goa University-Taleigao. I am conducting a survey on the 'Regional Mobility And Muslim Women : A Case Study Of Muslim Women In Sanguem And Hangal'. This survey is part of my project work which has to be submitted to Goa University. Your cooperation will help us in earning Master's Degree.

Participation in this survey is voluntary and it is entirely up to you to answer or not to answer any question that I ask. We hope that you will take part in this survey since your participation is important. Please spare some time for the interview and help me in successfully completing the survey.

Questionnaire: For local Muslim Women from Sanguem

May I begin the interview now?

Respondent agree to be interviewed

B. Respondent does not agree to be interviewed

Interview Begins

BACKGROUND DATA (Tick the relevant option: - ✓)

1. Age: _____

Range: 18-35, 36-55, 56+

2. Marital Status: _____

(Single, Married, Divorced, Widowed)

3. Number of children (if any): _____

(0, 1-2, 3+)

4. Educational level:

1. No formal education 2. Primary 3. Secondary 4. Higher education

5. Current occupation:

1. Employed 2. Unemployed 3. Homemaker 4. Student

Questionnaire

1. Have you ever moved out of Sanguem for any reason?

A. Yes

B. No

2. To what extent do you consider yourself empowered?
 - A. Not at all empowered
 - B. Somewhat empowered
 - C. Very empowered
3. Do you believe regional mobility outside Sanguem can contribute to woman's empowerment?
 - A. Yes
 - B. No
4. If yes, which of the following ways can mobility lead to empowerment?
 - A. Education,
 - B. Income Opportunities
 - C. Social Participation
5. Have you personally experienced any positive changes in your sense of empowerment due to moving out of Sanguem ?
 - A. Yes
 - B. No
6. What is the main reason why you moved from Sanguem?
 - A. Education
 - B. Employment
 - C. Marriage
 - D. Family reasons

- E. Other
- 7.** Which factors among the below given option played important role in your decision to move out of Sanguem?
- A. Family approval:
 - B. Financial resources:
 - C. Availability of opportunities:
 - D. Community norms:
- 8.** Do you think government policies or programs could help make regional mobility easier for women in your community?
- A. Yes
 - B. No
- 9.** what are the challenges faced by Muslim women among your community?
- A. Lack of employment opportunities:
 - B. Limited access to education or healthcare:
 - C. Gender discrimination:
 - D. Safety concerns:
 - E. Cultural restrictions:
- 10.** How supportive is your family about your decisions of mobility?
- A. Not supportive
 - B. Very supportive
- 11.** How supportive is your community for women moving out?
- A. Not supportive
 - B. Very supportive

12. Do you believe religious interpretations or community norms influence mobility decisions for women in your community?

A. Yes

B. No

13. Do you know about the Islamic legal term "Ijtihad" referring to the process of independent reasoning and interpretation by a qualified Islamic scholar (known as a mujtahid) to address legal questions or issues?

1. Yes

2. No

INVESTIGATOR SIGNATURE

ANNEXTURE II

POLITICAL SCIENCE PROGRAMME

D.D KOSAMBI SCHOOL OF SOCIAL SCIENCE AND BEHAVIOURAL STUDIES GOA UNIVERSITY

Name of the topic: REGIONAL MOBILITY AND MUSLIM WOMEN: A CASE STUDY OF MUSLIM WOMEN IN SANGUEM AND HANGAL

Name of the supervisor: Assistant Professor, Prachi Naik

Name of the researcher: Sameena Abdul Sattar Tubaki

1-Name of the Respondent (Optional):-

2-Address of Respondent:

My name is Sameena Tubaki and I have come from Goa University-Taleigao. I am conducting a survey on the 'Regional Mobility And Muslim Women: A Case Study Of Muslim Women In Sanguem And Hangal'. This survey is part of my project work which has to be submitted to Goa University. Your cooperation will help us in earning Master's Degree.

Participation in this survey is voluntary and it is entirely up to you to answer or not to answer any question that I ask. We hope that you will take part in this survey since your participation is important. Please spare some time for the interview and help me in successfully completing the survey.

May I begin the interview now?

A. Respondent agree to be interviewed

B. Respondent does not agree to

be interviewed

Interview Begins**BACKGROUND DATA (Tick the relevant option: - ✓)**

6. Age: _____

Range: 18-35, 36-55, 56+

7. Marital Status: _____

(Single, Married, Divorced, Widowed)

8. Number of children (if any): _____

(0, 1-2, 3+)

9. Educational level:

1. No formal education 2. Primary 3. Secondary 4. Higher education

10. Current occupation:

1. Employed 2. Unemployed 3. Homemaker 4. Student

Questionnaire

1. Have you ever moved out of Hangal for any reason?

A. Yes

B. No

2. To what extent do you consider yourself empowered?
 - A. Not at all empowered
 - B. Somewhat empowered
 - C. Very empowered
3. Do you believe regional mobility outside Hangal can contribute to woman's empowerment?
 - A. Yes
 - B. No
4. If yes, which of the following ways can mobility lead to empowerment?
 - A. Education,
 - B. Income Opportunities
 - C. Social Participation
5. Have you personally experienced any positive changes in your sense of empowerment due to moving out of Hangal?
 - A. Yes
 - B. No
6. What is the main reason why you moved out from Hangal ?
 - A. Education
 - B. Employment
 - C. Marriage
 - D. Family reasons

- E. Other
7. What factors played important role in your decision to move out of Hangal ?
- A. Family approval:
 - B. Financial resources:
 - C. Availability of opportunities:
 - D. Community norms:
8. Do you think government policies or programs could help make regional mobility easier for women in your community?
- A. Yes
 - B. No
9. what are the challenges faced by Muslim women among your community?
- A. Lack of employment opportunities:
 - B. Limited access to education or healthcare:
 - C. Gender discrimination:
 - D. Safety concerns:
 - E. Cultural restrictions:
10. How supportive is your family about your decisions of mobility?
- A. Not supportive
 - B. Very supportive
11. How supportive is your community for women moving out?
- A. Not supportive
 - B. Very supportive

12. Do you believe religious interpretations or community norms influence mobility decisions for women in your community?

A. Yes

B. No

13. Do you know about the Islamic legal term "Ijtihad" referring to the process of independent reasoning and interpretation by a qualified Islamic scholar (known as a mujtahid) to address legal questions or issues?

C. Yes

D. No

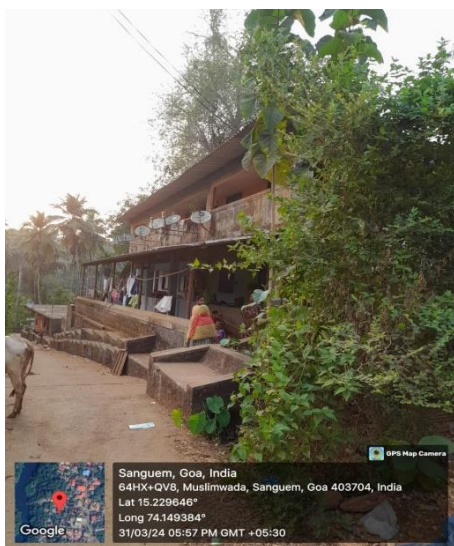
INVESTIGATOR SIGNATURE

ANNEXTURE III

PICTURES FROM FIELD VISIT



This is the Muslim Women from Hangal who moved to Sanguem



This is the place in Sanguem where Muslim women from Hangal lives in

State of schools in Hangal taluka



ANNEXTURE IV

FIELD VISIT REPORT

M.A DISSERTATION

POLITICAL SCIENCE PROGRAMME

D.D. KOSAMBI SCHOOL OF SOCIAL SCIENCES AND BEHAVIOURAL STUDIES

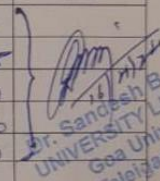
GOA PROGRAMME

PERSONAL DIARY/ FIELD RECORD

Name Of The Researcher: Sameena Abdul Sattar Tubaki

Name Of The Guide: Prachi Naik

Title : Regional Mobility And Muslim Women: A Case Study Of Muslim Women In Sanguem
And Hangal

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