

Suggestion and Recommendations in Education of Muslim Women

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5.1 Introduction.

The Constitution of India grants Minorities including the Muslims the Equality of Status and Opportunities with the other citizens to accelerate the process of Educational and socio- economic justice as well as imparts protection to the Interest of Minorities in regards to Educational Rights.

The prospect of the Education among the minorities especially including the women of the Muslim communities, has greatly affected some of the emerging concepts as Human Rights, the N.G.O.s, the Social Justice and the Equity Forums, the active involvement of Women's groups, the Youth, the Community Leaders and last but not the least the Mass Media. Age old social structures, obsolete customs and practices are being challenged and the question of Women's Education has assumed great importance throughout the world.

5.2 Testing of Hypothesis.

The life of a person has several categories from the birth till the grave all these aspects are interwoven with each other yet they are separate also the factors affecting and developing his personality such as age, education ,lifestyle etc are correlative. In order to authenticate the hypothesis the researcher has set up some preposition for empirical testing. That is

5.2.A Hypothesis.

- A standard of parents' education has a correlative effect on other facets of life such as occupation, age of marriage etc.
- The more the Urdu educational institutions better the scenario for education of Muslim females.
- The distance from the residential place of the parent is a key factor in the decision of sending Muslim females for higher Education.
- The Better financial condition of the family lead to better education of females in Muslim community.
- The style of living be it in nuclear or joint family also has an impact on education of a Muslim female.
- The ratio of Muslim women in higher education has direct relation to the social factors affecting them.

5.2.B Criteria for Testing.

- **A standard of parents' education has a correlative effect on other facets of life such as occupation, age of marriage etc.**

Table No 57 :- Educational Position and drop out of the Parents

S.r No	Levels of Education	Father (%)	Mother (%)
1	Illiterate	89 (16.95)	96 (18.28)
2	1to 4 th	55 (10.47)	81 (15.42)
3	5 to 8 th	150 (28.57)	152 (28.95)
4	9 to 10 th	121 (23.04)	140 (26.66)
5	11 to 12 th	53 (10.09)	37 (7.04)
6	Graduation	38 (7.23)	15 (2.85)
7	Post – graduation	7 (1.33)	2 (0.38)
8	Diploma / certi.	3 (0.57)	00 (00)
9	Professional	9 (1.71)	2 (0.38)
	Total	525(100)	525(100)

Table No. 45 :- Relationship Between Marriage and Education

Sr.no	Response	Parents
1	Yes	112(21.34)
2	No	365(69.52)
3	Partly	17(3.23)
4	Did not respond	21(4)
	Total	525(100)

Table No 21 :- Occupation of respondent

Sr.no	Nature	Male (100)
1.	Service	—
A	Private	69(13.14)
B	Government	21(4)
2.	Business	144(27.42)
3.	Profession	36(6.85)
4.	Labour	255(48.571)
	Total	525(100)

Table No. 20 :- Mothers age at the time of marriage:

Sr no	Age factor	Number of mother	%
1	Below 18	240	46
2	Between 18 to 20	155	29
3	Above 20	130	25
	Total	525	100

- **The more the Urdu educational institutions better the scenario for education of Muslim females.**
- **The language preferred by Muslims for Education is Urdu it is derived from the following table.**

Table No. 32 :- Medium in which Muslim females are studying

Sr .no	English		Hindi		Urdu		Gujarati		Total
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	
1.	93	94	2	3	187	192	149	165	885
%	21.57	20.70	0.46	0.66	43.38	42.29	34.57	36.34	

From the above table its derived that the highest number of girls 42% and 43% boys are studying in Urdu medium school, but the data from the table reveals that in 2000 there are only 3 Urdu medium schools and now its 5 so according to requirement schools are not available.

- **The distance from the residential place of the parent is a key factor in the decision of sending Muslim females for higher Education.**

Table No 55 :- Means of transport

Sr. no	Mode of transport	No. of children	%
1	Auto rickshaw	698	57.51
2	Public transport	3	0.33
3	Walking	73	29.26
4	With family member	72	8.13
5	With friends	12	1.35
6	With own vehicle	30	3.38
	Total	885	100

- The Better financial condition of the family lead to better education of Muslim females.

Table No 23 :- INCOME:

Sr. no	Approximate income	Overall
1.	Up to 50000	148(28.19)
2.	50001 to 60000	118(22.47)
3.	60001 to 70000	92(17.52)
4.	70001 to 80000	48(9.14)
5.	80001 to 90000	34(6.47)
6.	90001 to 1 lac	43(8.19)
7.	1 lac and above	42(8)
	Total	525(100)

- The style of living be it in a nuclear or joint family also has an impact on education of Muslim female.

Table no 16 :- Types of Family

Sr. no	Types	No. of families	Percentage
1.	Joint family	214	39.61%
2.	Nuclear family	311	59.23%
	TOTAL	525	100

- The ratio of Muslim females in higher education has direct relation to the social factors of them.

- **Table no 53 :- Frequency in visit to meet teacher of your ward in school by the families**

Sr. no	Response	No. of families	%
1	Once in a month	25	4.76
2	Once in a term	165	31.42
3	Only if occasion arisen	301	57.33
4	Not at all	34	6.47
	Total	525	100

Table No 65:- Percentage of Muslim females In Different Colleges in Surat 2013-14.

Sr no.	Name of the college	Total number of girls in the college	Muslim girls in the college	Percentage %
1	M.T.B Arts college	942	38	0.04%
2	P.T.Sarvajanik College Of Science	993	39	0.039%
3	Sir K P College of Commerce	1552	19	0.0122%
4	Vanita Vishram Commerce College	788	92	0.116%
5	Z.F.Wadia womens College	2172	142	0.0652%
6	V. T Choksi Sarvajanik College Of Education	90	5	0.0555%
7	S.P.B Commerce College	629	10	0.015%
8	Vanita Vishram Arts And Home science College	475	77	0.1621%
	Total	7641	422	0.055%

It is the unequivocal truth of life that education give salutary effects on the every facet of life while taking of the Education Level of parents which has a direct effect on preference of the education of their child if taken the data of the table no 57, the illiteracy is highest in the parents of Muslim community that is illiterate parents are 18.28%and the parents who have taken education upto 4th standard is 15.42% so the total of illiterate parents are 33.70% which gives a pithy effects that only 47% children are studying presently according to table no 57.

If the next factor is taken that the relationship between Education and Marriage also affects the Education of Muslim females as can be seen

from Table No.45; along with it the Occupation of the parents of Muslim females craving for Education is also a relevant factor as the Occupation of the parent is in direct nexus with the Education of Muslim females as can be seen from Table No.21; moreover the age of marriage also effects the education of girls which can be evidently seen in the table no 20, that in table that according to parents that there is no relationship of marriage and education because the 70% parents denied to have relationship between the relationship of education and marriage which apparently prove that the 46% mothers age was under 18 during the marriage therefore 33% mothers are illiterate as shown in the table no 20, so its proves that marriage age effects the education of children.

The problem of transportation from residence to educational institution also decides willingness of the parents in sending or not sending the girls particularly for higher education as in the table no 55 means of transport that 50 % children are going by auto rickshaw but remaining children go to school by walk this also effect the higher education of child.

The next factor is that the income of parents which imparts direct effect on education as according to table no.23, shows that the 50% parents income limit is only upto 60% this is the significant aspects which effects the education.

The style of living be it in a nuclear or joint family also has an impact on education of a girl child. According to table no 16, illustrates that the 40% parents still have the joint family when the people lives in a joint family its increases ones onus and the responsibility to the family and gives lesser concentration on the facets of education particularly.

Better parents- teachers' communications leads to better outcome of students – in general and so in case of Muslim girls as is revealed in table no 53

Frequency in visit to meet teacher of the ward in school by the families. In the Table no 53 demonstrate that 57% parents meet teacher only when occasion arise and the 6% parents never communicate to teacher regarding the education of ward it proved that the 63% parents never give any attention to their children education . Which effects the children education that can be seen in the dropout rate of children which is 50%

All the above aspects of life directly affect the higher education of Muslim females at all the level. Only 0.055% girls are taking higher education which is equal to none

Thus the testing of hypothesis proves that the all the criteria are taken in testing of hypothesis are accepted

5.3 Government and other Committees Recommendations.

The government through its 11th Five Year Plan (2007-2012) has opted for growth and bridging of disparities of castes, class, religion and region. The 11th plan provides an opportunity to reconstruct policies to achieve new vision based on fast, more broad- based and inclusive growth. The 11th five year plan policy is designed to reduce poverty and focuses on bridging the various divides that continue to fragment our society. It seeks to reduce disparities across the regions and communities by ensuing access to basic physical infrastructure as well as health and education facilities to all; but certain aspect are lacking in it, for instance, it does nothing to overcome the gender disparity, whereas the gender disparity does not give a liberal latitude in education to the Muslim girls and females in the community, an important aspect in the backwardness of Muslim Women in the field of Education.

The change of status can be possible only through Education and

the Muslim Women cannot be isolated from the mainstream, what is required is concentrated and sincere efforts both official and voluntary for which certain recommendations are suggested in various policies.

Recommendations:-

Policy Measures-

All policies, programmes and schemes

5.3.A Revising the Policy Measures.

All policies, programmes and schemes meant for education of girls in India apply uniformly to all social groups and areas. Looking at the lower literacy rates of Muslim females, low enrolment and high numbers out of school Muslim girls, the State needs to make special provisions over and above the normal, for drawing and retaining Muslim girls in school till Class VIII as a fundamental right, and, for improving their participation in secondary, higher technical and professional education. It is the urgent need of the hour to carry and review national policy on education to make it more responsive and accountable to the nation.

- Recognizing the fact that the educational backwardness of Muslim females is part of the overall educational lag of women in India especially those belonging to rural areas, backward regions, disadvantaged social groups like the SC, ST and the BPL households, what is needed is an overall plan of action for bringing the female half at par with the males.
- The Sarva Shiksha Abhiyan had expected to achieve the goal of

UEE by 2010 and has strong pro Girl Child components with added emphasis on the Muslim girls since Mid-Tenth Five Year Plan.

5.3.B Bridging Disparities.

The present educational system is by no means inclusive. It is not even integrative but in fact is divisive. The State/aided School caters at best to the middle 50% of the population and is not much used by the top 25% (except in KVSs and the Navodayas). The system is certainly not designed for the lowest quarter of the population, which is known as BPL households in official parlance and is unable to access education for their children on account of poor means. In pursuance of the Official Whip, enrolment drives are religiously carried out and School Bharo Abhiyans are organized with Rath Yatras by the local deities (the Elected Leaders), The schools do get filled up and names enter school registers but the holding power of the schools is poor and poverty and unemployment of the parents forces these children to drop out on account of domestic compulsions and inadequate support from the family. Role of private sector in school education is increasing especially in urban areas. Currently, 52% of secondary schools are private unaided and are catering to 25% of the total population, whereas 48% secondary schools are government / government aided and cater to 75% of the school going population. The National Programme of Action for Women's Education needs to take note of this.

The Government should review this policy in such a way that children of all BPL households regardless of gender, caste/religious

affiliations, need to be looked as a category for providing Cost Free Quality education by providing school uniforms, free text books and stationery, shoes and bags and above all a nutritious noon meal (on all days of the year if possible as children from these household perhaps do not get a square meal ever and need to survive).

5.3.C Access, Equity and Quality.

Unattractive schools, poor quality of infrastructure, absentee teachers, lackadaisical classroom processes dissuade many a parents from sending their children to such institutions. Majority of the takers are girls and boys of disadvantaged groups, be it SC, ST, OBC or Minority. The Education system has State bred elitism and dualism where better opportunities and options are built for a privileged few, for instance, the Kendriya Vidyalayas that cater to Central Government employees, There is need to upgrade every government school to the level of a Kendriya Vidyalaya in terms of infrastructure, facilities, quality of teaching and learning among others.

The resolution of the government to open 6000 Navodaya Vidyalayas at the block level is a welcome step. Rural girls from all social groups should have an equal access with 50% seats reserved for them.

The Centre Scheme of the Area Intensive Programme (now merged with Madarasa Modernization) to promote education of Muslim children in general and girls' participation in commerce, vocational, technical and professional courses in particular through opening of Multi - Stream Residential Higher Secondary Schools in

Muslim concentrated areas should be adopted in all educationally backward districts and blocks. The Government should modify it so as to include Area Intensive Education Approach to be applied to all educationally backward blocks be it SC, ST, OBC or Muslim Minority dominated.

There is need for expansion of secondary education especially for rural girls. Twelve years of formal schooling is required for entry into diplomas, technical and professional education courses or general higher education and rural girls are very disadvantaged. Post DPEP and under SSA nearly all villages and habitations have been covered by regular primary schools and Junior Primary Schools Sections but paucity of middle schools is a major deterrent for all rural girls to access middle or secondary education, regardless of their religious or caste affiliations. The well to do villagers manage to send their daughters to middle and secondary schools even using shared private transport. The poor villagers can at best send their daughters to schools within the village that too time permitting as sibling care domestic chores fall on the shoulder of girls. More than 72% of our population lives in rural areas but according to the Seventh All India Education Survey of the total 43,869 higher secondary schools, only 22,847 were in rural area as compared to 21,022 (52%) in urban areas. In 2003-04, for every 100 primary schools, there are 37 middle schools; 14 high schools and 7 higher secondary schools. There are a total of 5,86,986 villages in India. Of these 4,63,378 villages have a primary school; 1,84,348 have Upper Primary schools; 67,167 villages have secondary/high schools and only 19,649 villages have a higher secondary school according to Seventh All India Educational

Survey.

5.3.D Expansion of Residential Facilities for Girls.

A study undertaken by the NCERT (Nayar 2001) as an input into education of girls in the 10th plan had proposed setting up hostels in each block close to a higher secondary school for 200 girls from villages without post primary schooling for completing Classes VI-XII. This recommendation found some reflection. An evaluation of Central Government Scheme of Strengthening of Hostels (Class IX to XII) for girls from Rural areas had disadvantaged it considered a persistent demand by parents to admit their daughters from Class VI onwards. This scheme has since been revised and now accommodates 50-100 girls in these hostels meant for Classes VI to XII. Besides, there are Ashramshalas (Girls Hostels) that are run by the Ministry of Tribal affairs, and hostels for girls under many state schemes. The researchers has some concrete suggestions to make:

To undertake a quick study of all available residential facilities for girls pursuing Primary 'and post primary education under all departments and ministries and to see if a common model of girls' hostels, wherever these are required, emerges. It may be worth while to pool in resources to the advantage of girls from rural remote areas, SC/ST, Minority and BPL households.

Under the Sarva Siksha Abhiyan, Kasturba Vidyalas have been opened. They have a very limited intake and are often located in rented buildings.

The recommendations made to the planning commission

was to open girls' hostels (Balika Vidyapeeths) catering to 200 rural girls of Classes VI to XII. The researcher opined that the scheme of Kasturba Vidyalayas be studied to see if this could be converted to Kasturba Hostels for larger number of girls who could go to nearby regular middle and secondary schools. Cost benefit analysis of Kasturba Vidyalayas and girls' hostels needs to be done. The money and efforts that are spent on principals, teachers in addition those employed the nearby schools, can be saved and be invested into girls hostel with larger capacity. It is also advisable to note that Kasturba Vidyalayas stop at Class VIII. Where would these girls go for secondary/higher secondary education. Therefore it can be, proposed that composite hostels for girls from classes VI-XII, using cumulative resources of various departments are multiplied with at least one such hostel in every Block of the country.

5.3.E Rural Women Teachers Fellowship Programme.

As there appears to be persistent demand for all girls institutions at the post primary stage not forgetting the strong demand for female teachers in the rural communities, especially Muslims, it is perhaps important to devise a rural women teacher fellowship programme in rural areas.

5.3.F Out of School Girls and Adolescents.

If we have to reach out to the last quartile, be it girls or boys, education must provide life skills, most prominently livelihood skills, to bring in and retain them in the mainstream.

Gender discrimination runs across all religions, only the degree

varies. Parents are not willing to spend money on girls' education, not even the examination fee for the Open School examination, as voiced by Muslim girls in Old Hyderabad city. This is when they were receiving education free of cost from an NGO. There after twenty of them went to the local MLA and demanded, he pay their examination fee and he did oblige them. This calls for developing strategies for empowerment of young adolescent out of school girls.

An incident pertaining to the study of education of Muslim Girls in District Mewat of Haryana was revealing. Majority of the villages had anything from 30 to 100 out of School girls/adolescents who had dropped out after completing primary stage or even earlier. Attitudes of parents towards education of Muslims girls was found to be changing for the better as they expressed their desire to have a Middle School in every village. For average girls, parents were demanding Learning centers to be opened in every village with a component of livelihood skills. Otherwise, Muslim parents were quite clear that primary education was enough for their daughters for they have to marry and not work outside. It is a dire need to adapt the NGO models for planning the opening of a Learning Centre in all villages and everywhere else as per need.

The State Open Schools should waive off examination fees for girls as they are likely to be from lesser well off groups where means are low and girls get discriminated against.

5.3.G Minority Majority Issue.

As noticed in the study, although Muslims are educationally behind other minorities and the majority Hindus at

an aggregate level for the country as a whole, Census 2001 and large sample surveys do not support the Religion factor theory and in fact perceive the educational backwardness of Muslims/Muslim females rooted in poverty and under development of regions/districts/blocks/villages, especially with reference to infrastructure like road connectivity, transport & communication, electricity, water, sanitation and above all means of livelihood.

The Sachar Committee has identified 50 such districts which together account for 41 % of the Muslim population, most of whom are located in the states of West Bengal, Uttar Pradesh, Assam, J & K, Bihar and a few in Kerala, Gujarat, Karnataka and Maharashtra. Among the other 50 districts where Muslim population ranges from, 30% to 99%, nearly all are located in J&K, Assam, Bihar, West Bengal, Jharkhand and Uttar Pradesh with a few in Kerala and one each in Haryana, Lakshadweep and Delhi. Like wise, the top 100 hundred districts by size of Muslim population bulk fall in the northern region to Assam, Bihar, West Bengal, Jharkhand and Uttar Pradesh. Development of District/Block/Village Plans for Education of Girls and Women in these minority concentrated areas on a war footing not forgetting that the same approach would be required for other backward groups and regions as part of a National plan, is of almost importance.

Among the Muslims, the largest religious minority, there is a perceived sense of being discriminated against by the system. This needs to be dealt with some understanding and empathy.

Majority- minority issue needs a more rational and compassionate analysis The inter communal divide of perceptions

is a case of misplaced Pride and Prejudice. Urgent action is needed to promote communal harmony and peace, lack of which is a major road block to development. And, it is understood that the most vulnerable are the women and children and many innocents.

The fear that the secular State schools which do not impart any religious education, will pollute the minds of Muslim children is heightened by the Muslim Clergy who recommend only Islamic education for Muslim children to retain purity of thought and conduct. It is also a fact that majority of teachers and administrators of government schools being primarily Hindu, certain symbols and rituals are observed like hanging pictures or statues of Saraswati (A Hindu Goddess) and Saraswati Vandana etc. which is seen as violating Islam by the Muslim clergy. A conscious effort needs to be made to allay such misapprehensions by sensitizing teachers, text book writers, school managements and principals on the need to handle minority-majority issues and references with due care to avoid any hurt or slight to any child. Perhaps it is time to think of all educational processes in a gender sensitive multi-cultural framework.

All religions are humanistic and give messages of peace, harmony, and love on this earth and that all are equal in the eyes of God. This universal message must reach every child to make humanism an eternal eclectic faith

Urdu is seen as a mark of Muslim cultural identity. The issue of Urdu language needs a debate and a clear consensus among all sections of Muslims. When issues of girls' education were discussed with parents in several locations,

there was a persistent demand for Urdu medium education or at least teaching of Urdu as a language. It has to be understood that if Dini Talim is a must for Muslim Children they should be taught Arabic as Urdu does not help them to read Quran. Also Urdu as a medium of instruction does not help these students to compete on equal terms with English educated who are preferred in the new job openings in the economy where private/corporate sector is playing a major role and command over English is preferred over the national languages. The result can be visible in the fact that several states have now started teaching English as a language from Class-I even in Government and Government aided schools.

5.3.H Dini and Duniyavi Talim.

Education of Muslim girls is seen as necessary for making them into Good Muslim wives and mothers who will reproduce Good Muslims by certain sections, prominently by the Muslim Clergy who have a hold on less well off/poor members of Muslim community both in rural and in urban areas. Dini Talim is seen as a must especially for girls who will bring forth/beget Good Muslims. The other school of thought, represented by many erudite modern educated Muslim scholars/social scientists/activists, does not see religion as an obstacle to girls receiving modern education. According to them Islam does not forbid education of women nor does it limit it to only religious education. In fact, Islam sees illiteracy as a sin and exhorts every Muslim to seek knowledge, even if one has to go to distant lands.

The outmoded beliefs of Muslim clergy that for Muslim females only Dini Talim is required needs to be countered by systematic dissemination of the actual quotations from the Holy Quaran which grant educations, intellectual and spiritual equality to Muslim women.

Kerala and Lakshadweep offer a new model of combining Dini & Duniyavi Talim. Nearly all Muslim Children go to the mosque for Dini Talim in the morning before reaching the school. This model needs to be replicated in other locations in the country. The system of Islamic education in Kerala presents a considerable contrast to its counterparts elsewhere in India. Although some madarsas of the 'traditional' type do exist in Kerala, they have been overtaken by a large and expanding network of reformed madarsas that have incorporated 'modern' subjects and teaching methods to varying degrees. Comparisons of 'reformed' madarsas in Kerala with 'traditional' madarsas in north India highlights the diversity within the madarsa system of education in India as a whole. Kerala's system of higher Arabic education is the most well organised in the country today. So, too, is its system of madarsa education. Full-time madarsas, such as in north India, are today a rarity in Kerala .. What are called madarsas in Kerala correspond to the maktabs in the north. Both boys and girls attend madarsas for two hours daily, early in the morning or late in the evening, thus allowing them to study at regular school as well. Far from being discouraged to study at regular schools in addition to the rnadarsa, they are generally encouraged to do so in the belief that all forms of legitimate education are 'Islamic'. This has made for a close integration of traditional and 'modern' education in Kerala unparalleled in the rest of India.

In contrast to madarsas in much of the rest of India, most Kerala madarsas are affiliated to and run by centralized organizations, which have made for a uniformity of standards and more efficient management. In addition to the network of madarsas and Arabic Colleges that they run, each of the three major Muslim groups in Kerala has also established a number of regular schools. They are like any other private school, following the state government syllabus, but also make arrangements for the teaching of Arabic and Islamic Studies for their Muslim students. They are generally open to all communities, and some of them have a large number of non-Muslim students as well, for whom religious education is not compulsory. The Kerala example is, however, not widely known among Muslims elsewhere in India. This is because; unlike in much of north India, Urdu is hardly understood in Kerala, being taught only in a very small number of madarsas and Arabic Colleges in the state. Instead, almost all Malayali Muslim scholars and ulama write in Malayalam, which is not understood by Muslims elsewhere. Because of this linguistic barrier, there has been little communication between the ulema of Kerala and their counterparts in other parts of India. However, in recent years a number of ulema from north India have been closely working with their counterparts in Kerala.

It was however, pleasant to find an excellent English Medium middle school run by private trust in district Mewat of Haryana where Dini and Duniyabi Taleem were combined successfully in the school and the Haryana state Board curriculum was being followed. Several of its outstanding students have found their way into the new Kasturba Vidyalas and Hostel being set up for girls in

each of a 6 blocks of Mewat. Such experiments can be replicated wherever needed.

5.3.I Madrasa Education.

Very often one finds that Madrasas have indeed provided schooling to Muslim children where the State has failed them. Many children go to Madrasas and there by acquire some level of literacy/education when there is no school in the neighborhood. This effort needs to be recognized. This could be done by establishing 'equivalence' to Madrasa certificates for subsequent admission into government schools and universities. For this purpose, equivalence between the two systems of education needs to be established at different levels.

When modernization of Madrasas is planned, policy makers should be careful to distinguish between these two types of institutions. The Maktabs and residential Madrasas are necessarily traditional and meant only for religious education, because their social function is to carry on the Islamic tradition. On the other hand, it is the constitutional obligation (under Article 21A) of the Government to provide education to the masses. Aided Madrasas are often the last recourse of Muslims especially those who lack the economic resources to bear the costs of schooling, or households located in areas where 'mainstream' educational institutions are inaccessible. The solution in such cases is not only to modernize Madrasas, but also to provide good quality, subsidized 'mainstream' education and create an adequate infrastructure for education. Therefore, the state must also fulfil its obligation to provide affordable high quality school education to the masses

through the formal education system.

5.3.J Need to Establish a Central Madrasa Board.

There is a dire need to establish a Central Madrasa Board. Some states have State Madarsa Boards. During the research, the researcher came across both sets of Madaras, one which would shun any state help for they think it as “interference” whereas the others are keen to get affiliated in order to receive the Central Government grant in aid for modernization. Motivating State Madrasa Boards by making them partners in educational development.

5.3.K Muslim Wakfs.

The objectives of the Wakf in Islam are religious, pious and charitable. There are more than 4.9 lakh registered Wakfs spread over the country but the current income from these properties is 163 crores which amounts to a meagre rate of return of 2.7% because of unsatisfactory management and inadequate powers of the State and Central Wakf boards. There is need to look into Wakf management issues for optimal utilization of their wealth for advancing the education of Muslims especially the girls on whom, the family is hesitant to spend.

5.3.L Zakat Funds.

Use of Zakat Funds: The recommendations of Shamim Shah's (1983) for improving the performance of Muslim managed educational institutions are worth noting. He recommends increased allocation of funds from, the Government, Wakf Boards and the Muslim community for education, setting up of teachers' training schools, especially for Muslim women, reservation for

Muslims in institutions of higher education, increase in the number of Urdu-medium schools, technical training institutes and students' hostels in areas of Muslim concentration, better provision of Urdu textbooks and expansion of scholarship schemes, including from Zakat funds.

5.3.M Role of the Ministry of Minority Affairs.

The Ministry of Minority Affairs has identified the 103 districts as minority concentration districts, where the population of religious minorities exceeds 25%. These include districts with different religious minorities including Hindus, Sikhs, and Christians etc. Under the Prime Minister's new 15 Point Programme, the targets, allocations and performance of Sarva Siksha Abhiyan in these districts would be monitored.

From amongst the various religious minorities, Muslims are the most educationally backward. Most of the schemes and programmes for educationally and economically backward section among the women minorities often fail to achieve the desired objectives, inter-alia, because of ineffective monitoring and implementation this aspect should be accorded highest priority.

In the present circumstances, when the full-fledged Ministry of Minority Affairs has been set up, it should be the Nodal Agency for the welfare and development of minorities, women included, who severely lack in terms of social, economic and educational parameters. The Ministry should monitor the implementation of Prime Minister's 15 - Point Programme. It should advise all concerned Ministries/Departments including State Governments, etc. for the modification of the schemes as also their delivery mechanism.

5.4 Women's Empowerment.

Women's Empowerment is a sine qua non of a nation's development. Only empowered women can become leaders of educational change so that all girls anywhere are sent to school and enabled to complete their education. There is need for well coordinated and concentrated strategies for girls' education and women's empowerment.

Affirmative action is required to be taken to bring about amelioration in the status of women among minorities. It is to be impressed that affirmative action is not about providing equal opportunities to all but providing special opportunities to those who need them.

- Early marriage is widely prevalent among the Muslim girls which does obstruct their educational participation beyond primary level. In 2001, the case of females who married below the legal age of marriage, was highest among Muslims (43.2%) followed by Hindus(37%), 'Others' (36%); Jains(25%) and lowest among Buddhists(16.4%). The proportion of girl child marriages (less than 10 years of age) was 3 % of the total marriages. Further, among different religious communities, the highest proportion of girl child marriages was found among Hindus (2.6%) and Muslims (2.2%) and the lowest among the Sikhs (1.1%). There is need to work in this area to enhance education of girls by keeping them in school till 18 years of age. Several state governments have initiated scholarship/incentive programmes which give girls a bulk amount at the end of 18 years provided they have continued and

completed their schooling. This also underlines the need for universalizing secondary education and for accessing the same to all rural girls to include the disadvantaged SC/ST and Muslims.

- A striking finding of the MWCD programme Swayam Sidha (IWDEP) was that all women SHG (self help group) members were without fail sending and supporting their children to complete their schooling. Most effective strategy to help women economically would be to encourage them to form SHGs and provide them packages of education, adult education, health, hygiene, insurance, vocational training, entrepreneur training, micro-credit, marketing support. In this context, role of NABARD, SIDBI, RMK, PSU Banks and Government Schemes - NMDFC is crucial.. Micro-financing- through MNDFC; separate - ITIs, Polytechnics for women; Entrepreneurial Development Programme (EDP) , exclusively for minority women. As at present only skill training is given; Interventions of Appropriate Technology in the Artisan Sector and Involvement of NGOs. NGOsVoluntary agencies play active role in the implementation of schemes that supplement/complement the efforts of the Government. The NGOs mobilize women into SHGs and their capacity building, especially under Swahmisidha, Swa Shakti and RMK. Encouragement be given for forming more and more Self-Help Groups which 'can really empower women effectively. These SHGs should be given packages of education, adult education, health, hygiene, insurance, vocational training, entrepreneur training, micro-credit, marketing support, etc.

- Lack of education, information on and for women and awareness generation aggravate the deprivation of women, thereby excluding them not merely from political, social and economic processes, but also from decision-making activities. Therefore, action for placing more and more women at various levels of decision-making, both in administrative and political spheres, through affirmative discrimination if called for, needs to be initiated.
- There is need to strengthen the large number of NGOs working in the area of education and social development especially those working for empowerment of women and young out of school young.
- Gender Budgeting: The Prime Minister announced 400% increase in the educational budget in the meeting of full planning commission in September, 2007, to discuss the education recently. Increased allocations must be distributed in the framework of equity and efficiency. The researchers⁴ would like that the concepts of women's component plant and gender budgeting are strictly adhere to as we aim for 6% of GDP for education. Every effort should be made towards tying up the two effective concepts i.e. Women's Component Plan (WCP) and Gender Budgeting so that they play a complementary role to each other, and thus ensure both preventive and post-facto action to enable women to receive their rightful share from all the general development sectors.

5.5 Other Recommendations.

Under this topic the suggestions and recommendations by various dignitaries pertaining to the enhancement of the female belonging to the Muslim community in the domain of education are penned down.

5.5.A Honorable Governor Najma Heptullah.

Honorable Governor Najma Heptullah opined that the orthodox and discriminatory outlook of men should be modified. There mind should be opened and there approach be made more liberal; she also suggested that an awareness in men should be created. She laid more emphases on the ‘change’ be brought about in men reasoning that the society is a Male dominated society so if the men are liberal, not conservative, not discriminatory, broad minded, themselves highly educated then they are bound to give higher education to their female children for the atmosphere amongst such men would be highly energetic as their female counterparts too would be educated which in turn would result in their girl females, or women been permitted the access to higher education.

Further she added by giving example of the community of Dawoodi Bohra she said that the Leader of Dawoodi Bohra and his Family are well and highly educated so consequently their community. So this is also one example that if the leader of any community will be educated there followers too will be educated.

5.5.B Sayyed Mohammed Educationist.

Sayyed Mohammed Educationist recommended that some type of NGO’s should be formed which could help the economically backward

families to get their females the benefit of education.

5.5.C Dr J.T.Desai Sir.

Dr J.T.Desai Sir Former Dean Of Law Faculty of VNSGU suggested that Molana Or Mufti and Aalema Should creat awareness during their mass prayers.

5.5.D Mrs Nazneen O Saherwala.

Mrs Nazneen O Saherwala Social Worker suggested that the awareness amongst Muslims and the Parents should be created pertaining to education of their females and the discrimination between the boys and girls should be removed and each and every child should be made to study till at least higher secondary.

5.6 Further Suggestions and Recommendation.

- After interviewing 525 families, collecting data of Muslim females world wide, Country wide State wise and locally, visiting various schools colleges and gathering data from the University by visiting nearby villages of Surat District on the other hand analyzing Laws Schemes and policies the researcher suggested that Government should make primary & secondary education compulsory in the Madressas along with the Dini Taalim imparted therein to promote education in Muslim females.
- All the process of Governmental Schemes and policies should be simplified so that its benefit should be easily derived
- The level of study in the governmental schools should be raised.
- More girls schools and colleges should be established wherein the

subjects should be taught only by female teachers.

- A novel concept in education for girls ‘earn while you learn’ should be developed.
- Unnecessary expenses in the marriage should be curtailed and such amounts should be utilized in the education of females.
- In Islam there is more prominence of Zakaat and Fitra amount obtained in such forms should be utilized for the education of poor and needy.
- Articles should be published in news papers requesting donors to come forward and donate funds magnanimously which should be used in constructing of Hostels for those females who live far off.
- The Budget for education especially for minorities & that too only for females should be increased or if not increased it should be provided.
- More self field Group like NGO’s should be started & aided to help women economically by providing them package of education, adult education, healthy, hygiene, insurance, vocational & entrepreneur training.
- More Girls hostel in Muslim dominated regions should be established.
- More technical training institutions especially for females should be developed.
- Provisions should be made from waqf fund & zakat funds to uplift & educate Muslim orphan founder by providing good hostels & industry training institutions for them.

5.7 Conclusion.

Opinions are ample, Suggestions several and all from top to bottom are & many agree that the Educational level amongst the Muslim women is low. Whether it be Educationalists, the Maulvis, the Alleamas or the Ullamas, the Professors, the Social Workers, the Doctors the NGO's all have a common voice that the Muslim females are Educationally backward as compared with the females of other communities, barring the S.C. ad S.T.'s but of course it is not the subject of the researchers research.

The interviewer have fore fronted many reasons for this backwardness for without reason nothing is possible but it's a high time that something must be done to bring the Muslim females in the main stream of education for that the important to the pivotal aspect is that on awareness must be created amongst them the Muslim females ought to be awakened from the slumber the sleep of ignorance and should be by holding their hands, brought towards as is rightly put by Gurudev Rabindranath Tagore "towards light", for knowledge is light and ignorance darkness. This question is the key question that perhaps will give a jolt, will shaken up the Muslim women, that whether they want the future generation and especially the females to be indulged in darkness and remain thereby backward or whether they aspire that, if not they themselves, haply their children might see "the light" and thereby prosper.

It is said that river is the cradle of all civilizations and if this true, it is also not wrong, that a mother is the cradle of all the development in and of the society, hence Educate a mother you educate the whole society. But for this an extraneous effort is to be made to 'awaken' the mother in the females to educate them for in Education lies all the bliss. Whatever way be the dissuading factor, whatever may be the pitfall, however big

may be the reason, however huge may be the problem let's endeavour to overcome all these drawbacks, all the obstacles that pull a women's leg from acquiring the Education and thereby make them backward be it Educationally, Socially or Economically. Education is the answer to all the questions, get Educated and it will uplift you Socially, Economically and Educationally.

Taken globally or viewed from the Indian perspective or taken the illustration of local area it becomes glaringly clear that the Muslim women are Educationally backward. The research that has been made and the several nations that have been enumerated and penned down Statistically reveal that backwardness reigns among Muslim women in Education. Although different countries forward different reasons. One cannot deny that many reasons are common for the Muslim women in the general stream of Education, these obstacles must be overcome.

The world has not been blind towards this aspect, awakening has taken place what is needed is the full effort of perseverance. Different countries world wide have in their own way and manner made efforts to Educate one and all, it's a noble deed followed either by way of treaty, conventions and many other aspects but all to the positive goal of Education.

India also has not lacked behind, novel initiatives have been made by the Government of which history is the witness, many schemes, innovations, programmes, institutes have been established, altered, modified, replaced all to the sole aspect of providing Education to the females belonging to all religion including the Muslims.

The comparative Datas of 2001 and 2011 that have been inculcated show that due to all the innovative incentives and ideas of all the

Government a steadfastly increase has been noticed in the Educational arena of Muslim females. Many families have come out from the darkness of their homes that dominated the future of their girls and have brought their girls to the limelight of the darkness of the Education for which great respect is due to the mothers who themselves bearing all the difficulties and hardships of life have endeavors that what befell them must be not befell their daughters and with this aim they bear all the toils of life, they work from morn to night that their daughter may get proper Education.

This sacrifice must not go in vain all sincere efforts should be made that Education reaches all the doors so for this a strong awareness amongst the community is the dire need of the time.

Comparision amongst the women of different religion has also been penned down which but shows that compared with the women of different religions in all the states of India, including Gujarat, the District of Surat and the city Surat all reveal that Muslim females are in fact Educationally backward.

The Sachhar Committee Reports, the books of various learned authors, the articles, the reports the journals that have been mentioned in the research all shows that Muslim females are ‘Educationally Backward’.

Enough is but not enough here what is still needed is the joint efforts from all the factors of the society including the Government who is praise worthily making all the efforts to provide Education to each and every door stop by levying a superb project of Beti Bachao Beti Padhao for which compliment is due to the government and in furtherance of

such a noble deed it is our pious duty or rather it must “become” our pious duty to Educate females.

It is said that in the path of righteousness many obstacles will come forth to illustrate the point is the renowned fact about the battle of Qarbala where in the path of the righteousness of Imam Hussain (a.s) had to lay down, to sacrifice many of his followers, including his kinsmen and his own family and ultimately his own life; like wisely in the noble path of providing Education many himalian factors will emerge not only ‘will’ but they ‘do’ emerge they pull down the legs of females from pursuing Education but every achievement needs sacrifice in some or the other form and bringing the Muslim females in the limelight of Education is difficult if not impossible yet joint efforts is the solution to all the difficult situations so a strenuous efforts is needed to bring the Muslim females in the main stream of Education for it cannot be denied that they are Educationally backward so committed effort to Educate them is positive aspect having tendency to change the view.

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