

Languages And Cultural Identity Among Muslim Community In 21st Century” A Case Study Of Kamalapur

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Abstract:

India is a multi-ethnic, multi-religious and multi-linguistic country. The Muslims are the second largest minority in India. Islam is India's second-largest religion, with 14.2% of the country's population, or approximately 172.2 million people, identifying as adherents of Islam in a 2011 census. India also has the third-largest number of Muslim in the world. According to 2001 census the total population in Kalaburagi (Gulbarga) city was 2,19,845 of which 51.18 percent were males and 48.81 percent were females. According to 2001 census the total literacy rate of Muslims in Kalaburagi (Gulbarga) city was 30.01 percent, among which 21.95 percent were males and 07.96 percent were female literacy. Kamalapur is the taluka of Kalaburagi (Gulbarga) District. Kamalapur Local Language is Kannada. Kamalapur, according to 2011, Village Total population is 11071 and number of houses are 2081. Female Population is 48.8%. Village literacy rate is 61.8% and the Female Literacy rate is 26.4%. This research project on “Languages and cultural identity among Muslim community”, A case study in Kamalapur taluka Kalaburagi District is conducted with the objectives to highlight the challenges faced Muslim community of its Languages and cultural identity. An attention is also focused on Tensions within identity, and identity crisis, religious identity. Role of Language in Shaping Cultural Identity.

Keywords: Muslim, Languages, cultural identity, identity crisis.

INTRODUCTION:

Islam is the second biggest religion in the world. It has 1.21 billion adherents and making over 23% of the world population (Census 2011). The Muslim community is facing many challenges like ethnic, religious, gender, security, and women rights. The most important challenge to Muslim community all over the world is now terrorism, relating to the phrase that all Muslims are not terrorists, however all terrorists are Muslims. There is a great burden on Muslim community leaders to meet these challenges with an eye to the future.

Language is usually thought of as a system of communication used to express ideas between members of a speech community. Each and every language have its own importance and powerful source of introducing culture, whereas culture gives speed and direction to the social change. Cultural factors consist of our values, and belief, ideas and ideologies, morals and manners, customs and tradition and various institution. Culture not only influence our social relationship. It also influences the direction and character of technological change. Technological changes do not take place on their own. They are engineered by men only. Technology is the creation of man. Men are always moved by ideas, thoughts, values, beliefs, morals, philosophes, etc, these are the elements of culture.

Language is a key component of cultural identity, carrying the history, traditions, and values of a culture. When individuals speak a language, they also embrace the culture that comes with it. This connection is evident in the way different cultures use language to express unique concepts and worldviews. The role of language in shaping the cultural identity of people in a society. every language as a powerful source of introducing cultural politics requires continuous transmission, preservation and promotion by the nation as an opportunity for the new generations to be born with distinct cultural identity.

The term minority carry much emotional and political baggage because of their association with two related concepts “Race” and “ethnicity”. An ethnicity minority is a group which differs in some cultural respect from the dominant group. Some authorities use the term “Nationality” in preference to ethnic group”. Since religion is one phase of people's culture, group of this type may be classified with ethnic minorities. Thus, Hindu are a minority in Pakistan, Muslim is in India, Protestants in Italy and Roman Catholics in the United States. The long decade of the 1950s set an important precedence for the many ‘contradictions’ that came to stereotype Muslims in India, with dangerous consequences for

the community institutionally, normatively, and in their gradual racialization as ‘Indian Muslims,’ despite fractions and diversity minority interests to be represented, and competing or contesting interests within the

Muslim community. Though linguists estimate that hundreds of languages are in danger of extinction, everyday use of Kwak'wala, an indigenous language spoken in British Columbia, reveals that it has been strategically maintained even among young speakers as a marker of cultural identity. Important of languages as a marker of cultural identity. Language transmission from one generation to another generation provides a foundation for cultural transmission and modification as mother tongue interaction in a family and society helps to learn all the basic cultural values and traditions which grow as an identity in the future. Language use in these contexts is an example of Frake's characterization of languages as "cognitive objects": "Languages are more than codes for use. They are also cultural objects for thought" (Frake 1980, 233). In this sense, the use of language is related to cultural perceptions: This study is the product of research on "Languages and cultural identity among Muslim community in 21st Century" A case study of Kamalapur Taluka in Kalaburagi Dist. Is conducted with the objectives to highlight the challenges faced Muslim community of its Languages and cultural identity. An attention is also focused on Tensions within identity, and identity crisis, religious identity, and Role of Language in Shaping Cultural Identity.

Origin of the research problem:

Mother tongue language is in danger of extinction among Muslim community. They suffering from alienation, isolation and psychological tensions within cultural identity in entire India in general and local area in particular. Their quality of life is also inferior and the freedom of the community, in comparison to that of the majority community is considerably lower. This project attempts to understand the challenges faced Muslim community of its Languages and cultural identity. An attention is also focused on Tensions within identity, and identity crisis, Religious identity, .and Role of Language in Shaping Cultural Identity.

Hypothesis:

- 1) Mother tongue language is in danger of extinction.
- 2) Changes family values and ethos in the context of culture among Muslim community.
- 3) Tensions within cultural identity among Muslim community.

SIGNIFICANCE OF THE STUDY:

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

Objectives:

- 1) To highlight the challenges faced Muslim community of its Languages and Cultural Identity
- 2) To analyze the identity crisis of Muslim community.
- 3) To examine the religious identity of Muslim community.
- 4) To find out the Role of Language in Shaping Cultural Identity.

Limitation of the study:

This project focuses only on the challenges faced Muslim community of its Languages and cultural identity of Muslim family in Kamalapur taluka of the headquarter of Kalaburagi Districts.

RESEARCH METHODOLOGY:

Research Design: The study has been carried out by the observation method and case study method. The 50 Muslim family of Kamalapur Taluka in Kalaburagi District of Karanataka constituted as (elder male or female respondents) population of the present study. Data has been collected by applying both secondary and primary method of data collection. The primary data is collected through interview scheduled and observation, percentage method is used for the analysis of data. The stratified sampling method are adopted. Secondary data has been utilized to find out the theoretical information and consists of books, journals etc.

Analysis an interpretation of Data:

The data is collected using Interview scheduled comprising of 50 questions. Part A comprises of Demographic profile of the respondents and part B comprises of question on social profiled of the respondents whereas part C comprises of question on cultural profiled of the respondents. The data collected is analysis and interpreted using percentage method.

PART - A Demographic profile

Table 1.1 Age of the respondents

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

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

Table 1.2 Literates in the family

S.No	Age intervals	frequency	percent
1.	Male	125	50
2.	Female	125	50
Total		250	100

The above table 1.2 indicates that, Male and females are equally literates in the family (50%). It can be inferred that Muslim are showing progressive nature in educational dimension while rigidly community Even so female education are enhanced and equal with male counterpart. It can be desirable result towards female, and also women empowerment in general and Muslim community in particular. The researcher personally observed that there is unity in diversity since 1994 till date. Although there is no communal tension within various caste people are residing together with peace and harmony.

Table 1.3 Major source of income to the family

S.No	Particulars	frequency	Percent
1.	Govt. employed	25	50
2.	Agriculture	15	30
3.	Laborer (coolie)	02	04
4.	Petty business	08	16
Total		50	100

The above table 1.3 clearly shows that, major source of income to the family is through Govt. employed (90% are Govt. school teacher) whereas Laborer (coolie) were very less therefore inference can be drawn that, due to unity in diversity and solidarity in local area all the people of various caste are enjoy peace, communal harmony, and equality in all spheres of life example in government service The researcher personally observed that, the local MLA play very important role to get government Jobs for localities.

Table 1.4 Income of the family

S.No	Particulars	frequency	Percent
1.	5000 - 10,000	Nil	Nil
2.	10,001 - 20,000	04	08
3.	20,001 ~ 30,000	06	12
4.	30,001 ~ 40,000	07	14
5.	40,001 - 50,000	15	30
5.	50,000 and above	18	36
Total		50	100

The above table 1.4 clearly shows that, the income of the respondent's family is between Rs. 30,001 ~ 40,000 per month, majority (30%) to (36%) of the sample's family the income is above 40,001 - 50,000 Rs, above per month. Therefore, it can be inferred that, there is no Economic problem Among Muslim community although they enjoy adequate income of the respondents. It has been observed and noted by the researcher that there is no poverty, illiteracy and slums problem in the local area.

PART - B Social profile

Table 2.1 Mother tongue of the respondents

	Particulars	frequency	Percent
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1.	Urdu	50	100
3.	Kannada	Nil	Nil
Total		50	100

The above table 2.1 clearly shows that all of the respondent's mother tongue were Urdu language (100%) whereas on one of the respondents were Mother tongue in Kannada language. Therefore, inference can be drawn that, all the family members in the family were spoken Urdu language.

Table 2.2 Medium of instruction at S.S.L.C

S.No	Particulars	frequency	Percent
1.	Kannada	38	76
2.	Urdu	10	20
3.	English	02	04
Total		50	100

Table 2.2 clearly indicates that, majority of the respondent's medium of instruction at S.S.L.C were kannada medium (76%) whereas English medium was very less, followed by very poorest in Urdu medium (04%). It can be inferred that, Urdu language remains only personal whereas professionally it's become extinction. It is a matter of concern and the most unfortunate fact about the Language and cultural identity of Muslim community, and future is most dangerous of Urdu language. Even though it is most powerful cultural heritage, commonly used in films, moves and ghazal, sher and Sheri. Urdu language sher and Sheri is very powerful to send the message to others.

Table 2.3 Preference of the respondents to their children

Particulars	Medium of instruction at S.S.L.C	
	Frequency	Percent
Urdu	05	10%
Kannada	42	84%
English	03	06%
Total	50	100

The above table 2.3 clearly shows that the majority of the respondents prefer to study their children in kannda medium (84%) whereas Urdu medium was very less, followed by very poorest in English medium (04%). It can be inferred that irrespective of other languages Kannada become a professional and most powerful language in 21st century at local area. Further the present study shed that respondents prefer to study only female children in Urdu medium (10%) not the male children.

PART - C

Cultural profile

Table 3.1 Language play in Shaping your Cultural Identity.

S.No	Particulars	frequency	Percent
1.	Yes	40	80
2.	No	10	20
3.	Not reply	Nil	Nil
Total		50	100

Table 3.1 clearly indicates that, majority of the respondents were replied positively (80%) very less respondents were replied negatively. It can be inferred that excepts few of the respondent's majority were aware the value of Language in Shaping Cultural Identity.

Table 3.2 Muslim facing integration challenges due to self-identity.

S.No	Particulars	frequency	Percent
1.	accepted	35	70
2.	Not accepted	15	30
3.	Not reply	Nil	Nil
Total		50	100

Table 3.2 clearly indicates that, majority of the respondents were accepted it (80%) very less respondents were Not accepted it. It can be inferred that excepts few of the respondent's majority were accepted that Muslim facing integration challenges due to self-identity.

Table 3.3 Islamic religious and cultural identity is under crisis in the age of globalisation.

S.No	Particulars	frequency	Percent
1.	Accepted	38	76
2.	Not accepted	12	24
3.	Not reply	Nil	Nil
Total		50	100

Table 3.3s clearly indicates that, majority of the respondents were accepted it (80%) very less respondents were Not accepted it. It can be inferred that excepts few of the respondent's majority were accepted that Muslim are facing crisis in Islamic religion and cultural identity.

Table 3.4 Reasons behind Islamic religious and cultural identity is under crisis

S.No	Particulars	frequency	Percent
1.	western ideologies and values	Nil	Nil
2.	Western culture	Nil	Nil
3..	Social media, Western television channels, movies, magazines and books, websites	Nil	Nil
4.	All of the above	50	100
5.	None of the above	Nil	Nil
Total		50	100

Table 3.4 clearly indicates that, out of 50 respondents were accepted that All of the above Reasons are responsible for Islamic religious and cultural identity is under crisis (100%). It can be inferred that (100%) respondents were accepted All of the above Reasons behind Islamic religious and cultural identity is under crisis further numerous Muslims have forgotten their real identity and found them influenced western culture.

Table 3.5 Leisure time activities of the respondents

S.No	Particulars	frequency	Percent
1.	Writing ghazal, sher and shayarei	Nil	Nil
2.	Listening ghazal, sher and shayarei	02	04
3..	Listening TV, Radio, reading Newspaper, Novles ,	40	80
4.	Playing games	08	16
Total		50	100

Table 3.5 clearly indicates that, majority of the respondents were replied that they

Listening TV, Radio, reading Newspaper, Novels (80%), very less respondents were Listening ghazal, sher and shayarei. therefore, inference can be drawn that ghazal, sher and shayarei is very powerful in Urdu language to send the message to people, and also poets of Hindi movies are using Urdu language to write poetry and songs for Hindi films even though, it is very sad to say that respondents were showing very less interest in Listening ghazal, sher and shayarei.

Findings:

Majority of the respondents (40%) were belonged to 20-30 age groups, the again (40%) were belongs to 30-40 age groups whereas only (20%) were belongs to the age groups of 40 -50.

Female education is enhanced and equal with male counterpart. There is no communal tension whereas the researcher personally observed that there is unity in diversity since 1994 till date although various caste people are residing together with peace and harmony. It can be desirable result towards female education, and also women empowerment in general and Muslim community in particular.

Government school teacher is the major occupation which fetches the income to the

Respondent's family. Highest percentage (36%) possess income above 50,000 per month which clearly shows that various caste people are living together with peace and harmony and enjoy equality.

Urdu is the mother tongue language of all the respondents whereas Medium of instruction of the respondents were kannada medium. Unfortunately, the respondents prefer to study their children in kannda medium. Majority of the respondents were accepted that Language play in Shaping your Cultural Identity.

Except few of the respondent's majority were accepted that Muslim facing integration challenges due to self-identity. Majority of the respondents were accepted that Muslim facing Islamic religious and cultural identity is under crisis in the age of globalisation. it is very sad to say that respondents were showing very less interest in Listening ghazal, sher and shayarei.

CONCLUSION:

Within the frame work of the present study, by selecting "Languages and cultural identity among Muslim community in 21st century" A case study of Kamalapur Taluka in Kalabuagi Dist". It can be concluded that, female education is enhanced and equal with male counterpart. Even the respondents are giving much importance to the education of their Children whether it is girls or boys. There is no communal tension in the local area. Government school teacher is the major occupation which fetches the income to the respondent's family. There is no financial problem among the respondents, various caste people are living together with peace and harmony and enjoy equality. Urdu Language is dangerous in local area whereas the localities are enjoying mix culture.

Language is one of the key aspects of culture that is being challenged by globalisation of Western culture. Islamic cultural identity is being challenged by a form of secular

Western cultural imperialism, where some Western values seek to replace traditional Islamic values and beliefs for the quest of material pleasure which have become the primary goal for human life. However, in today's world Muslims are increasingly distancing themselves away from religious teachings owing to factors like ignorance, temptation, challenges, borrowed culture, and media influence.

Suggestion:

- 1) Bring awareness that Language develops and preserves the culture and culture interacts within the language.
- 2) Arrange and distributes the prizes to Urdu scholar and poets.
- 3) promoting language learners to assimilate into the new culture.
- 4) Through Media and all the TV channel should promote ghazal, sher and shayarei.
- 5) Muslims across the world need to reassess the appalling Western culture,
- 6) Muslims are divided into many groups and sects because of their selfishness and personal Motives, so Maulans should take responsibilities to stop it.
- 7) promote many more seminar, conference, workshop to be arrange on the value of Urdu language.
- 8) Free and compulsory education for Muslim community because Education plays a vital role in addressing the identity.

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