Chapter. II.
REVIEW OF LITERATURE

2.1. Introduction:

The present study is made on the Muslim high school teachers in Bidar district. As such information on the family background, socio-economic background, religious issues, teaching professional issues, etc are studied by searching and analyzing necessary secondary literature. The literature is not available covering all the aspects. Hence the researcher searched the relevant literature on certain keywords which are able to fulfill the information requirements of the research study. To collect the relevant literature, the researcher searched various Journals and other publications such as books in the Sociology, Social Work, Education and other related subject disciplines on the following keywords:

- Muslims Education;
- Muslim Teachers;
- Urdu Education;
- Socio-economic status of Muslims;
- Religious Issues of Muslims with reference to Education; and
- Teacher’s Professional Issues.

2.2. Review of Literature:

The collected secondary literature on the above stated keywords is reviewed to find research gap as under.

As stated by Asghar Ali Engineer (2001) in his paper entitled “Muslims and Education” published in ‘Economic and Political Weekly’, the stereotypical definition of Muslim education ignores changing realities.
Though institutions are plagued by a lack of resources, and madrasa education is still favoured by the poorer classes, the growing middle class including increasing numbers of women has increasingly turned to modern, secular education.

**Godbole (2001)** published a paper entitled “Madarsas: Need for a Fresh Look” in ‘Economic and Political Weekly’. The importance of modernization and universalisation of education among Muslims in India is borne out by their poor performance in various fields. It is a matter of gratification, therefore, that there is growing convergence of views on the need for modernization of madarsas and bringing the education imparted in them into the mainstream of universal trends in education.

As described by **Yoginder Sikand (2001)** in his paper entitled “Targeting Muslim Religious Schools” published in ‘Economic and Political Weekly’, indiscriminate targeting of madrasas will only alienate minorities further and harden extremist sympathies on both sides. Besides, efforts set in motion by several madrasas to adapt to the changing educational needs of Muslims may be severely hampered.

In his paper entitled “Muslims in Public Service: Case Study of AMU Alumni” published in ‘Economic and Political Weekly’, **Zaidi (2001)** stated that the success ratio of aspiring candidates to the IAS exams from one of the premier Muslim educational institutions in the country, Aligarh Muslim University (AMU), remains abysmally low. Amending the reservation quota is widely seen as an exercise in political manipulation; far-reaching results, it is felt, can best be obtained by introducing steps and encouraging NGOs to improve the quality of education at primary levels, and making students equally familiar with English as with Urdu.
Bandyopadhyay (2002) writes on “Madrasa Education and the Condition of Indian Muslims” in ‘Economic and Political Weekly’. The Indian nation cannot march forward with a major segment of its largest minority group remaining backward, illiterate, unenlightened and weak. It is the duty of every section of Indian society to help in the mainstreaming of this section. But the issue of modernization of Madrasa education brings up the vested interests of fundamentalist elements trying to protect their turf and the political system which strives to utilize the backward for electoral gain. Strangely, the interests of the non-secular religious groups and those of the so-called ‘secular and progressive’ politicians merge, reinforcing one another.

Imtiaz Ahmad (2002) writes on “Urdu and Madrasa Education” in ‘Economic and Political Weekly’. The association of Urdu with Muslims as their mother tongue, a post-independence phenomenon, had damaging consequences for Muslims. It alienated Muslims from areas other than north India from their regional languages and it weakened the case of Urdu for state patronage as facilities for its instruction as part of a secular syllabus could simply not be provided on an all-India level. As this paper points out and what has been seen in other aspects besides Urdu, it was in this aspiration to be an all-India community, they lost sight of what could be achieved regionally or even locally.

Vithal (2002) writes on “Muslims in Hyderabad” in ‘Economic and Political Weekly’. When the state of Hyderabad was trifurcated, the Muslims of the Marathwada region joined the Bombay state, where they counted for little. The Muslims of the Karnataka region had to contend with the sophisticated Muslims elite of Bangalore. On the other hand, the Muslims of Hyderabad remained in Hyderabad, the seat of their previous rule and culture. They however remained concentrated in the Old City in a ghetto environment and complex. Their strength in the capital city, and marginal significance
elsewhere in the state, made them convenient pawns in the games politicians played. As a result a Muslim leadership arose whose concern was that they alone should be able to move this pawn. Meanwhile, a Cyberabad, based on English, was being developed for modern young persons. Young Muslim boys and girls of the Old City were eager to have English education so that they could get good jobs. The wheel had come full circle. The Muslims of the Old City had to choose once again between pride in their history and hopes for their future.

**Arshad Alam (2003)** writes on “Understanding Madrasas” in ‘Economic and Political Weekly’. The modern madrasas established during colonial times aimed to guard the private sphere of Muslims from modernist intrusions and within the private sphere they engaged in hegemonic representation of the Muslim masses. Contemporary madrasas continue to use the colonial dichotomy of public and private spheres to resist state intrusions in their pursuit of a particular kind of religious education. Introducing modern education in madrasas would defeat their very purpose.

**Yoginder Sikand (2003)** published a paper entitled “Madrasa Reform and the Indian State” in ‘Economic and Political Weekly’. Despite notable exceptions, madrasas in general remain unenthusiastic about government offers of help. The present BJP-led government’s professions of concern towards Muslim education are viewed with considerable suspicion. While most madrasas have developed innovative forms of Islamic education, madrasa reform to truly succeed, needs the willing consent and cooperation of the ulama. This, however, requires a climate of trust and confidence which, in turn, is related to the broader question of communal relations in India.

**Arjumand Ara (2004)** writes on “Madrasas and Making of Muslim Identity in India” in ‘Economic and Political Weekly’. From rather elite beginnings in the medieval period, the madrasa system in colonial India
became institutionalised as a system of education for poor Muslims. But madrasas have become the greatest obstruction in the path of progress of the Muslim community. While the community provides almost all the resources, the grip of the self-serving maulvis over the system serves only their own interests. The system of education that was thus fostered and the preaching of politico-religious groups played a proactive role in shaping Muslim identity as traditional, fundamentalist, exclusivist and even, escapist.

Bonita Aleaz (2005) writes on “Madrasa Education, State and Community Consciousness Muslims in West Bengal” in ‘Economic and Political Weekly’. How does education foster a sense of identity? This article looks at the madrasa system of education in West Bengal in an attempt to understand its role in shaping Muslim identity. While different madrasas cater to different groups within the community, the schools, whether government supported or non-government run, also differ in the range of subjects they offer. What emerges also is that while the state government ostensibly supports madrasas, very little is done to improve their conditions either by way of infrastructure or curricula reforms. Madrasas, despite being the focus of attention and concern, continue to function in relative isolation, doing little to alleviate the poverty of the ordinary Muslim in the state.

Zakir Hussain (2005) writes on “Analysing Demand for Primary Education Muslim Slum Dwellers of Kolkata” in ‘Economic and Political Weekly’. The low level of literacy within the Muslim community is traditionally explained in terms of the conservative values characterizing Muslim society. Based on a field survey of slum dwellers in selected areas of Kolkata, this article argues that economic factors and uncertainties in the labour market combine to create a different perception of the cost-benefits of education. It also examines other facets of educational decisions: its cost and components, the choice of educational institutions and the preferred medium of
instruction, presence of gender bias, and the relation between dropouts and child labour.

Bandukwala (2006) writes on “Indian Muslims: Past, Present and Future” in ‘Economic and Political Weekly’. Centuries of insecurity drove Muslims in India away from the very forces – English, science and modernity – that would have helped them cope with the changing world. Now at last – in the aftermath of the Babri masjid demolition and the Gujarat killings – they have begun emphasizing the need for a modern education. There is much more that needs to be done – on the gender imbalance, family planning and attitudes to divorce – and Muslims have to fight their ghettoisation in the cities and towns. Goodwill and understanding between members of the two main religions in India is, of course, necessary to help the Muslims in their struggle for a place of honour in the Indian sun.

Mohd. Sanjeer Alam and Saraswati Raju (2007) have published a paper entitled “Contextualising Inter-, Intra-religious and Gendered Literacy and Educational Disparities in Rural Bihar” in ‘Economic and Political Weekly’. Indian Muslims as a whole lag behind other religious communities in terms of educational attainment. This paper seeks to place Muslim literacy and education as relational and its locatedness in a larger spatial context in order to propose that there can be no one unilinear process in conceptualising religious differences in matters of literacy and education, which might be produced variously through individuals and the larger structures of which individuals are a part.

Rakesh Basant (2007) writes on “Social, Economic and Educational Conditions of Indian Muslims” in ‘Economic and Political Weekly’. The report of the high-level committee on the social, economic and educational status of Muslims in India, also known as the Sachar Committee, is the first attempt to provide information on conditions in the community using large-
scale empirical data. It provides the basis for an informed debate, from an equity perspective, on the conditions of the Muslims. An overview of the Sachar Committee report is discussed in the paper.

Steven Wilkinson (2007) writes on “A Comment on the Analysis in Sachar Report” in ‘Economic and Political Weekly’. The Sachar Committee Report presents a detailed, though not very new, analysis of the socio-economic status of Muslims in the country. Two factors, however, remain crucial in explaining how well Muslims fare: access to education, and the particular state in which Muslims live, neither of which is satisfactorily addressed in the report.

As stated by Javeed Alam (2008) in his paper “The Contemporary Muslim Situation in India: A Long-Term View” published in ‘Economic and Political Weekly’, even as they are regarded as the Other of the nation, a new “citizen politics” seems to be taking shape among Muslims in India today, articulating demands relating to jobs, income, education and so on. This new politics –part of a process of secularization – is radically different from the pre-independence separatist trends. Except at the surface, in the form of demands for reservations and quotas, there is nothing in common in the nature and content of Muslim politics then and now.

Latika Gupta (2008) writes on “Growing Up Hindu and Muslim: How Early Does It Happen?” in ‘Economic and Political Weekly’. This study, based on interactions with children in a school in Daryaganj, Delhi, reveals that children very early on show explicit identification and communicated prejudices towards the “other” religion practised in their neighbourhood. This has important implications for educational policy, curricular choices, pedagogy and teacher training. While the present curricular material does not acknowledge cultural identity in childhood, the new National
Curriculum Framework suggests that schools engage with children’s socialisation at home and in the neighbourhood.

Nahid Sarikhani (2008) conducted a study and writes on “Muslim Women’s Work Participation in India” in ‘Journal of Social Sciences’. It is based on population census in 2001. In this study has been used of “descriptive research”. Results have indicated that Muslim constitutes 13.4 percent of India’s population. Indeed, India has the second largest Muslim population in the world. Sex ratio among Muslim population at national level is 936. Illiterate rate of Muslim women is high and they have not been able to take full advantage in society. There also exists a wide gap between the works participation rate of males and females. In additional, a significant part of Muslim women are recorded as unskilled work sources in the country.

As described by Yoginder Sikand (2008) in his paper entitled “Reforming Traditional Muslim Education” published in ‘Economic and Political Weekly’, there is a strong feeling among Muslim activists, scholars, the government and international actors that there is a need to modify traditional madrasa education and introduce basic “modern” subjects into the curriculum. This article discusses the efforts of one educational programme in Gujarat that attempts to do so and finds that not only does this benefit those participating in the programme but also a larger section of the community.

Zakir Hussain and Amrita Chatterjee (2009) write on “Primary Completion Rates across Socio-Religious Communities in West Bengal” in ‘Economic and Political Weekly’. Primary completion rates of Muslims in West Bengal are substantially lower than that of upper caste communities as well as backward castes, scheduled castes and tribes. Further, analysis of age-specific PCR indicates that differences in Primary Completion Rates (PCR) between Muslims and other communities may have actually increased in recent years. An econometric analysis reveals that age, gender, household size and
expenditure levels, education and gender of decision-maker, etc, are important determinants of these differences in PCR. But use of Census data and District Information System for Education statistics indicates that deficiencies in infrastructural facilities in Muslim-concentrated districts also have a significant role in the low PCRs of Muslim children.

Neeta Rustagi, et al (2010) writes on “Factors Affecting Contraception among Women in a Minority Community in Delhi: A Qualitative Study” in ‘Health and Population: Perspectives and Issues’. Substantial proportions of women from the Muslim minority community, who want to stop or delay childbearing, do not practice contraception. The choice of contraceptives available and the variable perception of risk involved with their use along with socio-religious barriers put most women in dilemma regarding adoption of a birth control method. A qualitative study using focus group discussions and in-depth interview of women having two or more children was conducted in an urban area of Central Delhi to explore the perception and attitude of women towards family planning and barriers to use currently available contraceptives. The findings reveal that majority of the women in the current study did not favour early age marriage and prefer smaller family size. However, attitude of husband and family was mostly considered to be unfavourable for the use of contraception and to limit the family size. Religious beliefs were the most commonly cited barrier to use contraceptives especially surgical sterilization. Other barriers include fear of side-effects about IUDs and prejudiced behaviour of health care providers. These women are in need of a contraceptive which they can use confidentially and is devoid of adverse effects. Education of women can help a lot in the long-term for improving women’s reproductive health.

Nilofar Izhar and Rais Akhtar (2010) writes on “Historical Perspective of Muslim Female Education Scenario in India: Late 19th and Early 20th
Centuries” in ‘The IUP Journal of History and Culture’. Education has been an integral part of socioeconomic and cultural development from the earliest time. In India, Hindus in general continued their system of educating the girls within the family while the first regular girl’s school for Bengali girls established in 1819 in Madras by the Muslim rulers focussing on religious education. During the later half of the 19th century and the early 20th century, some prominent Muslim leaders placed hurdles in the dissemination of education among Muslim females against the favorable attitude by a number of institutions and the British rulers. Sir Syed, a prominent Muslim leader and an educationist who made tremendous contribution towards Muslim male education was unwilling to seek equality for Muslim female education. This paper discusses the historical perspective of Muslim female education in India focussing on the role of various institutions including Christian missionaries, colonial government, and Anjuman-I-Islam in taking bold steps towards female education. Examples in support of Muslim female education were cited from Islamic prescriptions. This paper revolves around a threadbare discussion on the role of individuals who supported female education, such as Nazir Ahmad, Badruddin Tayabji and Sheikh Abdullah, and the opposition towards female education by Sir Syed have been highlighted. At the end, it focuses on the dynamic leadership of Sheikh Abdullah whose immense contribution resulted in the widespread female education even at higher level in India. This paper also presents the similarities in the movement of female education between Sheikh Abdullah and Ismail Bey Gaspirali of Turkey.

Shakeel Ahmed and Malika Mistry (2010) published a paper entitled “Modern Education and Socio-economic Change: A Case Study of Muslim Women in Pune City, India” in ‘Researchers’ World’. Few issues have attracted greater interest among academicians and activists in India than those concerning women and Islam, but much of this interest is caught up in misconceptions that usually leave Muslim women invisible. It is a well known
fact that the change is the law of nature so is the nature of human being. Similarly on the subject of development and change the Muslim women can not be ignored. It is generally believed that Indian Muslim has failed to cope up with the change that is taking place in Indian society at large. But in spite of its unique nature because of its religious orientation of Muslim under the impact of multi directional global changes at large and in Indian situation in particular, the authors find an attitudinal change and generational awareness among Indian Muslim. Similarly when the authors focus their attention towards Muslim women in spite of widely accepted belief of the backwardness, it is found that they are also not immune to the inevitable impact of the changing process at large. No doubt, large numbers of socio-economic, cultural and religious constraints hamper their progress but the authors found a slow and steady change in their attitude and overall conditions such as their role in family, status and Socio-economic profile of the sample population indicates that there is considerable change in the position of Muslim women. Keeping the above in mind, authors decided to conduct a sample survey of Muslim women in a progressive city like Pune, so that the authors get a first hand knowledge about the attitudinal changes among them. The survey proves that with the influence of considerably better educational background of the parents and other family members, awareness is emerging among Muslim women about the importance of higher education in different fields. They have clearly understood the magnitude of changes in social and economic order all over the globe and they are confident enough to meet the challenges. Attitudinal change is significant and encouraging, but with reference to empowerment the paper revealed that they are in transitory stage.

linguistic country; people belonging to many religious faiths live side by side. Muslims are the largest minority of the country. This paper attempts to present a demographic and socio-economic profile of the Muslims in Uttar Pradesh by focusing on the district wise distributional variation of Muslim concentration, their literacy, work participation rate and broad occupational groups. It is based on secondary data obtained from religion data, 2001 census. For understanding of current situations in the state, a cross-comparison of population in distribution, of literacy and employment has been made. The rate of urbanization is 37% among Muslims of Uttar Pradesh, which is 2% points more than that of national Muslims average. The position of Muslims in the state both in terms of education and employment has also been dissatisfactory, where male literacy rate is 58% and female literacy rate 41%, whereas the WPR (work participation rate) 41 and 12% to male and female respectively, an overwhelming majority of women working in the marginal. Comparison of existing inequalities by religion operates within the large matrix of structural inequalities such as among regional difference. The paper proves that the increase in inequalities aid the increase in backwardness; which have a disproportionate impact on women as well as in the cumulative development of the state in particular and nation in general.

Sabharwal (2011) writes on “Caste, Religion and Malnutrition Linkages” in ‘Economic and Political Weekly’. The poor are not uniformly disadvantaged. Across most health indicators, the situation of the scheduled castes, scheduled tribes and Muslims is significantly worse than that of others. While nutritional status is closely linked with levels of income, education and public health services, the social belonging of persons also acts as an additional aggravating factor for nutritional inequity.

ghettoisation of Muslims in a polarized Gujarat, the Muslim community in the
state has through sheer hard work shown some advances in education and
wealth generation. The denial of justice to the victims of the 2002 Gujarat
pogroms, despite strenuous efforts by civil society activists and interventions
by the higher judiciary, remains a major issue for the community.

Md. Intekhab Hossain (2012) published a paper entitled “Muslim
Women of West Bengal: An Enquiry into their Minority Status” in ‘IOSR
Journal Of Humanities And Social Science’. Sociological and social
anthropological research studies on the Muslim society in India with particular
reference to the women of West Bengal are negligible causing immense
loophole in our insight and understanding the Muslim society from empirical
point of view. Because of this fact, we hardly know about their society,
economy, social structure, social organization, culture, social problems, social
change and developmental processes, gender studies of the Muslim society.
The present paper is a modest attempt to examine the socio-economic situation
of the largest religious minority population compared to other religious
minorities of the state generally, and the status of Muslim women of West
Bengal in particular. An attempt has also been made to highlight the socio-
economic backwardness prevailed among this group of people from historico-
religious perspective and to find out the factors contributing as a bottleneck in
their development and social change.

Muslims in India: An Analysis of Patterns and Trends”. After the
submission of the Sachar Committee Report, several studies have undertaken
data-based analysis of the socioeconomic and educational conditions of
Muslims in India. Many researchers, policy makers and, in fact, common
Muslims believe that education can be the only mechanism to enhance their
socioeconomic status and facilitate entry into better paid jobs. At the same time
there are concerns about access to educational facilities and possible discrimination in the formal labour market. The paper reviews the available evidence on the patterns of Muslim participation in education and employment. Comparing the estimates derived from the most recent round of the National Sample Survey for the year 2009-2010 with the earlier years (1999-2000 and 2004-05), an effort is made to assess if these patterns have changed in recent years. A preliminary analysis of the correlates of these patterns suggests that these are quite complex and multi-dimensional. Perceptions about discrimination interact with endowments, opportunities, supply side conditions and attitudes to give rise to different patterns of participation in employment and education. A different set of policy actions may be required to ameliorate these conditions.

Shalika Gupta (2012) writes on “The Education of Muslims in India” in ‘Research Analysis and Evaluation’. In 2006, a ‘Prime Minister’s High level Committee’ was set up on the social, economic and educational status of the Muslim community of India under the chairmanship of Justice Rajindar Sachar, known as the Sachar Committee Report (2006), it confirmed that by most development indicators, the Muslim community is lagging behind other religious groups of India. According to Census 2001, the Muslim literacy rate is 59.13% and is found to be lower than that for Hindus, 65.09%, the majority religious group. There are states like Jharkhand, Karnataka and Maharashtra in which literacy rates among Muslims are higher than other states. To improve the Muslims education, there is need to use of library, laboratory and playgrounds, common admissions and examinations in the Madrasah complex, exchange of expert teachers and moderation of questions setting.

Suneeta (2012) published on “Between Haquq and Taaleem: Muslim Women’s Activism in Contemporary Hyderabad” in ‘Economic and Political Weekly’. An examination of Muslim women’s activism related to
family dispute resolution, education and community work in Hyderabad suggests that establishing oneself as a Muslim woman activist requires one to be knowledgeable, tenacious and demonstrably committed to building the community. Based on a series of interviews and discussions with Muslim women working in different institutional set-ups over a period of two years, this study argues that we should pay more attention to their subjectivity, i.e., ways in which they inhabit, attempt and change established social practices in the given conditions rather than on the oppositions or challenges to the “religion” and “state” or “feminism” that such activisms pose. Taking a close look at the activist trajectories, perspectives and work of Muslim women activists in Hyderabad, it argues that their articulation of rights and education is predicated on self-reliance which is posited as a prerequisite for the contemporary Muslim woman to inhabit the space of the Muslim community and citizenship.

Syed Waseem A. Ashraf and Ayaz Ahmad (2012) writes on “Muslim Women Education and Empowerment in Rural Aligarh: A Case Study” in ‘International Journal of Scientific and Research Publications’. For the development of rural environment, education should be taken on priority as it is the most important factor. Education is the basis for creativity and foresightedness that triggers change; it helps in economic growth, quality of life and quality of human resource. Education takes us away from tradition backwardness, darkness, poverty, misery and overpopulation to enlighten, prosperity and happiness. Women in India have been playing predominant role in the development of society by their direct and indirect contribution, their active participation in the economic as well as social activities would cause for the overall national development. The present study attempt to analysed the Muslim women education and empowerment in rural areas of Aligarh district. The study is mainly based on primary sources of data. The data reveals that socio economic conditions are the major determinants of women liberation than
the religion. It illustrates the fact clearly that family structure has an association with the participation of women in the decision making process as well as the status of women.

Kancha Ilaiah (2013) writes on “Development of Muslims: Comparing Gujarat and Andhra Pradesh in the early 2000s” in ‘Economic and Political Weekly’. By the early 2000s Muslims in Gujarat were far behind those in Andhra Pradesh in terms of indicators of community well-being, such as educational attainment, industrial employment and public sector employment. Studying the well-being of the Muslim community in Gujarat is important in the context of the claims of Narendra Modi’s much hyped “Gujarat development model”. This article seeks to understand the status of the Muslim community in Gujarat in the period prior to the 2002 violence and compared to the situation with that in AP, which has a somewhat similar profile.

Mehraj Ud Din Sheikh and Qamar Jahan (2013) published a paper entitled “Literacy Rate of Muslim Women in Uttar Pradesh (India)” in ‘Educationia Confab’. Islam holds a genuine appeal both as a religion and as a way of life. Equality of men and women is emphasized by the Quran in all matters relating to the creation of mankind. Both the Quran and the Sunnah advocate the rights of women and men equally to seek knowledge. Inequality exists with women to receive education in general and Muslim women in particular. In this paper an attempt was made (i) to examine the literacy rate of women at national level in general and at state level (UP) in particular, (ii) to know the district wise literacy level of Muslim women in UP, (iii) to know the community wise literacy level of Women in UP and (iv) to know the community wise literacy rate of Women in Aligarh. This paper is based on secondary sources i.e. census of India 2001 and 2011. The data was analyzed by percentage and was graphically represented. It revealed that the female
literacy level of India by the census 2001 and 2011 was 53.7% and 65.46% and the female literacy rate of UP by the census 2001 and 2011 was 42.2% and 59.26% respectively. It revealed that there exists disparity in literacy rate between the national and state (UP) average. The community wise analysis of female literacy in UP revealed that the females belong the Jain Community posses the highest literacy rate (90.28%) as compared to the others and the females belong to the Muslim community possess the lowest literacy rate (37.28) as per the census 2001. The same trend was seen in Aligarh district i.e. the females belong to the Muslim community posses the lowest literacy rate (40.93%) and Janis the highest (94.09%). In the present study it was found that women are educationally backward in general and Muslim Women in particular, there exists a community and gender disparity in Uttar Pradesh. Why is it that the Muslim Women are educationally backward as compared to women belonging to other communities in Uttar Pradesh? This is the major concern for planners, administrators, policy makers as well as civil society.

Nasrin (2013) published a paper “Education of Muslim Women: A Journey from Past to Present” in ‘International Journal of Management and Social Science Research’. Education is an indispensable means for helping the Muslim women out of their economic misery because economic dependency is the major factor contributing to the low status of Muslim women. After independence women’s education made considerable progress in India. The number of girls schools and colleges increased. Muslim girls going to schools and colleges also increased slowly but steadily. Muslim parents are becoming anxious to educate their daughters alongwith their sons. Village girls are going to schools while in towns many of them are seeking higher education. Still Muslim women are changing very gradually, some times, the change is painful slow. Because for a long time Muslim women have remained secluded and have lived the life of submission, so most of them dislike the idea of change. But studies done in the field of Muslim women revealed that the lack
of good quality schools and hostel facilities for girls, poor quality of teacher are believed to be some of the important factors responsible for the low level of educational attainment among Muslims. But it is worthwhile to say that Muslim women has a strong desire and enthusiasm for education, but hurdles like low access to schools in the vicinity, poverty, financial constraints and discrimination faced at school prevent them from continuing education. These all demand a thorough discussion among policy makers, academician and community leaders. This paper highlights progress of education of Muslim women in education since independence alongwith the suggestions to empower them through education.

Siddiqui (2013) published a paper entitled “The Problems of School Drop Outs among Minorities with Special Reference to Muslims in India” in ‘International Journal of Management and Social Sciences Research’. This paper highlights the problems of school dropouts among minorities with special reference to Muslims in India. According to C.V Good (1973) states that “Most often designates an elementary or Secondary School pupil who has been in membership during the regular school term and who withdraws or is dropped from membership for any reason except death or transfer to another school before graduating or before completing an equivalent progress of studies; such an individual is considered a dropout whether his dropping out occurs before or after he has passed the compulsory school attendance age and, where applicable, whether or not he has completed a minimum required amount of School Work”. Dropouts in rural areas are more in comparison to urban areas. There are several reasons for dropouts among the Muslims in India like low percapita income, low socio-economic status, children engaged in household activities, unawareness about the importance of education, large family size, many problems of schools, social problems like insecurity of girls, etc. this paper also highlights the remedial measures for removing the problems of dropouts among Muslims in India like increasing awareness of the
importance of education, dynamic Muslim leadership, providing financial help etc.

According to Vibhuti Patel (2013) as stated in “Socio-economic Profile of Muslims in Maharashtra” published in ‘Economic and Political Weekly’, a socio-economic profile of Muslims in Maharashtra commissioned by the Maharashtra State Minority Commission indicates dismal conditions on the social, economic and educational fronts as also poor representation in the legislature and the Indian Administrative Service and Indian Police Service cadres.

Ghazala Jamil (2014) writes on “The Capitalist Logic of Spatial Segregation: A Study of Muslims in Delhi” in ‘Economic & Political Weekly’. In today’s neo-liberal economic milieu, Muslims in Delhi are being rediscovered as a human resource that is positioned as a specific part in the accumulation project which has little use for prejudice per se, but only to the extent that it aides the project. Muslims are grateful for jobs and businesses that take advantage of their skills, time, labour and assets and other supposed integrative advantages that this relationship brings with it. These neighbourhoods in Delhi are integrated in the city economy, and even global economy, but only so far as the balance of accumulation of capital is tipped in favour of spaces elsewhere.

Kunjani Devi (2014) writes on “Dawn Of Muslim Women Education At Lilong (Manipur State, India)” in ‘International Journal of English Language Literature and Humanities’. In Manipur, In early period, Muslim community kept women under pardah system of Islamic Religion. Women are facing different aspect of life very strictly under pardah system. Due to the wrong concept of the strict principles of pardah system female education came very late in the State. Many brilliant girls were not getting educated. The idea of Socio- Economic upliftment of woman was quite nill in Muslim Community
in Manipur. Women are regarded by the Muslim Community as valuable treasures of caring and nurturing children. The most loyalty nature of the Muslim women is their subordination to the main members especially to their husbands. They always seek permission of their husband for every activity of their lives. Moreover, as most of women are illiterate the Muslim community is rather backward in spite of their settlement in plain areas of the state where there is a good communication system and prevailing of good centers of learning, business etc. In addition to illiteracy, early marriage and divorce have affected the social status of Muslim Women. Early marriage and bearing of many children are common practices of Muslim Women in rural areas of Manipur. After getting children, many young women are divorced because of the lack of mutual understanding between the husbands and wives the Muslims elites thought that if there are some Muslim women employees who are also religious binding in their homes and earning institutions, the number of school going girls should be increased. Luckily so far all the Muslim women employees- doctors, principals, college teachers, clerks and also NGO’s etc. who are working in all level of government are keeping pardah in their daily working. This is why all the Muslim Women in all Muslim families of Manipur are observing Islamic Religion in all aspect of life.

Latika Gupta (2014) writes on “Ethos as a Gendering Device: Muslim Girls in a Minority School” in ‘Economic and Political Weekly’. Learning is a complex product of schooling, upbringing and ethos. This study examines, with a critical perspective, the crucial role played by the home-school overlap in the lives of Muslim girls. It describes and analyses the ethos surrounding their impoverished lives and education. A hermeneutic interpretation is offered for a stock phrase they frequently use to represent their lives and aspirations. This analysis takes us to deeper, hidden layers of the girls’ own discourse. By focusing on the learner’s perspective, the study
captures a conceptual inadequacy of prevailing policies dealing with girls’ education.

**Sunita Sanghi** and **Srija (2014)** published on “Employment Trends among Religious Communities of India” in ‘Economic and Political Weekly’. Looking at the National Sample Survey Office data on employment and unemployment by major religious groups, this article finds that the Muslim community remains worse-off compared to all other religious groups on almost all indicators. It is argued that to reap the “demographic dividend”, Indian policy makers and administrators will have to proactively implement at least existing social welfare programmes, particularly those that are related to school education.

**Zaidi (2014)** published a paper entitled “Muslims in the Civil Services” in ‘Economic and Political Weekly’. A section of the Muslim community in India often expresses concern about the community’s poor representation in the civil services. The rhetoric about poverty, low educational levels and the non-implementation of the recommendations of the Sachar Committee report converge largely on the demand for a religion-based reservation in education and employment. However, it is the low level of participation rather than the low success ratio of Muslim candidates that is the root cause of the low representation.
2.3. References:


