“Woman is the companion of man gifted with equal mental capacities. She has the right to participate in the minutest details of the activities of man, and she has the same right of freedom and liberty as he... By sheer force of vicious customs, even the most ignorant and worthless men have been enjoying superiority over women, which they do not deserve and ought not to have”

- Gandhiji, Young India (1918)

*Jis Ghar Mein Beti (daughter) Ki Paidaish Hoti Hai, Wahan Farishtey (Angels) Utarte Hain.*

- Mohammad

*Jahan Tak Hosake Apne Aap Ko Aurat Ko Gaali Dene Se Baaz Rakh.*

- Hazrat Fariduddin Shakar Gunj

### 2.1 INTRODUCTION

The search for specialized knowledge accumulated and recorded over the past is what the study of related literature culminates in. For a proper investigation, it is absolutely essential on the part of the researcher to be familiar with what has been already looked into, as well as find the gap where no research has been conducted. Research operates as a continuous function of ever closer approximation to the truth. Reviewing of research is an exacting task, calling for insight and clarity of perspectives of all the dimensions. It serves two main purposes. Such a review is carried out to make certain that someone else has not already investigated the problem and that the task is not simply that of distributing the information among a wider segment of the population rather than
trying to find a scientific answer. It also serves to suggest hypotheses. Almost always, a survey of past events provides fruitful generalizations from prior experiences which may hold for the present situation.

Hence it can be concluded that review of related literature helps to demonstrate the relationship between completed research and the topic under investigation. Keeping this in mind the researcher looked into the area of women empowerment to find out what has already been done, as well as to find areas where no research has been conducted so far. The present study is a normative survey study of the strengthening of women empowerment among Muslim women of Mumbai due to educational and socio-economical factors.

Women empowerment is not only an area of interest to the researcher but also to sociologists, educationist, economists, and many others. Therefore many books and literature dealing with various aspects of women empowerment have been published till date.

Researches related to the studies conducted in India and abroad are also written. The review is exhaustive but it includes only those which were accessible by the researcher.

2.2 RESEARCHES DONE AT INTERNATIONAL LEVEL


Although single mother family constitute a substantial proportions of all families with children, they are often defined as “other”. They are invisible and stereotyped. The women in the study rise in a position of structured powerlessness characterized by limited resources, poverty, marginality and stigma.
Most of these women experienced a process of personal empowerment in which they said they became stronger and more independent and competent; this varied by race and sexual orientation and apparently not by class. Their sense of power derived from successfully taking responsibility of their children despite limited resources and many obstacles. Their sense of independence came from not being in traditional hetero-sexual relationship. Empowerment was supported by marginality combined with: politicization of the support of other single mothers, and higher education. That combination allowed them to negate the stigma associated with single parenting, redefining themselves as capable and competing while these women experienced empowerment, they continued to be stigmatised. This may reflect society’s unwillingness to recognize that women can function effectively without men, which in turn would threaten the husband dominated nuclear family.


Much of the exploration of women and power has been carried out within paradigms of traditionally assumed sex differences, constructing definition of power and limited contexts (Keller, 1983).

In this study of women and power among tenured faculty, the researcher addresses three major areas concerning women and power in two institutions:

(1) Women conceptualization of power and placement of herself within this construct.

(2) The childhood development of the women’s power and

(3) The empowerment of self and others in her professional life.
Twenty-two tenured women, 11 from women’s college and 11 from university selected at random, responds to open ended questions. In their conceptualization of power, they distinguished between power as structural and controlling and power as action based on one’s own thinking.

In their childhood development of power, they revealed a wide range of parental influences. Fifteen of the women perceived themselves as childhood rebel. The empowerment of self and others was explicated through scholarships, charting the traditional through the transformative and collegial relations, charting independence through a feminist collectivity marginality in scholarship and perception of self-emerged as paradoxically empowering and disempowering. The university women perceived themselves as deligitimised as female and scholar.

Implications for the redefinition and reclaiming of power included an internal as well as structural basis from which to act, a collaborative alternative to the more traditional hierarchical construct of power, and an intellectual power which critiques and create new scholarships. Implications for theories of female development focussed on assumption of empowerment rather than victimization, and for the academy the implications are a challenge to existing structures and epistemologies to integrate women and women’s experiences as essential to the intent of the academic.


The researcher examined career decision making of S.E.A.W. The significance of study lies in the fact that S.E.A cultures undergoing a transition period in which cultural norms are changing. Women are forced with finding a balance between traditional and modern norms. As a result, career decision making has become an important issues for them.
Sixteen women participated in an in-depth interviews. They represented the southeast cultures of Malaysia, the Philippines and Thailand. Using the constant comparative method of analysis, the researcher discovered 13 factors, that influence career decision making, with the influence of the, (1) Family being the single most important factor.


The researcher found 7 dimensions: (1) Family, (2) Religion, (3) Role of women, (4) Social relationship, (5) Educational system, (6) Economic issues, (7) Individual characteristics.

Family, religion and role of women found to be central. The four steps systematically used by these women were: (1) Gathering information, (2) Evaluating information, (3) Making decisions, (4) Implementing decisions.


The dissertation presents a critical analysis of 2 recommendations associated with the recent literature on school effectiveness. The dissertation analyzes these recommendation and their context from the vantage of 3 theoretical perspectives on social sciences: functionalist, structuralist, post-structuralists.

As a result of these analysis the dissertation re-conceptualizes the notion of empowerment. This new conception views empowerment within the broader context of ethical discourse and intentional actions.
From this perspective, empowerment emerges as a method to enhance the philosophic (i.e. personal) and political freedom of students, teachers and principals. Empowerment however, depends on a radical transformation of the aims of education. Such aims must reflect a conception of the good that is predicated on some fundamental ethical principle.

The dissertation suggests that this principle should be the self preservation of the species. Assigning this principle, the dissertation provides an ethical derivation that ultimately promotes the association between meaning and action.


Eight successful leaders are chosen from the field of business and education, were interviewed to determine the definition and components of empowerment. Six men and 2 women were selected for the study. The nature of the study was exploratory, case study, semi-structured interviews used.

The consensus themes were belief in system, belief in people, a vision or goal for the organization, accessibility of the leader and the leader as role model. Researcher suggests that “empowerment is a relationship between leader and follower, a relationship of trust”.


The purpose was to reveal a consciousness of empowerment of 3 teacher-leader who participated in the life of the school beyond their own classroom
wells. The basic assumption of the students was that teacher participation in school leadership is healthy and that ownership and loyalty results as strong products of the process of shared decision making.

Through a qualitative methodology of portracture, 3 teacher-leader in a public school provided multiple sources of data used to portray teacher-leader singularly and, in aggregate, to outline a larger consciousness of empowerment through participation in the schools shared decision making structures. Their involvement, stemming from these groups was affirmed by students, peer group, and principal recognition. Seven conclusions were drawn that seemed to qualify the assumption that school leadership is enhanced by encouraging the involvement and influence of class room teachers. For the study’s participation, these conclusion reflected a collective consciousness of empowerment.


This study was conducted over 3 periods, as a qualitative field study. The case study describes a school climate conducive for developing leadership opportunities for teacher, encouraging teachers to become involved in making decisions; and acting upon those decisions, thus teachers become empowered. The principal organized leadership opportunity by altering organizational structures, developing a shared visions of middle school philosophy among the teachers, and recognizing and rewarding teachers. The faculty become increasingly involved in decision making on a school wide basis, felt increasingly responsible for the behaviour and academic development of students, began reflecting on decision.

This study holds several implications for staff development activities. It indicates that:
(1) The development of a shared vocabulary may be prelude to the development of shared vision.

(2) A shared vision may be studied by which teachers can make and evaluate decisions which are either non-routine or not covered by previous experiences.

(3) Teaming is an important step in giving teachers leadership opportunities and experiences in interacting with each other adults.

(4) Increased involvement in decision making implies a need for more adult interaction and collegiality.

(5) Even with a team based structure organizational arrangement and individually based reward structure inhibits the development of collegial teacher relationship.


Design for change (DFC), and education advocacy group in Chicago, founded in 1977, educates low income parents to become advocates for school improvement; effective education practices; and works for policy reforms. This is a participant observation case study, grounded in critical theory of parent training by DFC in 1985-88 to involve African – American parents in five parent leadership circle (PLCS) to work for local and citywide school improvement. DFC developed PLC model based on the organization’s past training experiences, the liberatory education, pedagogy of Pulofreire, community organizing strategies, and effective school literature.

The study found that PLCs successfully began a process of empowerment among parents. Through combination of didactic and experiential learning in an ongoing dialogue with concious of the politics of schools and of their own abilities to analyze strategies, and act. Parents organized to work for local and
city wide school reform. School staff obstructed substantive changes that parents tried to make: in discipline reading, and patterns of principal leadership, parent participation in the school, and classroom teaching.

The dialectic of parents and staff experiences and analysis led DFC to conclude that failure to make substantive change was not the fault of the training, rather fault lay in the power relation in schools. DFC concluded that a fundamental restructuring of the system was necessary to create a decentralized system mandated by state laws. PLC parents were active leaders in the campaign that DFC developed to pass S.B., 1840, the Chicago school reform law, in December 1958, creating an elected local school council of 11 members with parents majority at each school.


The purpose of this qualitative study was to examine model mugging, an intensive 21 hours women’s self defence course, as a potential means for women’s empowerment. The research suggest that this programmes impact on the women generalized into more positive self perception and self determined social behaviour. In recent findings by the state California’s task force to promote self esteem and personal and social responsibility (1990).

Six self selected women from 3 separate training programme were individually interviewed before, within one week of their completion of course, and 5 months later. The age ranged from 19-54 years. They had contrasting psychological histories and were in various personal and professional transition. Over half of the participant were survivors of assault i.e. rape, incest and molestation.
Data analysis was conducted through changes these women reported in 3 domains: (1) interpersonal, (2) intrapersonal and (3) socio-cultural, and explored through compatible behaviour, psychological and socio-historical theories. A five stage continuum, each stage having certain properties and characteristics distinguishing it from the others. The participants movement towards greater empowerment was followed by comparing various themes raised by the women during the study. Among the more important changes in the participant’s self perception were:

1. Increased self confidence
2. Greater self acceptance
3. More assertiveness in stating and meeting their needs
4. Less co-dependency in their interpersonal relationship
5. Taking greater personal responsibility for their choices and the direction of their lives.

It seems that training not only provided effective fighting skills but also a “healing” social environment which provided opportunities for the participant to address deep, sometimes hidden and long lasting, personal issues relating to past victimization or present oppressive situation, which they felt/discovered were hiding them back.


The study explores the relationship between eco-development, world esteem capitalist patriarchy, women’s quality of life and their status. Women’s quality of life is defined as “basic human needs which represents women’s health and potential for life sustenance”. The index of women quality of life consists of 3 elements: (1) life expectancy, (2) literacy and (3) fertility. The
status of women refers to women access to public resources such as economical, educational, political organization resources. It was hypothesized that women’s quality of life and their status are positively influenced by economic development, but negatively affected by world system and the level of capital patriarchy. Further the change in women’ quality of life and in their status and religio-cultural region were expected to have impact on women’s recent quality of life and their status. Women’s quality of life was included as, pre-requisite to improve women’s status.

The main findings indicated that economic development has a significant impact on women’s quality of life but not on women’s status. Among religio-cultural regions, African region has a negative effect on women’s quality of life while Asian region has a positive impact on women’s quality of life, is critical for determining women’s economic status. Women’s quality of life and change in women’s educational status mainly determine women’s recent, educational status. The effects of independent variable on women’s political status are minimal. Women’s political status is negatively influenced by the African region on the other hand, foreign investment and women’s employment in service sector are important for explaining women’s organizational status without cultural variations. Consistent negative impact of the African region on women’s status may be related to level of economic growth, women’s education, or combination of other possible factors. Women’s status in developing countries is at the lower stage.

As long as women’s economical and educational status remain unchanged, women are unlikely to gain their political and organizational status. A central problem in this cross-national study of women remains the measurement and data reliability. Researcher must focus on case studies with a historical context or time series.
Relationships between practicum instruction and their students represent a major teaching/learning vehicle in graduate social work education and therefore, offer the opportunity to facilitate the empowerment of social work students. Recent grounded scholarship about women points out to the centrality of an empowerment approach in the education of females. Given that the majority of social workers, as well as their clients, are females, the concept of empowerment, as linked with gender content, hold particular saliency for the preparation of future social workers.

The locus of the study was an examination from the perspectives of learning field instructor/field of students of their understanding of and experiences with the concept of empowerment, as informed by grounded scholarship on women. Goal of the study to operationally define the concept of empowerment within the context of field instructor relationship, related to the objectives was an exploration of the possible link between the process of empowerment and the interpretation of gender content in 10 field education.

Three techniques was chosen to address this exploratory, descriptive study. A semi-structured interview (conducted separately, using parallel set of questions, with each participant), supported by the researcher’s passive observation and further informed by demographic description obtained from participant’s responses to questionnaire.

Empowerment operationally defined, emerged clearly as an “interactive process of trust between field instructors and their students specified as belief in self and in the other, that relational process was described as both a state of being (confident) and as a strategy (way to express confidence).” Because a teacher/learner relationship has by its very nature an unequal distribution of

power, responsibilities rests with the field instructor to create and to nurture an environment conducive of trust that is, of relational and role maturity, of the student’s sense of personal professional competency, and of the student’s role or learner’s or social worker.

Empowerment is both product and process and represents as well, the feminist re-conceptualization of power, which interprets relationship with connectedness. The study’s definition of empowerment supports both the conceptual literature and those empirical study relevant to topic.


This study investigated the concept of teacher empowerment and its relationship to school structure and teacher motivation. The focus of the study was on elementary classroom teachers of Kindergarten 1 to 5 grade. The 2 basic hypothesis was tested:

1. Teachers’ perception of school structure influence the degree of teacher empowerment evidences in the school.
2. A school structure based on the teacher empowerment concept enhances teacher motivation.

Those teacher who perceived their school structure as democratic reported the presence of more teacher empowerment elements in the school environment and demonstrated greater teacher empowerment than did those teachers who perceived their structure as autocratic Laissezfaire.

Teachers who perceived their school structure as democratic, that their teaching motivation provided from a greater variety of resources than do those teachers who perceived their structure as autocratic Laissezfair. Based on the
research findings, the researcher concluded that teachers who perceived their school structure as democratic report more opportunity to exercise teacher empowerment and consequently, evidence greater empowerment than did those teachers who perceived their structure as autocratic Laissez-faire. He also concluded that, a democratic school structure is a facilitative environment for teacher empowerment enhance teacher motivation by providing a wide range of motivational sources for teachers.


Three major dimensions of the empowerment process were identified (actors, goals, guidelines for practice), through a review of the literature on the practice of empowerment subsequently, empowerment is formally defined as “a process in which a more powerful actor A, makes resources available to a less powerful actor B, that would otherwise unavailable, actor B uses those resources, and change results”.

A theoretical model based on this definition is developed which specifies that resources are made available through the implementation of any or all of dimensions.

Empowerment strategies by agent of empowerment: The validity of these ideas is explored in the study of shelter for battered women. Multiple methods are and to assess manifestations of empowerment strategies and change experienced by residents. The data indicate that all five strategies implemented and that shelter resident experience both structural and developmental changes.

Issues relating to change are in the theoretical model as a result of the study are discussed and suggestions for future research are given, along with preposition and hypothesis to guide that research.

This comparative study focussed on the relationship between participation in female income generating groups (FIGG) and perception of changes in, self image and status within the family, the work place and the community arrange low income women in Costarica, Central America. FIGG members were compared with women living in the same communities where there collective operates, but are not involved with the groups. Two samples of 300 subjects, each were chosen from FIGGs and communities is 3 region of Costarica. Central, Chorotega and Hentar Atlantic. Four general hypothesis developed to study the influence of FIGG involvement in changes on self image and status within the family, the work place and the community. Participation in FIGG was defined as the main independent variable, while self image status within the family, status within the workplace and ‘status’ within the community were considered as dependent variable. A questionnaire with close ended questions and Likert type scales was administered in Spanish to each sample. Factor analysis was used to developing factors to empirically study the relationship between these constructs and the independent variables. Multiple regression analysis was the statistical technique used to test the hypothesis, where region, age, location, number of children, education, occupational activity, hours spent at work, personal income, household size and household income, along with participation in FIGG were entered in each equation as independent variables.

The 1\textsuperscript{st} general hypothesis stating that FIGG members have a stronger self image than non-FIGG was partially accepted.

The 2\textsuperscript{nd} and 3\textsuperscript{rd} hypothesis stating that FIGG members have a stronger status within the family and within the workplace were accepted.
The 4th hypothesis that FIGG members perceive themselves with a stronger status with the community than non-FIGG was rejected.


During the Prewar Era, Greek women’s political participation was non-existent and their activities were far the most past confined to traditional domestic duties carried out in the private sphere. Government institutes were controlled by elite, male dominated clientele networks. The dissertation explores the process of empowerment and incorporation of women into Greek politics which took place in the context of the resistance movement against the Axis forces, as initiated by large organization. The EAM from 41-44, KKE led EAM functioned as the defacto government of Greece with the monarchy and many leaders of the power political parties in exile in Cairo for the duration of the war. Using a combination of participant oral histories, archival materials, secondary sources and leadership memoirs and records. The dissertation seeks to account for the discontinuous character for women’s mobilization into EAM organization and posits that by appealing to nationalist ideology which cut across gender, class and religion barriers. The EAMS leadership gained the opportunity to alter communal beliefs regarding women’s participation in the traditionally male public sphere of politics and war. Leaders attempted to mobilize women based on a populist programme which combined defensive and political nationalist themes. In addition, more conservative nations guaranteeing young women’s morality within the resistance. Organization were included, as a way of gaining wider societal legitimacy for their participation in dangerous and class destine operations, as well as make the idea of women’s citizenship training for projected post was political activities acceptable to the female participant themselves, their families and the general public. Excerpts from interviews with resistance fighters are used, throughout the dissertation to
illustrate the contours of mobilization and subsequent post war demobilization processes.


The dissertation explores some of the ways that women negotiate various networks of social power and the effects of these negotiations on women’s participation in the social construction of reality. The analysis is grounded in the everyday experiences of battered women, which reflect the experiences of all women whose lives are conditioned by patriarchal domination and emotional and/or economic dependence.

Religion, social consensus of institutionalization, ascribed authority, coercion and violence have all been used by social system to create and maintain a shared reality. Sociology of knowledge has traditionally studied how much realities are developed and maintained, how they affect our everyday lives, and how they reflect the economic or social interest of their adherents.

Sociology of knowledge has recognized that the power held by a dominant social group allows it to control such resources as religion, education and the media, and thereby to present as Universal and normative its own version of reality. Alternative voice and realities are silenced or marginalized. Typically, sociology of knowledge theory has been developed from within this dominant world view. Recently, however, women have spoken about their experiences of male violence and control.

Women’s experiences reveal the need for theories that take into account the ways in which a social reality may be imposed on those who are not full members of the dominant gender, race, age or sexual orientation.
In this dissertation, several theoretical constructs, such as Schutz’s imposed and intrinsic relevance, Foucault’s Panoptic normative gaze, and Berger’s ekstasies and alteration, are defined from the point of view of women living in a male dominated society. The internalization of the norms and values of dominant cultures, and the vertiginous and divisive effects of such internalization are explored.

This study challenges traditional understanding of the social process as benign and suggests that social system are characterized by predictable rather than aberrant injustice. The study aims is to suggest ways in which theory about reality maintenance and construction could take into account the experiences of women and other who negotiate a social reality that is only pasts their own.


A myth of female dependency clouds the active productive roles of rural women in Pakistani society and only male heads of the households are viewed as participating in the maintenance and economical survival of the family. This dissertation based on field research in a Muslim village in Pakistan attempts to understand the reason behind the blindness regarding women’s eco-dimensions. It tries to develop a comprehensive understanding of firstly, the nature of activities rural women perform both inside house and outside on the farm, and secondly of the religious and cultural perceptions regarding females, to analyze, how the perception relate to or impinge upon the participation of women in productive work.

The dissertation shows that Paki women beside performing their traditional roles as housewives and mothers and fulfilling their daily household responsibilities such as cooking, etc. are involved in a number of activities that
are vital to the economic survival of the family. Women spend a substantial amount of time in performing activities that are productive and are geared directly or indirectly towards producing utilities of some kind. These utilities are both income generating and for expenditure saving.

This dissertation contends that in Paki society, despite women’s productive contribution, they have been largely projected as domestic and dependent beings and their roles as wives, mothers and bearers of children have come to be both religiously and culturally emphasized to the exclusion of all others. Religion is used as medium to re-enforce continually the legitimacy of the functioning of institutes such as Purdah and Segregation of Sexes.

These institutions confine women and their productive activities within the private domains and limit their mobility and access to the public world. This gives men control over production and over sale of commodities and make them appear as the only productive members of the household. The existing division of labour whereby men are oriented to take charge of the public domain and women of the private domain is interpreted in the light of the religion which in turn is used to promote the image of women as dependent wives and mothers.


The experiences of women in traditional occupation – nurses, teachers and librarians. In the process of expanding career guests are examined in the study. Complementarity is defined as being the “other”, for example, the one whose needs are considered after others are met. Dissonance is the discord that results from the lack of control over exploitative work situation. Awakening is the awareness of the changing meaning work plays in one’s life.
As problems are confronted in the study, it is found that,

(1) Careers do become increasingly important in their lives.
(2) Traditional occupations are perceived by the women as under valued.
(3) Returning to school is one avenue of escape from exploitative work situations.
(4) Multiple roles of work causes role strain and overload.
(5) More support is derived from colleagues in work settings.
(6) Autonomy and learning are needs that arises at different points in their career lives, and
(7) A development task is conceptualized from the conflict of self-efficacy and interpersonal relationship needs which arises in the course of there women’s development. All three themes reveals how gender, social and psychological aspects interact in the life experiences of the women in traditional female occupation.


In Kenya, the majority of women in education occupy classroom teaching positions, educational offices in their living practices, appear to overlook women as resources, thereby depriving the school, the skills and talents of potentially capable leaders. This study investigates how difficult it is for women to secure professional careers in educational administration in Kenya.

The population consist of all female teachers employed in the ministry of education in Kenya and female Kenyan students in north American Universities. A questionnaire was used to collect data from the women teachers selected from 5 educational levels namely university, commercial and technical colleges,
secondary and primary school and Kenyan students in North American University.

The data analyzed for S.D. related to the women’s marital status, age, education and experiences. All 52 items were tested by $\chi^2$ and the alpha level was 0.05 for all tests.

**Conclusions**

(1) A majority of women teachers strongly agreed that advanced degree were key to administrative position.

(2) It appears that self-confidence to become school administration was lacking as portrayed in the women’s responses.

(3) Women teachers believes that they would gain self-satisfaction in school administration position.

(4) Culture was recognized as major barriers as compared to all other factors.

(5) Family pressures were also a deterrent to women teachers aspiring to become educational administrators.

(6) Kenyan women teacher showed little interest in and commitment to educational administration as a career.

(7) Lack of role models is another factor preventing women pursuing careers in educational administrations.


It reports a study of two emerging state wide institutions which are working for economic justice for women. The founders/organizers of (WEAP), women’s economic agenda in Pennisylvania interviewed women. Material analyzed, programmes studied.
The goal of this study was to determine if these organization were example of institutions which are not typically considered educative and yet are educating their constituents. This process was called “Education for Empowerment”. They are definitely organization which educate. The groups have produced definite financial and policy changes in their states. Although few of the leaders consider themselves as educators. They used to describe process and develop the organization as well as their approaches to produce change, fit many definitions of effective education.


Literate people are more assertive in seeking personal health and control over their own bodies. For women this may mean greater autonomy from a social and economical dependence on husbands and children and greater reproductive freedom. Thus, a rise in literacy should be associated with lower rates of mortality and fertility, following Easterlin (1975), literate women would view a smaller number of children as appropriate for families. Hence we hypothesized that this lower literacy would fully interpret the lower prevalence of contraception in rural than urban Pakistan.


The empowerment score was a composite of the women’s economic security, mobility and ability to take small and larger purchases and major decisions with regard to subjection and violence, political legal awareness and participation in protest campaigns. All the members contribute to women’s empowerment suggesting that credit programmes strengthen women’s economic roles thereby accelerating fertility transitions.

The paper examines the effect of men’s and women’s participation in group based micro-credit programmes on a large set of qualitative response to questions that characterize women’s autonomy and gender relations within the household. The data come from a special survey carried out in rural Bangladesh in 1998-99. The result were consistent with the view that women’s participation in micro-credit programmes help to increase women’s empowerment. Credit programme participation leads to women taking a greater role in household decision making, having greater access to financial and economic resources, having greater social networks, having greater bargaining power compared with their husbands, and having a greater freedom to mobility. Studies given as references were of Goetz and Sengupta (1996), Hashemi et al (1996) and Nizam, which focussed on relationship between micro credit programmes participation and some notions of women’s empowerment in the 10 grouping are: (1) Economic decision making, (2) Purchasing capacity, (3) Control over loans, (4) Control over income and savings, (5) Mobility, (6) Political awareness and activism, (7) Networking and friendship, (8) Family planning, (9) Attitudes, and (10) Spousal argument and abuse. t-test, p-value, factor loading, F., Eugene value and Uniqueness calculated.

Female credits tested to increase spousal communication in general about family planning and parenting concerns. The effects of male credit on women’s empowerment were, at best, neutral and at worse, decidedly negative. Male credit had a negative effect on several areas of women’s employment, including physical mobility, access to savings and economic resources and power to manage some household transactions.
2.3 RESEARCHES DONE AT NATIONAL LEVEL


The researcher carried out a study to find out the problems of education of women in Bombay. It was found that in the beginning of 19C less importance was given to education of women and their status was low, they were deprived for education. Men were given priority and supreme importance in every walks of life. It was felt that education is absolutely essential to emancipate the women in order to create a happier society with a higher standard of life.


The study was conducted to find out the factors which facilitate the progress of women’s higher education i.e., after 12 years of schooling. It was found that E.R. was 70.1%. The main reason behind seeking higher education was self-motivation of the women.


The researcher has concluded that the empowerment of women has been emerged for the upliftment of women in the recent past. Therefore, education, knowledge and awareness for the basic needs of life to enhance the power of capacity building, decision making and control over resources. Both men and women have been considered as the basic component for empowerment of women at the individual level.
Researcher have also shown training as a core component in improving conditions of people belonging to low socio-economic status. Therefore, need to education and training in order to promote welfare.


The findings are that the married women’s decision to work is dependent largely on the views and needs of the other members of the family and presupposes adjustment, cooperation consent and support by the entire family. Choice of occupation must be (1) respectable according to social conventions and (2) must be inferior in status to the husband’s occupation.

Therefore the role of women in the society is based on tradition viz., sex division, sexual stereotyping leads itself admirably to man’s desire to remain at top. She concludes that the real revolution would have to come in society’s attitude. It is the most urgent and also difficult task as it affects the whole range of relationships, to whole structure. The women are moving into man’s world, taking newer responsibilities, this require new outlook on the part of husband – the family ideology which defines male role as the dominant role requires redefinition.


The aim was to find out the effect of educational level of women on their views, opinions and behaviour on marriage in Nagpur, Maharashtra. The major findings were as the level of education rises, perception varies, education greatly contribute to minimize the age differences of the life partners both in opinion and behaviour.
Majority considers marriage a religious bond, but this support fell with the change in levels of education. Highly educated women supported inter-caste marriages.


The universe of the study was Mumbai. One hundred women executives selected. These women receive less help from husband, take decisions on own and they have no leisure time.

It is concluded that, women executives have come to stay and given the chance they are proving their own effectively and are able to face up to the competitions in a male dominated society.


The major findings were that the poverty is the main reason. Therefore, it is not only a cultural barriers for girls in Muslim but also poverty, due to this they face disabilities and secluded, puberty brings double responsibilities. Polygamy is not affordable. Age gives respect and high status. Therefore mother in laws enjoy high status. It is the husband who gives status to women. The study reveals that urbanization hardly made any impact on the lives of these women.

The research had defined individual modernity as the “mind set which enables an individual to function as a rational being in a modern society. The objectives of the study was to construct an IM scale and to measure socio-economic status. The findings were: (1) post-graduate were higher in IM than the undergraduate. (2) Science and arts students were higher in IM than commerce. (3) English medium higher in IM than the vernacular students. (4) Students who had consistency of mediums are more modern. No significant difference found between rural and urban and between male and female students. But a significant difference found in economic background. A significant difference found in the home environment of different levels and types of education. Students from English medium and who had consistency of medium and from urban schools and female students were found to be higher home environment.

Modernity of parent – Child relationship was found to be higher in post-graduate, female science student from urban school. Modernity of sibling relationship is higher when female post graduate science students and who had consistency in medium.

(9) Patil Kakde, P.S. (1988). An analytical study of the present role of educated women as against the role expectation by the protagonists of women’s education in the modern period. Ph.D. (Education), Nagpur University.

Education can help women to progress, develop professional abilities, skills and mental ability. It enables women to become responsible mothers and to rear their children in a scientific world. It help widows and divorcees to be
self sufficient. It develops social adjustment attitude. It also gives a women a high degree of self-respect and respect for hard labour.


The researcher had used the modernization scale of Singh Tripathi and Lal, socio-economic status scale of Bharadwaj, Gupta and Chauhan. The sample consisted of 400 boys and 200 girls.

Higher the socio-economic status, greater is the level of modernization. Female under graduates had more modernized out look than male under graduates. Hindu under graduates had a much more modernized out look than Muslim under graduates.


The data collected by using snowball technique.

Findings:

(1) In the case of Purdah, the changes was in the direction of giving it up altogether from a situation of rigid observance of Purdah.
(2) Dowry still present a dilemma whereas earlier on certain fixed items of dowry were given, now this list is never ending.

(3) Attitude to employment has changed but not radically and daughters are trained for a course only under certain circumstances.

(4) The small family norms has come to be accepted by the 2\textsuperscript{nd} generation, while in the 1\textsuperscript{st} generation the number of children depend upon economic factor. The male accepted the traditional dichotomy of roles into masculine and feminine. The decisions were taken at the familial level and not by individuals.


The sample had 85% Hindu women and 4% Muslim women and 11% from other religions. 63% husbands expects them to work, 57% do not do family planning, 90% proposed marriage, 75% are unaware of government projects, 88% women ready for training.


The objectives were to study the relation between various levels of education and social mobility.

Findings: Secondary education amongst women had a positive effect on their occupational mobility. Levels of education was found to raise the status of women. Women with higher education had a favourable attitudes towards girl education. Education of women showed a positive association with preference for co-education, nuclear families, girl education, adoption of family planning
methods, shedding of social malpractices such as dowry and blurred caste and religious identity. The researcher had used the snowball sampling techniques.


The findings revealed that high positive correlation and reliability to study the attitudes, 27% had fair attitudes with regarded to important aspects of population explosion and quality of life, 32% had unfair attitude towards small family norms.


**Findings:** Working woman as compared to non-working were playing the role of decision makers to a great extent. Working women’s freedom of movement was found to be positively associated with their age, education, occupation and income.


The objectives were to examine the impact of education on status of women and to analyze the pattern of decision making, interspouse communication and opinion on the number of current issues like dowry, marriage etc., among women with different educational and occupational status. Three levels of education were (i) illiterate, (2) school educated and (3) college educated taken (F calculated).
**Findings:** The higher the education of women, the greater was their participation in decision making, inter spouse communication and a progressive opinion on different issues.


Sample consist of 27 respondent women executives experience role conflict and this causes strain on them. They work long hours and this create role conflict. Transfer is another factor causing tensions, guilt feeling for the younger children. Advanced technology reduces the burden of house work.


The study was attempted to analyze equalization of educational opportunities and there use by minority Muslim girls students in Bhopal. The sample comprised of both Muslim and Hindu girls in higher secondary girls school in IX, X and XI.

**Findings:**

(1) The Muslim girl students uses educational opportunities less than the non-Muslim girl students.

(2) The Muslim girl lagged behind in academic achievement in comparison to Hindu girls.

(3) The problem faced by Muslim girls were long distance from their residence, lack of Urdu medium schools, orthodox social customs and the Purdah system.

The researcher used the (1) adult adjustment inventory by Shah and Dua and (2) familial role expectations scale and modernization inventory by Shah and Dua. When the educational level was held constant, no significant difference found between highly educated working women and non-working women towards their family roles and attitudes towards religion. Working women were found more modern in their outlook in all areas such as religion, family planning, marriage and caste, etc.


The percentage of women in the Maharashtra Vidhan Sabha and Vidhan Parishad has remained between 3% to 10% in all these years. The decade has made little impact. There was 0% Muslim women.

Most of the women are in the average age ratio between 50 to 60 and have spent years in politics. The percentage of educated women is very high – 10/15. Majority of them belonging to higher Hindu castes and have sound economic positions infact their social commitment and sound economic position have enabled them to enter into politics. Their family background is the most important motivating factor. Majority of them offered their political services because of their husbands, who are in political field. They claimed that they share and discuss (100% of them) political views with their husbands.

The participation in the legislative proceedings is of a high level. They ask questions related to women’s issues and day to day problems. They hardly seen asking questions on planning, finance, debates, etc. In B.M.C. too 0% Muslim women.

The sample was taken from urban slums of Mumbai. The major findings were that the education decreases the gender discrimination of children in home. Literate mothers gave equal attention to both their daughters and sons whereas illiterate mothers favoured their sons. The primary / secondary level educated mothers, 50% of them supported equal work divisions between their daughters and sons.


**Findings:** Educated women contributed more in improving the family’s socio-economic status than educated men. Education of the female members depended upon the level of education of the parents. Cost of education of women is lower than the cost of male education. Female education continues to be neglected – even in the richer families.


**Findings:** Continuance due to better eco-status of the household, parental education and motivation and home environment is supportive. Dropouts were due to puberty, early marriage and Purdah. The parent has lower educational and vocational inspiration for girls. They treat girls as temporary members, therefore money should not be invested.

The objective of the study to determine socio-economic status of 100 Muslim widows, divorcees, deserted and their interests, needs and resources with respect to income generating activities. Majority women are in home based occupation (more suitable to their culture) and women are unaware of financial aid available to them.


The researcher had used the Taylor’s manifest anxiety scale and Bell’s adjustment inventory. The sample consist of 80 women. Statistical measures are M, σ, t, y test, ANOVA, correlation calculated.

The conclusion / findings were, unmarried women are more achievement oriented than married women. Graduate women are more anxious than post-graduate women. Unmarried post graduate non-working women are showing less adjustment than married Graduate working women. Married graduate non-working are more anxious than unmarried post graduate non-working women.


The researcher has selected K ward (Andheri) slum. The sample drawn from low strata of society. Interview schedule and an input inventory was used to collect data. The major findings were due to low educational level and lack of training in skills, lack of supervision and support in women’s leads, due to which
women earning is far from satisfactory. **Therefore to raise the level of income of women necessity to empower them with skills for income generation.**


The study is normative survey method. The sample consist of 650 respondents from Marathwada region selected through stratified sampling. An attitude scale (5 point rating scale) was prepared by the researcher on the dimensions: (1) education, (2) freedom, (3) violence, (4) marriage, (5) leadership, (6) social status, (7) finance, (8) gender equality, etc. Chi-square test was employed.

**Findings:** (1) Educated Muslim women rarely make use of women empowerment. (2) College girls / primary teachers execute women empowerment in day to day life. (3) The secondary and junior lecturers rarely execute women empowerment. (4) The highly qualified Muslim women fully execute women empowerment. (5) High class society fully make use of women empowerment. (6) Middle class Muslim women occasionally make use of women empowerment.


The objectives of the study to investigate whether education empowers women in urban slums of Mumbai or not. The purposive sampling technique used by the researcher. The sample taken from different wards of Mumbai. The research was a normative survey. Three **case studies** been done on women. The
other factors like married / unmarried / widow / divorced are also considered. A check list prepared. The questionnaire was divided into various sections like,

(1) Profile of women
(2) Experiences
(3) Views and perceptions
(4) Assessment of decision making
(5) Position in society
(6) Mobility in society

A qualitative and quantitative analysis done and percentages calculated. The findings of the study was that education plays an important role in the process of empowerment of women. Their awareness level increases, and they can manage their work affairs efficiently and effectively. They become more confident. Education contributes in the decision making power of the women in the family. They are able to control their sexuality and reproduction. They play a significant role in the education of their children. Further they are able to handle family income better and contribute to the welfare of the family. She has concluded that literate women have decision making power on marriage, sexuality, children’s schooling, marketing, income and employment.

2.4 LITERATURE PUBLISHED IN BOOKS


(2) Vreda, D’Struse Coras. (1968). Purdah: a study of Muslim women in North India. Kaninklijke van Gorecum and Company, n.v. Assen. The Netherlands. She has shown that the Purdah in women is often invisible but it does exist as a general attitudes, a part of cultural ideal, to
be realized as soon as economic resources and social advancement bring the symbols of seclusion within reach.

(3) Moin, Shakir. (November 1974). *Muslim attitudes – a trend report and bibliography*. Parimal Prakashan, Aurangabad. He was surprised that very little written on socio-economic aspects of Indian Muslims. Therefore, he wanted “an empirical probe into the behaviour of common Muslims to understand the gap between the Muslims elite and Muslim masses”. Orthodox Muslim view Purdah, divorce, etc., in the light of injunction of their religion, while progressive Muslims want to elevate the position of women and profess a balanced attitudes towards sex.

(4) Hyder, Qurratulain. (January 1979). *Muslim women in India*. In Jain, Devaki. (ed.) *Indian Women*, Publication Division, Government of India. She said “With the partition the bulk of Indian Muslim forming peasants artisans and the lower middle class, were deprived of enlightened middle class leadership which migrated to Pakistan.”¹ The urban poor continues to live traditional lives. She also said that “The true progress and emancipation for the majority of Indian women, Hindu or Muslim alike will come only with country’s over all progress and prosperity.”²

(5) Desai, A.R. (1978). *Urban family situation in India*, FIP Foundation of India, points out that rural as well as urban family situation is shaped by personal laws. He wrote that, the value system permitted through personal laws place women in a subordinate position mainly as child bearer and a doer of household chores, completely depend upon a male

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bread winner.\(^3\) He continued by saying that, “A patriarchal value system treat women as inferior and this is the dominant value system persisting in our families”\(^4\) He also adds by saying that though there is a trend towards the nuclear families in urban India, joint family still persist. He said that, there is a need to study the reasons for its persistence and the quality of life lived in them.

(6) **Saiyed, A.R. (1978).** *Purdah, family structure and the status of women: A note on the deviant case.* In Imtiaz, Ahmed (ed.) *Family kinship and marriage among Muslims in India,* pointed out that there is lack of sociological studies of their family life, specially those concerning the position of women, are scarce. The reason behind this was prevalence of Purdah among Muslim women. He studied a group of villages in Ratnagiri, gave a list of items because of impact of Purdah leading to seclusion.

1. Extreme segregation of sex roles.
2. No egalitarian relationship between husband and wife.
3. Rigid restrictions of familial roles leading to minimum mutual expectations.
4. This reinforcing makes a negative evaluation of capabilities of women.
5. Traditionally nothing has been expected of the women outside her domestic sphere.
6. Narrow concept of daughter and wife roles de-emphasize any formal education of girls.
7. Denial of education perpetuates low position of Muslim women.

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\(^4\) Ibid, pg.86.
(8) Seclusion leads to limited circle of interaction leading to in turn to a denial of the opportunity to learn to function as a mature and confident individual.

(9) Purdah was prevented from participating and contributing in a host of activities which are suited to her interest and talents.

(7) Patricia, Jaffery. (1979). *Frogs in the well, Indian women in Purdah*. Vikas Publishing House Pvt. Ltd., New Delhi, deals with a group of Muslim women known as Pirzada living in New Delhi. She concluded that the end of Purdah without profound changes in economical, political structures will not help, as it does not guarantee any improvement in the lives of Indian women as a whole in relation to man.

(8) Maithreyi, K. Raj. (1980). *Approaches to self-reliance for women – some urban models*. Monograph by Research Unit on Women Studies, S.N.D.T. Women’s University, Mumbai. In its preface, Dr. Neera A. Desai pointed out that gainful employment of women is one of the major precondition to improve the status of women.

(9) Harris, B. (1986). *The intra familial distribution of hunger in South Asia*. London School of Hygien and Tropical Medico Mixcraft, says that women’s roles were greater in the better off families while men dominated in the asset less families.


(11) Kumar, Ashok and Harish. (1990). *Women power, status of women in India*. Gyan Publishing House, emphasized the need of education,
awareness building, legal literacy, information and training, support for socio-economical programmes of women’s development, instructional programmes through media directly benefitting the community to bring about empowerment of women.


The major objectives becomes to strive for empowerment both at the individual and collective level. The process encompasses several mutually reinforcing components but begins with and is supported by economic independence. The critical component of empowerment is autonomy at both levels, whereby women as an individual is able to take all decisions directly and shaping her own life and at the social level, women as a group are able to participate on an equal footing with men in all spheres of life – economic, social and political. Therefore, there is a need for networking between trade unions, NGO’s, legislature, etc.

(13) Nath, A. (1992). Educating the Indian Women. Radiant Publishers, New Delhi, states that education will be superficial if women are not educated. Since women conserve all the traditions, they should be educated for national development.

behaviour with women; 2:28 about right of women, 4:7 about legal rights; 4:20 on the freedom of expression with men; 3:195 about division of labour, etc. Islam has adopted the division of labour, the division however has never been intended as a form of discriminatory treatment. On the freedom of expression, the writer quotes As-sunan al – Kubra, Kitab as sadaq. On women’s position of power quotes Prophet’s words (taken from Sahih, Kitab-al Maghazi, “A nation which makes a women its ruler will not make progress”). In fact the Prophet Mohammad (PUH) appreciated 2 women (1) Mary and (2) Khadija. Author writes about women as a source of knowledge (2 women’s doctors), a poetess (Khansa), Umm-Atiyah (a nurse), safa, etc. About working outdoors quotes several women e.g., Um Adahdah (working on the date orchard, etc.). Lastly he quotes, number of women and man and tried to show that women out numbered men in many countries (U.S., U.N., Pakistan, etc.).

(15a) **Engineer, Asghar Ali. (ed.) (1995). Problems of Muslim Women in India, Orient Longman Ltd.** The writer began with the following statement that, it is not religion but patriarchy which is the real culprit. Religion perse cannot be blamed for assigning inferior status to women. Religion itself is the end product of patriarchal society, so as male domination.

(15b) **Muniza, Khan R. (1995). Muslim women’s perception of status issues affecting them. In Engineer, Asghar Ali (ed.) Problems of Muslim Women in India, Orient Longman Ltd., pp.113-130.** She conducted a survey of 25 educated Muslim women in Banaras found that Muslim women resented but did not favour any change on the grounds of Muslim identity. The chapters in the texts deals with rights given to women in Islam and by Shariat. Also it is stated that problems are due to illiteracy but Islam never proscribed literacy. She also says that the cause of their plight is low socio-economic status rather than religion.
(15c) Hussain, Syed M. (1995). Muslim Women and Higher Education: A Case Study of Hyderabad. In Engineer, Asghar Ali (ed.) Problems of Muslim Women in India, Orient Longman Ltd., pp.72-88. He says, “It may be pointed out that education and socio-economic status are closely related but it is also conditioned by the value system prevalent in given society. It is evident that despite higher level of per capita income literacy rate is very low”. He establishes that if the parents particularly the father is educated, children have much better chance of education. Among Muslims, a new middle class and even entrepreneurial class is emerging, which recognizes the value of not only male but also female education.

(15d) Jain, Sushila. (1995). The Process of Modernization in India and the Changing Status of Muslim Women in Jaipur. In Engineer, Asghar Ali (ed.) Problems of Muslim Women in India, Orient Longman Ltd., pp.52-71, writes that social status depend upon the education and economic status of women. She examined the question of modernization in terms of (1) access and awareness, (2) socio-economical and educational background, (3) political participation. She concludes that there exist direct correlation between the level of education and their authority. Higher education and economic independence of women increases their role playing with regard to family finances.

(16) Pillai, K.J. (1995). Education and empowerment, women and empowerment. Gyan Publishing House. He has termed empowerment as “an active multidimensional process which should enable woman to realize their full identity and powers in all spheres of life”. The empowerment mechanisms enumerated as:

(1) high literacy and education
(2) better health care (of self and children)
(3) higher age at marriage
greater work participation in modernized sector
necessary financial and service support
advancement into higher position of power
better consciousness of their rights, self-reliance, self-respect and
dignity among women.

Engineer, Asghar Ali. (1996). The Rights of Women in Islam. Sterling Publishers Pvt. Ltd., New Delhi. Status of women during Jahiliya period (a Pre-Islamic period), the theologians maintain that women had no rights whatsoever and were treated no better than a commodity. They were enslaved but also inherited as a possession. Daughters were berried alive. Polygamy practiced in those days. Marriage contractual. Many forms of marriage prevalent (e.g., Zaway al-ba, Mutah, etc.), divorce rights only to men, no maintenance to divorcees. Female deities are worshiped.

The verse 4:34 says that men are Qawwam (maintainers) of family affairs, but does not say that they should be Qawwam. The relation between husband and wife is not one of superior or inferior but of camaraderie (Rafaqat). Husband are Rafique (friend). Quran says that women only in the period of child bearing, should not have the obligation of being bread winners.

The verse 2:82 says about witness of men in financial contract. “….if a man not available then 2 women from among such as are acceptable to you as witness…!! The writer argues that, this was only because women those days were not sufficiently experienced in financial matter, and hence 2 females witnesses were recommended by Quran. Quran also gives right of writing will.

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5 The Quran, 81:9.
Women as head of the state, there is absolutely nothing to this effect in the Quran, but one finds in the Quran. No disapproval of Yemen as her (Queen of Sheeba’s) domain. Aisha was in the command of army in the Battle of Camel. The veiling began in Ummayyad period. Islam gives right of Talaque – i-Tafwid (delegated right to divorce) to women. Women also enjoys Mafqudal-khabar (divorce on grounds of the disappearance of husband). Motherhood is a noble calling but even more important is her individuality (2:23). Unless patriarchal values and patriarchal structures are dispensed with the male attitude towards men will continue to be one of domination, during Prophet times. The author adds that Islam and its Prophet have provided Muslims with a dynamic and revolutionary principle of Ijtihad (creative interpretations), so that in the true spirit of Islamic values rethink many issues in view of the changed context.


Here the wives did challenge the nature of marriage bond as such, but all sought an assertion of its primacy upon their husband. These women acted in an independent fashion but remained within the confines of accepted norms relating to marriage. Another case of Rukmabai in late 19’s was very famous in Indian history. She went to court and took 2 decisions, she refused to go to her husband and was willing to face imprisonment of six months.
Sahay, Sushma. (1998). *Women and empowerment, approaches and strategies*. Discovery Publishing House, New Delhi. The VPPFW 2000(AD) made a remark that, there is continued inequality and vulnerability of women in all sectors – economic, social, political, educational and health care, nutritional and legal. As women are oppressed in all spheres of life. They need to be empowered in all walks of life. The UNFPA report says, the state of world population 1992, the newsletter, Bernard Van Lear foundation, that “There can be no sustainable development without development for women because it is women who contribute most for the development for children”.

Women’s empowerment also liberates and empowers men, both in material and psychological terms. According to Human Development Report (1994), examines whether women and men are able to actively participate in economic and political life and take part in decision making. Several countries in East and South East Asia have low GEM value.

According to the Human Development Report (1995), “poverty has a women’s face. Out of 1.3 billion people in poverty, 70% are women”. Illiteracy on a large scale is a major obstacle to development and condemns the battle against equality and empowerment of women.

The economic empowerment of women requires transfer of skills of management and control of economic activities to the women’s groups over a period of time, to enable the women to feel confident and empowered. Empowerment in the real sense would be attained when women are actively involved in the larger struggle for social change.

Sweden, women enjoys the highest status (87%) and the Indian woman, a middle position i.e. 45.5%.

The writer also stated that economic independence is a major means of empowerment of women. Also pointed out that as far as political empowerment is concerned no women Governor so far and no Chief Minister (except for Tamil Nadu).

Education not only help women to gain knowledge but also provide the necessary courage and inner strength to take the challenges of life and the economic independence has paved way for the enjoyment of other freedom. She also says that there exists 3 categories of women today (1) highly qualified, professionally well settled and who can think and act independently. (2) Has reasonable level of education but conservative and traditional and belongs to middle class. (3) Illiterate / Semi-literate.

(20b) Rajgopalan, Prema (1998). Gender based exclusion in Research: some notes on women in science. In Shanthi, K. (ed.) Empowerment of Women. Anmol Publication Pvt. Ltd., New Delhi, pp.81-96. She has concluded that women suffer due to less access to resources, information, biased opinion and absence of scientific networks.

(21) Begum, Rokaiya. (1999). Education and the Muslim Women. In Noor, Mohammad (ed.) Indian Muslims: Percepts and practices. Rawat Publication, Jaipur and New Delhi, pp.140-151. He writes that Muslim constitute 12% of Indian’s total population. Muslim’s in India lagging behind modern education which perpetuates, the economic and over all backwardness of their society. Very little is known about the state of Muslim women’s education. It is very often reported that the Muslim women of India like their counterparts else where in the world are suffering from higher rate of illiteracy. The scarcity of empirical data in this regard prompts to stereotyped judgments on these issues. Therefore,
it is the duty of the social scientist to come forward for better understanding of this problem. Very little information is available on the historical overview of Muslim women’s education in India. The writer conducted a study in 2 Muslim village of West Bengal, their demographic and socio-economic characteristics studied. She concludes that, the reasons for backwardness are: traditional conservatism, pardah, poor economic conditions, and conservative attitude. Therefore, what is needed is people’s awareness and which could only be achieved through motivating them in a self reliant manner, a concious endeavour by Muslim themselves, to remove their educational backwardness.

(22) Gupta, N.L. (2000). _Women Education through the Ages_. Concept Publishing Company (New Delhi). He shares the idea that education is an important means to eradicate the backwardness. The backwardness hinders economic development, thus produces imbalances, restricts human progress. Education is the only key which opens the door to life, thus removes gender differences and sex stereotyping. He also suggested parameters which will strengthen women empowerment.

(23) Tapan, Neeta. (2000). _Need for women empowerment_. Rawat Publications, New Delhi. She has suggested five modes for upliftment of women: (1) welfare mode, (2) equity, (3) anti poverty, (4) efficiency, (5) empowerment. The empowerment mode helps women in making their own choices with regards to their lives and make them more active players in society. In the 2nd chapter on ‘gender discrimination’, concludes the social and religious restraints like family, gender roles, marriage (early in Islam), gender based division of labour, Purdah system, dowry, religion and politics hinders the growth of women as in individual. She concludes by saying that empowerment primarily requires women fight against this internalization and an attitude of fairness towards their own sex. In the 5th chapter on “women and education”, states education
has been regarded both as an end in itself and as a means of realizing other desirable ends. It develops personality and rationality of individual, qualifies them to fulfill certain economic, political and cultural functions and thereby improves their socio-economic status. She also stresses on strengthening IEC activities, i.e., information, education and communication. The sample of Madhya Pradesh given, she also states that Muslims are more exposed to media because Muslim are more concentrated in urban areas.

(24) Ahmad, Naseem. (2001). Liberation of Muslim Women. Kalpaz Publication, Delhi. The chapters deals with Islamic order, family, management in Islam, girl’s education, leisure and recreation, a legitimate community, institutions of marriage, legal status, inheritance, veiling, role in politics, scenario in Arab world, scenario in India.

Girl’s education discussed in Islamic perspective. The instances from Hadith and verses from Quran quoted. The Prophet’s (PUH) decision and sayings included. God made learning and seeking knowledge obligatory upon every Muslims. The author consistently writes about great Muslim women, who used to attend classes with men and participated in all cultural activities. Few among them in prophet time are:

(1) Aisha (the wife of Prophet Mohammad), who was a renowned scholar of her time considered till today. Played a dominant role in political arena, a great authority on Islam jurisprudence, acted as judge during the era of 3 Caliphs.
(2) Nafisah was a prominent jurist and the theologian, a great teacher.
(3) Al-Shafi, the founder of one of the school of fiqh used to attend her classes and public lectures.
(4) Shuhda, a name in the subject of tradition, especially Hadith.
(5) Alkhana, a great poet of her times.
(6) Qatilah – a poetess
(7) Zainab, a medical scholar, a physician and an expert oculist.
(8) Ummal – Hasan-bin-tal-qadi Abi-Jafar al-Tanjali was a doctor.
(9) Nusaiba – wife of Zaid Ibn Asim, a famous warrior (fought the battle of Uhud)
(10) Al Shafa Bint-e-Abdullah, appointed by Caliph Omar, who was appointed as superintendent of markets in medina many times.
(11) Umm Salama, a shrewd political advisor to the Prophet and imam for women
(12) Asma (the daughter of the Caliph Abubakar), used to help her husband in his field work.

The writer also discusses educational awakening in many countries like Iraq, Turkey, Iran, India, etc. The general situation in India for Muslim girls shows a very slow but steady advance both in the number of schools and of girls in education. In Indian context Amman bibi, fought for the national cause. He made responsible, the illiteracy, poverty and patriarchal system, for low economic development in Muslim women invariably reported that education and employment are their major problems.


Publication, pp.33-48, Jaipur and New Delhi, posits that empowerment of women in westernized developed countries is a misnomer. It is paradoxical to assume that freedom and discard of social values will make women empowered.


(26) Mathur, S.S. and Anju Mathur. (2001). Socio-psychological dimensions of women education, Gyan Publications, New Delhi, reports that drop out rates are more at middle school stage than primary
stage because of conservative cultural values and domestic responsibilities. He states that education helped woman to get out of their backwardness and neglect. Therefore resources should be tapped for progress of nations. Education is an agent of basic change and education leads to empowerment of women. Educated mothers support their daughter’s education and hence less dropout and wastage. He argues that education had changed the outlook of women considerably during the last four decades. Educated women fights for their rights and assert their individuality, likes to be economically independent, have courage to move out.

(27) Gupta, A.K. (2002). Empowering Women. Abhishek Publication, speaks about political status of Indian women, women empowerment movements, role of women in political parties, political equality for women, growth of women’s movements and women in agitational politics. She wrote that Islam places women on equal footing with men in the eyes of the almighty and the Quran filled with injunctions aimed at bettering the lot of women. However, the codification of Muslim law (into Shariyat) has not been so kind to women. She also says that, over centuries, Quran has interpreted in India so as to legitimize prevailing social norms that have placed women in an inferior legal, social and religious position. Percentage of voting very low in rural and also in cities (urban areas) compared to men. There is lack in the growth of women’s movement because of the problem of patriarchal religious views. The solution to all these problems are, that women must involve themselves in decision making, in family and outside.

(28) Indiresan, J. (2002). Education for Women’s Empowerment. Konark Publishers Pvt. Ltd., Delhi, says that, there (Delhi) is low enrolment ratio and high dropout ratio found. The women have a limited access to education and they are forced to study traditional female
subjects which in turn restricts them to traditional female professions. He reports that when women are ensured equal rights, they will be able to develop themselves and enrich their lives, leads to achieve true equality in terms of economic, political and social participation and their status improved. Educated women will pave the way for progress of national development. Education had influence on career aspiration. Hence they wish to be economically independent.

(29) Kumar, Arun (2002). Empowering Women. Sarup and Sons, New Delhi. The author says that, education is a double edged instrument. It can contribute to and be an ally of structural charges in society by training people in required skills – old, newly emerging and anticipated. It is also a value generating process – influencing the behaviour, norms and cultural attitudes of people, particularly younger ones.

Illiteracy still remains a major problem in most developing countries. About 60% of the approximately 800 million adult illiterates in developing countries today are women. In 5th Five Year Plan, there was a shift in approach from welfare to development. The 6th Five Year Plan adopted a multidisciplinary approach with thrust on health, education and employment. In the 7th Five Year Plan, developmental programme continued and in the 8th Five Year Plan marks a definite shift from development to empowerment of women. The government had implemented different policy guiding documents, which includes – NPA, NPP, NPC, NNP, NPA, NPE, NHP and NCW and also various schemes and programmes like STEP, employment cum income generation cum production units, CCE and VJ, SEP, RMK, IMY, etc. A chapter on women and education, where women were and are? highlights the status of women in developing countries (collected by FAO). He concludes by quoting Gunnar Myrdal “Education has an independent as well as instrumental value i.e., the purpose of education must be to rationalize
attitudes as well as impart knowledge and skills. Education for national development must include education for self reliance, personal development, social development, productive capacity, social integration and political understanding”.

(30) Choudhari, Maitreyei. (2003). Empowerment of Women through Panchayati Raj Institution. In Mukherjee, Asha and Kumkum Bhattacharya (ed.) Conditioning and empowerment of women: A multidimensional approach. Gyan Publishing House, New Delhi, pp.225-232, expresses her point of view that, in India women are in a much worse position than man not only in terms of sex ratio, life expectancy, literacy ratio, nutrition (Batliwala, 1985), workforce participation, wage earnings (Mukherjee, 1996), and work time disposition (Jain, 1996), but also in terms of their access to power structure (Mukherjee, 1996), which controls and guides the developmental programmes of a society. Since access to political opportunities and participation in political decision making process are important components of capability and autonomy, discrimination in this respect leads to wastage of women’s talent and efficiency which are necessary for an all round development of a country.

(31) Patel, V. (2003). Schools to empower women, Frontline, 1(1), Urdhavamula, Sophia Centre for Women’s Studies in Development 2(2), found the reasons for dropouts in remote village of India. He also states that education is an instrument of empowerment of women. It enables them to realize their identity, capabilities and powers in all spheres of life. It provides greater access to live and mobilize resources to attain greater autonomy in decision making.

employment. Women’s access to information, social empowerment through the use of ICT (Information and Communication Technology), women’s economic empowerment, impact of globalization on women’s work, political empowerment and women empowerment in technology.

Historically the isolation of women from mainstream economy and their lack of access to information because of societal culture and market constraints have led them to become distant from the global pool of information and knowledge. Women occupies a significant place in the less visible part of so called global assembly line. The gender wage gape and in built gender bias is also an important area of concern. Therefore, what is needed is a gender sensitive approach and endangering knowledge networks, e-commerce, on-line access, home based work and tele-networking, electronic democracy. E-democracy empowers women themselves and be “empowered” through codification and dissemination of their indigenous knowledge. It strengthens them. ICT can be very effective instrument for increasing choices of rural women for multifaceted empowerment.

(33) Agarwal, Rashmi. (2004). Gender issues: a road map to empowerment. Shipra Publication, Delhi. The book deals with the topics, towards empowerment of women, empowerment programmes, women in decision making, etc.

The author states that, the struggle for emancipation initially and empowerment eventually is not confined to one nation. It is a universal movement among all the countries cutting across national borders. The UN’s system has been and is at the fore-front, catalyzing its spread through to entire globe. Through a process of setting international standards to be achieved and promoting technical and other assistance. India’s attitude towards women have fluctuated from admiration to scorn and ill-treatment. A survey of vicissitude in the status of women over
centuries and corrective action initiated in recent time through a series of legislative measures and developmental programme and policies. The advent of 21\textsuperscript{st} Century (specially last 2 decades) marked the issues related to women’s development were tackled seriously. Therefore, 5 years plans, policies, programmes are result of it – as a result, social mobilization of the unorganized women, a pre-requisite for economical and political participation. The 6\textsuperscript{th} chapter deals with a study on women in decision making position, specially conducted by author on a sample of educated employed women from Delhi city. The study reveals that women are not deficient in characteristics that are necessary for decision making. Leadership effectiveness and adaptability description (LEAD-self) of Hersey and Blanchard (1974) was used to observe leadership patterns and behaviour. Chi-square calculated. She concludes by suggesting a suitable model of empowerment with self-development at the centre of the process. She advised a holistic approach towards empowerment, with overriding importance attach to development of self-belief.

(34) Bhuimali, Anil. (2004). *Education, Employment and Empowering Women*. Serials Publications, New Delhi. He shares an ideas that empowerment implies, “The improvement of the status of such a person in a family, community and the society as a whole” and this can be achieved through education, employment and political participation. In the introductory chapter, he wrote about the history of Purdah custom. After the Afghan quest in India, an unfortunate development took place. This was Purdah custom i.e., privacy of women. This custom was grown during Moghal period and was spread among the elite Hindus and Muslims of great central i.e., Delhi, U.P., M.P., Rajasthan and Maharashtra. In 19C philanthropic social reformers like Rajaram Mohan Roy, Ishwarchand Vidyasagar, Poet Iqbal, Dr. Zakir Hussain and many
others gave equal status to women. The writer also gave percentage of literacy in pre and post independent India.

He conclude by giving a quotation of Kailasho Devi (Devi, 1998), “Empowerment has many facets. It allows for political empowerment, economical empowerment, legal empowerment, human resource development and capacity building, and beyond it covers the right based approach as well as programmatic approach because it invites the active intervention by the human agent not just to claim one’s rights within existing resources but also to develop one’s potential. It can provide the core around which all our other concepts and our resolution can cohere or coalesce. The risk of hyperbole, it is a concept that can capture the spirit of the project of the women’s movement of our age”.

(35) Fahimuddin. (2004). Modernization of Muslim Education in India. Adhayan Publishers and Distributors, Delhi. The Ministry of Social Justice and Empowerment, Government of India entrusted the author to make an evaluation of the Madarasas modernization programme in the state of U.P. (total 29 districts evaluated). The book is a largely based on the findings of this study. The chapters deals with the profile of Madarasas, teachers, students, subjects taught and modernization of Madarasa education. The enrolment ratio between girls and boys is 105. The girls dropout rate was 18% as compared to 10% of boys. The teacher’s ratio is 28% as compared to 71% of male. The total distribution of students by sex, religion and levels of education between Muslim girls and boys are 28% and 55% respectively. The Muslim shares in government jobs, public organization, state services U.P. policy, competitive examinations Muslim share in private sector and shares in licenses are given, which is very less as compared to other religious groups, but no data given on Muslim women’s share. Plan of Madarasas modernization is also suggested by the author.
Majumdar, Maya. (2004). *Social status of women in India*. Dominant Publishers and Distribution, New Delhi. The background of the role, position and education of women in past and present discussed in detail. In ancient India, straightforward direction regarding the status of women have been laid down. She said that Islam is the only religion in which the Universal laws for all walks of life are laid down including that for women. Islam gave equality to women in relation to men in many respects. It makes a case for the dignity of women. Many aspects which present seeds of discrimination is also given. Muslim laws given regarding, divorce, marriage, polygamy, testimonies, separation, property, adoption, maintenance. If one wants to modernize the community, needs to use mass media information technology, training and communication technology. He says that mass media is a “class” media.

Akhtar, Siddiqui M. (2004). *Empowerment of Muslims through education*. Institute of Objective Studies, New Delhi. He says that the true empowerment is the self-empowerment and it is not a result/end product, but is a process. The conventional approach to empowerment was based on the promise that poverty was the main source of disempowerment. He, mentions a study on women by Narsimham, that, we should empower people first with awareness and confidence. The transformation in their psyche will prime a move towards a life, which in turn will pave the way for other entitlement. He again mentions a study by Goel in the urban context that, the productivity of primary education passed worker was better than that of illiterate workers by 17%. He gave contribution of many Islamic thinkers like Ibn Miskawaih, Alghazali, Ib-Khaldun. Author also writes about Islam, that Islam is that unique religion which emphasizes use of rationality and deductive and inductive process of learning. The Muslim enrolment in 1871-72 and 1886-87 in Bombay and many other cities, which was 8.4% (women percentage not
given), as compared to oudhş 25.3%, enrolment in college in Bombay was 60 as compared to oudhş 150. He mentions that in pre-independence era, Purdah was not a barrier. The survey conducted by Planning Commission in 1987-88 gives data of Muslim women 11% as compared to national average of 39.2% (average literacy rate). The national sample survey 43rd round, gives data, Muslim urban female attending educational institutions in the age group 0-4 was 35, in the age group 5-9 was 521, 10-14 years was 536 and 15-19 was 193 (a sudden and sharp drop) and age 20-24 was just 43 as compared to Hindu girls 424 in 15-19 age.

The author suggests that the Muslim girl’s educational development can be improved by ensuring the availability of educational facilities and their proper academic preparation at lower school level.

2.5 ARTICLES FOUND ON INTERNET


The Sunni Islam bases Shariah on Sunna (saying and doing of Prophet), Qiyas (analogy) and Ijma (consenses). Imam Bukhari, one of the greatest collectors of Ahadith, is said to have collected six hundred thousand Ahadiths, of which he accepted only 4000 and rejected others as doubtful origin. The writer writes his opinion that “unfortunately many of these Ahadith went into juridical formulations in general, and about women in particular. The Quran which is unanimously held to be divine by all Muslims contain many pronouncements which are directly related to the then prevailing social structure. These pronouncement also reflect the social norms as they existed then. He cited few examples:

(1) Verse - 33:4
(2) 58:2-3 - about Zihar.
(3) 4:34 - prophet allowed a woman right to retaliate against her husband who had unjustly slapped her.

(4) 28:5 – expresses this concern for the weak – to make them leaders, and to make them the heirs.

(5) 2:28 – women’s, similar rights to those against them in a just manner.

(6) 4:3 and 4:1 emphasizes sexual equality.

(7) 4:2 – talks of justice for orphans and widows.

(8) 4:12 – states the justice between wives.

(9) 2:229 – permits her to liberates from an unsatisfactory marriage by suitable compensation to husband.

(10) 4:35 – right to appoint an arbiter of her own to settle the marital disputes.

(11) 9:71 – that believing men and women are each others friend and they enjoin good and forbid evil.

(12) 4:11 – a daughter inherits ½ that of son.

(13) 24:31 – women should not display their adornment and fineries publicly.

(14) 4:30-31 – to lower their gaze (both men and women) and to restrain their sexual passions.

(15) 4:32 – on earning.

The writer concludes by saying that, if one goes by those verses of the Quran which belong to Normative categories, men and women should enjoy equal rights in every respect. It would be necessary to re-read many verses which were used for centuries to subjugate women in Muslim societies. This subjugation was more cultural and patriarchal than Islamic or Quranic. The whole corpus Juris of Islam relating to women needs to be seriously re-thought on the basis of Quran.

The article gives opinion of Dr. Zahra Shojaie, Professor of Political Science at Alzahara University, Tehran, is a strong advocate of women empowerment. She is also a strong advocate of choosing the best from western and Islamic civilization. She believes in a balanced and rational approach – without absolute rejection or wholesale acceptance of any one civilization. Empowerment must be within the framework of civilization. Iran has introduced a new role model for participation and progress of women – “a 3rd role model”, in which the women “does not evade the social and political responsibilities. She safeguards her national – religious identity and at the same time is equipped with the latest technologies and know-how”.

“Women in most of the Islamic countries are entangled with the problems stemming from poverty and unemployment, absence of educational and hygienic facilities, family violence, etc. lack of access to modern technologies, lack of effective presence in the processes of decision making. These leave their effect on their social, political life”. We must accept that the Muslim women are the victims of double jeopardy of under development. In some Islamic societies woman are even deprived of their most fundamental rights. There is a big gap in the status of women in some society of the Islamic countries, as envisaged by Islam. She says the prevailing status of women in these societies is based on incorrect reading of the Shariat and in many cases these definition are based on local norms. She said in strong words that, “it is only after self-knowledge and redefinition of women’s status from the Islamic view point that we will be able to know and utilize various positive aspects and opportunities of globalization. Today’s era is that of IT. Hence let us provide an opportunity for the women of the Islamic world to empower themselves to utilize this technology and its advantages”. 
Conferring administrative, economic, legislative and political powers on women is the most burning subject today. The main reason behind their plight in the developing countries is their illiteracy and dependence on men for survival. According to a recent U.N. Bulletin, women have not achieved equality with men in any country.

In India, there is only one women judge in the Supreme Court. And it was noticed that there is no aspiration among Muslim women to achieve political power.

The U.N. charter was the first international agreement at the end of 2nd World War to proclaim gender equality as a fundamental human right. There are relevant provisions in the Indian Penal Code (1860) and also in the Indian Constitution and in the Dowry Prohibition Act (1961) to safeguard women. The life expectancy of women, educational attainments and income (indicators of women empowerment) are highest in Sweden, Canada, Norway, U.S.A. and Finland. Some of the fact relating to women are amazing:

(1) Of the World’s 1.3 billion poor people 70% are women.
(2) Of the World’s 1 billion illiterate adults, 2/3 are women.
(3) 2/3 of the 130 million children around the world, who are not in schools, are girls.

The 1979 U.N., convention adopted a resolution (Bill of rights for women) on eliminating all forms of discrimination against women. The bill ratified by 154 countries excluding India.

The 4th World Conference on Women in Beijing, China (September, 1995) resulted in an agreement by 189 delegations on a 5 year plan to
enhance the socio-economic and political empowerment of women. Women will have to continue their struggle for their empowerment, without it men’s life will remain incomplete and purposeless.

(4) **Advocating Rights of Muslims: Problems and challenges: a preliminary report of the Centre for Human Rights and Development (CHRD).** [www.justiceindia.org/minority-rights.htm](http://www.justiceindia.org/minority-rights.htm).

That, the Indian Muslims, on the whole are a marginalized community in terms of various economic, social and political indices is a well known fact, and one which is acknowledged by the state as well. The most NGOs, the typical ‘target’ marginalized groups, are dalits, tribals and women. Muslims, in several surveys have shown a marginalized as dalits, and who, unlike them, do not have the benefit of reservations and special developmental schemes, do not generally figure in their scheme of things as a marginalized community. This needs to change. The international funding, particularly American funding, sponsored various projects to do with Muslims, not just in India but in many other countries. These projects aims at critiquing the traditional women’s understanding of women’s rights, offering more gender progressive understanding of Figh or Islamic jurisprudence. But the way project is framed, as to turn attention solely on the internal causes of Muslim women’s marginalization deflecting from the structural and institutional discrimination that Muslims as a whole, including Muslim women, suffer, the wider structures and processes such as privatization and globalization that have hit large numbers of the Muslim poor particularly badly, and the communalization of the state and the wider society that are reinforcing the marginalization of Muslims, including Muslim women so, in the narrow conception of gender justice that the programme conceives, the Marginalization of Muslim women comes to be seen simply the results of allegedly misogynist male mullahs, while the larger economic and
political processes and structures of oppression and discrimination operating at the macro-level are completely ignored.

As far as Muslim groups are concerned, it appears that large sections of the Muslim political and religious elite display little or no concern for the daily issues of survival and empowerment of the Muslim masses. They are reluctant to take up issues related to “internal minorities”, such as women or so called ‘lower’ caste Muslims. Often when these issues are raised it is condemned forcefully as an alleged anti-Islamic plot to divide the Ummah. While cases of anti-Muslim violence are regularly highlighted, while the issue of structural injustice, such as the economic, social educational marginalization and plight of millions of Muslims are rarely raised. The report suggest, a need to be seriously addressed by Muslim groups working on issues related to Muslim rights and empowerment is; that of the need to expand the present normative discourse through which Muslim issues are looked at.

Therefore, to summarize, in order to articulate the rights of Muslims as citizens there is an urgent need,

(1) For NGOs and human right groups, as well as state, to recognize Muslims as marginalized community and to work out policies and programmes accordingly.

(2) For these organization to move beyond simply promoting communal harmony, also to include Muslim social, economical and educational empowerment on their agendas.

(3) For Muslim NGOs and groups to be more professional in their functioning and to interact non-Muslim secular and progressive groups so that both can learn from each other.

(4) For Muslim religion and political elites and organization to go beyond simply identity related or narrowly defined religious demands that benefit only a small class to include the social,
economical and educational needs of the vast majority of the Muslims, who are deprived according to every indicator.

(5) For a recognition by Muslim groups of the particular concerns and problems of ‘internal minorities’, such as low caste Muslims, women and sectarian minorities.

(6) For expansion of the normatively defined discourse in which Muslim issues (women’s issues) are often projected to include existing empirical social realities of Muslims.

(7) For Muslim organizations to engage in systematic research, documentation and publications on existing Muslim social realities.

(8) For Muslim groups to work with non-Muslim groups on issues concerning not just Muslim alone but also other marginalized communities and on issues of general concern (women too).

(9) For a more effective media and lobbying policy on the part of Muslim groups to have their views represented in media and be recognized and acted upon by political parties and the state.


Digital technology was revolutionized the world as never before. Rapid transformations have taken place in the global scenario. India too, has witnessed an unprecedented growth in the field of information technology. The IT sector is expected to grow $87 billion by 2008. This sector expected to provide employment to more than 1 million by 2008. As per the NASSCOM estimates (2004), in 2003, 21% of workforce was women, and it is expected to go up to 35% in 2005. Women are employed in IT companies located mainly in cities like Bangalore, Poona, Chennai, Delhi, Hyderabad and Mumbai. A large number of women are joining the IT enabled services sector (Ramani, S., 2000). A large
number of companies like GE, Standard Chartered Bank, Citi Bank, Prudential Insurance, etc. have call centres were women raging from 35 to 65% are employed. Due to IT, women have employment options as flexi timing and work at home.

Many companies gives its employees a choice of 4 day weeks. There are incentives for housewives and other part time workers for 30 hour weeks. Mumbai has Datamatics Technologies allow women to work from home, 20 hours a week, trac-mail, a Mumbai based BPO employs 45% of women. Another company Infowavz International has 1/3 of women employees, ICICI, Based in Mumbai has 60% women employee in the age group of 22 to 27 years.

ICT is a viable tool of information and communication. ICT provides training in disaster management, leadership building, health and education, child development, etc. The writer also gave information on different projects started in Pondicherry, M.P., Gujarat, Pune, Delhi, Orissa, and Maharashtra.

The Datamation Foundation started a project (2003) in Seelampur in Delhi for Muslim women. The project localized appropriate communication and information networks by setting up an ICT centre at Madrasa. The Warana project in Pune and Maharashtra.

Women should be helped by formulating policies as to increase women’s access to computers and internet. Women’s skills and usage of new technology should be improved. Transport facilities to be provided. Steps should be taken to encourage women. Flexi timing and work at home would enable more women to join the labourforce. Part time work will also go a long way in helping women. There should be provision of child-care support.

The article focusses on gender mainstreaming in small grassroots NGOs in the Indian city of Mumbai. It identifies some of the gaps in activities and challenges that these organizations face, and explores the links between G.M. and women’s empowerment.

The article is based on information which was collected for a study of 67 grass-root urban NGOs and their operations (funded by the British Government’s, Department for International Development).

NGOs in Mumbai are working in an environment of rapid economic and cultural changes. In Mumbai, public services have always been inadequate but economic liberalization has worsened the situation in many ways. Poor women’s aspirations have been dramatically affected by the impact of global economic change on urban life of Mumbai. There are opportunities in call centres, IT-related industries, jewellery, embroidery, beauty parlours – all demands a young, female workforce, high level of skills, willingness to work long hours for low wages. The young women have a plan which were markedly different from those of older generations of women, which was the only option formerly available. The young women are still expected to work in their traditional roles within homes also. All NGOs reported an increase in social problems, as a result of the new employment possibilities for women. Younger generation’s attitudes are perceived negatively by older generation. A growing number of young women are working in bars in the deprived areas of Mumbai. Many NGOs report growing evidence that the degradation of living conditions in poorer household and the day to day frustrations, have translated into an increase in the levels of domestic and sexual violence in which women are the 1st victims.
There is a need to understand women’s local, informal and qualitative day
to day experiences of economic globalization and its social and cultural
impact. There is also a need to develop new techniques to monitor and
evaluate these processes. NGOs need to evolve a support system which
does not just concentrate on individual struggles but also focuses on
collective gender concerns.

(7) Bugaje, Usman Mohammad. (26/10/1997). Women’s Empowerment
and Islam (a paper presented at the symposium on Islam and
contemporary issues, organized by Movement for Islamic Culture and
Awareness, held at the Nigerian Law School, Victoria Island, Lagos).
www.salaam.co.uk/khowledge/womenpower.php.

The idea of women empowerment is a concept created by the U.N.,
championed by UNIFEM and supported by the various NGO. The word
empowerment widely used and popularized by the draft platform of action
of the Beijing Conference of 1995. The empowerment suggests the
giving of power to someone who has been deprived of it. The
Morphology of the word (empowerment) betrays a deep root in the
psyche of civilization which had been born out of conflict and remains
ridden with conflict.

What has Islam to offer? Islam is a religion of balance; balance between
mundane and spiritual; balance between work and worship; balance
between self-preservation and selflessness. This balance or “ADL”
(justice) is the very essence of the human creation, in which the body and
spirit are united and balanced and on whose shoulders consequently lies
the responsibility of the maintenance of balance in nature, both societal
balance as well as the eco-system. Islam seeks first to maintain that
balance in man and then guides, man to maintain that balance in society
and the eco-system which plays host to the human society. The
disruption of this balance is injustice (DHULM).
At the time of Islam’s intervention in the 7th Century (period of Jahiliyya), Islam demolishes all those artificial barriers in the famous verse. “O mankind we are created you from a single (Pair) of a male and female, and made you into nations and tribes, that they may know each other. Verily the most honoured of you in the sight of God is the most righteous of you. And God has full knowledge and is well acquainted” – It is unmistakably clear that men and women are equal, the only way one can be better than the other is by being more righteous.

Again in 7th Century in Arabia, female sex was an abomination. The Quran strongly warned such people (Q.16:58), Islam abolished the practice by promising a severe punishment. The Prophet announced to his companions that anybody who has been blessed with 2/1 female children and he brought them up very well, Allah will grant him paradise. In an Hadith, the Prophet said, “whoever has a female child and does not bury her alive, nor holds her in contempt, nor prefers his male child above her, God will make him enter into paradise” (Abu Dawud). The Prophet said that the search for knowledge was compulsory on every Muslim male and female, but he also said “who ever educates a male, educates an individual and whoever educates a female, educates a nation”. The female symbolizes the human races and the custodian of human values and the conscience of society. If she is left ignorant and backward, so will the nation and if she in educated and advanced, so will the nation.

The Prophet informed their companions that the best among them is actually the one who is best to his wife. Islam has placed women in a pedestal which guarantees their happiness and welfare. If wives of Muslim men are not the happiest of wives, it is not because of Islam, it is inspite of it. In the words of the Quran, and we have enjoined on man to his parents: in travail upon travail did his mother bear him, in years twain
was his weaning: ‘show gratitude to me and thy parents: to me is thy final
goal” (Q.31:14). He also said, “paradise lies at the feet of mothers” (Muslim).

Perhaps the 1st important empowerment is, “give women her own separate
personality that does not dissolve into that of a men on account of
marriage or any other account”, for that matter. The true empowerment is
to be one’s own self. The personality Islam seeks to bestow is one which
gives women confidence, security and esteem which allows them to deal
with man as equals without having to play to their gallery or aspire to
behave like men.

The Prophet made education compulsory. He kept a day, in which he
attended to the educational needs of the woman. The Prophet told his
companion that they could take ½ of their knowledge of Islam from Aisha
(r.a.). By this the Prophet appointed her at the most prestigious of
position of power. Aisha, after the Prophet, transmitted large number of
Hadith, 4th largest, corrected numerous others and taught many men and
women.

Islam had giver women 14 Centuries ago, the economic empowerment.
In Surah-Al-Tauba, in his words “….they enjoin what is just, and forbid
what is evil…. ” Muslim women are empowered to supervise, improve on
and correct the social order. In a Hadith of the prophet, that says, “every
one of you is a shepherd, and every shepherd will be held responsible for
his flock. Queen Bilqis, the queen of Sheeba, who was the head of the
state was praised by Quran for her wits and sagacity. Some scholars
believe that there is no barrier to women leadership.
Like other women, Muslim women, are also becoming increasingly conscious of their rights and are asserting themselves for realization of their rights. Women in general and Muslim women particular are suffering because of denial of their rights in this patriarchal society. Greater the degree of illiteracy, greater the lack of consciousness and hence greater their suffering.

Many rights which were accorded to women by the Quran were denied to them under such assumptions. It is important to note that the Quran by itself do not make any such pronouncements. It addresses all the human beings – men and women – as u’lilalbab (people of intelligence) and makes no discrimination between men and women. Quran nowhere says that a women’s duty is to look after her husband and children and do household work. Such assumption come not from the Quran but from the prevailing social ethos. The Quran grants right to divorce on giving Fidyah (compensation) if she fears she cannot observe Allah’s limits.

The Muslim women today demanding their Quranic rights. Some Muslim women aware of their Islamic rights, drafted a standard Nikahnama and submitted to Board. A woman is entitled as much as a man to laydown certain conditions at the time of entering into marital contract. A women thus can lay down a condition that her husband will not take 2nd wife, or that he will delegate right to divorce to his wife (Talaq-e-Tafwid). It is reported that the board has scripted its own Nikahnama which is rather watered down version of the one submitted by the Muslim women from Bombay. If this Nikahnama is approved, it will be a first significant step in the direction of the reform of MPL in India.
The writer suggests dimension of empowerment as (1) resources (conditions), (2) achievement (outcomes), (3) agency (process). Resources are material, social/human, agency is the power within/individual decision making. The resources and agencies both constitute (Sen), capabilities, the potential, that people have for living the life they want, of achieving valued ways of “being and doing”. The writer also writes about the concept of ‘doxa’ (Bourdieu’s) - The aspect of tradition and cultures which are so taken for granted, that they have become naturalized. Doxa refers to traditions and beliefs exists beyond discourse or argumentation.

The author concludes, that indicators of empowerment merely indicate the direction of change rather than provides an accurate measurement of it. She also says that there is no single linear model of change by which a cause can be identified for women’s disempowerment. The argument for equalizing access to health, education, credit, livelihood and employment opportunities rests solidly on grounds of gender equity and social justice regardless of their implications for intra household relationship and female autonomy.

The writer states that Islam as a religion has laid the foundations of the relationship between the sexes in the Quran, the Sunna (Hadiths) and the
body of Islamic jurisprudence or fiqh, built up over the centuries. She says that, explaining the dynamics of gender in Islam as a religion, should be at 2 levels: (1) the levels of text, comprising of Quran and Hadiths. (2) the levels of interpretations, comprising of the influx of historical/cultural influences that are external to Islam.

She has quoted Bodman and Stowasser, both confirms that “both men and women have their full humanity and bear the burden of equal moral responsibilities”.

The inferior status of women in pre-Islamic society made the abuse of women an accepted aspect of life, where women were treated as property, and even inherited along the male line in the tribe. Stowasser (1984, p.5) argues that inspire of the different verses overseeing a level of difference between men and women in the conduct of their relationships within a social unit, “women’s essential equality with man is more complete in Islam than it is in Judaism and Christianity”. She also write that, in the light of religious commentaries, or interpretations – a trend has developed through history, whereby confinement and inequality have been further reinforced. Stowasser (p.28) confirms that, “The process of progressive exclusion and increasing restrictions imposed on women visible through comparison of the original Koranic Legislation, with the series of commentaries which later ages produced”. She concluded that the Quran has improved the status of women compared with pre-Islamic times, inspite of its tendency towards a patriarchal model of role play.


Muslim woman in Mumbai are venturing into business in increasing numbers breaking the traditional mould as well as the myths.
The article gives details of few (5) women entrepreneurs, who have begun to dismantle the stereotypes about the community. These Muslim women entrepreneur have worked in the grime and dust to find a place in the world of business, threatened, cheated or at the best ignored on the way.

The times are changing, and with it new equations are evolving. feminism might not be fashionable anymore, but women are definitely getting a better deal in their careers. Amongst, the most vulnerable section of society Muslim women in particular have began to arrest themselves.

Muslim society is gradually recognizing the contribution and importance of women in growth, development and empowerment of the community. Indeed the first woman entrepreneur was Hazrat Khatija. It was she who financed the Islamic movement in the initial stages. The Muslim women should take inspiration from her life and should contribute in the empowerment and upliftment of the community.


The author in her paper argues that there is still a taken for granted belief that gender is about women, to “add women and stir”, implies having taken gender into account, that is both of practical or theoretical research value to study women by segregating them from the men, i.e. ghettoize women. There is active need to be specific and particular over being comparative and universal, at various levels within cultures. If we are to
identify and remove successfully the processes that generate poverty, it is imperative to privilege how various groups of women and girls within diverse cultures conceive of their own interests, and how men and boys in these diverse cultures can cooperate with and contribute towards securing women’s and girls’ interest. Therefore, it has to be collaborative exercise not just between women and girls but also between men and boys, at all level.

In contemporary anthropology and ethnography, there is the recognition for greater conceptual clarity in defining within every cultural context: what is sex? What is sexuality? What is gender? If one looks at the vast ethnographic literature, the problem has not been excluding women in empirical studies but how they were represented.

Current anthropological writing agree that there can be no firm universal concept of women or men which can stand as an analytical category. The position of women: an individual is constructed and construct herself/himself in relation to the cultural representations of what is male and female which is invested with a matrix of social meanings and that can change over time and space.

Gender, is how men and women are socially constructed in different societies and cultures. Gender needs to be understood as a process rather than a category of “doing gender” rather than the “being” of it. Formerly gender was perceived as the cultural elaboration of a sex that preceded it, now gender has became the discursive origin of sex.

The author says that in her notes from the field, that women’s reproductive health must be protected not only to reproductive events carry health risks that are unique to women, but also because the survival, health and welfare of children is closely linked to their mothers: thus, prioritizing the health of women is seen as the step towards self
determination to recognize that women have the right to make judgments and men have to listen to the women’s choices are dictated. Thus, the representative behaviour of women men is circumscribed by particular customs and rules: a synthesis of biological functions, systems of livelihood, particular cultural definitions and social settings.

A successful culturally sensitive global implementation of the programme has greater chance of reducing poverty that trade protectionism or economic solutions. Women’s economic empowerment cannot succeed if they do not give equal importance to cultural particularities. Empowerment is a long term process and every step taken by women to assert their rights with the support of men is the way forward.

The author suggested few policy recommendations:
(1) Field work and evaluation of how women and men define their needs. Government cooperatives to ensure the supply of food, clothing and housing.
(2) Building environmental friendly homes.
(3) Education – Scandinavian model – education about equality, responsibility and social manners.
(4) Training provided to mid-wives
(5) Health clinics in every village
(6) Making the village, economically profitable place
(7) Cooperative credit banks
(8) Legal services provided and
(9) District Administration helping to support village development.

(13) Agarwal, Bina. (November 2001). UN Expert group meeting on Gender and poverty: some issues. UN Division for the Advancement of Women (DAW), Expert group meeting on ‘Empowerment of Women
The UN aide memoire “emphasizes 3 elements in its approach to poverty: (1) going beyond income poverty to examine human poverty and deprivation, (2) adopting a life cycle approach, (3) formulating an empowerment and rights based strategy to poverty alleviation.” The author gives her opinion, that (1) empowerment to be seen as a process and one which requires strengthening women situation on multiple fronts. (2) empowerment is a relational concept. On income poverty measures, there are 2 main elements to gender related income poverty: (1) poverty among women within male headed household, (2) poverty among female headed households as v/s men headed households.

The author writes that, basically we need systematic survey data on (1) intra – household allocations and by headship within national data sets, both to correct dominant misperceptions and for more focussed analysis and policy, (2) which categories of women are in chronic poverty (say by caste/tribe, occupation, asset statement, etc. (3) how poverty changes over a life cycle, (d) trends in gender poverty.

On non-income poverty, it is important to recognize that not every form of gender inequality need be an indicators of poverty. For instance, there can be gender gaps in education, political participation, freedom of movement and voice, and so on. But can all of them define gender poverty? If not, then which?

If we adopt a life cycle approach, both economic and non-economic forms of gendered deprivation could be separated by life cycle stages. The approach to alleviating gender poverty needs to be livelihoods oriented
and process driven. If the emphasis for women remains micro-credit that for men is only major asset such as land, etc., this could make the balance of gender relations even more unequal. Land is critical for rural people (e.g., IFAD, 2001). Econometrically robust studies show that property and asset ownership by most has significant better outcomes for the survival, education and health of children, than assets owned only by fathers (Agrawal, 1994 & 1998). In other words, within the life cycle context a focus on the mother’s assets might help daughters emerge out of poverty.

She concludes by staying that, ‘Transformation’ and ‘empowerment’ are big concepts. But they come under the realm of the achievable when seen as processes rather than predefined states, and as enhancing opportunities rather than confirmed outcomes. The notion of self-help is important in any transformative strategy, linking it to micro-credit narrows its reach. If however, self help groups were de-linked from their single point focus on credit and invested with more transformative agendas, such as findings, innovative ways of improving women’s situation economically, challenging social inequality, improving women’s voice in the public sphere, and soon, they could prove more effective vehicles for empowerment. More generally, it appears essential that any strategy that seeks women’s empowerment have, as a central component, the enhancement of women’s ability to function collectively in their own interest.


www.wccnica.org/w.

The writer comments that, there still exist a wide gap between the goals enunciated in the Constitution, Legislation, Policies, Plans, Programmes and related mechanisms on the one hand and the situational reality of the
status of women Indian, on the other. Consequently the access of women particularly those belonging to weaker sections of the society including SC/ST/OBC and minorities, majority of women from informal sector – to education, health and productive resources, among others is inadequate. Therefore, they remain largely marginalized, poor and socially excluded.

(15) Joseph, Ammu. (2002). Working, watching and waiting: women and issues of access, employment and decision making in the media in India. UN’s Division for the Advancement of Women, Expert group meeting on “Participation and access of women to media and the impact of media on and its use as an instrument for the advancement and empowerment of women. Beirut, Lebanon, 12-15 November, 2002.


The paper attempts to describe the complex reality of the media and women in India, to highlight the challenges and opportunities presented by the prevailing situation and to discuss some of the measures and strategies currently being essayed to enhance the potential of media to tackle gender based disparities within the media and society, as well as to empower women as both professionals and as citizens.

The print media currently include over 46,000 newspapers and periodicals. Among them are more than 5000 dailies, 17,000 weeklies and 13,000 monthlies, 30,000 quarterlies, 6,000 fortnightly, in Hindi – 19,000, English – 7,000 and Urdu 3,000. Daily newspaper has a total circulation of 130 million. 350 non-professional employed, 5,000 reporters, 2,000 full-time correspondent, 5,000 stringers and 5,000 editorial staff. There is no current and comprehensive data available on all journalists in India, let alone as women in the Indian Media (Muslim women?). But there is little doubt that the number of Indian women had reached an unprecedented high by the dawn on new millennium. The increasing visibility of women on TV and in PM because of its unique
reach and influence. But many female journalists still experience slow and limited progress and complaining of an existence of glass ceiling, which currently keeps the women in occupying very top spots in the editorial hierarchy, and tendency to relegate women to particular functions and beats within the press has not completely disappeared. And many women allege that they are not given a chance to demonstrate their capabilities.

There has been little documentation of women’s involvement and experiences in radio and TV and there is little data on their employment in these media. Of the 21 young reporters recruited by Doordarshan, 16 were women. But in DD news, New Delhi the five post of Director (News), Executive and Chief Producers occupied by men only. Out of 10 News editors, only 3 are women. Out of 12 research assistant news editors, 3 are women.

Women are highly visible on most of them in the private channels, have a decision making position. Some of more prominent female TV journalists have already become public icons and there is no dearth of role models. Women are also active (in large numbers) in the entertainment side of TV, too. The media practitioners and scholars David Page and William Crawly said, “with their depiction of the ‘new bold women’, they have offered a variety of role models to the urban middle class and provoked much controversy in the process”.

Shabana Azmi said, “what worries me is that so many women are coming to TV as directors, writers and there is still no change. This is because they are coming with a different agenda, propelled not by women’s empowerment but by market forces”. In India, the focus is on middle and upper class, urban section of the population. There is little information about media reach in rural and socially and economically disadvantaged, urban and rural both.
The working paper on National Media Policy, submitted to the Government of India in 1996, by a sub-committee of the Consultative Committee, set up by the Ministry of I&B, made no specific recommendation relating to women as consumers of and participants in the media or in terms of media representations of women. Therefore, for further progress in this respect is more widespread awareness and acceptance about the relevance of the issue. Decision makers who influence media policy, plan training and other interventions, need to be more aware of gender as a significant factors that impact many aspects of society and the media.


The universal declaration of human rights adopted and proclaimed by the general assembly of the U.N., on 10th December, 1948, envisaged Article 2 that, “Every one is entitled to all the rights and freedoms set forth in this declaration without distinction of any kind”.

The mass participation of woman in freedom struggle was the great divide in the history of empowerment of women. Thus 15.8.1947 is a landmark in the history of women empowerment in India.

The makers of the constitution tried to ensure liberty, equality and dignity of all the citizens of India. Articles 14, 16, 39, 42, 51(A)(e), ensures the principles of equality of men and women. The Government was enacted 41 legislations (acts) having direct or indirect bearing on women. The acts having indirect bearings are given below:

(1) The Guardians and Wards Act, 1860
(2) Indian Penal Code, 1860
The constitutional provisions and legislations enacted by the Government of India to safeguard the interests of women have been bringing slow but
effective change in social, economic and political status of women in India and thus having a strong foundation of women empowerment.


TNN spoke to Yusuf Muchhala, a leading member of the All India Muslim Personal Law Board (AIMPLB), asked several questions, related to Talaq, Nikahnama and other issues. The Muslims were eagerly awaited for the outcome of AIMPLB’s meeting. The Board will discuss and adopt a resolution dealing with marriage and divorce.

He said that Nikah is both a contract and a sacrament. The New Nikahnama enables women to stipulate certain conditions for marriage, which increases her bargaining power. About the Talaq issue, under Talaq-ul-bain, in which Talaq is uttered thrice in one sitting – the divorce is irrevocable unless she does “Halala”. The entire process is very humiliating for all the parties concerned.

Awaz-e-Niswan showed a concern for this issue. They were skeptical of the new proposal being implemented, given the patriarchal nature of Muslim society. Hardliners have already warned of a nationwide agitation if the board declares “Talaq” uttered thrice in a single sitting invalid.


The writer has presented 3 cases, where in, in one case, the rigid system is affecting disadvantaged Muslim women in Mumbai. The other case, is an independent women from Jogeshwari (father - a barber), works for a Marathi News Channel. Dr. Ansari, a sociologist, who work among the
Muslim community says that, “There is no uniformity here. Rules differ from family to family, from caste to caste. But everywhere it is the men who lay down the rules. And women have no say particularly when illiterate.”

1st Case: Saeeda Khan, a widow, does her share of the housework and sits mute all the time. Saeeda’s brother, a Chauffer says that, women in our community cannot work outside. People particularly neighbours, will say something and we do not like it.

2nd Case: Zarin Khan from Bandra (a cosmopolitan area) sent to college by her father who is a tailor. Said that, “our Hindu neighbours educated their daughters and I was determined I would also do the same.

In fact, the major problem for such poor women was domineering husband. Domestic violence is a serious problem in such home. According to Dr. Ansari, the problems faced by poor Muslim women could be solved only with educating them.


It is a silent movement amongst Muslim women in the city’s most communally sensitive areas like Bhendibazar, Nagpada, Behrampada, Imambada and others. Most of these Burqa clad women belong to conservative Muslim families from LIG, that disapprove of women studying and working outside the home, to be computer savvy. They say, “when we looked at other women in the society, we realize that there was no reason for us to lag behind.” The computer taught by a Mohalla Committee Trustee. The Mohalla committee began as a movement towards restoring communal amity after Mumbai’s 1992-93 Hindu-
Muslim riots that ravaged Muslim localities. The initiative to form such committees was taken in 1993 by former Mumbai Police Commissioner Julieo Ribeiro and Satish Sahanay. The initiators of Mohalla committee realized that educated and empowered women would be a powerful, deterrent force against their men who are swayed to participate in communal violence.

Farida Aqueel, 26, mother, has completed her basic computer course. She sees her education as a tool for self-empowerment and communal amity. “Besides benefitting vis-à-vis job prospects, we have to ensure that the Hindu-Muslim rift ends. We have to educate ourselves to end this.”

(20) **Girls and education in India.** (31/08/2005). [www.volunteersrambling.blogspot.com](http://www.volunteersrambling.blogspot.com).

“….There is a tool for development, more effective than education of girls”, Kofi Amman.

The effect of mother’s education on her child’s health and nutrition is so significant that each year of maternal education reduces the rate of mortality for children under the ages of 5 by between 5 and 10 percent. Education has a direct impact on women’s empowerment as they become aware of their rights, their capabilities and get a chance to become independent. Current affairs (2001 Census):

- Female literacy rate – 53.7%
- Male literacy rate – 75.3%
- Lowest in Bihar – 33.5%
- Highest in Kerala – 87.86%
- 10-15% functionally illiterate
- Male/female differential - 22%
- Rural gender gap – 22.27%
- Urban gender gap – 16.8%
- Dropout rate (girls) – 33.72% (in primary level)
- Dropout rate (girls) – 53.45% (in elementary level)

Poverty is attributed as one of the main causes of deprivation of girls from education.

(21) **Badran, Margot.  The gender of Islam.** Al Ahram Weekly (24/02/2005 to 02/03/2005).  www.weekly.ahram.org.eq.

The article tries to give an answer for the question – Could progressive readings of Islam enhance women’s rights? The author in the article talks to Muslims (women as well) who see religion as a way to emancipation:

1) Uzma Naheed, grand daughter of the founder of the Deoband order, has been working for the standard marriage contract, says that the Ulemah are the authorities, “we” are not the authorities. The major break through in this NN is the stipulation saying that a husband will not declare a triple Talaq nor enact Talaq in absentia, and that she will not accept polygamous marriage and that the marriage would be dissolved in the event of the husband taking another wife.

2) Nilofar Akhtar, a lawyer, activist and a member of MPLB in India has also been engaged in Marriage Contract Campaign says, “Having a contract with concrete stipulations concerning rights and expectations, would give lawyers an instrument to use in defending the rights of women in divorce”. “The common NN is by default patriarchal. The key is to have a better understanding of Islam, social justice and equality. Then you will have a NN that protects a women’s rights. A wife would not be simply be thrown out into the road…”
(3) Zeenat Shaukat Ali, a Professor and author of “Marriage and Divorce in Islam: An appraisal”, reviving Ijtihad, or creative, inquiry into religious sources, in order to open up thinking about gender justice is central to the task. She set herself in investigating marriage and divorce in Islam, and specific historical practices in India. She also points out that since the 1970s, a deeper conservatism or fundamentalists thinking has been on the rise: “we are becoming narrow ever and narrower in our understanding of Islam”. For her a gradualist approach to combating injustice perpetrated in the name of Islam is not the answer.

(4) Shehnaz SK, a doctor has spear headed the project of a word-to-word translation of the Quran from Arabic into English. SK is well aware of the project’s important gender implications; it stands to help the process of giving female access to Quranic literacy, giving them the tools and confidence to read the holy text for themselves.

(5) Qutab Jahan Kiwadii, previously a Pilot, presently a research scholar at Centre for the Study of Society and Secularism (CSSS) in Mumbai, also involved in both gender issues within Islam and peace work across religious communities, said, “In the world today women can go anywhere and safeguard their right”. Facing such ignorance about Islam gave Kidwai renewed impetus. She says “Use your own mind; use your own reason”. The Quran is clear. The Quran gives women equal rights.

These conversation made it patent that Muslim women are rushing towards religion, not away from it, but rushing towards a better understanding of their faith. They are the one most adamant and determined to rid Islam of patriarchal attitudes and practices: one who have the most to gain and the least to loose. There are also some men,
who are trying to push the cause of gender justice forward. Muslim feminists in India, are clearly on the move.

(22) **Empowering Muslim Women.** (02/10/2006).

An international research consortium involving the international gender studies centre at Queen Elizabeth House in Oxford, has been awarded a £2.75 m grant by the UK government to help Muslim women develop empowering strategies in an indigenous context.

The grant is funding a 5 year research project called “Women’s empowerment in Muslim Contexts: Gender, poverty and democratization from the inside out”. It will document their experiences, and will facilitate their fight against poverty and inequality that many woman living in Muslim communities and countries encounter.

Dr. Maria Jaschok, from Oxford’s Department of International Development, said: “women’s empowerment in Muslim context is in crisis, we contend, because political Islamists’ claim that religion itself sanctions women’s disempowerment. Women who resist are condemned, ostracized, threatened and dehumanized. Over tuning this political construction is pivotal to women’s empowerment in Muslim contexts. Women in diverse Muslim contexts have long negotiated for their rights through indigenous strategies. Most, however, have struggled alone, their strategies largely undocumented, their endeavours muted by violence justified as tradition or religion. Our project seeks to address these issues in partnership with the women concerned.

Within the research consortium IGS, Oxford, is responsible for the overall coordination and the administration of various projects investigating the situation of Chinese women in diverse Muslim contexts.
The writer said that, there exist a misconceptions about the status of Muslim women in India. It is believed that the average Muslim women is at a greater disadvantage in her community than women of other communities in India. This is a wrong belief. The Muslim women are not cowering, fearful and beaten as they are painted. The writer gives a data of the survey which was conducted by Ritu Menon and Zoya Hasan. The findings are:

1. Less than 2% Muslim women were divorced or disserted.
2. Muslim women have a slightly greater say in the area of decision making within the family than their counterparts in other communities.
3. Muslim women in the South are better off in both rural and urban areas.
4. Literacy levels were much higher and more of them enrolled in school than their Hindu counterparts.
5. But in middle school, there is dropout.
6. Women are not being held back, from pursuing education because of Islamic ideals, but because of economic and social reasons such as their marriage prospects.

She concludes by saying that, education gives these women the means to make a different choice. It is when a women has the ability to make a choice that, I would say she is empowered. Women should understand that independence and decision making go hand in hand with responsibilities. Therefore, what she needed in the unstinting support of her family and of course education and financial empowerment.
The article presents views of women from different walks of life:

(1) Flavia Agnes, a women’s right lawyer said, “perception of women and children has changed overtime, we don’t need a uniform civil code. Media only want to write about biases. Personal laws are good enough. They have changed and are reforming continuously. List all the rights and say how common they are. Then ask whether women has a right.

(2) Neera Desai from RCWS at S.N.D.T. in Mumbai said, “some interventions is required in personal laws. Women are suffering because those who break the law take advantage of loopholes. Even today, the number of girl child is shrinking in some parts of India due to a new phenomenon of polyandry. Unless strict implementation of regulation is done. Such aberration will continue”.

(3) Usha Thackar, Head of Department of Political Science, S.N.D.T. says, “Personal law cannot provide solutions… Get rid of prejudices otherwise, how can a woman be an equal citizen?

(4) Brinda Karat, MP, wrote, “for women of all communities, the issue is not so much of uniformity of laws but gender equality within laws. Personal laws of all communities without exception, whether Hindu, Muslim, Christian or any other include the most discriminatory clauses against women. But, instead of redressing these issues, women’s rights are becoming a pawn in the hands of fundamentalists of all communities, who block such reforms”.

VOA’s Margaret Basheer reports that, positive changes affecting women in the Islamic world are coming slowly but steadily.

The principle of equality between men and women is deeply rooted in Islam. The Prophet Mohammad was known for his equal treatment of the sexes. Mishkat al Moumin, a scholar at the Middle-East Institute in Washington, today Muslim women are working to break free of restrictions. According to him “Economic and social empowerment are the keys to women’s advancement in the Islamic world”. They are responsible for the whole family…sometimes 3 or 4 kids. If there is no social/economic program to support them, it will be so difficult for them to survive.

Education is another area where Muslim women lag behind. U.N. statistics show that, in 2005, more than 75 million women in the Middle-East and North Africa… a large part of the Muslim world… could not read or write. Wadeer Safi, a Professor of Law at Kabul University, says illiteracy is also a serious problem in Afghanistan. Munira Nahid, a Sociologist at King Fahd University in Riyadh, Saudi women because of restrictions, and unequal kind of opportunity in society, have become great fighters and they have become great achievers.

In Iraq, women are playing active role in government, women voted and ran as candidate in parliamentary and local election for the 1st time, in Kuwait. In Bahrain, the first female judge was appointed.
A handful of Muslim women, had been leaders of their countries. But a long road still stretches ahead.


We presume, that a veiled woman cannot possibly be empowered; that subjugation and the way of women dresses go together; that a woman cannot possibly choose of her own will to cover herself; that given a chance, all women would like to wear western clothes. Thus, in the westernized sections of our metropolitan cities, “empowerment” has been reduced to another brand of wakeup or a line of clothing. It is the external that has come to symbolize what actually encompasses a far wider canvas.

Mary Dejvsky, writing in The Independent, London, November 20, 2007, expresses after watching “The May Lady” (A movie by an Iranian women film maker), “Burqa Burning will not automatically generate rights for women where they do not exist. Women can be as powerless uncovered as they were covered, and in societies of overt male dominance, more vulnerable” (the writer was referring to Afghanistan). In fact, the words (with a few minor changes) could apply to any society, East or West.

2.6 LITERATURE PUBLISHED IN JOURNALS AND MAGAZINES

(2) Talukdar, Malachaliha (January 2002). Emotional Maturity of Under-graduate Nursery Students of Urban and Rural Background. *Indian Journal of Psychometry and Education*, Vol.33(1), pp.32-34. The personality disintegration is slightly higher in student of urban background. They have feeling of inferiority and hence react to environment through aggressiveness, destructiveness and have distorted sense of reality. They face more difficulty in adjustment in the society.

(3) Tiwari, Jyoti (January 1998). Religiosity as a correlate of ego identity of adolescents from joint and nuclear families. *Indian Journal of Psychometry and Education*, ISS No.378-1003, Vol.29(1), Publication of Indian Psychometric and Educational Research Association, pp.39-42. The study conducted in 1996 revealed that except the caste, the other socio-familial and educational factors viz. (a) academic stream, (b) parental education and (c) family income influences the identity formation of graduate female students.

(4) Dhesi, Autar S. (July 2000). Sources of information, reasons for decisions to continue studies: some evidences from India. *Indian Educational Review*, Vol.36(2), pp.91-98. He found that 1st the family, then teachers, then friends/relatives, then mass media, then individual commanding respect, then orientation courses and lastly governmental agencies are the sources of information. 95% influenced by family.

Individual commanding respect and esteem is an important source of influence. The reasons given were (1) economic consideration (security, i.e. to be able to stand on own feet), (2) to improve social status, (3) to improve career prospects and (4) to improve economic position. The family and school related sources influences decision for higher education. He concludes by saying that students belonging to urban areas having well educated and financially well off parents and studying in
English medium school get better attention and advice from their teachers regarding post school choice.

(5) Kathuria, R.P. (February 2000). Elementary education at the grassroots: a historical perspectives. *Perspective in Education, Vol.16 (special issue), Commemorative issue by M.B. Buch, pp.9-16.* The article deals with ancient Indian education, the target groups were principals and elite groups, poor man were ignored. In medieval India, poor masses ignored, the Colonial British period were indifferent to grassroots but encouraged middle class. The Independent India, encouraged but not enabled them. Lets hope that future society of 3rd millennium, the grassroots will go for life long learning in the work environment. In all the periods, women’s education was ignored. The current scenario is, largest beneficiaries at all levels are urban boys from middle and upper class. It helped the haves, but not have nots (women/girls were have nots). Educated upper class have immense economical, social and political power. The author also suggest that family and not the community as the basis of data analysis, women should be the major partner of the education of new children.

(6) Theckedeth, Kishorekumar (October 2000). Education and the Economy. *Teachers of the World, Quarterly Organ of WFTU-FISE, Vol.1(2), pp.20-24.* The economic survey (1996-97) of Government of India, GER in Primary stage has increased from 42.6% in 1950-51 to 84.3% in 1995-96 (both sexes). The writer comments that poverty is fundamentally related to educational backwardness. He also quotes data given in Times of India (June 19, 1997), that 3.05 lakh primary students tested, revealed a host of health problems linked to poor nutrition and neglect. BMC school can only take 55% of the children in 6-14 group of age. Remaining 45% left out of any state responsibility. Out of 2164 (1992-93) primary schools, 1279 are BMC and 885 were private unaided
school. Around 5 crores, which is 1/3rd, child labour in the world from India.


A World Bank study (1997) brought out that as income falls, parents willingness to educate their daughters decreases rapidly. The supply factors – lack of conveniently located school, irrelevant curricula, absence of single sex school, non-availability of female teachers, prevents girls from acquiring education. It also revealed that the principal reason in Haryana for girl’s lower enrolment rate were girls responsibility associated with domestic chores and parents inability to pay school expenses.

(8) Bhaduria, Mridula (January 2003). Impact of education upon modernizations among women. *Indian Journal of Psychometry and Education, Vol.34(1).* The study conducted in Kanpur. The findings were, that the highly educated women are more modernized and education has a positive impact upon modernization process among women.

(9) Narke,, H.K. (Major) (July 2003). Adjustment problems of female college going students. *Indian Journal of Psychometry and Education, vol.34(2).* The study was conducted in Aurangabad with 100 women as sample from middle S.E.S. and who are graduates and post-graduates. 77% girls of 20 years and less are severely disturbed with the
feeling of fear as lacking the opportunity for exposure in our orthodox society. He also gave a reference of some study conducted by Jackway (1974), Oslen and Willensen (1978), who concluded that, in some female under-achievement is due to fear of success – a fear based on the belief that success will militate against social acceptance by boys an almost in surmountable barrier in the path of mate selection.


(11) Murugan, Usha (April 2004). A study of programmes organized for women empowerment. Quest in Education, Vol.28(2), pp.12-20. The constitution of India has authorized the legislation to pass special protection laws in favour of women to undo injustice done to them for ages. In India women are way ahead of women elsewhere in matter of social legislations. But the implementation was so slow, lopsided and haphazard that socially, economically women are kept far behind man. Women in India still treated as 2nd class citizen. In this context, the significance of the role of education in minimizing gender bias cannot over emphasized.

(12) Begum, S. (2004). Familial and educational background of college going Muslim girls and socio-cultural modernization. Indian Educational Abstracts, Vol.4, No.2, pp.64-65. The objectives were: (1) To find out the association between socio-cultural modernization of college going Muslim girls, pursuing different branches of study and familial variables of size of family, types of family, earning members of
the family, SES. (2) To find out the association between SCM and educational variables of mother’s working and earning status of mother, and (3) To compare the SCM of college going Muslim girls pursuing different branches of study. The study was based on a sample of 180 students (60 from Science, 60 from Arts, 60 from Commerce). Selected on the basis of random sampling technique. The tools used for data collection were Mamata Aggarwal’s adapted attitude scale and Kuppuswamy’s S.E. status scale. The statistical techniques - mean, S.D., t-ratio were used to analyze the data.

Findings:

(1) Muslim girls pursuing different courses of study for their degree were found to differ significantly in their socio-cultural modernization.

(2) Muslim girl pursuing arts course, a significant association was found between socio-cultural modernization and SES.

(3) No significant association was found between SES and SCM among college going Muslim girl pursuing commerce courses.

(4) Size of family and SCM were not significantly associated among college going Muslim girl pursuing science, arts and commerce.

(5) Significant association was found between number of earning members in the family and SCM of Muslim girl pursuing arts.

(6) Mother’s level of education and SCM were significantly associated.

(7) Working status of mother and SCM of college going Muslim girl were significantly associated.

(8) A significant association was also found between earning status of mother and SCM of college going Muslim girl. The study cites 4 references.


In the wake of the new Century, women seems to have more opportunities and greater awareness, where as statistics reveals a grim picture. The female: male has trickled down to 933:1000 in the past few years (Bose, 2001). The society moulds a child into stereotypical, makes her suffer by having lesser access to food, health and education, recreation, followed by early marriage and motherhood (Karkal, 1991). The education system like other systems is highly patriarchal. What is recommended by Bhasin (2003) is, reviewing the educational curriculum (Sampoorna and Birendra, 2003), including gender education. The author also suggests programmes in this connection.

Murugan, Usha (July 2004). A survey of problems of working women belonging to deprived section of society and around Mumbai. Quest in Education, Vol.28(3), pp.23-36. N.P.E. in its programme of action has stressed education as an effective tool: for gender equality and has given a number of parameters for the same: (1) for enhancing self-esteem, (2) building a positive image of women by recognizing their
contribution to society and economy, (3) developing abilities to think critically, (4) fostering decision making and action through collective processes, (5) ensure equal participation in developmental processes, (5) enhancing access to literacy.

The findings were that 60.3% (urban) and 63% of rural women have a right to spend salary. But they handover salaries to husband. The husband do not help (100%) in their household work. 80% of urban women says that their husband respect them whereas 90% rural women said that their husband do not respect them. 70% of urban women give importance to sons over daughter. 56% of urban and 80% of rural women wants involvement of women in family decisions. Urban as well as rural women want more freedom and equal status with men.

Dhamija, Neelam and Sushanta Kumar Panda (July 2006). Women Empowerment through education: Role of Universities. University News – A weekly Journal of Higher Education, Association of Indian Universities, Vol.44, No.27, pp.12-15. The article began with the definition of the term women empowerment as “A distribution of social power and control of resources in favour of women”. The women constitute 48% of the Indian population, but when we often, sermonize human rights, we often forget that women as human being, are also entitled to fundamental rights. We have denied and continue to deny their basic human rights, even after 58 years of Independence. They said that empowerment process has the following components: (1) equal access to opportunities for using society’s resources, (2) prohibition of gender discrimination in thought and practice, (3) freedom from violence, (4) economic independence, (5) participation in all decision making bodies, (6) freedom of choice in matters relating to one’s life.
They also share the view that women are found more in traditional jobs because these roles are accepted by society. The international conference in 1994 emphasizes that, “Education is one of the most important means of empowering women with the knowledge, skills and self-confidence necessary to participate fully in the developmental process”.

(17) Ngoitima, Z.M. (October 2006). Empowering swazi women through income generating training for self employment: problems and possibilities. Perspective in Education. Vol.22, No.4, pp.199-214. The study mainly concerned with the problems of Swazi women. The problems are (1) The planning of these activities is carried out in isolation from the rural and national development plan. (2) IG projects have limited liaison with government and private organization. (3) The projects pays little attention to other areas of self-employment, such as agriculture (especially cash crops), animal husbandry, etc. (4) The introduction of skills is rarely preceded by needs assessment, or based on marketing research.

The purpose of the study are (1) to study the planning procedure and organizational structure of women’s IG activities. (2) to assess the women’s perception of their involvement in and the effects of such activities to their lives. (3) to examine the relationships between organizational policy, resources available, and outcome of the projects. (4) to make recommendations for planning of such programmes and (5) to assess the impact of self-employment of Swazi women upon their life styles.

The methodology adopted was meeting and an interview guide prepared by the researcher. The sample consist of 290 graduate women chosen at random from three women projects. The finding were: (1) almost 80% of
them earned E 50.00 or less per month; (2) the women spent primarily on food, cloths and children’s school fees; (3) women assumes more and more responsibility for household expenses; (4) 86.3% of women decided on their own what their income should be spent on. 8.6% made the decision in collaborating with their husband. Only 5.1% mentioned that their men determined how women’s income should be spent; (5) about ½ of the respondent think their income has had no or comparatively little effect in increasing their input into decisions pertaining to the household; (6) women did perceive their incomes as a major contributing factor, which would increase their decision making power; (7) activities on which women spend less time 1% was resting; (8) women herself was calculated to be a person responsible for transportation of product; (9) the majority of women (87.7%) are unaware of the loans and credits; (10) the women borrows money from (1st source - is family/relatives), the 2nd sources was bank; (11) the scarcity and high price of raw material is a common problem among the self-employed women. The marketing remains the most frustrating problem.

(18) Adesanya, Abeke (January 2006). Non-formal Education, women and empowerment: A conceptual framework. Perspective in Education, Vol.22, No.1, pp.14-22. Empowerment can be conceptualized from either the perceptive of an individual or a group. Paula (1999) views empowerment from perspective of an individual, submits that “It is a process that individual engage in when they obtain both objective and subjective resources of power which allow them to use power to achieve outcomes in the actor’s self-interest”. From the point of view of group, emphasizes the increased material and personal power that comes about when groups of people organize themselves to challenge the status quo through group organization.
Rather than viewing empowerment as a linear process, we should rather see the levels as part of an inter-connected cycle (see Figure 2.1).

Empowerment is located in the process of development or the movement around the cycle, rather than in the achievement of any particular outcomes. It is the process that is empowering, rather than the achievement of material benefit.

(19) Bhatia, Ranjana (March 2007). Women Empowerment in Educational Management and Developing Leadership Qualities in Women. EDUTRACKS, Vol.6, No.7, pp.16-18. Women are emerging as leaders in a large number of fields today and are gradually getting the recognition that was long overdue. The author avers that women being gifted with compassion, caring nature, and concern for others, are ideally suited for leadership roles as they have the right blend of IQ, EQ (emotional quotient) and SQ (spiritual quotient). The author gave a long list of leadership traits of an ideal leaders.
Leadership rests on having power with, rather than power over. Daniel Goleman wrote a book “Meditative Mind”, where he mentioned something which is deeper than EQ and that gives us a connection to self and also something beyond self. This could be called spiritual quotient. It is with SQ that we confront life’s deepest struggle and realize humanity – when all 3 (EQ, SQ and IQ) function together, there is a true leadership. Women of India have all 3, then why woman in our country are lagging behind? The answer probably lie in the fact that they are not being empowered.


The study conducted with the objectives: (1) to pinpoint the gaps and possibilities in girl’s education, (2) to identify the factors behind their slow progress; (3) to find the link between girls education and women’s quality of life; (4) to highlight some of the recommendation in gearing up girl’s education in India.

(1) Growth in enrolment: the figures from 1950-2001 reflects increased enrolment at all levels.

(2) Girls enrolment has increased from 28.1% to 43.7% at the primary level, from 16.1% to 40.9% at middle school level, from 13.3% to 38.6% at secondary level and from 10% to 36.89% at higher educational level.

(3) Dropouts rate declined from 70.9% to 41.9% and 85% to 57.7% in both groups of I-V and I-VIII respectively.

(4) Socio-cultural factors like early marriage remains one of the major factor of girl’s dropout rate. Parental literacy and male priority also are the contributing factors.

(5) Economic factor like the opportunity cost of sending girls to schools, that is the major deterrent to girl’s education. Additional
expenses (such as cost of stationary, books, uniform, etc.) also add to the hurdle.

(6) School environment is not conducive to girl’s learning.

(7) Demographic factors: Infant mortality in India, inversely related to mother’s educational level. Each extra year of maternal education reduces the rate of mortality for children.

It is concluded that, it is necessary to reassert the recommendations laid down by UNESCO’s Principal Regional Officer for Asia and the Pacific, to strengthen girl’s education, as it would be a tool of empowerment and of poverty alleviation.

2.7 NEWS ON EMPOWERING WOMEN

(1) Indian Express (9/12/2002). Reports a baseline survey in 2000-01 on Muslim women, carried in 12 states and 40 districts in India, conducted by Zoya Hasan and Ritu Menon, administered by Org-Marg, titled ‘Women Interrupted’.

It surveyed 80% Muslim women, 20% Hindu women, in which 60% are urban women, and 40% rural women. It was found that school enrollment rate was 40.66%, 60% of Muslim respondent never attended schools. Urban location has no greater impact on Muslim women’s educational attainment, pointing once again to the poverty of Muslim household as the foremost constraints on access to education. 26% of 41% said they had to overcome obstacles in order to continue studies, work participation for urban Muslim women is 11.4% whereas it is 16% for urban Hindu women. 60% of urban Muslim women are self employed and the vast majority are unaware of any welfare programmes. The other data is given as follows: 17% - completed 8 years of schools, 10% - completed Higher Secondary schools, 3.5% - completed higher education,
11.4% - participated in work, Less than 20% has an access to print media and 42% watch television.

(3) Indian Express, 20/12/2002 mentions about the same survey by ZH and RM and give the following data: 85% Muslim women have voted, 78% don’t want to contest, 41% participated in political elections campaigns, 60% married below 17 years of age, 15.6 is the age of marriage in Muslims, 56% consulted by husband on the number of children, 2.5% alone women decides on the number of children and 75% needed permission from family members to work.

(4) Indian Express, 6/1/2003 in news line column on page 4. A news titled “Muslim women protest ‘Burqa’ diktat”. Muslim women took out a rally on 5/1/2003 against compulsion of Burqa under the banner of Navnirman Samaj Vikas Kendra at Azad Maidan, ST, four women in Rajouri (Kashmir) for not observing Burgha diktat led them to raise their voice against the suppression of their basic rights. The views of the Muslim women was, that they should be left free to take their own decision in this regard.

(5) Times of India (Bombay Times), 8/3/2003. An article “Reasons to Celebrate International Women’s Day” written by Anahita Saxena, finds out if the Indian women has a reason to celebrate International Women’s Day. Majority of the women said ‘yes’ including Shobha De. She said, “The biggest change in the Indian women has taken place inside her head. She refuses to get kicked around anymore. But the dichotomy between the Indian women in terms of urban and rural, is still sharp”.

Anahita also mentions a survey conducted in Mumbai, Delhi, Chennai, Calcutta and Bangalore, when the women, asked to describe “an Indian
women” – majority of them said “powerful”. “She plays many roles, and her ability to responsibly live these roles and yet maintain her strong sense of self”.

(6) Asian Age, 7/12/2003. An article written by Koyovtheya Sinha, titled “Women in Islamic nations – reclaiming rights”, wrote “Muslim women in several Islamic countries are fast reclaiming their original rights of equality”. In Egypt, women were barred from being judges January 2003 saw the first three women being appointed as Judges in Supreme Constitutional Court. Muftis (women) were also appointed. In the same article, Ms. Bardan from ‘Centre for Muslim, Christian Understanding’, Washington DC, said, “The mentality in the Islamic world changing, and understanding that individual man or woman is responsible for herself/himself, single each one is morally responsible for their actions”.

(7) Indian Express (Newsline), 19/12/2003, on page 5, in the Express News Service column, gives data of Mumbai and other metros from a survey conducted by Grey Global Group, titled “Love us or leave us”. The survey was conducted on 4000 women between 19 to 24 age group. In the sample 90% women wanted their future husbands to accept them the way they are, 52% live for now and not for tomorrow, 70% want to work after marriage, 83% want to look after their parents after marriage, 76% says they can survive without marriage.

(8) The Hindu on 27/06/2004, on page 3, published an article written by Kalpana Sharma on “What happens to girls”. She writes, despite quality education, the mind set of people is not changing in this country essentially very little has changed.
(9) Indian Express (26/7/2004) on page 6. An article written by Pamela Philipose on “Women, invisible – give Muslim women education and jobs and they will fight for their rights”. In the article she mentions about a survey conducted by Zoya Hasan and Ritu Menon (titled “Unequal citizens: a study). A study of “Muslim women in India”, reveals that across the country, Muslim women are most illiterate then Hindu women and also gives a statistics, that 59% of Muslim women have never attended schools, less than 10% have completed it, 26% of Muslim women have illiterate husbands and less than 15% are working women.

(10) Hindu, 28/8/2004, page 4. A report by S. Vijay Kumar, titled “Empower women for social stability: President A.P.J. Abdul Kalam”. President said, while addressing students of Kamraj University, that empowerment of women would not only stabilize society but also help in transforming India into a developed nation. He also said that, women should enter in all professions.

(11) Article published in Times of India (31/11/2004), states that Mumbai’s population in Metropolitan areas is 16.3 million, city (Municipal limits) is 11.9 million with density per square kilometer in city 27, 23 million. Kolkata was the most populous city till 1985 but Mumbai took over after 1985. Mumbai has one of the world’s largest population densities is poised to be the 2nd most populous city on earth by 2015 (Source: Census 2001 and State Government Web Sites).

(12) Hindu 2/1/2005. Meena Menon in a seminar on “Minds Unveiled” at Mumbai, listened as they (Muslim Women) articulate their real problems (The real problem of Muslim women as portrayed by the media is triple Talaq). But Muslim women says “There are so many laws for women but what we have to face when we file cases is totally different.
Ms. Hasina, from Awaaze-Niswan said, “The fundamentalists have tried to suppress the voices demanding rights to Muslim women. If laws have to be changed, the patriarchal concept of marriages has to be challenged and voices have to be raised within community”.

Safiya Niaz (from Women’s Research and Action Group), said “Many Muslim women started wearing Burqas after the riots of 1992, we are not Muslim if we don’t wear Burqa, what is the image of such Muslim women that we see around us?

(13) Indian Express, 5/9/2005, page 1 and 2 “Is India Empowered” – an exclusive series. Fali S.N. (Jurist M.P.) said, India empowered is to me is “empowering all our women, not in theory but in daily practice”. She said that, “Despite all the special provision made for women, the attitudes of men have not changed. We are today still an overpoweringly male dominated society, and you just cannot change chauvinist attitudes by making laws”.

(14) Times of India, 18/9/2005 on page 6. A mufti has taken objection on Sania Mirza’s dress while playing tennis, Salahuddin Siddique (Vice President, Jamiate-Ulema-e-hind) said, “The shariat rule, which wants Muslim women to dress properly, is same for everyone, but you can’t force it because you don’t have Islamic rules in India”.

(15) Hindu (M), 16/10/2005 on Page 1. An article by V. Gangadhar titled “Freedom is a distant dream for these women”. A rigid system is affecting disadvantaged Muslim women in Mumbai. Dr. Ansari, a Sociologist, while saying about Muslim women of suburbs says, “There is no uniformity here. Rules differ from family to family and caste to caste, but every where it is the men who lay down the rules and women have no say, particularly when they are illiterate”.

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(16) Indian Express, 17/11/2005, page 7. In the column, “Is India empowered – an exclusive series.” Sania Mirza (Tennis player) said, India empowered to me is “when curbs on the girl child go, the wait for champions end”. She concludes by saying that “education is the 1st step to building confidence, to tap potential, to be independent, and to speak one’s own mind.”


(18) Indian Express, 14/12/2005, column “Is India empowered”. Mayawati (President, Bahujan Samaj Party) said India empowered to me is “When economic empowerment of women ensures equality at home”.

(19) Inquilab, 21/3/2007. “Raftare Zamana”, columnist gives factual information that:

1. Out of 800 million illiterate adults in the world, 2/3 million are women.
2. Women produce more than ½ of the total food production, but less than 2% land they own.
3. Out of one billion poor people – 70% are women.
4. 1/3rd of women are homeless in the world.
5. 50% of the women are killed by their past/present husbands
6. In every minute, 1 women dies due to complexities in pregnancy.
7. The total hours work done in the world, 2/3rd is done by women
8. Every 1 out of 3 is either raped or blamed for rape.
2.8 SUMMARY OF STUDIES

The above listed is a brief account of research and literature on women in general all over the world and Muslim women in particular, which the researcher could gather them from the available resources. Some of the international studies deal with topics like – empowering poor women through self-management enterprise (female income generating groups (FIGG) in Costarica), productive role of rural Pakistani women, issues and problems attempting to pursue career in educational administration (Kenya), rural urban differences in the use of contraceptive in Pakistan, employment opportunities for Greek women (1941-64), teacher empowerment and its relationship to school structure, women’s empowerment through model mugging (California), components of empowerment from the perspective of successful leaders in business and education, empowerment of teachers and principal, career decision making of South-East Asian women, shared decision making equals empowerment, single mother and women empowerment, status of women and their quality of life in African and Asian regions and women empowerment, credit programeems and contraceptive use in rural Bangladesh. Out of all, few are case studies and few are surveys. No international studies have been done on the impact of educational and socio-economical factors on women empowerment. There are few studies done on Muslim women of Pakistan and Bangladesh with reference to their power of decision making.

As far as National studies are concern, lot of studies have been done by S.N.D.T. Women’s University on women in Mumbai, e.g., Empowerment of women in urban slums of Mumbai (a case study), empowerment of women through family life education, a study of attitude of slum women towards small family norms, study of Dharavi slums women working towards self-reliance, women entrepreneur in Mumbai slum (Andheri only), study of income generating strategies of socially under privileged Muslim women in a selected slum of Mumbai, social status of Muslim women in Mumbai, a study of political
elites from Bombay (1975-85) and marital adjustment of Muslim wives of Greater Bombay.

The studies clearly indicate that only few studies have been done on Muslim women of Mumbai. Though lot of studies have been done on women in different states of India, in general, by other Universities at national level, e.g., attitudes of Muslim women towards women empowerment (in Marathwada).

The literature published in various books deals with the studies (few of them) conducted in different states and cities of India, e.g., Ratnagiri, Banaras, Hyderabad, UP, Jaipur, etc. No studies have been done / mentioned in the books by the writer on women empowerment among Muslim women of Mumbai. Though studies conducted at Banaras, Ratnagiri, Jaipur have been done on Muslim women alone.

The researcher collected articles from Internet. Only one study – a survey conducted by org-marg by Zoya Hasan and Ritu Menon (2000-01) on women from 12 states (Maharashtra is one of them), selected 80% Muslim women and 20% Hindu women, deals with their enrolment rate in schools and higher education, their urban location, obstacles in continuing education, rate of participation in work, awareness about welfare schemes and exposure to domestic abuse, etc. In an another article “Freedom distance dream for these women” is a case study of 3 Muslim women of Mumbai.

The journals referred contains numerous articles on women, only 2 studies dealing with problems of working women of Mumbai (not Muslim women of Greater Bombay), is a survey, belonging to deprived section of society of rural areas of Vasai Taluka. The study deals with women’s right to spend salary, gaining of respect by husband, importance of sons over daughter’s, percentage involvement of women in family decision and status of women in family. Another study titled “Familial and educational background of college going Muslim girls and socio-cultural modernization”, deals with Association
between socio-cultural modernization and (1) size of family, (2) streams, (3) socio-economical status, (4) working status of mother. One more study deals with the study of programmes organized by the Gandhi Shikshan Bhavan for women empowerment in Gandhi Shikshan Bhavan College of Education. It can be concluded that not a single study undertaken on women empowerment among Muslim women of Mumbai.

The researcher also gone through various newspapers, for the news on Muslim women and women empowerment among Muslim women of Mumbai. The news, a survey conducted by Zoya Hasan and Ritu Menon is already mentioned (in articles found on internet). Another news of a survey conducted by grey global group on women of Mumbai and other metros, titled “Love us or leave us”, deals with the acceptance of husband, work, looking after their parents after marriage and their opinion about marriage.

Since the best of researcher’s knowledge no studies have been conducted on the effect of educational and socio-economical factors on women empowerment among Muslim women of Mumbai. The present researcher fill this identified gap. The present study aims to find out whether educational and socio-economical factors strengthens or not, the women empowerment among Muslim women of Mumbai. The present study is different from earlier research conducted, as the sample are the Muslim women of Mumbai from different socio-economical strata of society and with different educational levels.