Conclusion
CONCLUSION

The educational backwardness of Muslim community is a well established fact, and has also been officially acknowledged by various reports. The contribution of Sachar Committee report is commendable as it exclusively deals with the educational apathy of Muslim women comprising several other parameters such as rural/urban, caste, class divide etc.

The issue of education needs to be comprehended in its entirety consisting of socio-cultural and religious factors. This research tries to encapsulate the question of Muslim women’s education from the pre-independent period as the contemporary initiatives shaped the basic structure for the development of Muslim women’s education. It has been inferred that the idea of educating women was dominated by patriarchal mindset, where the objective of educating women was to train them better for their domestic roles. Though, the idea was primitive but it somehow contributed in generating consciousness among women for their rights. It was the active participation of women reformers resulting in positive attitudinal change in the Muslim society, allowing girls to attend educational institutions.

A remarkable transition is visible in community’s attitude towards the education of their women. The data indicate that inclination towards scientific temperament and modern education symbolizing increasing responsiveness of the community towards modernity. It is found in our study that the number of females have surpassed the number of male students at upper primary level in 2001 (as discussed in chapter-3), and in some courses at higher education level especially in A.M.U.

The role of state in expansion of Muslim women’s education holds special relevance and has been analyzed in detail. It can be questioned that whether state acted as an instrument in the reinforcement of patriarchal norms or Muslim women got benefitted by government’s initiatives? The scrutiny of five year plans gives an impression that the government initiatives are certainly worthy as far as the conception of plans and policies are concerned. When it comes to the assessment of the delivery of these plans and policies there is no doubt that the state failed to
achieve projected targets, may be due to some practical problems or due to lack of will on the part of the policy makers.

One notices change in the approach of state with regard to the issue of women's development indicating the shift from welfare to development and from development to empowerment. The advent of neo-liberal globalization resulted in partial withdrawal of state from public sector resulting significant impact on state's perspective regarding women's education. However, the pitiable condition of Muslim women in higher education prompted certain significant governmental efforts. It needs to be mentioned here that comparatively less focus on the educational status of Muslim women might have led strengthening of unequal power relations and the traditional ideological set-up of the community.

The educational status of Muslim women at school and higher educational level in the selected states of Northern India though deplorable but there are also visible improvement since last few decades. The study of available document suggests that Muslims recorded the highest illiteracy and lowest enrollment among major religious groups. In case of Muslim women this situation becomes more vulnerable. However, during the Initial phase of post independent India, Muslims were having better educational status than STs/SCs, but this gap started shrinking from 1980s onwards. Although in the present situation educational status of Muslims was better than STs/SCs. However, at elementary level the percentage of Muslims has improved as compared to secondary and higher educational level. The better enrollment of Muslims at elementary level as compared to higher level reflects their desire to study out due to impelling poor economic condition they are compelled to discontinue their education. Their monthly per capita expenditure was found to be lower among all religious groups. It can be said that educational backwardness of Muslims has a direct nexus with the class structure. It might be said that lack of Muslim representation in positions of power, had an indirect impact on the overall development of the community.

The case study of AMU brings out a surprising gender bias in the intake of male-female students at intermediate and graduation level in specific subjects/group of subjects such as Physics, Chemistry and Mathematics (PCM) and Commerce at intermediate level; English, Economics, Political Science etc. at graduation level. This
resulted in the poor representation of female students in these subjects. However, the recent data indicates a rise in the number of female students in professional courses signifying that somehow stereotypical prejudices have been reduced in recent times. This reflects a change in the attitude of the community towards girl's education.