Chapter 2. Review of Literature

2.1. Introduction

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CHAPTER–2

REVIEW OF LITERATURE

2.1 Introduction:

Attempt has been made to review the important literature related to higher education the Muslim youth. The sociologists of the present age have paid scientific attention to the analysis of higher education process with the critical discussions. A number of sociological discussion have conducted for analyzing higher education of Muslim youth different aspects like social, education, economic, employment and cultural etc. To collect the relevant literature, the researcher search Research Journals and other publications such as books in the sociology, education women’s studies and other related subject disciplines.

2.2 Review of Literature:

Many of the studies and surveys were carried out an assessing higher education in the field of socio-economic issues. Employment and education policies etc. A few of such studies relevant to the present study are reviewed as under:

Mr. Manzoor Ahmed in his book “Islamic Education” to quote from him, “education may be defined as an attempt an the part of the individuals and society to transmit to the succeeding generations their accumulated, store of the knowledge of arts values, customs and their ideals of lie as a whole as well as their experiences in various field which should help the younger generation in carrying on their activities of life effectively and successfully. This planned transmission enables the new generation to acquire and assimilate, within a short span of time, the fruits of learning
of thousands of years of predecessors. This generation also enriches this accumulated
treasure of knowledge with its own experiences”.

It is obvious that education is a means of training, to equip the younger
generation to carry on their activities of life effectively and successfully. But the
human beings are not like animals whose activities of life are limited to eating,
producing offspring, rearing them and finally yielding place to them. Activities of
human life are more widespread and complex. This brings us to the question of aim
of life towards which these activities lead to. It is here that the factors of morality,
ethics or spirituality get interwoven with the education.

Charis Duke; Heribert Hinzen “The national and international development
agenda looks at education as an important tool for transformation and change within
education most attention is given to schooling and the wider formal sector of colleges
and universities, much less attention is the still less resources go to youth and adult
learning, and the non-formal education sector life long learning system have yet to
implemented Charis Duke and Heribest Hinzen describe the major processes,
programmes and organization such as EFA, CONFINTENT, ICASE and discuss then
in the context of development issues.

Gandhiji was aware of the potentialities of the student in redeeming India from
the foreign rule. In 1920-21 Gandhiji appealed to student to leave school and colleges
and induce them to undertake political duty carrying with it the risk of imprisonment
he said.

“All over the world student are playing and strengthening national movement.
In India where political consciousness has till recently been unfortunately confined in
a large measure to English educated class, their duty is indeed greater. In china and
Egypt it was the students who have made the national movement possible. They cannot do less India”.

Me first-step was to attack the English system of conduction he said.

“Student have got to become nation guiders. The base imitation of the west, the ability to speak and write correct English, will not add one stick to the temple of freedom. The student world, which is receiving an education, which only a microscopic minority can ever hope to receive, is expected to qualify itself for it by giving its life blood to the nation. Students must become pioneers in conservative reform, uncertain all that is good in the nation and fearlessly ridden society of the innumerable abuses that have crept into it student have to react upon the dump millions they have to learn to think, not in terms of province, or a town, or a class, or a caste, but in terms of a continent and of the millions who millions who include untouchables, drunk leaders, hooligans and even prostitutes, for whose existence in our midst every of us responsible”.

Parents according to Gandhiji have also misguided their children to some extent. He remarked.

“The parents take the lead in giving the wrong direction. They fell that their children should be educated only in order that they may earn wealth and position. Equation and knowledge are thus being prostituted and we look in vain for the peace, innocence and bliss that life of a student ought to be our student are weighed down with cures and worries when they should be careful for nothing. They have simply to receive and to assimilate they should know only to discriminate between what should be received and what rejected. Thus, is the duty of the teacher to teach his pupil discrimination if we go an taking in discriminately, we would be no better than
machines, we are distinguishing truth from untruth, sweet from bitter languages, clear from unclear things, and so on”

Tirlhajyoti Sarkar (2001) “Young people emprise a signify cant percentage of Indian’s total population, and 84.5 million of these youth live below the ‘extreme poverty line’ while India has experienced much development and growth since the 1990s, educated youth often have difficulty finding employment. A concerted effort an the part of the government, the business community, and youth to reform the education system to deliver skills training as well as academic knowledge would help boost young people’s employability”.

Charis Duke; Herbert Hinzen “The national and international development agenda looks at education as an important tool for transformation and change within education as an important tool for transformation and change within education most attention is given to schooling and wider formal sector of colleges universities much less attention is and still less resources go to youth and adult learning, and the nonformal education sector life long learning system have yet to implemented Charis Duke and Herbert Hinzen describe the major processes, programmes and organization such as EFa, LONFINIEN, ICASE and discuss them in the context of development issues.

Bradley Jorgensen; (2005); using duration Queensland reform agenda to illustrate examples and approaches to education to reform, this article discusses education reform for at risk youth. It argues that the characteristics of modernity, the riso of mode to society, and the power asymmetries associated with the emergence of the politico – economic will certain the reform ambitious of the education Queensland and other education reform agendas. It is proposed that the state adopt a transressive
and complimentary set of reform strategies including the adoption of distributed governance, making available meaningful school performance data, encouraging experimentation and facilitation broad stakeholder, community and neighbor level engagement community resources, build cohesion, foster the socio-cultural self identities of at risk youth and will assist youth to achieve full participation in a robust and vibrant democracy.

We examine how household’s demand for higher education is governed by its social composition, gender – related aspects, economic background and lost of acquisition of education. We also estimate of significance of there factors in explaining choice of different stream of studies, for example, arts, commerce, science and technical education youth belonging to schedule caste (SC) and schedule tribe (ST) background have significantly lower odds of going to a higher education institution compared to other social group in rural area. The gender impact in terms of higher education participation is more pronounced for the highest income / expenditure quartile for both urban and rural region. Even after controlling for gender economic and social identify, educational profile of household head exerts a significant impact on the higher education attendance rising cost of higher education exerts significant deter mental impact on the odds of participations in higher education. Analysis of choice of individual discipline of higher education reveals that female youth hence significantly higher odds of attending a higher education institution for arts / humanities course in urban India compared to her male counter part, however for every other stream, that is sciences commerce, medicine, engineering and other professional courses, there is a strong gender bias against female even after controlling for social and economic background of the household.
Wizarat and Arya (2007) stated that higher education is growing at a brisk pace, today there are 389 universities and 18064 colleges that cater to the rapidly growing demand for higher education in the country. A comparison has been made between pass percentage in 10th and 12th board exam across the country which point to a higher success rate for girls and a lower rate for boys. Despite this the percentage share for girls at the diploma / certificate, graduate, post graduate and research levels fluctuate between a higher of 42% and a low of 32%. This is clearly a reflection of increasing rate of drop outs at succeeding level of higher education. Although, there has been a substantive increase in the number of separate college for women – 1902 in 2006-07 as compared to 950 in 1991-92, one can clearly see the need for augmenting the facilities for higher education among women. It has been generally observed that employment in the services sector is not gender neutral and is influenced, dominated and culturally controlled by males. Further, very few women receive recognition through awards and academy fellowships. The paper provided the statistics of male and female education at national level. Finally, the paper concluded with the remarks that an early recognition and removal of barriers in bringing the full potential of women power in national development will surely transform India into a developed nation in all spheres at an earliest date”.

M. Najeeb Shafiq (2010); using micro-level public opinion data from the Pew Global Altitude Project 2005, this study investigates the effect of educational attainment and income an support for democracy in live predominantly Muslim countries; Indonesia, Jordan, Lebanon, Pakistan and Turkey – Holding all else constant and compared to not finishing primary education, this study finds that secondary education and higher education encourage supports for democracy in Jordan, Lebanon and Pakistan. The results therefore suggest that support for
democracy is a social benefit of education in Jordan, Lebanon, and Pakistan. Regarding income, the results indicate that relative to the poor, those belonging to middle-income groups are more supportive of democracy in Lebanon and Turkey, consciously, there is no statistical relationship between belonging to the richest groups and supporting democracy.

Jasmine Zine (2001); this article provides an ethnographic analysis of schooling experiences of Muslim youth in Canada who are committed to maintaining an Islamic lifestyle despite the pressures of conformity to the dominant culture. Little attention has been paid to how religious identify intersects with other forms of social difference, such as race and gender in the schooling experiences of minorities youth using a case study often Muslim students are parents, this article demonstrates how Muslim students were are to negotiate and maintain their religious identities within secular public schools. The participants narratives address the challenges of peer pressure, realism, and Islam phobia. Their stories reveal how Muslim students are located at the nexus of social difference identity. The discussion further explores the dynamics though which these youth were able to negotiate the continuity of their Islamic identity and practices with schools despite the challenges that they faced. Building upon existing theories of identity maintenance and construction, this research demonstrates how the interplay of the core factors of ambivalence, role performance, and interaction and isolation are implicated in the way Muslim students negotiate the politics of religious identify in their schooling experiences.

Yoginder Sikand (2009); much of the discourse on Muslim education in contemporary India is shaped by notions of Muslim “backwardness” and alleged resistance or even hostility to “modernity”. Madrasas, or Islamic seminaries, form a
central core of this discourse, although the actual proportion of Muslim children who study in full-time Madrasas is relatively small. Based on the fact that many Madrasas are indeed, resistant to significant change and “reform” it is argued that Muslims as such resist “Modernization” and “modern” education consequently. This discourse deliberately or otherwise, ignores the innovative efforts being made by same Muslim organization in India today to combine Islamic and “Modern” education as an alternative to traditional Madrasa education same of there efforts are emanating from “traditional” Madras’s themselves others mark a new form of Madrasa, understood from the “traditional” Madrasa in significant ways. These efforts represent different ways of seeking to express Islam informs more relevant to today’s times, seeking to produce a new sort of Ulema or Islamic religious scholars, who combine knowledge of the Islamic tradition and the “modern” world. This paper provides a broad overview of same of these efforts with the help of selected case studies.

Julia Preece (1999) “participation in higher education against minority ethnic groups is unevenly spread across higher education institutions and disproportionately low amongst certain ethnic groups. This article presents same preliminary finds from a small scale research project which is investigating higher education participation issues for Muslim families in the north of England. The paper argues for a widening participation discourse which speaks on the same wavelength as minority groups if strategies are to be effective. It also argues that those same discourses need to be heard within higher education if the student experience is to be positive beyond the recruitment stage.

Magdalene Rostron (2009); this paper is an attempt to sketch a historical, cultural and social background of recent educational developments in Qatar, briefly
review the traditions of western liberal arts education with its goals and teaching and learning methodologies, explain its benefits and their relevance to Muslim Qatari students of universities in education city in Doha, and mention potential disadvantages of a liberal arts education in Qatar — seem from an intercultural education’s perspective and in the context of academic.

Yoginder Sikand (2008); there is a strong feeling among Muslim activist, scholars the government and international actors that there is a need to modify traditional Madrasa education and introduce basic “modern” subject into the curriculum. This article discusses the efforts of one educational programme in Gujrat 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.

Najma Akhtar, Manju Nurula (2010); the paper discusses educational constitutional prenisms for minorities in India, especially for Muslims. It also portrays the development and contribution of the Madrash system, particularly in west Bengal, with special reference to efforts made by the west Bengal Board of Madrasha Education to bring Muslim children into the national system of education. Based on a survey administered in same madrashas, the paper also highlights some aspects of their functioning as well as the problems that they are facing. The authors concluded by arguing that such as initiative could inspire other states in India aiming at providing better access to formal education among marginalized groups.

Elena Fiddian Qasmiyeh(2010); since the 1970s thousands of middle Eastern and African (MENA) students have been amongst the 40,000 recipients of free education at universities and other further education institutions in Cuba. Daywing on interviews conducted with Muslim MENA university students in Cuba, including both
citizens and refugees, I suggest that their legal statues played central roles during their expectation for the future. This article examines both Muslim youth experiences of, and Cuban motivations behind, internationalist education programme that has been marginalized by both academics and policy markers alike. Further, it explores and contextualizes these students perceptions of life in Cuba throughout the 1980s and 1990s, and of the conditions in their places of origin, which in many uses are refugee camps or hosting countries. In addition to offering these individuals of further education with an aim of enhancing self-sustainability in their ‘home’ countries / spaces, I propose that this programme is a clear alternative, and even a challenge, to the way in which the education of foreign students is structured and managed else where by states and institutions driven by different socio-economic and political priorities.

Alan M. Guanlher (2001); this article traces the motif of English education in justice Syed Mahmood’s intellectual history and demonstrates the dialogical nature of knowledge formation in British India. While his own education expetiance at Cambridge University had a profound and lasting impact on his own conception of the nature and purpose of education, Mahmood transformed and adopted that experiential knowledge to serve his a predominant public cancers. He was increasingly committed to arresting the perceived decline in social standing, political influence and above all educational competence of the Muslim community in India. Seeing government service as the birth right of the Ashraf Muslim classes, he encouraged the creation of institutions that would facilitate the training of young men from fine families to became effective bureaucracies in the government machinery of British India. In all these endevaours, Mohmood considered the promotion of English
education to be the key to real progress for individuals and for the Muslim community.

Timothy Corney (2004); the research presented in this paper is a study of the values underpinning the curriculum and teaching of current Australian degree – level youth work courses. The paper looks at the implications that values raise for the introduction of competency – based training in the youth and community services sector. The paper raises some of the potential risks for the status of youth work as a profession. The research investigates values in professional youth work education by using a qualitative, interpretative framework in inquiry and using a strategy of purposeful case study sampling and literature review. The data collection involved four case studies focusing an degree level youth work courses in four universities in three states of Australia. To facilitate the triangulation of data, number of sources were sued; students, lecturers, curriculum designers, curriculum documents and sector literature.

Walter Muller (2005) education is a crucial determinant of peoples life changes, and it particularly affects the integration of youth into labour markets the article shows how different kind and levels of education shape the access of young people to jobs of varying advantage and the smoothness of the transition from school to work. It elaborates the common patterns in the relationship between education and early careers labour market outcomes and investigates especially for EU member countries how varying institutional arrangements in the educational systems and in the regulation of labour markets lead to varying integration outcomes.

Stuart Tannock (2006) wages and working conditions for youth in the low-end service sector are notoriously dismal. Recent attempts to use collective action to
improve these conditions, however, have been limited in number and effectiveness. Addressing the situation requires attention to many of the same issues that concern labor overall. But sooner or later, youth labour organizing must also deal with the “higher education question” – indeed, it – is the engagement with higher education that helps define young workers as a distinctive group in the first place. The question in this; what should a social and economic justice movement demand of higher education? Or what do we need from higher education to move toward a just society? Until we have a clear answer, it is likely that we will continue to struggle to understand and address the problem of low – wage youth employment.

Maribel Blasco; Hansa Kruase Hansen (2006); A wide variety of supranational organization and networks are currently promoting educational initiatives aimed at disseminating particular values and notion of citizenship in Latin America via new media and in particular the internet. These organizations exercise a growing influence on educational objectives and techniques in the region. Despite the fact that access is still modest among young people of undesirable behaviour such as delinquency and political apathy, and instead foster a stronger sense of civic responsibility. That sense might underpin a more constructive, entrepreneurial global youth culture espousing universal, multicultural values rather than particularistic, parochial ones. The internet is presented in such initiatives as possessing intrinsically educational, entrepreneurial and democratizing properties. The article explores the activities of supranational organization and networks operating in Latin America, and seeks to provide a glimpse of the idealized youth identities that they envision. It is argued that the new roles assigned to education are shaped by new media optimism, cosmopolitan aspiration and a post – national rather than nationally anchored conception of citizenship. Theories of Governance and governability are used to understand how these
developments can be seen in terms of the globalization of politics and the ensuring changes in the forms, rationalities and techniques of governance in a wide range of issue areas, including education.

Cunha, Alda Maria Borges, Rodrigues, mafia Emillia, dec; Machado Maria Margurida (2007); this text explores a literary program directed to youth and adults the Aja-outreach project of the municipal secretariat of Goiania, development in partnership with the civil society, universities and other institutions. Part of a municipal public policy to overcome situations of social exclusion, at both emergency and structures level, it become a front to tight illiteracy in Goiania, In addition to presenting the role of the state, which rules public policies, and of civil society, the text retraces the origins and structure of the Aja-outreach project, showing how it evolved to became a movement for popular education.

Agneta Lind (2007); the following paper analysis the status ABLE in the context of development cooperation and discusses what EFA donors, especially bi lateral governmental development cooperation agencies, can do to support sustainable adult education with emphasis on literacy and basic education in broad sense for out of school youth and adults. The author has more than 30 years of experience in the field of adult education, especially adult literacy, with a focus on developing countries, development assistance, and international initiatives. She is currently based in maputo Mozambique, an leave from the Swedish International Development Cooperation Agency (Sida), working part – time as assistant professor in the Department of Adult Education at Eduardo Mandlane University, part time as a consultant for UIL in Botswana and Mozambique, and overall of UNESCO’S literacy initiative for empowerment (LIFE). What can and shared donors do to strengthen
Adult Education System to meet the basic learning needs of youth and adults. 1. Introduction inspite of the recognition of the crucial role of basic education for poverty reduction by global agendas no priority has been given to adult for example, reflected in the absence of ABLE in the Millennium Development Goals (MDG) and the Fast Track Initiative (FTI) benchmarks, in spite of the inclusion of ABLE in two of the six EFA goals established in the Dakar framework (goals 3 and 4) for international development cooperation agencies interested in supporting ABLE as part of funding national plans to achieve the EFA goals the instability and neglect of ABLE in these global agendas constitute a challenge. In addition, other related trends have contributed to the neglect and even crisis of ABLE and its institutional sustainability, such as the belief that ABLE is an NGO domain not a government responsibility, lack of funding, and the move away from targeted development cooperation projects.

Jan Germen Janmaat (2008); this paper compares the civic attitudes of migrant and native youth in five west European countries, and explores the effect of citizenship education an the civic orientations of migrant children. Use is made of data from the IEA civil education survey. This survey involved a large study among 14 – Years old in 28 countries. The paper finds that migrant youth generally are at least as supportive of civil values as the ethic majority. They do not embrace the civic notion of patriotism, institutional trust and gener quality to the same extent as the dominant group, though. Differences between the two groups on gender quality and to some degree also on institutional trust disappear, however, when social background various are controlled for. It is concluded that differences between the allocations and autochthonous groups in the espousal of civil values are mostly a reflection of social differences and that migrant cultures are not obstructing the adoption of these values. This contradicts the conservative notion that civic values are specific to western
cultures and therefore incompatible with migrant cultures of other origins. It is further concluded that ethnic minority youth are likely to benefit more from citizenship education than the majority group.

Cornelia Kristen; David Reimer; Jrena Kogan (208); Drawing on three large datasets from the German Higher Education Information System Institute (HIS) from 1990, 1994 and 1999, the study reveals that Turkish youth are considerably more likely than Germans to enter tertiary education. This result sharply contrast with findings on the Turks “Poor Performance in Primary and Secondary School”. The higher propensity for tertiary education among Turks can, to some degree, be explained by their lack of familiarly with German System of dual vocational training and their educational motivation. Another important findings is that among those who enter higher education student of Turkish origin choose, more often than Germans, academically oriented universities rather than the lower tier applied science universities. this is mainly due to the selection of more traditional fields offered at universities by Turkish young adults our results indicate that the educational decision of these students after the Abitur by no means contribute to the established pattern of ethnic disadvantages in educational attainment in Germany.

Han Woopark, J Patrick Biddix (2008); As youth in contemporary societies grow increasingly dependent an digital media, media education has became a policy consideration, particularly in wired parts of the non-western world. Due to rapid adoption rates, media penetration, and positive attitudes toward new and innovative technologies, Korea presents an ideal test case for understanding the everyday impact of digital media. The purpose of this paper is to examine the national policies and public discourse concerning digital media education in a rapidly growing market
specifically. This study considers the development of a standardized educational program for youth in Korea. To frame this analysis, we present an overview of the types of digital media education and trends at the national policy level among English speaking countries. This is supported by a review of literature focusing on the use of digital media among youth, supplemented by current digital media usage statistics among Korean youth and an overview of Korean government policy programs. A case study of web site analysis is presented to illustrate implications and stimulate discussion regarding educational policy.

Gareth A. Jones; Sylvia Chant (2009); This paper focuses on what observes have perceived to be failure of development leading to a ‘crises of youth’ as increasing numbers of young people find it more difficult to gain education, access to health, a job and meet standard of aspirations. For some, a possible escape is offered by migration to Europe, the Unites States of Australia, often illegally. For those remaining behind, however, international development agencies offer a ‘globalization of solutions’ to employment, gender inequality and poverty through the millennium development goals and the programmes to attain them. In this paper we do not take the failures of development at face value but look at local contexts to present more complex picture of the relation between education, work and social life. Based on field work conducted in irceen areas of the Gambia and Ghana, we argue that rather then education as a catch – all solution we need to give more attention to the costs incurred by and for young people in perusing education and training, to the operation of and actual opportunities in labour markets, and to patterns of gender socialization which give women limited scope to exercise agency. This paper explores key gender dimensions of work and education among low income urban youth noting that despite on-going efforts to increase young women’s enrolment in schools and access to
employment, gender inequalities have been far from eradicated our field interviews reveal how social expectations that women should perform the bulk of reproductive labour in their youth as well as in adulthood and unstrings placed on young women’s personal freedom in respect of their social relationship reduce time dedicated to education establish fewer constructs relevant to securing paid employment. The result is for men to end up with more educational qualifications, more skills, and higher – paying jobs, even if unemployment among young people in general remains a major problems.

Liv Anne Storen (2011); This article focuses an differences in higher education (HE) enrolment and choice of study according to students background, specifically among first or second generation immigrants to Norway. A special emphasis is placed on the choice of prestigious study programmes. The result indicate that students with an immigrant background tend to make more ambitious choices than ethnic Norwegians, irrespective of their parent’s education level.

Anindita Chakrabarti (2009); The primary focus of this article is to examine the role played by economic, social and demographic characteristics in determining the likelihood of participation in higher education for both rural and urban youth in India. Using data from the National Sample Survey (NSS), we examine how household demand for higher education is governed by its social composition, gender – related aspects, economic background and cost of acquisition of education. We also estimate significance of these factors in explaining choice of different stream of studies, for example, Arts, Commerce, Science and Technical Education. Youth belonging to schedule caste (SC) and schedule tribe (ST) background have significantly lower odds of going to a higher educational institution compared to other
social groups in rural area. The gender impact in terms of higher education participation is more pronounced for the highest income / expenditure quartile for both urban and rural region. Even after controlling for gender, economic and social identify, educational profile of household head exerts a significant impact on the higher educational attendance raising cost of higher education exerts a significant determinant impact on the odds of participation in higher education. Analysis of choice of individual discipline of higher education reveals female youth have significantly higher odds of attending a higher education institution for Arts / Humanities course in urban India as compared to her male counterpart. However, for every other stream, that is, science commerce, medicine, engineering and other professional courses. There is a strong gender bias against female even after controlling for social and economic background of the household.

Frida Khan; Rehana Ghadially (2010); Information and Communication Technologies (ICTs) developing countries can bridge socio-economic divides and empower the marginalized, including women and minority groups. This paper considers for dimensions of empowerment – psychological, social, educational and economic and assesses benefits to each following computer education and usage of computer and internet technology. Data were collected from 155 young Muslim women and men studying in three computer training centers in Mumbai, and a gender – based compression was conducted. Figures for computer ownership and home internet connection were low for the entire sample, and the training centre’s and cybercafés were important points access for females and males, respectively. In terms of perceived empowerment, young woman reported higher gains than men from computer learning when combined with ICT use. Thus, despite the existence of a gender – based digital divide, when bridged, ICTs showed potential as an equalizing
force between the genders. In light of the above, policy measures to widen access and provide subsides training are suggested.

I – Flsuan Cheng (2010); This paper starts with the real life issues pertaining to the educational, economic and socio-cultural vulnerability of young Cambodians, and the latter in turn has called for greater integrated stance in vocational education. A multiple – case study of nine educational NGOs located in four cities was conducted, whereby what constitutes an integrated pedagogy of vocational education is explored and, accordingly, a context – appropriate three – tier approach to empowering vulnerable youth is developed. I argue that he young people’s vulnerability in urban Cambodia could not be overcome, unless vocational education has a more positive effect on their employment and empowerment.

Bhat (1999); analyzed the development of socio-economic statues of women due to the impact of higher education. The paper discussed about the female employment and problems of women in participation in higher education in India.

Farida Khan (2009); young people from marginalized communities are applying newly acquired technical know – how to leapfrog the socio-economic levels of their families and communities. This article explores the impact of basic computer education on the lives of young men and women from a Muslim minority community of India. Twenty – seven young women and 25 young men (median age – 23 Years) were interviewed 2 months after the completed a 1 – Year diploma course, and their reports were content analyzed. It was found that the basic skills program results in multiplier psychological, social, educational and economic benefits and also increase computer ownership and usage. Computer education of an individual contributes to a social climate conducive for family, friends, and neighbors to become computer
literate and provides a valuable focus on computer literacy programs. Computer education can be key gender equalizer, as through it women see new possibilities open for them. The psychological and economic impact of greater for young women; young men, on the other hand, young men experience higher positive curos from family and friends. The pursuit of college along with computer learning and their stated aspiration to go in for high-end computer courses gives men a distinct advantage in a knowledge – based society.

Elizabeth S. Buckner, Khuloud Saba (2010); The purpose of this paper is to examine the educational and employment opportunities of Syrian youth. It examines findings from a number of nation – wide surveys of Syrian youth to investigate the educational and labour market conditions Syrian youth face admits economic and social changes. Design / methodology / approach – the study summarizes numerous nation – wide surveys conducted by Syrian and foreign organizations concerning the employment and educational opportunities of Syrian youth and their attitudes to their future opportunities and other social and economic issues. Findings the study finds that class gender and regional background significantly impact the educational and employment opportunities available to Syrian youth. It also finds that Syrian youth express real concerns about their living conditions and future opportunities. Particle implications – the study argues that future research an Syrian youth must disaggregate findings by background and demographic characteristics. It also argues that more research is needed to understand how youth perceive recent economic and employment changes, including on emphasis an identifying risk factors for marginalization and social and economic exclusion originality / values – this study summarizes findings from the newest and most comprehensive nation – wide surveys on youth in Syrian. Such is often available in Arabic, in hard copy, and to researchers
in Syrian only. Scholars of the contemporary middle east and policy makers directly
invested in the fates of Syrian youth have a very real need for detailed and current
research on youth in Syrian.

Victor Thiessen (2009); Using the nationally representative longitudinal youth
in transition survey, this paper examine the argument that inferior educational
outcomes can be attributed to their socio-economic disadvantages, while superior
outcomes of other visible minorities is due to their cultural supports. The analysis
document sizeable inequalities in educational pathways of first nation, visible
minorities, and immigrants. However, neither structural location nor cultural
attributes (nor both in conjunction) totally account for differences in their educational
pathways nor they be reduced to a simple pattern whereby structural disadvantages
account for inferior pathways and cultural factors superior ones.

Pablo Christian Aparicio (2009); Education has key role in the development of
societies. From strengthening of social cohesion, the organization of biographical and
professional projects, and the sustainability of democratic integration, education
contributes to the expansion of opportunities for participation. The structural changes
produced in Latin America by the reforms of the 1990s, economic and cultural
globalization, and the problems inherent in innumerability and socio-economic
exclusion, created a new framework of restriction and possibilities for new
generations. This article gives a critical insight into the socio-economic scene of the
educational offer, subsequently, it inquires into the pertinence of its training
proposals, the aim of which to encourage the participation of the young and to
recognized their specific demands.
David Mussime (2007); In agenda young people lack the skills and resources to become entrepreneurs, youth oriented programs would create a business climate more favorable to entrepreneurship – business support organization for youth – entrepreneurship and business skills training workshop – increased access to finance. All stakeholders – youth, the government, and private sector leaders – must work together to achieve these goals and improve agenda’s economy.

M. N. Naog (2011); The study sought to understand why young people, especially graduates struggle to find employment. The economy is currently (reportedly) shedding jobs more than it creates. The intention of this paper therefore, is that a strong entrepreneurship cultural spirit among the young people, that is learners or students, can go a long way to addressing this challenging and a myraid of socio-economic and cultural maladies facing the youth such as, poverty, crime, violence, substance abuse, prostitution and the spread of HIV/AIDS. An enquiry in the form of a qualitative method consisting of observation, interviews and extensive desk-top document analysis has been adopted to address the research problem. A purposeful sampling technique was used to collect data from (n=12 teachers, n=32 learners and n = 3 government officials extensive documentary evidence show a mismatch between educational outputs’ and the type of employment opportunities. This study reveals that teachers become lack of resources, meeting curriculum deadlines, while learners indicate minimal exposure to opportunities to display their entrepreneurial flair, energy and creativity. Further more, indication are that very little strides are made in terms of deliberate strategic programmes to foster a paradigm shift from being, job seekers to job creators among the graduates in this country. The study not only provides evidence to justify the underlying hypothesis, but also makes recommendation to enhance culture amongst the youth.
N.G. Egbue (2006); violent crimes have quite visibly increased among Nigerian male youth in recent years. A major consequence of this situation has been increased insecurity in several dimensions of socio-economic and political life. This paper examines the phenomenon of youth violence from a background of a combination of Nigerian patriarchal traditional and modern socio-cultural and economic environment. The role of school socialization is given particulars focus, especially as this impacts on the preparation of youth for future economic life. The paper includes with prescriptions on possible area of intervention geared at curbing male youth violence, bearing in mind the need to retain indigenous cultural identities within a contemporary context.

Analyzing demand for primary, education; Muslim slum of Kolkata (2005); the low level literacy within the Muslim community is traditionally explained in terms of the conservative values. Characterizing Muslim society based on a filed survey of slum rewords in selected areas of Kollakata, 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 decision, it cost and openings, the preferred medium of instruction presence of gender bias, and the relation between dropouts and child labour.

Based on a sample of 720 Muslim respondents from Bangalore Khan (1988) attempted to examine how Muslims look at the issue of modernism, including modern education and the factors impeding or promoting acceptance of modernism. He shows how Muslims have multiple understanding of modernism, most of them
insisting that religion must form at least part of its underlying basis. The author shows that people’s objections to modernism decline if it is defined within rational and descent limits. Most respondents rejected ultra – modernism, seeing it as anti – Islamic, while they concept that secularism and Islam can go together, along with necessary redefinitions and readjustments. While many respondents demand aspects of modernism, especially modern education, they insisted that modernity can not mean scarifying Muslim community identity.

Thomas Coelen (2004); In this article I will outline methodological approach of a non-empirical comparative research project which I began in 2003. The project is situated in the context of the research training group ‘youth welfare in Transition’ at the universities of Belfield and Dortmund, funded by the German Research Council (Detache for Schings gemeinschaft). In that context I have organized an international conference about the modes of cooperation between school and youth work agencies with colleagues from Canada, France, Finland, Italy, Japan, the Netherlands, Russia Switzerland, the united Kingdom, the united states, Isreal, and Germany. Meeting in Belfield from the 9th to the 11th of October 2003, 23 compared respective national arrangements of formal and non-formal education. This note is based on the scheme of comparison which was given to the contributors in order to help them preparing their presentations. At the moment the schemes is nearing completed with significant data prepared by the contributors / authors (see OHO / Coelen 2004), supplemented with the from research works published in German and English. The next step will be set up an empirical project about the relationship between schools and youth work agencies in three European countries (probably France, Finland and the Netherlands).
Jill Witmer Sinha (2007); Many minority adolescents in the United States today are at a high risk for truancy, dropout, and academic under-achievement. Truancy is related to host of preceding and subsequent risks such as delinquency and limited vocational outcomes. Using participatory research methods, this federally funded, 10 months study assessed youth “perceptions of publicly funded, faith-based, alternative education program with 73 minority youth participants who, were at risk for truancy. The study assessed whether change occurred in peer dynamics, youths” use of time, and the use of both school hours and free time. The program supported or did not hamper educational aspiration. Implications about the impact of alternative education programs for at risk youth and the faith – based nature of the program are discussed.

Cristina Iannelli; Emer Smyth (2008); this paper uses data drawn from the European Union Labour Force Survey 2000 Ad Hoc module on school to work transitions to explore the influence of gender and social background (measured in terms of parental education) on young people’s educational and early labour market outcomes across 12 European countries. Our results show that social background is strongly related to the level of education achieved while gender is found to have a stronger effect on the field of study selected. Countries vary in the extent to which to which gender and social background affect young people’s outcomes. Gender differentiation in labour market outcomes reflects the nature of the welfare regime, being more pronounced in familial and conservative systems. Social inequality in educational attainment and early labour market outcomes are less marked in Finland and Sweden, reflecting the combination of less differentiated educational systems, mass higher education and social – democratic welfare regimes. In contrast, social inequality is more marked in the Eastern European, countries, due purely to their
highly differentiated educational systems but more notably to repaid changes taking place in post – communist system.

Pi Pierro, Maria Elara (2008); This article analyzes the results of a collaborative survey which has traced the recent trajectory of youth and adult education (YAE) in twenty countries of Latin America and the Caribbean, drawing a cartography of the politics and programs of the governments and of the civil society. Based an on exam of the regional context, the work draws inclusions about the roles recently played by YAE and recognizes the plurality of particular social subjects which require this education modality. Characterization and comparison of policies and programs of such countries lead the identification of common trends, exceptional uses and critical aspects.

Shannon Hertler; Linda M. Johnston (2009); The authors review the types of experiential peace education programs available to tens in the US and provide a classification guide for educators, parents, other concerned adults and teens who may be interested in developing conflict, peace and / or violence prevention knowledge, skills and attitudes. The authors identify experiential programs in the US and the fools that are effectively achieving peace education, violence prevention and conflict resolution objectives. They conclude by offering on explanation of the orientation, mission and activities in each type of program and explain the contribution each program makes towards the goal of experiential peace education.

Ron Thompson (2009); This paper examines the class distribution of young people, aged 16-17 years, in colleges of further education (FE) using data from the youth cohort study. It finds that, contrary to popular petitions of Fe colleges as being for other people’s children, middle – class students as well as working – class students
are well represented. However, this does not imply that FE colleges are institutions of choice, middle – class representation is often related to lower achievement and, for low – achieving working – class students, learning education entirely is more likely than entry of FE. These findings are explored using notions of habits and field. Their relationship with studies of the education of middle – class children is also discussed, and the paper suggest that research on class in FE colleges must come to terms with middle – classes presence.

Martha Henn Mc Cormick (2009); In the current financial crisis, children youth are uniquely impacted by household finance complexities. Moments of financial trouble are teachable opportunities for children and youth to learn about personal finance and to improve their own many management skills. However, comprehensive strategies for educating them about personal finance have not yet emerged. This review of the literature explores the state of youth financial and policy, including definitions and measures of effectiveness delineating a range of approaches to the delivery and assessment of youth financial education, this paper reports an impact data and best practices and highlights some controversies. It includes with a discussion of the gaps in knowledge and suggestion for further research.

Marsha Macdowell; Luanne G. Kozma (2007); In 1978, Michigan State University Museum and Michigan 4-H youth development teamed together to develop folk patterns, program to engage youth across the state of Michigan in cultural heritage education activities. With support from National Endowment for the Humanities grants, 4-H education and museum – based humanities specialists, along with youth divisors and community – based volunteer leaders, planned and implemented an array of programs, publications, and events that have engaged
thousands of youth and their adult leaders in investigations of personal, family, and community histories and folk traditions. The program has been replicated in total and in part by the states, and many of the elements have been adopted for use in other youth educational settings including public schools. Nearly thirty years later, this partnership between 4-H and the Michigan state university museum is still going, many of the elements have been institutionalized, and new deflections are constantly being explored. This essay will examine the history of the project, describe some of its program components, and comment on how this educational program has benefited both the MSU museum and Michigan 4-H.

Anyone can take part in the online consultations – individuals, associations or organization by filling in an online questionnaire before 30 November 2010. You will be asked for your views on the development and design of the programs and how they can contribute to the EV’S Europe 2020 strategy, and in particular the flagship initiatives “youth on the move” and “Agenda for new skills and hobs”. There are three separate consultations; an the future education and training programme, which will replace the current lifelong learning programme on the future youth programme to replace the current youth in action programme and an on international higher education programme to replace the current Erasmus Mundas programme. In line with Europe 2020, the EU’s new reform strategy, its funding programmes should help Europeans to increase and broaden their skills, both for work and life. The consultations will also help the commission in reviewing its current programmes.

Carlton E. McLellan (2011) Drawing on literature analyzing impacts of academic and professional early preparation programs for urban students, and particularly those of colour, this article argues for the use of similar strategies to
encourage and prepare youth from those backgrounds for international education travel. The central argument is that educators must focus more on higher education, if they are to succeed in significantly diversifying participation in international education travel aimed at preparing global citizens. It suggests the use of early preparation programs specifically great towards encouraging these youth to travel abroad. The article is thus interdisciplinary in nature, attempting to link scholarship on early preparation programs and international education travel.

Chika P. Gneume; Virgy anyone (2010); Youth of every society are looked up to as leader of the next generation, and as such, great resource for national development. African traditions teach conformity to societal norms and standard, thus, character training is at the centre of the society’s educational values, teaching and lifestyle. Nigerian youth have for same years developed into what could be regarded a social loafing, non-conformity behavior, illusions of self and groups vulnerability. Therefore, this study examines the effect of some socio-economic variables and personality trails on youth restiveness in Niger Delta of Nigeria. A thirty eight item questionnaire titled Restiveness factors Description (RFD) was administered on 500 youth Delta State in search of variables contributing to restiveness. The results indicate that such factors as coercive control mechanism and parental controls, deprivation of opportunity for youth to express their opinion, lack of social amenities amongst others contributed to the youth restiveness. Among the recommendations include ensuring that the youth are given appropriate farming to address the issue of unemployment.

National Association for the education of Homeless children and youth (2011); Homeless children and youth are arguably the most forgotten population
when it comes to education since 1989, The National Association for the Education of Homeless children and youth (NAEHCY) has been an advocate for equitable services from public schools for homeless youth. Additionally their website state that it has encouraged strategies for effective instruction, pupil services, and research “visitors unfamiliar with the main piece of legislation in place for educating homeless children and youth can read the full – text of the McKinney Vento Homeless Assistance Act under the “Legislation and Policy” tab users may also find the “Higher Education” link, also under the legislation and policy tab, to be informative about how the Higher Education net has “The Potential to Assist these youth to graduate from higher school, apply for and access post secondary education, and complete their degrees. A link to the related resource, NAEHCY power point library – unaccompanied youth” can be found in the right corner of the page valuable information about how unaccompanied homeless youth can successfully fill out the free student application for financial Aid (FAFSA) is also available in the “Higher Education” area.

Mafia T. Hurtado – Ortiz; Mary Gaulaim (2007), This study investigated how experiences in the family context contribute to the post secondary educational attainment of Mexican, American youth. The sample consisted of 104 recent high school graduates one half of the sample was attending a 2 year college, and the other one half was not controlled in any post secondary institution. This study examined the relationship among family (i.e, parents and older siblings” educational experience, family income, and parental involvement) and education variables (i.e., high school and college grade point average, college attendance and college aspirations); in particular acculturation and generational status, were examined in relation to youth, educational experiences.
Stephen L. Morgnismailaz. Mohammed Salis Abdullahi (2010); Based on analysis of original social network data collected from 407 household in an urban community in Northern Nigeria, this article evaluates whether patronage relationships between household have consequences for children’s educational attainment. A social resources “Perspective suggests that patronage ties may serve as a form of social capital that activates upward social mobility for entire families, there by yielding more than simple transitory returns on social connections. An alternative “Social constraints” perspective suggest that patronage ties may have no effects core negative effects) on the schooling of client’s children, since patron clientage reflects prevailing social inequalities and exists for reasons other than the promotion of dynastic mobility among clients and their families. In the case study reported in this article, the later pattern holds, and the results are interpreted with reference to the historical record, which shows that a latent function of patron clientage is the preservation of intergenerational status immobility.

Gina Crivello (2011); The past few decades have witnessed internationals pressure to get more children in the world educated, for longer. The view that school education is core to definitions of good child wells and successful youth transition is increasing widespread, globally and locally. However structural inequalities persists and migration for education has become an important individual, family and community response to overcome these gaps. This article explores the relationship between migration and educational aspirations among a group of young people participating in young lives, an international study of child poverty, in peru. It drawn on survey and qualitative data collected on a cohort of children being tracked by the study over a 15-years period, from the time the were 8 years, old (2002) into early adulthood (2011). Young people and their parents connect migration with the process
of ‘becoming somebody in life’ and with their high educational aspirations. This is linked to intergenerational dependencies and the roles that children play in mitigating family poverty. Their aspirations are generated against a country backdrop of economic and social inequalities, a recent history of political violence and resulting mass displacement, and international migration.

Zeenath Khan Kanji, Brenda L. Cameron (2010); The aim of this study was to explore the experiences of Muslim Afghan refugee children living in Canada war has on impact on a child’s life, including education and protection by the family and community. The actual course of events of war can never be fold completely due to the occurrence of simultaneous adversities. Hermeneutic photography was used to understand the experiences of Afghan children. Data were collected through photo conservations. Building and sustaining resistance was a them that emerged from the data analysis. The findings of the study provide a useful guide for education, practice and policy development to benefit Afghan refugee children and their families to overcome adversities in a new country.

Brinda J. Jegalheesan; Susan Flower, Peggy Miller (2010); This study examined the experiences of three young child with autism. It describes the early period of child’s disability as the families encountered four critical issues in their lives, a complex disability, the culturally diverse conceptualization of the disability, family professional dynamics in cross cultural encounters and the search for appropriate services. Analysis were based an interviews with parents, supplemented by 17 moths of participate observation in homes and community. Parents narrated their experiences beginning with symptom recognition through help seeking, diagnosis and subsequent services provision. Results suggests that for these families
the challenging process of diagnosing and ameliorating autism is complicated by their unique positioning within and between diverse meaning systems. Challenges include American health and education professionals misunderstanding of their family organization and linguistic practices, and difficulties in cross – cultural communication with professional. Implications for professional are discussed.

Mumtaz Ali Khan and Noor Ayesha (1982); conducted a research study on educational and economical status of rural women. The study covered total number of 1920 respondents in rural area of Karnataka. It was found from the study that about 77% of the rural women are illiterate and possessed education upto 5 years. Even though a few of them completed 12 years of education, they are making housework. Only about 8.2% of the respondents covered under the study, have engaged in income generating occupation such small industry, trade etc. But their economic level is low as concluded in the study.

According to an ORG – marts Muslim women’s survey commissioned by the Nehru memorial museum and library, new Delhi – conducted in 2000 – 2001 in 40 districts spanning 12 stats, the enrolment percentage of Muslim girl children is a mere 40.66 percent. As a consequence, the proportion of Muslim women in higher education is mere 3.56 percent, however even than that of scheduled castes (4.25 percent) an all Indian basis, 66 percent Muslim women are stated to be illiterate. The illiteracy is most widespread in Haryana while Kerala, has least illiterate than their Hindu counter parts in the status of Madhay Pradesh, Mahrashtra, Andhra Pradesh, Karnataka and Tamil Nadu most of northern stats are in urgent need of rigorous and sustained literacy companies.
Parveen (2006) stated that women lacking to higher education to higher education among Muslims is the recent phenomenon and has assumed to have significant implication for their status, empowerment and life style. The present study seeks to focus probe empirically into the socio-cultural implications higher education for women in Islam. The study for there seeks to focus an attitudinal change and changes in social practices brought about by exposure of Muslim women to higher education. The finding of the present study are based on data gathered by employing the structure interview scheduled to 145 Muslim female college students drawn from four degree colleges in the Gulbarga city. The reveals the opinion and from the respondents about marriage, religion, population control, Purdha system, dowry reservation policies, decision, making female employment and aspiration of employment.

Amino (1997) stated that the high level of admissions of women into the higher education in Japan is analyzed in the context of examining revised views about the higher education of women resulting from changes in the traditional view of the relationship between higher education and social values. Despite the shift in women’s educational expectation, there is still clear evidence that a ‘gender track’ continues; typically men congregate in four year institution whilst women focus on Junior colleges and on particular courses of the study deemed to be appropriate for women. The ‘gender track’ is further demonstrated in detailed studies of the junior college and women’s employment which traded in the past to impose an women particular mode of employment. The reasons for the emergence of a change in these attitudes in the later part of the 1980s are explored and the impact of the equal employment opportunity Act of 1986 is examined. The article concludes by considering tow woder implication of women, both in the work – place and in society more generally,
of these developments. It is noted that highly educated Japanese women tend to hold more conservative values and may see their educations as an expression of their social status rather than a way of increasing their earning power. The recent establishment of a number of courses in women’s studies may well have an influence upon the future developments in ideas about women and higher education in Japan.

Chanana (2004) has focused his attention on the access and participation of women students in higher education in India in the pre and post economic liberalization phase. Women gained access to higher education gradually during the first four decades after independence in 1947. It was possible because higher education was fully state-funded and was highly subsidized forever, their participation was characterized by clustering in the feminine, non-professional and non-market courses in general education future, socio-cultural and economic factors acted as barriers to their ability to access higher education. The pressures for changed emanating from globalization came when higher educational system was unable to meet the rising social demand for professional education. The self-funded private institutions met this demand for the subjects which have been masculine domains. Women have entered these institutions. How are the women affected by the change in the disciplinary options offered by higher education? Do we have sufficient macro and micro data to analyze the travels and shifts in the disciplinary choices of women in higher education in India?

Willy Jansen (2006); this article explores how gender is treated through the expansion and privatization of higher education in Jordan. Due to the justified current concern with the educational deficit of Muslim, girls, it is easy to countries. In Jordan, girls have profited more than boys from the expansion of higher education.
Economic or political reasons cannot explain this change, so explanations for advancement of girls in the universities have to be sought elsewhere. I argue here that, for Jordan, this female advancement is linked to the commercialization of education set in motion by the early mission schools, the re-Islamization of society, and the prestige system of culturldness. For this article I have drawn upon qualitative anthropological data gathered through interviews with students, staff and parents in Jordan and from an analysis of higher education statistics.

Mandana Hajji, Ugo Panizza (2009); This paper is individual – level data and a differences in – differences estimation strategy to rest whether the education gender gap of Muslim in different from that of Christians. In particular, the paper uses data for young Lebanese and shows that, other things equal, girls (both Muslim and Christian) tend to receive more education than boys and that there is no difference between the education gender gap of Muslim and Christians. Therefore, the paper finds no support for the hypothesis that Muslims discriminate against female education.

Barnita Bagchi (2009); This paper analysis the work of Rokeya Sakhwat Hussain (1880 – 1932) urban Bengali Muslim educator and writer, placing her I the wider context of women organizing themselves in associations to create social changes through education for women, in the province of undivided Bengali in colonial India, from C 1900 to C 1932, A subject of the British Indian Empire Rokya, her colleges, wrote back to the empire against both colonialism and patriarchy, and created innovative educational discourses and practices. The history of education is inscribed not merely in the formal school that Rokay funded, but in her larger career as writer and builder of women’s associations. An analysis of the enmeshing of
women’s writing and women’s networks thus yields a creative, unneeded history of women’s education. This paper also connects micro histories and macro – histories of women’s education, correlating macro – level data about Indian non – governmental agency in advancing female education with the work of individual figures such as Rokay. The paper analysis Rokey’s novella padmatag (The Ruby), showing that the integrated paradigm of women’s educational and welfares work found here has many similarities with the actual educational – welfares work done by women such as Ramabi Sutala Ray, or Abala Base. Through her activities and writing often made in alliance with other educating women such as Sarala, Rokeya gave voice to ideologies and views widely bat variance with constructive Indian nationalists and hegemonic British colonial officialdom. The paper also shows that women of different rules and religions formed networks and alliances, in the transnational British Empire, the further women’s emancipation and education, in bodies such as All India Women’s conference and Bengal Women’s Education League. The paper recognizes how much women such as Rokey were able to actually be achieving social change in education.

Rashida Keshujee (2010); This article discusses the denial of access to education to Ismaili Muslim women in conical Kenya during the 1890s and the 1960s. the Ismailis were part of “Asinas of working class, religious Muslim immigrant groups from India, circumscribed by poverty and a traditional cultural, the orthodox elements of which with regard to their women, deal not resonate with the spirit of the Islamic faith. Most of their women came from an Indian Muslim culture in which their experiences ranged from a required submissive role for women that embodied a narrow interpretation of their faith, to political strife and racial segregation in Africa, to family destitution. Hence, these women’s lives cover fraught with difficulties of dependency, subservience, and harsh struggles for basic subsistence needs.
Historically, the women’s cause for equity has been a bitter struggle globally; the Ismaili women’s gendering experience was no exception in the late nineteenth century, which was detrimental to their development. This article chronicles the Ismaili women’s arduous journey through decades of political and socio-cultural barriers that prevented them from accessing quality secular education until their eventual participation through the consistent efforts and guidance of their Imams, the Aga Khans.

Jose C. M. Van Santen (2010); This article demonstrates that the struggle over the Muslim ‘veil’ in public schools, which is related to tensions between the norms of secular democracy and principles of religious tolerance, has also become a topic of debate in Cameroon. I take the life of a young woman, Maimoune whose life I have followed for 22 years, as a point of departure, and place it in the historical and social contexts of her society. It tries not only to negotiate presuppositions about women and Islam, fundamentalism and the debate it is often taken for gravities that women have no say over their own lives. I show not only that the wishes of diverse groups of women living in Muslim societies may vary, but also that in a single woman’s life her views may change. I explore how aspects of the new fundamentalist discourse (in which education for women is of importance) against a background in which political and religious leaders, as in the past cooperate to the fore in the subject of veiling religious and political complies initiate the foundation of private Islamic schools that are but with many from Saudi Arabian NGOs. In these schools women many wear headgear, which they have to take off in public schools in accordance with the laic prescriptions of Cameroon’s constitution. The incessant change of views on veiling is linked to local, national and international contexts, but in a different way at each level. The story of Maimoune includes that modernity is gendered. In the
fundamentalist discourse in Cameroon in which veiling has acquired significance, men opt for another type of school where veiling as allowed, while women for education.

Gouri Srivastava C (2002); the Zenana System of Education along with day schools and orphanages was the third most significant form of education which the Christina missionaries promoted in all the presidencies. This kind of education was meant for the upper caste women who due to social customs could not receive formal schooling. It was also meant women who had no formal schooling. Rudimentary education and learning western manners which their husbands wanted was done in the Zenana or the women’s apartment. This kind of education became very successful in the 18th and 19th centuries gradually regular examination were held behind the purdha. It was the Zenana education which made women conscious of medical and other professional education Puraf in the long run this kind of education helped in raising the literacy level of women in western and the whole of India.

Arusha Cooray; Niklas Potfake (2011); we investigate empirically whether political institutions or culture and religion underline gender inequality in education. The data set contains up to 157 countries over the 1991 – 2006 period. The results indicate that political institutions do not significantly influence education of girls autocratic regimes do not discriminate against girls in dying educational opportunities and democracies do not discriminate by gender when diving educational ……… The primary influence on gender inequality in education is through culture and religions. Discrimination against girls is especially pronounced in Muslim dominated countries.
Sharmela Mitrac (2006); This article examines the changing role of Muslim women in Bengal in the early twentieth century. Lack of education and backwardness in social idea were responsible for women’s inferior position in society scholars such as Ghulum Murshid, Gautam Neogi and Meredith Borthwick have shown in depth how Muslim Bengali women worked to improve their own position in the rate nineteenth and early twentieth centuries; key figures included Begum Rokea Sakhwat Hossain, Begum Shamsunnahar Mahmud and Begum Sufia Kamal. This article focuses on obstacles to social progress as well as the positive role played by a section of the Bengali Muslim community in enabling modernization through a programme of social reform designed to emancipate women from their traditional position of bandage in the male – domination. It examines the writing (in Urdu) of women involved in the social reform movement and focuses in turn on three issues; Purdha, women’s rights and education for women.

Symeon Dagkas; Tansin Benn (2006) Previous research suggests that Muslim women can experience particular problems when taking physical education (PE) lessons, for example whith dress codes, mixed, teaching and exercise during Ramadan; and they can face restrictions in extra curricular activities for cultural and religious reasons. The area is under – researched and there is little evidence of comparative students the explore similarities and difference in cross – national experiences, which is the aim of this paper two studies in Greece and Britain that explored the of Muslim women an school experiences of physical education are compared. Both studies focused an Diaspora communities, Greek Turkish girls and British Asian women, living in predominantly non – Muslim countries, growing concerns about global division between Muslims and the west make this a particularly pertinent study. Qualitative data were collected by interviews with 24 Greek Muslim
women, and 20 British Muslim women. Physical education has national curriculum
states and a similar rationale in both countries but with different cultures of formality
and tradition which impacted on pupils experiences. Data suggested that Greek and
British group level positive views towards physical education but were restricted on
their participation in extra – curricular activities. For the British women religious
identity and consciousness of Islamic requirements were more evident than for the
Greek women differences in stages of adulteration historical and socio – cultural
contexts contributed to less problem encounters with physical education for Greek
Muslims who appeared more closely assimilated into the dominant culture.

Tess Kay (2006); this article examines the significance of family influence on
young women from minority (Muslim) communities who have participated in a
combined sport and education program designed to encourage access to further and
higher education the study explore how family expectation about the roles of young
women affect the participants response to the program . the research examines young
women’s understanding of their parents” views in relation to their participation in the
programme and their broader aspirations for their daughters adult lives in the family,
education and employment domains the young women’s accounts of their family
members” views an minority life in Britain. And the influence this might have an their
own opportunities and experiences. Are also considered the research was conducted in
partnership with a graduate female Muslim sport and education development worker
and with young female participants (n=7) in the sports programme all of whom were
involved in the design, implementation and analysis of the study. The young women
undertook in depth interview within their families, and responded to the content of
these in subsequent focus group discussions. The study revealed extensive parental
influence on the young women’s involvement in the sports programme and over their
lives as a whole, and the significance of Islam within this; however, it also highlighted the extent to which young people navigated” between their family identity and the westernized experience they were exposed to on a day-to-day basis. Conclusions are drawn about the value of sport in illuminating the lived experience of minority group, and on the need for further analysis of young people’s sports behaviour in the context of family.

Fauzia Ahmed (2001) participation rates of higher education for British South Asian Muslim women are steadily increasing. The aim of this article, therefore, is to explore motivations and to consider how these may contribute to current discourses surrounding Muslim women in Britain. The possible impact higher education may have in their future relationship and lifestyle choices is also briefly considered various notions of ‘agency’ have been expressed. That are characteristics of the ongoing complex assessments made by these women in relation to both perceived familiar obligations and their own aspiration. Their articulations suggest that higher education is increasingly viewed as a necessary asset in maintaining and gaining social prestige. This preliminary research indicates that young south Asian Muslim women are continually negotiating and renegotiating their cultural, religious and personal identities and that these processes operate in complex and same lines contradictory ways.

Mazanah Muhammad; Frizah Ahmed (2009); The forces of the knowledge based and global economy have made it essential for every citizen to contribute towards the development of the country. In the case of Malaysia where women comprise or crucial half of the productive work force, their contribution can have significant impact on the country’s development today many Muslim women in
Malaysia are educated and making important contribution to the country’s economy and monetary contribution towards better standard of living for their families towards, not many women further their education once. They have joined the work force and started their families. This article reports on research conducted among 85 Muslim women working in eight government and semi – government departments in park (a northern state in Malaysia) and seeks to provide information in their (a) reasons for participation and (b) relationship between reasons for non-participation and demographic variables. Data indicated three barriers, financial constraints, family commitment and lack of benefits which reflect situational and dispositional barriers consistent with earlier and findings. The inquires also showed that demographic characteristics together with deterrent factors do have an impact on women particularly in advancing their education.

Aisha Ijaz; Tahir Abbas (2010); This paper present the findings of ethnographic research into inter – generational attitudinal change of parents towards the education of young British Muslim women. Based on in – depth interview with parents of different generation, given social class and ethnicity, there is a universal belief in the importance of education of young Muslim women per se, with economic and cultural factors significant in shaping this sentiment. A range of important difference in attitudes towards Islamics schooling and mainstream education, and questions relating to marriage, however, were found. There are complex issues of identify and religion among Muslims in relation to educational issues, but there has been a move towards Islamisation among both generations, the first generations through a form of cultural traditionalism and the second of generations through Islamic conservation. Although this finding is based on a study of a relatively small and isolated working – class Muslim community in a declining post – industrial town
in the west midlands, it is argued that this Islamisation places both particular risks and opportunities in relation to young Muslim women in education in such isolated and disaffected communities which have a wider conceptual, theoretical and policy impact.

Siraj Ahmed Shaikh (2011); British Muslim women lag for behind other sections of the British society in educational achievement, particularly in higher education. This paper examines the conservative culture of first generation Muslim immigrants that discourages social interaction and learning in a liberal western setting. It surveys the underlying theological aspects of Islam to show that no racial, cultural or gender bias is promoted when it comes to who should learn and pursue knowledge, on the contrary, learning in Islam is an obligation for all. It than explores two of the critical factors that influence British Muslim women’s purification in education namely, the issue of arranged marriages and the wearing of modest dressing and veils. These issues have become some what of obstacles of Muslim women in their purification in educational institutions and career progression in Britain. Do these factors necessarily hinder Muslim women? What other aspects of British life contribute to their lack of academic achievement? If so, what is the way forward? The paper attempts to answer some of these issues in an exposition limited by both length and time.

Fatima Neura Seggie; Gretchen Sanford (2010); This article is crated on a small qualitative cause study that examined the perception of undergraduate Muslim American and Muslim international female students regarding the campus religions climate in a predominantly Christian four-year research university. Specially, it seeks to understand the opportunities and challenges of female Muslim students who veil
on campus during their college years. Due to the small sample size, finding should be taken as indicative rather than definitive. Finding indicates that despite the fact that female Muslim students who veil perceive the campus religions climate welcoming to a certain extant, they still experience feelings of mild exclusion and marginalization. The finding indicates that the perceptions related to campus religions climate for Muslim American and Muslim international students are similar, this study reveals that religiously divers students specially Muslim veiled women, share same of the same experience as culturally and ethnically diverse students. There is much that higher education institution can do to provide support to this population of students such as accumulating knowledge regarding are equipped to provide support and able to assist there student in finishing their degree programmes.

Feryal M. Cherif (2010); While gender inequality in developing countries in widely studied, to obstacles facing women in Muslim countries and the efficacy of the various strategies to overcome it are less well understand. Extant strategies for improving women’s conditions rely on transnational advocacy primarily though norms building, however, the effectiveness of such approaches has largely escaped systematic evaluation examining discrimination in family and nationality laws, which exemplify women’s unequal citizenship, I offer a supplementary perspective that emphasizes the role of core rights improving women’s education levels and work force participation – to explain differences in women’s status. Using cross – national data. If analyze the influence of Islamic culture and the factors that advance these citizenship rights. The results suggest both the Islamic tents influence the nature of inheritance and nationality rights in Muslim countries, and that promoting women’s core rights in education and labour force participation can moderate the effects of religious culture.
Khalid Arar (2011); Interviews were held with 12 Muslim Palestinian women Israel, presently studying in Jordan (6) or who had completed their higher education Jordan (6), they explained the factors that pushed or paced them to study in Jordan, the independence that they experienced there, the empowerment the achieved, and the price they paid when they returned to Arab society in Israel. The Arab cultural space in Jordan is defined as both foreign end close due to its geographical and cultural proximity, and yet its distance from have and patriarchal supervision. The research findings indicate that this situation influences the formation of these women’s genders identity, formed during their studies, assists them in their efforts to reintegrate and established their status when they return from their academic studies aboard to their society of origin, Muslim Arab society, in Israel.

Kamful Hossain (2003); The problem of inequality for women in Bangladesh is more social than legal. As regards to the law, except for personal matters, inequalities in the provisions of law are hardly found personal matters, however, are regulated by religious laws or customs. In the legal system of Bangladesh though these laws or customs are incorporated separately under the head of personal law, there are not, however, as a whole derived from religious laws or customs some changes through introducing enactments or promulgating ordinances were made in their application still, there have been insufficient to establish equality between women and men. This paper shows how Muslim women are being treated with regard to their personal law, in particular marriage and its related law applicable in Bangladesh prevailing social constructions still of fundamental obstacle in realizing the demands of existing law in order to remove inequalities and impose justice, particularly in marriage – related matters, for both Muslim and non – Muslim women living in Bangladesh, this paper suggests the importance of adopting the uniform
family code. At the same time emphasizes the need for social education and awareness programmes through government and non-government institutions.

Lambert – Hurley Siobhan (2004); This article focuses on the activities of the All – India Ladies Association founded in 1918 at the instigation of an elite group of primarily Muslim women in the princely state of Bhopal in central India, it – represent one of the earliest efforts to introduce idea of women’s autonomy across geographic or sectarian boundaries to the movement for women’s rights in India. It also signifies the consolidation of colonial and indigenous models of reform with regard to education, child marriage, health and other social issues. A controversial debate on purdah (seclusion) also provides insight into the role of intermediates in bridging ideological gape between generations overall, this study suggest that Muslim identity was central to these women conceptions of themselves, but it was not monolithic, nor was it exclusive rather, it informed and was informed by a range of other identities, including genders, in a dynamic process of interaction.

Khalid Husng Arar; Amihai – Rigbi (2009) It is widely reported that physical education (PE) is less popular among girls than boys. This is sometimes accounts for with references to puberty related physical changes associated with growing awareness of gender stereotypes. When it comes to societies which are conservative regarding women’s role, such as the Muslim Arab – Israel society, a more complicated emerges regarding participation of girls in PE class. The goals of the present study were to examine the participation rates in PE class among a sampled of high – school Muslim Arab – Israeli pupils, to identify factors that shape their perceptions towards PE and to build models predicting participation in PE class. The findings revealed that the probability of girls participation in PE class is revealed to a
The models are discussed in the context of how to assimilate PE among girls despite a cultural environment that disapproves it.

Davis, Nancy J; Robinson Robert V (2006), Encouraging student to reflect on their ethical principles and to develop a global outlook have been identified as key pedagogical goals in recent national reports on higher education. This article shows how instructors can use a current article from the American Sociological Review (ASR) to facilitate moral reflection and global awareness. The ASR article, with its focus on the political implication of moral cosmologies of Muslims, is cross national methodology, and its non-western geographical process, is well suited to there pedagogical goals. We offer, active learning exercises designed to promote ethical examiners and global understanding in an introductory sociology course, a theory course, and an upper level course on political sociology, sociology of religious, or globalization.

Kostas Magos (2007): There is a significant population Muslim citizens in Greece, sometimes referrers to as the Muslim minority, who live in the geographical region of Thrace. For many years, little Attention was devoted to the educational needs of this group, and there was consequently a high percentage of school failure and early school leaving. The poorly function collaboration between the teachers of the majority and the teachers of the minority, weak communication between minority schools and mainstream schools and the lack of teacher – training in intercultural education were key reasons for this. Recently, significant educational initiatives have taken place in the field of Muslim minority education within the framework of a broad educational project, entitled, the Muslim minority education project. The aims of the
project are to improve the educational provision for students from this Muslim minority, and to promote the principles and philosophy of intercultural education.

Cluire Dooyer, Bindisha; Gurchatens Sanghera (2008); In contemporary media and policy debates young British Muslim man are frequently described as experiencing cultural conflict, as potential terrorists. In this article we seek to convey the everyday negotiations, struggles and structural constraints that shape the lives of young British Pakistan Muslim men in particular we draw on interviews with British Pakistani Muslim men aged between 16 and 27 in strong and Bradford. These are from a broader project, which focused on the link between education and ethnicity, and analysed the ways in which values and norms related to education, jobs and career advancement are accommodated, negotiated or resisted in the context of their families, communities and the wider society, A range of masculinities emerge in our data end we argue that these gender identities are defined in relational terms, to other ways of being Pakistani men and to being men in general, as well as Pakistani feminiteis. While we recognize the fluidly, instability and situatdness of social identities, we also illustrate the ways in which masculinities are negotiated at the intersection of gender, religion, age and place and enacted within contexts which are themselves subjected to released and gendered process or findings offer a varied and constructed understanding of British Pakistani masculinities.

Yoginder Sikan (2008); There is a strong feeling among Muslim activists, scholars, the government and international actors that there is 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 his benefit those participating in the programme but also a larger section of the community.

Attempts at collecting data on the educational situation of Muslims in India were made by various researchers. For instance, Ahmad (1981), Kamat (*1985), Peer (1988) and Saxena (1989) have invariably shown are at least three to four times behind other communities. The enrolment Muslim children in primary schools are generally poor even in those areas were the Muslim constitution a majority. By and large, a significant majority of even those who are enrolled attend Muslim schools or crude Medium schools were such schools exist. The enrolments of Muslim girls are extremely low. However, the drop out rate is significantly higher for Muslim students as compared to their non–Muslim counterparts.

Ansari (1989) sees India Muslim educational backwardness as owing largely to constant lack of opportunities and / or motivation for use of talents leading to what he calls petrification. Yet he notes, the problem has its roots for back in Indian history, with Muslim converts from the so-called low caste, along with low caste Hindus, having been denied education in by Hindu and Muslim elites. The Ashraf, the Muslim ruling elite who claimed foreign descent, Ansari says did nothing for the Muslim lower castes and instead, entered into a compact with the upper caste Hindu elites, jointly pointed out the partition and the consequent migration of much of the north Indian middle class to Pakistan moreover, after 1947, the Gulf boom led many educated Indian Muslims to leave India, leading to further depletion of the community’s talents.

Other factors responsible for the low enthusiasm for higher education among many Muslims that Ansari refers to are widespread poverty, the occupational structure
of Muslim society, the constant fear of communal violence, perception of
discrimination in lack of sense of mission and destiny and what he party deriving
from their imperfect understanding of Islam. The challenge and thereat of Hindu
Chauvinism is particularly menacing and leading to a siege mentality and
ghettoisation, denying Muslims the freedom and security needed to engage in
community development work and reform.

children in Assam; problems and prospects. He analyzed the educational situation of
Muslim in Assam. What he pointed out is that some 43% of Muslim children in the
school going age in Muslim dominated villages in 14 districts of Assam are out of
school 12 out of Assams 23 districts have more than 20% Muslim population. Dhurbi,
the district with the highest Muslim uncentration (70%) in the state, has the lowest
literacy rate.

In this paper titled Muslim educational backwardness, the noted social
scientist Imtiaz Ahmad (2003) Laments the lack of adequate data for making an
objective assessment of the problem of Muslim educational deprivation, which in
turn, has allowed for a number of popular clichés and stereotypes about Muslims to
persist without any possibly of their being subjected to serious scrutiny, one of – put
forward is that Muslim educational deprivation owes essentially to cultural or
religious factors or to a minority complex, but Ahmad dismisses this, arguing that it is
a crude means to place the entire blame for Muslim educational backwardness
particularly in higher education, Ahmad opines is the fact the most Muslims are poor
and are associated with occupations that do no require much formal education.
Hence, many Muslim parents can not afford as well as do not see the need for higher
education for their children. The relatively small Muslim middle class is also a factor in explaining overall Muslim educational backwardness.

The National Seminar on Education of Muslim Children in Assam problems and prospects (2003) declares that Muslims of Assam are economically and educationally disadvantaged and that same cultural (as opposed to strictly Islamic) beliefs relating to older girls education the low perceive ……………………

Sufficient middle schools and separate girls schools in Muslim dominated villages are a major impediment to Muslim.

Engineer Asghar Ali argues Muslims are one of the educationally marginalized communities in India. Yet, one must refrain from generalizing about the community as whole since it is far from being homogeneous, being divided on the basis of class, caste, ethnicity, language, set etc. in order to properly appreciate the educational conditions of the Indian Muslims the diversify needs to be kept in mind. For instance he pointed out that Muslims of Kerala and the Bohras, Khojahs and Memans of Gujarat have a higher literacy role than other Muslims and even Hindus in many other states.

Although, in the country as a whole Muslims lag behind other communities in terms of education, the demolition of the Babri Masjid in 1992 as a watershed event in this regard, forcing Muslims to give grater stress to educational and economic concerns.

Hasan (2003) provides a general overview of Muslim education in contemporary India. What he pointed out is that the per city of research on the actual living conditions, including the state of education, among the Indian Muslims state
authorities do not publish data on Muslims on ostensible political grains while Muslim institutions, for their part have hardly done any field based surveys. In this regard, the author points to the intellectual lethargy of sections of the Indian bureaucracy and political class as well as their resistance to accepting religious minorities as a distinct category, stemming from the fear that acquiescence in legitimizing the Muslim minority as a separate entity and somehow contravene the motion of an exclusive India nation.

Muslim educational backwardness, Hasan says is largely a product of Muslim poverty and neglect by the state. The vast majority of the Indian Muslims work as landless labourers, small or marginal peasants artisans petty, shopkeepers and the like more than half the urban Muslim population lives below the poverty line and as compared to Hindu a proportionality considerably higher number of Muslims are self – employed. Given their structural location in the economy and the perception of anti – Muslim discrimination, relatively few Muslims can afford or aspire to higher education to add to this is the wide spread opposition among same Muslims to higher Muslims, girls, who are among the least educated section of Indian society. It is widely believed that higher education given the relative paucity of Muslim men with higher education, and the fact that less – educated men are generally reluctant to marry women who are better educated than them.

A part from this, Hassan mentioned that the major cause of for Muslim educational backwardness, particularly in north India, where most Muslims , vis-à-vis Urdu. Since Urdu is no longer taught in most state schools, and since the language has lost its earlier organic connection with the economy. It remains largely confined to Madrasas which is one reason why many Muslim families prefer to send their
children to Madarasas than to state schools, which, in any case, are generally sub-standard.

So far as the educational conditions of Muslims in present day India Hussain (1998) noted that the Muslims are one of the most educationally backward communities in the country. He refers to the high power panel on minorities, scheduled castes and scheduled tribes, constituted by the government of Indian in 1980, which identified 45 districts in 12 states with more than 20% Muslim population. The panel found that the representation of Muslim in elementary school was much less than their proportion in the total population in these districts. For instance, in the districts surveyed in Uttar Pradesh, Muslims accounted for 20.38% of the population but their enrolment in elementary schools was only 8.46%.

However, the significant findings of a survey a Muslim education conducted in 1980-81 in twelve selected states of India is that the drop out rate of Muslim student in Uttar Pradesh was 90.54% at the elementary stage. It was found that the non-Muslim student enrolment in Muslim managed educational institutions was more than that of Muslims, even in deals of high Muslim concentration, and that this imbalance increases with the level of education, especially in professional and technical institutions. According to another survey conducted in 1985 in the city of Kolkata, with a Muslim population of around 15% Muslims accounted for 2.21% of students enrolled in schools and less than 0.50% of college student 75% of the city’s Muslims were said to be living in slums.

Khalidi (1996) Looks at several causes of Muslim educational backwardness including adherence to traditional religious values that lead many Muslims to send their children to Madrasas instead of modern schools, fearing that they would turn
atheist or irreligious if they were to study in the latter; the visited interest on the part of some Ulama in keeping Muslims from modern education lest they begin to challenge their authority; discrimination practiced by the state and the wider society, the Hinduised ethos and syllabus of state schools, the loss or absence of Muslim role models, with the bulk of the Muslim middle class having migrated from Pakistan in 1947, especially in Uttar Pradesh and Bihar; and widespread poverty, forcing many Muslim children to take to petty jobs at a young age many Muslims artisans consider formal education as useless after a point because by expect their children to practice as useless after a point because they except their children to practice their ancestral craft as a profession, seeing no other realistic alternative for them.

Muslim community effort in the field of education tends to ignore primary education as Khalidi argues, explains the huge community investment in establishing degree colleges, especially in south India. Most of these colleges have a non-Muslim majority among the students because of a lack of feeder systems linking them to Muslim schools and with Muslims being only 4% of all students appearing for class X examinations have, not many Muslims can gain admission to even Muslim managed collaged despite manipulation of admission rules or quotas for internal candidates and wards of employees to ensure Muslim preponderance many Muslim managed colleges, Khalidi claims, are which elephants, charging high capitation fees affordable only by the rich and involving huge investment.

Khan (1993) focused on the Tonk town, erstwhile Muslim princely state in the Rajasthan with a large Muslim population. Despite the fact that, because of virus social and economic factors, the Muslims lag behind many other local communities in terms of education, many of them, especially from economically better off educated
high caste or Ashraf families, are now sending their children, including the girls to school very few families educated their children in Madrasas. The study also found an increasing trend for children to be educated in schools, with arrangements being made to provide them private religious instruction as well religious education is provided mainly in Maktabs, where students study for between are and two years, often attending irregularly and dropping out mid-way.

Interestingly, the study also discovered that over the years more Muslim families are willing to send their girls to school, although relatively few send their girls to school, although relatively few send them to high school even after attaining puberty younger generation Muslims were respective to girls higher education than older people 64% women and 41% men favored such education for girls, but many of those who supported this insisted on separate girls schools. Most respondents also a laminated that the Ulama discourage higher education for girls and stress only religious education for them on the ground the secular education would allegedly make them rebellions and irreligious.

Based on a sample of 720 Muslim respondents from Bangalore Khan (1988) attempted to examine how Muslims look at the issue of modernism, including modern education and the factors impeding or promoting acceptance of modernism. He shows how Muslims have multiple understandings of modernism, most of them insisting that religion must from at least part of its underlying basis. The author shows that people’s objections to modernism decline if it is defined within rational and descent limits most respondents rejected ultra – modernism, seeing it as anti-Islamic while they accept that secularism and Islam can go together, along with necessary redefinitions and readjustments while many respondents weakened aspects...
of modernism especially modern education, they insisted that modernity can not mean sacrificing Muslim community identity.

Mondot (1997) pointed out that the educational backwardness of Muslims in India should be understood in the wider context of their overall socio-economic and political marginalization. Being a vulnerable minority they feel their identity and lives as being under threat, which enhances the influence of orthodox and conservative Ulama, known for their lack of enthusiasm for modern education many Muslims are engaged in marginal economic activities that do not require modern education. In addition to this, widespread poverty among Muslims limits their loves of educational aspiration. Further, many Muslims are descendants of so called how caste converts retaining many of their pre-conversion beliefs and practices as well remaining mired in poverty like most other how caste people, which makes higher education can unaffordable expense for many of them, making the situation more complicated has been the mass migration of the north Indian middle class who loud have been expected to take a leading role in promoting modern education in the community to Pakistan in the wake of the partition.

The study by Mandol (1997) focused on Muslim education in west Bengal, based on a sample of Muslim families in Villages in six different districts in the state. Most of the Muslims in there villages are small presents, share croppers and agricultural. Labourers each of there villages has a Maktab or Madrasa, and the author notes that their role does not go beyond teaching children to read the Quran and learning various rituals one reason for this is that the medium of instruction in there schools is not the mother tongue – Bengali – but Arabic the teachers are also not trained and allegedly, do not give their students real knowledge of Islam. They teach
their students to recite, but not to understand the Quran and few teachers themselves are said to have good knowledge of their faith and of how to relate it to the contemporary context.

The study revealed that on the surveyed villages more people have received religious than secular education but also that more people preferred to send their children to regular schools than to Madrasas. However even those who sent their children to regular schools made same arrangement for their children to regular schools made same arrangement for their religious education at home or in the village Maktab. The cast majority of parents who sent their children to part – time Maktabs wanted them to have basic religious knowledge, and less than a fifth wanted them to go on to became religious specialists however, they wanted secular education for routine.

Interestingly, the survey discovered that the majority of the students in the Maktabs were girls. Besides its religious worth, knowledge of Quran was seen as adding to the prestige of the girls and helping them in finding a good match in the future. It was feet that secular education was not particularly important for girls as they were not expected to take up a job in the organized sector. Though the villages agreed that the religious education was more important than secular education, relatively few sent their children to full time Maktabs or Madrasas. The higher level Madrasas, some of which receive state assistance claimed to touch some secular disciplines, but the author discovered that their standards were woefully inadequate.

Only around a fifth of the Muslim females in the villagers were found to be literate. However, the majority of these literate women could only read and write their names, 68.27% till the secondary level, 3.35% till the high school level and
0.75% till the graduation level 59.60% of the females had received some religious education, the averaged length of the study being four years. Among these women 40% received basic Islamic knowledge, 38.78% could read their prayers properly, 22.2% could read the urban albeit without understanding, and only one women (0.0%) could comprehend the Quran properly.

The study found that a little more than 20% of school going Muslims girls in the villages were actually studying in schools or Maktabs of the rest, 54.78% never enrolled in a school or Maktab and 22.4% had enrolled but had later dropped out. The drop-out rate among Muslim girls was said 40 to be 56.4% at the primary level, 39.11% at the secondary level and 3.3% at the higher secondary level. The high drop-out rates and how levels of Muslim girls educational attainment owed to various factors, including poverty, withdrawal of girls from school to engage in household chores, opposition to co-education after puberty and to girls working out of the home. They believe that the right place for women is the home, for which higher education is not required, difficulty in finding a spouse for a highly educated girl, and the fear that girls studying out of their home after a certain age might be assaulted by males or by associating with boys might surely the family’s name. Yet the survey also found, that while the older generation males and females forwarded only Quranic education for Muslim girls many younger generation Muslims advocated both religious and secular education for them.

Mohammad (1998) argues that Muslims are one of the most educationally deprived communities in India. He conducted a survey in Bangalore and found that Muslims live in slums, with poor schooling facilities. Parents are often not concerned about their children education, because few of them can afford to send them to good
schools as well as because of the general feeling that even if they go in for higher education they due to what many see as pervasive anti-Muslim discrimination. Because of widespread of poverty many parents put their children to work instead of sending them to school Muslim elites; for their past have done little or nothing at all to address the educational deprivation of the majority of Muslims. Further, reactionary Muslim leaders prefer not to rare the issue of Muslims poverty and educational backwardness, focusing instead a on narrowly defined religious and communally controversial matters, thus reinforcing Muslim marginalization.

The states deliberative marginalization of Urdu is also said to be a factor involving the enthusiasm of Urdu – speaking Muslims for education. The lack of adequate Urdu – Medium high schools poses a major problem for students who have studied in Urdu – Medium primary schools. In this regard, the author also pointed out that row level of female literacy Muslims girls are going in for higher education in order to work outside the home, be economically independent and contribute to household expenses. Further, the author notes that patriarchal prejudices dampening enthusiasm for girls education, common to all Indian communities, remain strong many Muslims feel that getting a suitable husband for a well educated girls would be difficult and the such girls might go astray become irreligious and disobey their husband and parents, thus tarnishing the name of family. Many Ulamas, are fiercely opposed to higher education for girls, particularly to co-education, fearing that this would lead to immorality.

Salmatullan (1994) argues, Muslims are among the most educationally marginalized communities in India. Among the major reasons what he pointed out is
that widespread poverty, the occupational background of most Muslims in India, with a high proportion being landless labourers, small peasant and artisan the perception of anti-Muslim discrimination by the state and the wider society that dampens enthusiasm for higher education, the Hinudised curriculum of state schools, discriminatory policies towards Urdu and the lack of interest in promoting Muslim education displayed both by the state as well as many Muslim community leaders.

Further, Salmatulkas pointed out that there has been a consideration increase in the number of Madrasas in the country, and attributes this to the fear the Muslims face to their lives and identity from aggressive right – wrong Hindu forces, Madrasas are seen in part as a means to counteract what is regarded as the anti-Islamic education provided in their schools and the increasing general indifference to religious and moral values in society. Increasingly, Madarasas are also seeking to modernize, with a growing number of them incorporating modern subjects into their curriculum several of them using state prescribed text is for this purpose.

Shamim (1983) conducted a survey an 590 Muslim – managed schools and colleges in states of India, providing details in such institution according to levels of education, types of facilities, sex rations of students, teacher and management bodies, sources of funds, details of curriculum, medium of instruction availabilities of trained teachers, teachers in serving training facilities, laboratory and library facilities, science clubs, access to special funds for science education and students performance.

According to the study, 30% of the surveyed institutions are till class X and only 3.3% are till class XII 47.5% are co-educational, 33.2% for boys only and 19.8% for girls only 95% of the principals are Muslims, 75.8% of them being males 35% of the schools do not won the buildings in which they function, 89.3% have no hostel
facilities, and most of those that do have very small hostels accommodating less than 30 students. 33.6% of the girls students studying in the surveyed institutions are in the primary level, 36.4% in the middle level, 23.9% in the high school level and only 6% in the higher secondary level. Generally the performance of girls is better than that of boys of the Muslim – managed colleges surveyed in 13 states it was found that very few had female principals, 88% owned their own premises. 43.2% had some 32.1% of their students were Muslims and Muslim girls accounted for 8.3% of the total students. The dropout rate among Muslim students was considerably higher than among non – Muslims.

Sachar Committee Report (2006), pointed out that the social, cultural and public interactive spaces in India can be very daunting for the Indian Muslims. The general sense of unease among Muslims can be seen an a number of fronts in the relationships that exist between the Muslims and other socio-religions communities (SRCs), as well as, in the variations in understanding and interpreting them. One aspect of this understanding relates to patriotism. They carry a double burden of being labeled as ‘Anti National’ and as being ‘appeared’ at the same time. While Muslims need to prove on a daily basis that they are not ‘anti-national’ and ‘terrorists; it is not recognized that the alleged appeasement, has not resulted in the desire had of socio-economic development of the community.

However, lack of a sense of security had a discriminatory attitude towards Muslims is felt widely. However, there is considerable variation in the gravity, intensity and magnitude of such a feeling across various states communal tension or any untoward indecent in any part of the latently is enough to make, museums fear for their safety and security. The lackadaisical attitudes of the government and the
political mileage a sought whenever communal riots occur has been very painful for the community. The governmental inaction in bringing to book the perpetrators of communal violence has been a sore point on the other hand, the police along with media, overplay the inducement of Muslims in violent activities and underplay the involvement of other groups or organizations. There is an underlying feeling of injustice in the context of compensation to riot victims. It was also suggested that the amount of compensation tired by the government post riots has been discriminatory against the Muslims. Besides there is also delay in giving compensation to the victims, especially when the have been Moreover, Oomman tried to focus on the educational backwardness of the Muslims through Urdu language. He identified three main disabilities of the Urdu speakers in India what he termed as ‘constitutional’, ‘cultural’ and ‘spatial’. He pointed out that the constitutional disability Urdu as language because of deep cultural prejudice. Urdu, given its link with Persian is perceived as a product of Muslim conquest and linked with an alien religion. The vast majority of Indian Muslim who converted from local tribes and castes did not help in exercising the deeply internalized cultural prejudice from the minds of many Indians. Although, Urdu is considered as a mother tongue by the Indian constitution which is spoken especially in the Muslim majority states (i.e., Jammu and Kashmir), but it is the mother tongue of less than 0.5 percent of the population in the state. These tendencies result in Urdu being not only subjected to ‘cultural revenge’ in many parts of India but also the educational backwardness of the Muslims.

In this context, pat tried to analyze the educational backwardness of the Muslims by linking education and Islam. He pointed out that ‘knowledge in the Islamic perspective has always been imbued with the perfume of sacred even when dealing with apparently worldly subjects, and throughout Islamic history, education
has possessed a religious character even when dealing with subjects such as medicines and mathematics ‘both the western concept of knowledge for the knowledge sake’ and knowledge for the sake of righteousness. The concept that makes man to true servant of god however, the challenge for Muslim scholars is to think of best ways and means of devising educational system curricular and before from the negation of psychological complexes.

An All India survey of 430 schools and college managed by the Muslim (cited by Saxena, 1989: 165-66) found that the percentage of non-Muslim students in such institution increases with the level of education. This suggests that the Muslim educational institutions are not to attract sufficient number of Muslim students at successive level of education. Further more, as compared to the performance of student in general, the performance of the Muslim students is poor and unsatisfactory significantly, the Muslims studying in Hindi medium, schools did much better then Muslims who studied in Urdu medium institutions. This seems to imply that either the standard of teaching in the Urdu medium schools is not up to the mark of the students attending them lack the spirit of competition. Whatever that the Muslims have been able to make in the relive of modern education is confined to the urban areas.

Further, the Sachar Committee Report (2006) provides a board perspective an issues relating to the education of Muslims in India. It shows that Muslims are at a double disadvantage with low level of education combined with low quality education, their deprivation increases manifold as the level of education rises. In some instances the relative share for Muslims is lower than even. The SCs who are victims of a long standing caste system such relative deprivation class for a significant
policy shift, in the recognition of the problem and in delisting corrective measures, as well as in the allocation resources.

Moreover, high dropout rates among Muslim students are worrisome. As with many Indians, the main reason for educational backwardness of Muslims is object poverty due to which children are forced to drop out after the first few classes. This is particularly true for Muslim girls. Little children are expected to provide for their families by working in Karkhanas (small workshops) as domestic help or by looking after their siblings while their mother go to work. The incidence of child labour was much higher among Muslims as compared to other SRCs poor and illiterate parents cannot afford tuition for their children, nor can they provide the necessary support system at home which has become so essential a part of today’s educational system. The opportunity costs involved in sending children to school is also too high making it difficult for parents to do so.

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