Chapter 3

Review of Literature

Review of Literature is a chapter which presents the overview of the studies relating to the presently undertaken study. An attempt is made to understand the parameters of educational studies. Different aspects are covered which are essential for the study such as:

- Educational Status of Muslim Community at large
- Status of Higher Secondary Education in the Muslim community
- Psychosocial factors leading to school drop-outs
- Role of education in the development of the community
- Comparative studies of education status in other Muslim dominated countries

These studies are studied with an objective to gather the information regarding related literature so that broader aspect is available for the present study. These studies are the reflection of the current scenario pertaining to the education sector. The accumulative approach is adopted in here to narrate the study and present its relevance to current literature. These studies have formulated a base work for the current practices in the education sector.

This has presented a secondary source of data apart from the primary source of data collection. While collecting the data, the researcher has also made an attempt to understand the issues concerning to the community at large. In this chapter, researcher has taken studies relating to various fields and sub context of Muslim girls education. Here is a presentation of all the relevant literature of the study.

2.1 Educational Status of Muslim Community at large:

Educational status of the Muslim community is the major parameter of understanding the development state of the community. Published study was studied to understand the scenario of education pertaining to Muslim Community.

Rahman Z (1998) in her paper entitled "Status of women in Islam" concluded that Muslim women are beginning to express an independent opinion in harmony with modern needs and are pressing for a reconsideration and restatement of social legislation in their favour but a great number of Muslim women continue to be uneducated, exploited and unaware of their legal rights. Further, she opined that the first requirement for them is education followed by some measure of economic independence.

A study conducted by **Nuna A (2003)** was undertaken to "Assess the impact of government schemes on school enrolment and continuation of Muslim children particularly girls at the elementary stage". It also studied the impact of multi-stream residential higher secondary schools on girls in opting for different streams of education. Under the study, 8 states namely Andhra Pradesh, Karnataka, Kerala, Tamil Nadu, Assam, West Bengal, Bihar and Madhya Pradesh were covered. The specific objective of the study was to understand the impact of multi-stream residential higher secondary schools on an education of Muslim girls. It was presented by the study that the Area Intensive Program had been a success to some limited extent in terms of the stated objectives of the scheme. Though the guidelines supplied by the central government clearly emphasize the purpose of the scheme, yet its implementation part is still in taking off phase. It was revealed that out of the fund received by the schools, the large portion of the fund goes for the infrastructure upliftment like that of developing teaching-learning materials. The majority of the expense goes under the head of teachers salary. The same case is prevalent in the state of Andhra Pradesh as well wherein most of the grant is used in the construction of school buildings. The scheme is considered to strengthen the infrastructure facilities in existing schools. In Bihar, it was also noticed that institutions, which are not Muslim minority concentrated, have been identified for financial assistance under the scheme.

Gender inequality in education is one of the primary barriers towards achieving the goal of equal education for all. Owing to the crunch of resources, most of the time benefits gets gender biased **Kishor Sunita and Gupta Kamla. (2009)**. the study titled, "Gender Equality and Women's Empowerment in India" explored the gender biases faced by women at different phases of life. Son Preference, Marital inequality, Gender Relations and norms, Access to Resources, spousal violence, female household leadership, Gender Differences in Education are the parameters which are being measured in this study. In order to specifically understand the relation of Gender Differences in education, the study took the parameters of school attendance as well as Literacy and educational attainment among adults. It was concluded from the study that only two-thirds of girls and three-fourths of boys age 6-17 years are attending school. There is gender equality in school attendance in urban areas; but, in rural areas, the female disadvantage in education is marked and increases with age. School dropout beyond primary school is a major problem for both girls and boys.

As for Literacy and educational attainment among adults, the percentage of adults who are literate is much lower in rural than in urban areas; nonetheless, even in urban areas one-fourth of women and more than one tenth of men are not literate. Even among the population age 20-29 years, only 27% of women and 39% of men have 10 or more years of education.

Nayar U. (2007) analyzed the literacy and educational status of Muslim Girls and Women in India factoring the social, cultural and educational forces hindering their educational participation. The study titled "An Analytical Study of Education of Muslim Women and Girls in India" was undertaken against the backdrop of existing policies, program and schemes to promote the education of girls and women. The study collated, analyzed and interpreted existing data on relevant indicators which were made available from primary and secondary sources on the education of Muslim girls and women. It was concluded from the study that educational backwardness is not a factor of religion or demography, but a reflection of the socio-economic status of a community, in a certain region or state. Differences in educational indicators for children between social groups

may be attributable to the education of parents, varying incomes, and development of settlement between social groups, and not religion per se. This issue is particularly relevant for school enrolment. Partial data from the Seventh All India Education Survey (1992) shows that Muslim girls form nearly 47% of the Muslim children enrolled in Classes IX-X in urban areas (50- 58% in states like Andhra Pradesh, Karnataka, Kerala, Maharashtra, for instance) whereas this proportion ranges from 20-35% in rural areas in states like Rajasthan, Madhya Pradesh, Jharkhand, Haryana, Gujarat, Bihar and Chattisgarh, Uttranchal and Uttar Pradesh.

Shakoor (2011) holds similar views in her study "Parents' Gender Biased Attitude towards Education" was conducted with an objective a) to survey the attitude of parents towards the education of their girl child b) To ascertain the prejudice and bias of parents against female education c) To find out the importance of the parents attachment to the teaching and learning of their girls. d) To find out the relationship between education and the attitude of parents. e) To find out the relationship between income and attitude of the parents. f) To find out the difference in attitude of fathers and mothers towards the education of their girl child. The study came out with the major finding that the mothers have a comparatively more favorable attitude towards the education of their girl child than fathers. The finding of the study indicates that graduate parents have highest score (178.83) on attitude scale than M.A/M.Sc or above (165.42), F.A /F.Sc (169.53) and Metric (162.25) parents while Metric parents have a lowest mean score (162.25) on attitude mean score. Parents belonging to the higher socioeconomic status have more favorable attitude towards the education of their girl child. Secondly, higher the education level of the parents, the more favorable attitude towards the education of their girl child. Thirdly, higher the level of income of parents more favorable attitude towards the education of their girl child. Fourthly, higher the socio-economic level of parents, more favorable attitude towards the education of their girl child.

Sheikh, M.U.D. & Jahan, Q (2013), conducted a study "Literacy Rate of Muslim Women in Uttar Pradesh" on literacy Rate of Muslim Women. The objective of the study was to study the literacy level of women at the national level in general and at the state

level (UP) in particular. The national literacy rate of females and state (UP) literacy rate of females in 2011 was 65.46% and 59.62% respectively, showing that there is a discrepancy of 5.84 percent between the nation and state (UP). This means the female literacy rate of Utter Pradesh is lagging far behind the national average. Residence wise description of Census figure (2011) shows that the literacy rate of females belongs to urban areas of UP are lagging far behind 8.24 percent from the national average.

Lack of trained teachers, traditional teaching approach, low retention and enrollment, population growth are the major causes that prevent children from accessing education. Socio-economic factors contribute significantly to disparities in literacy and educational attainment among women in rural and urban areas. Perceptions of public security — partly associated with increasing incidents of communal violence — prevent parents from sending daughters to schools located at a distance where they have to use public transport. This is particularly the case when they reach upper primary and middle school and leads to high dropout rates among Muslim girls of this age group.

A study conducted by **Wali A (2012)** highlighted in her study "Muslim Minority Girls' in Delhi: An analytical study of their Enrolment in Elementary Education (Some reflections based on DISE data)." the status of girls education in connection with Millennium Development Goals. The objective of the study was to analyze the enrolment ratio of Muslim girls over a period of time for their elementary schooling. Though the study is pertaining to the state of Delhi, it depicts the trend in the education pattern of the Muslim community. Major conclusions of the study are pertaining to Delhi, however, it can be elaborated to other parts of the country as well. Also, it is observed that the enrolment of boys and girls are more or less equal at the Primary level but the enrolment of girls starts declining at the Upper Primary Level especially from class VI. While the gender parity is fairly good at the primary levels, Enrolment in Upper Primary suggests gender disparity between Muslim Boys and Girls.

Since this study is pertaining to the views of Muslim community regarding education, it is very important to understand what Muslims from another part of the world perceives.

In this study, the researcher has tried to understand the views of Pakistani Researchers as well. Pakistan being a largely Muslim-dominated area, it amounts to gather fair views pertaining to education.

The status of education among the Muslim Community needs special consideration as education is one of essential tools for development. A complete picture of education status of Muslim community can be derived from the study conducted by **Khan and Falak (2013)**, on "Education and Development of Muslims in India: A Comparative Study". It can be analyzed that the educational status of Muslims in India is not satisfactory and needs special attention. The objective of the study was to analyze the state wise educational status of the Muslims in India, comparing the educational status of Muslims with the educational status of other religious communities and to find out the relationship between the educational statuses of Muslims with their socioeconomic development. One of the findings of the study stated very clearly that half of the population i.e., 53.95 percent of the Muslims in India 17 per cent are literate people just for the name sake only. This is the clear indicator that Primary literacy rate is highest among the Muslims and secondary, technical and higher education lowest among the Muslims. Apart from it, male-female literacy gap is also highest among the Muslims. While analyzing the sex ratio, it was found that Muslims are at second last position they come only after Hindus; and Christians occupies the top most position as far as sex ratio is concerned. It is also clear that primary literates of Muslims show the significant relationship with Total Work Participation Rate. Apart from it, higher education shows significant relationship with Female Literacy Rate and Tertiary Work Participation Rate. Thus at the end, it can be safely said that Muslims are educationally most backward religious community and they need special attention

Mehta A.C (2014), in his study, stated that Muslim students from Telangana lag behind scheduled caste, scheduled tribes and other backward classes due to very high drop-out rates (ADOR). While the general ADOR among students pursuing secondary education in the state in 2013-14 period stood at 17 per cent, the ADOR in the Muslim community was almost twice as high, recorded at 31 per cent. This is much higher than the ADOR of

16 per cent seen in the SCs, 15 per cent witnessed among the STs and 19 among the OBCs.

The trend of Muslims dropping out in a higher secondary stage of education was similar. Data recorded shows that while the general ADOR stands at 13 percent, the rate is much higher in the Muslim community which has been recorded as 16 per cent. This, again, is significantly higher than the ADOR seen in SCs, which stands at 10 percent, the STs at 14 per cent, and OBCs, recorded as 10 per cent.

A gender-wise glance shows that boys from the Muslim community tended to drop out of school more than those from the SCs and STs. The annual drop-out rate in the secondary state of education among the Muslim community stood at 32.29 percent while the rate seen among the SCs was 16.78 per cent, STs was 16.28 per cent and among OBCs it was recorded as 19.3 per cent. A similar pattern was observed among girl students from the Muslim community. The report also recorded that the annual drop-out rate among boys from the Muslim community was higher than that of girls from the same community.

The enrolment of Muslims students in the primary and upper primary stages of education in the undivided state of Andhra Pradesh in 2013-14 lagged behind the SCs, STs, and OBCs. While the percentage of SC enrolment in primary and upper primary classes stood at 17 per cent and 19.6 per cent respectively, the enrollment of Muslim students in primary and upper primary classes was recorded at 12.1 per cent and 10.9 per cent respectively. This is also lower than the enrollment rate of the OBCs which stood at 41.4 per cent in primary and 45.3 per cent in upper primary classes.

Fazal T. (2013) titled "Millennium Development Goals and Muslims of India" studied the performance of India's Muslim population with the indicator of social development and assessed their plausibility of meeting the MDGs by the target year. The study pointed at inequities in education, income and health conditions. One of the major recommendations of the study was to focus on the security concerns and adopting integrated goals which would take into account the specificities of disempowerment and marginalization faced by minority groups. The study talked about the correlation of

Millennium Development Goals with the growth of Muslim community. Focusing on Goal 3 of promoting gender equality and empowerment of women, the study stated that MDGs rest on education as the prime component to bring about gender equality. The study laid strong emphasis of eradicating gender disparity in primary and secondary education, and subsequently at all levels of education. According to the 2011 Census, 65.5 percent females and 82.1 per cent of males—a gap of nearly 17 percent points—were considered as literates. Due to an improvement in female literacy, the gender gap in literacy closed by nearly 5 per cent points in the period 1991-2001. However in the ensuing decade of 2001- 2011, the gender gap reduced by only a further 3 per cent points indicating a slowing down of the process.

Going by crude literacy figures, Muslim women (50.1 percent, 2001 Census) closely followed the national average (53.7 percent female literacy), though they lagged behind Muslim men by a margin of 17.5 per cent. It is observed that Muslim girls, both in urban and rural areas, have a very high proportion of those who never attended school or any educational institution. It was observed that once the girls enter the school, chances of them dropping out decreases as compared to that of Muslim boys. The drop-out rate was a significant 4 percent points lower among Muslim girls. Further, the difference between male and female enrolment in primary education (or above) was also found to be low among Muslims (5 per cent points) when compared with the all-India average (9 per cent points in rural and 2.3 percent points in urban areas). This highlights the desire among Muslim girls to study further. The task, however, is to get them enrolled in schools first. They also have the least numbers for those enrolled in primary or above level. The study concluded that as per the current records it is quite unlikely that gender disparity at multiple levels of education will be eliminated by the target year 2015.

2.2 Status of Higher Secondary Education in the Muslim community:

FHI 360 (2013) for Department for International Development (DFID) was aimed to "Determine the most significant demand-side barriers to girls' secondary school enrollment in Madhya Pradesh (MP)," India among three minority populations – Scheduled Caste (SC), Scheduled Tribe (ST), and Muslims. High dropout ratio was the

major reason for undertaking the present study. It was conducted to assess the barriers faced by marginalized communities in attending secondary schooling and the study ranked these barriers as per the occurrence. The study also measured the amount of subsidy for girls which will be considered as the tipping point in determining whether parents decide to send girls or not. Also, the study found out the major challenges that households from disadvantaged communities face in accessing the existing cash scholarships.

Though this study was conducted at Madhya Pradesh, main barriers can be understood in a connective relation. There are three main barriers that lead girls to drop out, and these barriers were rated very closely to each other in the degree to which they are perceived as critical factors.

School distance/safety was cited as the most critical barrier for rural communities and fourth most critical barrier for urban households. The inter-quartile range of distance from secondary schools was found to be 4.5 kilometers (within the range as per the national guidelines of 5 kilometers). With 86 percent of girls traveling to school by foot, parents cited distance from school as a proxy for "safety issues." The distance was followed by the barrier of financial constraint which was a leading cause for urban households. The difference could be due to increased cost of living in urban areas as compared to rural areas. The financial constraints are seen as critical or very critical by 70 percent of the overall population. Another reason is the failure in Standard 9 exam, which received was calculated as equal to financial constraints for urban households, while it was selected less frequently by rural households, it was still emphasized as the third major reason. The dropout rate is highest after class 9, which is the time that the examination is administered.

Hasan Z and Menon R (2004) in the book "Essays on Muslim Women in India. A Comparison of Five Indian Cities" points out that owing to several factors, not least, the deeply rooted patriarchal traditions, Muslim women, as a whole, suffer from, various disabilities, some that are specific to them. It was found that roughly 60% of Muslim women report themselves to be illiterate while the school enrolment rate for Muslim girls is 40-66 percent. The proportion of illiterate Muslim women is substantially higher for

the rural north than it is for the rest of India where more than 85% women in the rural North report themselves to be illiterate. Less than 17% of Muslim women enrolled in schools completed eight years of schooling and less than 10% completed higher secondary schooling, which is below the national average. The educational status of Muslim girls in north India is particularly abysmal, resulting in substantially lower enrolment rates at the middle school and higher secondary school levels (4.58 and 4.75% respectively as opposed to the national average of 17.86% and 11.42% respectively). The proportion of Muslim women in higher education is only 3.56%, lower even than that of the SCs, which is 4.25%. The overwhelming majority of women reported themselves as not working. The average work participation rate for Muslim women is 14%, which is lower than for Hindus (18%), SCs (37%), and other backward Classes (22%). Few Muslim women are employed in the formal sector. The survey also found that Muslim women had very little awareness of government schemes, and like many of their Hindus sisters had little power of decision-making in their homes.

A valuable study on efforts being made by Muslim organizations to promote Muslim education is **Shah S, (1983).** This study titled "Educational Survey on Muslim managed Schools and Colleges in India with Special Emphasis on Science Education" was based on a survey of 590 Muslim-managed schools and colleges in 16 states of India providing details on the existence of such institutions by level of education. The study had a separate section on Muslim girls' education with details about a number of Muslim, girls' schools and colleges, attitudes to girls' education, dropout rates and performance.

According to the study, the major outcomes were alarming in terms of school levels. Some of the major outcomes are:

- 35% of the schools did not own the school buildings; 89.3% have no hostel facilities and most of those that do have very small hostels accommodating less than 30 students. Library facilities are, on the whole, inadequate.
- Very few of such institutions get funds from, the Central Government; although 67% get some funds from, the state governments, 57% have provision for religious education as well.

- In all, 33.6% of the girl students studying in the surveyed institutions are at the primary level, 36.4% at the middle stage, 23.9% in the high school and only 6% in the higher secondary classes.

Generally, the performance of girls was found to be better than that of boys. The dropout rate among Muslim students was considerably higher than among non-Muslims.

The study which took place in the early phase of girl's educational development is a clear indicator of girls involvement in higher studies. Mere 6% of the girls were availing higher education as compared to the girls from any other religious groups.

2.3 Psychosocial factors leading to school drop-outs:

Hymel et al (1996) in their study "Academic failure and school dropout: The influence of peers." concerning school dropout, has put emphasis on the four different aspects of peer influence, which together contribute to the dropout of a child, these include, prior social acceptance and rejection, social isolation vs involvement, the negative influence of peers and the aggression and antisocial behavior.

Dreze & Kingdon (1999) in their study "School Participation in Rural India. Review of Development Economics" conducted on the north Indian rural children on school dropouts studied different variables, which contributed to their dropout percentage. Some of the aspects studied by the authors include parental education, motivation, social background, village development, teacher postings, teacher regularity and midday meals. The authors observed that parent-teacher coordination plays a very significant role in the grade attainments and the mid-meal, on the other hand, has improved the chances of completing the primary education among girls by 30% than those areas where mind-day meal scheme is not available. Similarly, children of educated parents will drop out, is very unlikely.

Reta B (2004) conducted a study on "Psycho Social factors contributing to dropout among secondary school girls in Guraghe Zone, Ethopia". There appears to be a general agreement that girls are less favored, socially and culturally than boys of the developing world. About 60% of the peoples of Ethiopia, most of them being women, are believed to be victims of harmful traditional beliefs. Thus, girls are marginalized and suppressed, due to long-standing deeply held traditions and practices, both at family & community level. A large number of studies also indicated that such kind of environmental maltreatment of girls affects their psychosocial development which in turn affects their schooling.

The study was conducted in two secondary schools in order to understand psychosocial problems contributing to girl's dropout, and the development of psychological problems among girls in those schools. Major findings of the study are:

Psychological Factors	Social Factors
Unassertive Behavior	Lack Of study time
Inferiority	Lack of knowledge among parents about girls education
Low Self-Esteem	Financial Problem
	Number of children in the family

The result of the study is an indicator that girls develop different psychological problems by collaborating with social problems. Additionally, the statistical findings also indicate that peer influence increases as grade level increases but decline at a certain point. Moreover, spearman correlation showed that grade level and most of the factors that facilitate girls school dropout are negatively related.

Most of the correlations are also identified to be significant at 0.01 and 0.05 levels. Particularly, academic failure, health problem, peer influence, unplanned pregnancy,

marriage, and different harassment of girls are identified to be highly statistically significant at 0.01 levels.

Psychological factors have a direct impact on the way a girl attains her education. It's not just her family members who are directly influencing her schooling pattern; it is also the neighborhood, society from which she hails, relatives, etc who are an integral part of her education system. When psychological patterns are discussed, another issue that takes up the light is that of eve teasing **Tahmima and Kamrun N (2011)**. The title of the study was "Psycho-Social Impacts of Eve Teasing on Adolescent Girls". The general objective of the exploratory study was to explore the psycho-social impacts of eve teasing on young girls. The study was conducted within 12-18 years 60 girls from 5 schools of Sylhet city of Bangladesh choosing purposive and random sampling. The study revealed that 86.67% of the young girls faced different sorts of teasing in their life. In most cases, the teasers are the young men. The reasons for eve teasing are patriarchy, illiteracy, unemployment, faulty socialization, the modern fashion of dress up, western media and sky culture, weak laws & enforcement, misuse of technology. It was found that the experiences of eve teasing were very traumatic for the victims. The respondents shared that they feel uncomfortable, insecure, less dignified, inferior humiliated, angry, degraded, scared, traumatized when they have been teased. Respondents faced insecurity to go outside. Kidnapping, acid throwing, drop out from school, early marriage, suicide etc are the social impacts of it.

These kinds of instances have the direct influence on the schooling pattern of girls. In many instances because of pressure from family members, it becomes difficult for a girl to continue her studies. Also, because of certain societal beliefs, girls tend to blame themselves for the instances of eve teasing.

Mondal & Majumder (2013) in a similar study undertaken in West Bengal, associated the dropout problem of children in rural India with their socio-economic conditions. The title was "The Socio-Economic Problems of the school dropout among the primary level Ramnagar area of Gaighata block, north 24 Parganas, West Bengal.". The authors were

of the view that dropout percentage between boys and girls vary considerably and the social & economic factors are primarily responsible for dropouts up to primary level along with other factors like parental occupation etc.

The study titled "Socio-Economic and Educational Status of Muslim Women: A Comparative Outlook" by **Hossain I (2013)** concludes that Enrolling girls in school is only half the battle, because it is meaningful only if they complete the minimum of 8 years of schooling which requires that their families be able to resist the pressures of income generation and work in the home. For Muslim women, not being able to enter the schooling system seems to be the first obstacle. Those that do manage entry do not seem to be able to continue schooling, let alone go on to higher education. For economically disadvantaged groups, such as Muslims, education would be the most promising means of upward mobility. The backwardness of Muslims is well recorded. It is substantiated by commonplace observation as well as Government statistics and reports. Different facets of backwardness are also in the sphere of common knowledge now. There is consensus on remedial measures also. It is now well established that education is the core and long-term solution to address the various facet of backwardness comprehensively. There is also a common belief that Muslim parents feel that education is not important for girls and that it may instill a wrong set of values. Even if girls are enrolled, they are withdrawn at an early age to marry them off. This leads to a higher drop-out rate among Muslim girls.

Muslim women have read up to high school standard, while 6.9 per cent of non-Muslim women is in the category. The percentage of Muslim women in the post-high school education was stated to be 0.5 while that of non-Muslim women is 4.6. The ratios of Muslim and non-Muslim in the categories are 1:7 and 1:9.17 an assessment of the socio-economic conditions of Muslims in India needs to recognize that, like other minorities, issued faced by Muslims are multifaceted as they simultaneously face problems relating to security, identity, and equity. And the interplay of these dimensions is at the core of the socio-economic and political processes that the community is exposed to on a daily basis.

Joseph (2014) in conducted a study on "Development and Effectiveness of Positive Psycho-educational Intervention Program in Enhancement of Student Engagement, Motivation and Alleviation of Depressive Symptoms of Selected School Dropouts." The author conducted the study on 68 dropout boys selected randomly from suburbs and found that the program proved effective in enhancing engagement, motivation, and alleviation among students in overcoming depressive symptoms of dropout.

2.4 School Related factors

Saroja, K. (1999), studied "School related factors affecting the female school drop-out phenomenon in rural areas: a case study analyzed the structure of school education and the factors influencing female school dropouts in schools in Ron Taluka of Gadag district, Karnataka". Results showed that out of nearly 50% female population, less than 20% were literate. There were 92 villages in Ron Taluka, and of them, 7 were without schools. Out of a total of 162 schools, 43 were exclusively for boys, 15 were only for girls and the remaining was coeducational. This could be one reason for girls dropping out from schools. 73% of the teachers in schools were male and this could also be a reason for girls to drop out. Another reason for girls to drop out was that 4 schools were located on the outskirts of the village. In only 3 schools educational and sports material like science kit, radio, cassettes were 19 available. Data showed that boys enrolment in schools (855) was higher than girls enrolment (774), but the total attendance of both boys (560) and girls (534) was less than the enrollment. The government recommended teacher-student 23 ratio was 1:40, but it was found to be 1:66 in the sample schools. To improve students' performance, two teachers of one school conducted free coaching classes after school hours. It was suggested that there is a need to open separate girls' schools in villages, appoint more female teachers, make the school atmosphere attractive; and provide necessary educational and sports material. Policy makers and concerned officials should take steps to universalize elementary education and reduce the incidence of girl dropouts.

A report prepared by **DFID (2005)** on "Girls Education: Towards a Better Future for all" opined that educating girls helps to make communities and societies healthier, wealthier and safer, and can also help to reduce child deaths, improve maternal health and tackle the spread of HIV and AIDS. It underpins the achievement of all the other MDGs. That is why the target date was set as 2005. Women with at least a basic education are much less likely to be poor. Providing girls with one extra year of schooling beyond the average can boost their eventual wages by 10 to 20 percent.

Major hurdles identified in attaining education are identified, and they are

- Cost of education – ensuring that communities, parents, and children can afford to school;
- Poor school environments – ensuring that girls have access to a safe school environment;
- The weak position of women in society – ensuring that society and parents value the education of girls;
- Conflict – ensuring that children who are excluded due to conflict have access to schooling; and
- Social exclusion – ensuring girls are not disadvantaged on the basis of caste, ethnicity, religion or disability.

The report has identified the role of International Organizations in strengthening the school support system. UNICEF is tasked with the lead role in girls' education. Its strategy on accelerating action on girls' education, for which the UK has provided financial support, recognizes this important role, and the effective implementation of the strategy is crucial to the cause of girls' education. UNICEF is also leading the UN Girls' Education Initiative (UNGEI), which is a global partnership established to raise the profile of girls' education.

- Countries need to put in place policies that create an environment where girls have access to schools and can learn effectively. This requires adequate funding by countries themselves, well-trained teachers, a school environment that

promotes girls' learning, and a social environment that values educated girls and women.

- Global leaders need to show leadership on girls' education. Galvanized political momentum will encourage policy. Actions are needed that challenge the existing structures and systems that keep girls from realizing their right to a basic education.

John A and Shinde S (2012) has brought about Indicators of Educational Attainment. These indicators are Literacy rates, Proportion of population completing specified level of education, Mean Years of Schooling and Enrolment Rates. The Major findings of the study are

> ➢ The literacy rate among Muslims in 2001 far below the national average.
> ➢ Drop-out Rates among Muslims are highest at the level of Primary, Middle and Higher Secondary compared to all the SRCs.
> ➢ Primary education seems to be the major hurdle for school education.
> ➢ Expansion of educational opportunities since Independence has not led to a convergence of attainment levels between Muslims and 'All Others.

National Sample Survey Office (2013) has given state-wise inter-religious comparisons, belying claims by certain quarters that Gujarat Muslims have lately been doing better than the rest of India and other communities. The report on "Employment and Unemployment Situation among Major Religious Groups in India" is particularly important as it provides facts on not just literacy levels of different communities, but also rate of attendance in educational institutions.

The report finds 81.4 percent attendance rate of Hindu children of the age group 5-14 in Gujarat's educational institutes. This is against 78.7 per cent rate of attendance in the same age group among Muslims. What is more distressing is that the attendance rate of Muslim children in Gujarat is found to be one of the worst in India – with only three

states performing poorer that Gujarat – Bihar (74.6 per cent), Rajasthan (73.2 per cent) and Uttar Pradesh (73.2 per cent). The report reveals that the all-India average of Muslim attendance rate in educational institutes in this age group is 82.3 percent, higher by nearly four percentage points. The NSSO report is the first major finding on the status of minority education in India after the Sachar committee submitted its report to Parliament in November 2006.

Annual Survey of Education Report (ASER) (2013), suggests that its state-sponsored drives on education that has failed to make any impact on school children. The report not only suggests that as many as three percents of the state's children in the age-group 6-14 are "out of school" – a criterion worked out in order to combine the children who are school dropouts and those who were never enrolled in schools. It also suggests that the three percent "out of school" figure of Gujarat is worse than 11 other Indian states.

Worse – and this should make the state policy makers think up as to what may have gone wrong with Kanya Kelavani – the ASER survey has found that an increasing number of girls were "out of school" as they moved to higher classes. The ASER survey's findings – which concentrate their attention on rural India – further suggest that in the age-group 7-10, as many as 1.5 per cent of Gujarat girls were out of school, as against 0.9 per cent boys. This was higher than as many as 11 other states – Kerala (zero per cent), Chhattisgarh (1.4 per cent), Haryana (0.3 per cent), Himachal Pradesh (0.3 per cent), Karnataka (0.7 per cent), Maharashtra (0.8 per cent), Punjab (0.8 per cent), Tamil Nadu (0.1 per cent), Uttarakhand (0.7 per cent), West Bengal (0.5 percent), and Andhra Pradesh (1.0 per cent) – and equal to two states, Assam and Jammu & Kashmir. And this is the worrying trend. It found: Gujarat's ranking slipped very badly in the two higher age-groups identified for "out of school" girls – 11-14 and 15-16.

Thus, in the age-group 11-14, as many as 6.6 percents of the girls were found to be "out of school" in Gujarat, as against 3.7 per cent boys. This, the ASER survey shows, is higher than not just progressive states but also such states whose human development index has been traditionally very weak. Thus, the percentage of out of school girls in this age group in Bihar was found to be 4.6, of Chhattisgarh 3.8 per cent, of Haryana 3.1 per

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cent, of Himachal Pradesh 1.0 per cent, of Jammu & Kashmir 3.5 per cent, of Jharkhand 5.2 per cent, of Karnataka 3.0 per cent, of Kerala zero per cent, of Punjab 2.1 per cent, of Madhya Pradesh 5.9 per cent, of Maharashtra 2.5 per cent, of Odisha 5.3 per cent, of Tamil Nadu 0.7 per cent, of Uttarakhand 3.8 per cent, of West Bengal 4.0 per cent, of Andhra Pradesh 5.7 per cent and of Assam 5.4 per cent.

The rate of attendance in educational institutions among Gujarat Muslims significantly goes down with children of the higher age group. Thus, in the age group 15-19, just about 32.5 percent of Muslims are found to be attending educational institutions, which further goes down to 13.2 percent in a still higher age group, 20-24. **Shariff (2012)** had noted in a study *Gajarat Shining: Relative Development of Gujarat and Socio-Religious Differentials,*. that "despite 75 per cent net enrolment, about similar levels compared with the SCs/STs and other groups, the Muslims are deprived at the level of matriculation and higher levels." Shariff's report, which came as a virtual rejoinder to those in the Gujarat government who, claiming to quote the Sachar Committee Report, that the average educational standards of Gujarat Muslims were much better than India.

Muslim Women Survey (MWS), by **Hasan and Menon (2004)**, spread over 9541 households over 12 states was conducted to study the situation of Muslim women in India, covering a gamut of issues such as: education, work, socio-economic status, marriage, mobility, access to media, political participation, domestic violence and decision-making. The very low level of schooling is one of the most depressing findings of the survey. In fact, nearly 60 percent of the total Muslim respondents never attended school. There seems to be a negative correlation between education and employment among Muslims and the "proportion of Muslims in formal employment or wealth-creating occupations is small". The proportion of Muslim women who are illiterate is substantially higher for rural north India than for the entire country — more than 85 percent reported themselves to be illiterate. Fewer than 17 percent of Muslim women ever enrolled completed eight years of schooling and fewer than 10 percent completed higher secondary education, which is below the national average. The survey also

discovered that as one moves up the "education ladder", there is a significant drop in the presence of Muslim women — 3.56 percent of Muslim women actually made it to the higher education tier, which is even lower than the figure for the Scheduled Castes.

Gender discrimination and the status of women in India have been investigated by feminists who argue that women to this day have a very low status in Indian society (Ramachandran, 2004b, 2003a and 2003b; Sudarshan, 2000; Basu and Ray, 1990). Basu and Ray suggest that child marriage and polygamy which were prominent practices during the nineteenth century were the reasons for the low status of women. They point out that gendered power relations are still entrenched in settings such as rural areas, where girls and women are controlled by their parents, husbands, and in-laws. This situation is presumed to be natural (Kumar, 1993). Women are confined to the house and have almost no scope or opportunity for self-expression. It is because of these facts that the reform activities were mainly, in the beginning, aimed at educating women, as education was considered key to their salvation. The focus later shifted to social reform after the realization that without eradicating practices such as child marriage and the prevention of widow remarriage, women's education could not be promoted. Thus, the authors argue, the social reform organizations concentrated their activities on raising the age of marriage for girls and boys, abolishing the systems of state and of purdah, education of women through reform of the curriculum based on national needs, demanding the establishment of teacher training institutions, the recruitment of more women teachers and revising textbooks to make them more attractive and useful for girls. However, according to the authors, by the end of the 20th century, it was realized that the rural areas were still neglected and the educational needs of girls and women from the poor economic strata had yet to be addressed fully. Whilst one main focus of women's struggle is to describe changes in the legislature necessary to promote the education of women, the text does not address the problematic of encouraging girls into education and maintaining them there when the relevant legislature is in place. The persistence of the under-education of girls in India suggests that legislation by itself cannot address that issue and that other barrier is in place which prevents the full participation of all girls in education.

A number of studies have highlighted that there are two key factors related to the school as a material and socio-cultural entity that affect girls" education. These are mostly related to school supply and quality, for example, the availability of schools, resources, teachers, structures and facilities that influence girls' enrolment and persistence in schools. Historically the distance of the school from girls" habitation was identified as one significant factor affecting their access to education (Rose and Subrahmanian, 2005; Karlekar, 2000; Brown, 1991). Karlekar (2000) found that of the 36 percent of girls in her sample who never attended school, many cited, the absence of a neighborhood school as the major reason" (2000: 85). However, simultaneously in 2000, Aggarwal argued that the presence of a school closer to their habitation does not ensure that all children, especially all girls, attend school. **Karlekar (2000)** further suggested that the unfavorable environment at school affects girls" education adversely. She observed that even the availability of a school in close proximity to girls" homes did not always ensure the enrolment and retention of girls. Her study, conducted in a southern state of India, found that even though there was a school within a radius of one kilometer of the habitation, girls" dropout rate was still recorded at 50 percent. These findings reveal the fact that the mere presence of a school does not ensure girls" participation (UNESCO, 2009; Ramachandran, 2003a and 2003b) and indicate the importance of the safe school environment, effective teachers, dynamic classrooms and a gender sensitive atmosphere to ensure girls" participation (UNESCO, 2009, 2008, and 2007).

The concern over girls" security dissuades parents from sending their girls to school if they have to travel long distances. **Brown (1991)** found that there is a fear of danger" facing adolescent girls outside the boundaries of their home which pervades parents. Thus control of girls" sexuality" (1991: 59) becomes a major concern of families and not their education. As is evident from the DFID report (Rose and Subrahmanian, 2005), parents" security concerns include the possibility of girls being abused by male teachers and male fellow students. Some studies have found girls to be prone to sexual abuse by teachers (Levine, Lloyd, Greene et al., 2008; Lloyd and Mensch, 2006; Garcia-Moreno, Jansen, and Ellsberg, et al. 2005; Jewkes, Levin, and Mbananga, et al. 2002). Lloyd et al.

(2000) and Human Rights Watch (2001) also found harassment of girls by fellow male students to be a deterrent to girls' schooling. Unterhalter (2003) shows how schoolgirls in South Africa are deprived of schooling because of sexual harassment by their teachers and fellow male students. Along with a fear of safety, the lack of transportation facilities and the cost of transportation, if available, heighten this problem (Rose and Subrahmanian, 2005).

One of the factors that influence girls' enrolment and retention in school is the lack of role models in the form of female teachers. Several studies found that the absence of female teachers in schools, especially in rural areas, is a hindrance to girls' schooling (Jha and Jhigran, 2005; Raynor, 2005; Ramachandran, 2003b; Colclough, Pauline, and Tambon, 2000; Karlekar, 2000). They argue that the presence of role models is likely to encourage parents to send their daughters to school. Additionally, as Karlekar and Jha and Jhingran point out the presence of female teachers assures girls' security in the school.

Bradshaw's (2013) study of "Teachers' and Education Support Professionals' Perspectives on Bullying and Prevention: Findings From a National Education Association Study". 59% of respondents reported that verbal aggression was a concern, 50% reported that social/relational aggression was a concern and 39% reported physical aggression as a concern in their school. 20% of respondents reported sexist remarks were a concern within their school (Bradshaw, 2013). The survey also identified 'several professional development needs' where staff appeared to be lacking knowledge or skills to address bullying. In particular, additional training was found necessary in relation to bullying on gender issues, sexual orientation, and disability. Teachers and educational support staff reported feeling the least comfortable in intervening in cases of 'sexting' or 'sexual texting' where students are encouraged to send or may receive explicit pictures or messages.

Whilst no data is provided in this study on the gender of victims and perpetrators noted by teachers and other staff, another study in this review concludes that 'sexting'

disproportionately affects girls who experience it as harassment. Ringrose and colleagues' qualitative study of 'sexting' and sexual harassment with 35 students from inner city London schools reports that 'sexting' is a complex concept whereby 'victimization' may be 'voluntary' as well as coerced. However, they conclude that 'sexting' is not a gender neutral practice'. The issue is shaped by gender dynamics in peer groups in which, typically, boys 'harass' girls and is exacerbated by the norms of popular culture (Ringrose et al, 2012).

Research conducted in the US shows that gender plays a significant role in the type of bullying victims experience and the impact of this on educational outcomes. **Popp and et al (2014)** note that overall, female students have better educational outcomes compared to male students in the report "*Gender, Bullying Victimization, and Education*". However, bullying victimization is negatively associated with educational outcomes. The authors note that female victims of direct (such as hitting or Policy Department C: Citizens' Rights and Constitutional Affairs kicking or direct insults) and indirect (such as manipulation or gossiping) bullying rate their academic abilities lower than those not affected. This effect was not found in male victims of indirect victimization– the authors found no statistically significant impact on boys' self-rating of their academic abilities. The authors also note a gender-specific effect of direct bullying on educational achievement, which is greater for girls than boys. Indirect bullying, on the other hand, negatively affects both girls and boys educational achievement but direct bullying, only girls. The authors suggest that the more limited impact of direct bullying on boys compared to girls may be because physical, direct bullying is a more accepted and expected behavior among boys. Boys may, therefore, have been able to develop coping skills for this type of bullying. Overall, the study shows the importance of bullying and strategies needed for protecting victims and preventing it from occurring, taking into account the different impacts for girls and boys (Popp et al, 2014).

2.5 Gender-Related factors at School

Are woman-headed households invariably over-represented among poor households? According to **IFAD**, "Female-headed households dominate the poverty statistics" (Power, 1993, p. 27). According to Indian economist Gita Sen, "Among households, based on any criteria, female-headed households tend to be the poorest" (Sen, 1991, p. 1). Certainly, in India, where FHHs are predominantly those of widows, and where Chen and Drèze (1995) note that widowhood is identified as a cause of deprivation, this would appear to be the case and would justify the targeting of widows and of FHHs for social assistance. Lipton (1994) argues that Indian women are not over-represented in poorer households or among heads of households that are more likely to be poor, but notes that widow-headed households with no adult male rely extensively on child labor. In Egypt, where chronic poverty affects a very large population, especially in the south, widows and FHHs are worse off than MHHs (World Bank, 1991; Bibars 2001). This issue is being studied under the purview of the feminization of poverty. Schooling as a right for the girls can only be practiced when other basic requirements of the life are taken care off. Hence from the very beginning attending school and poverty goes co-relational.

Department for International Development (2005) had come up with a report on Girls' education: towards a better future for all. The report states that Educating girls helps to make communities and societies healthier, wealthier and safer, and can also help to reduce child deaths, improve maternal health and tackle the spread of HIV and AIDS. It underpins the achievement of all the other MDGs. This strategy sets out the action DFID will take and the leadership will be provided, with others in the international community, to ensure equality of education between men and women, boys and girls. DFID has set following goals for the development:

- Will work to narrow the financing gap for education. Over the next three years, DFID plans to spend more than £1.4 billion of aid to education.
- Will work with the United Nations Children's Fund (UNICEF) to strengthen its capacity to co-ordinate action on girls' education.

- Will use the UK's Presidencies of the G8 and EU and our role as co-chair of the Fast-Track Initiative (FTI) to push gender equality in education up the political agenda.

- Will support the efforts of governments in developing countries to produce plans that prioritize girls' education. This will include providing financial help to those wanting to remove school fees.

- Will work with our development partners to increase educational opportunities for girls; civil society will be a key partner in this work.

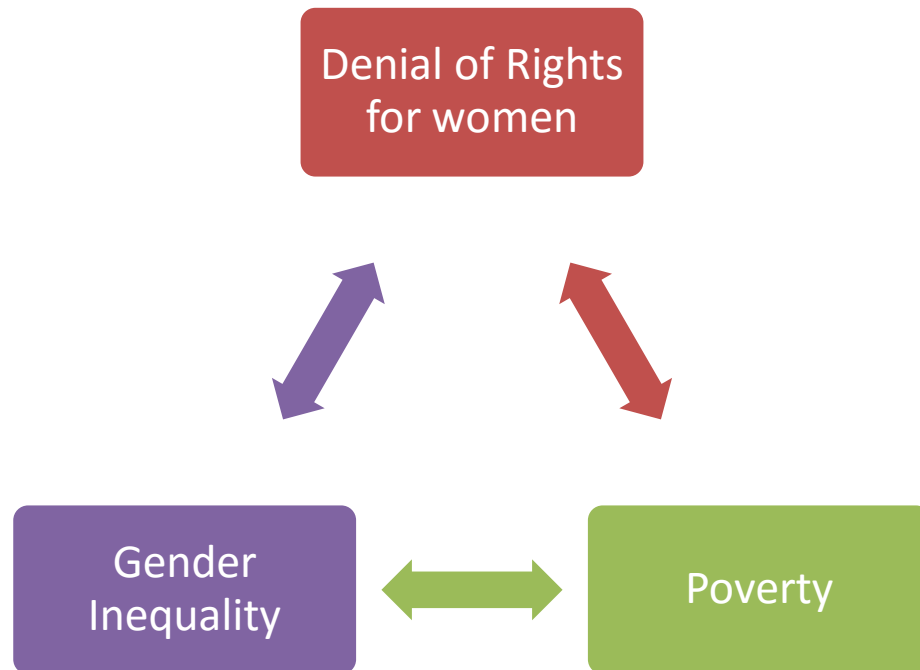- Will increase our efforts to promote awareness within the UK of girls' education in poor countries.

Global support for development, while on the rise, remains well below what is needed to make achieving the MDGs a reality, particularly in countries that are unable to work towards poverty reduction. International bilateral support for education amounts to about $4 billion a year, with much of this money going towards secondary and university schooling. International support for basic education is less than $1 billion a year – less than $2 a year for every school-aged child in the developing world.

The report identifies five main challenges that make it difficult for girls to access education. These include:
- ➢ the cost of education – ensuring that communities, parents, and children can afford to school;
- ➢ poor school environments – ensuring that girls have access to a safe school environment;
- ➢ the weak position of women in society – ensuring that society and parents value the education of girls;
- ➢ conflict – ensuring that children who are excluded due to a conflict have access to schooling; and
- ➢ social exclusion – ensuring girls are not disadvantaged on the basis of caste, ethnicity, religion or disability.

These challenges are not exhaustive, but they are recurrent themes in many countries. They constitute additional hurdles girls need to overcome to benefit from quality education.

Moghadam V. (2005) in her study the "feminization of poverty" and women's human rights writes about the three contributing factors that have been underscored in the women-in-development and gender-and-development (WID/GAD) literature: (1) the growth of female-headed households, (2) intra-household inequalities and bias against women and girls, and (3) neoliberal economic policies, including structural adjustments and the post-socialist market transitions. The growing visibility of women's poverty, it is argued, is rooted in demographic trends, "cultural" patterns, and political economy. The paper finds cross-regional variation in the economic status of female-headed households, based partly on the social policy or political regime, and partly on women's access to employment and property. Intra-household inequalities are found to exacerbate the vulnerability of women and girls; the problem may be most severe in parts of South Asia, and may also vary by social class. The paper confirms that the poverty-inducing nature of neoliberal restructuring has been especially severe on women. Although the claim that the majority of the world's poor are women cannot be substantiated, the disadvantaged position of women is incontestable.

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                    ┌─────────────────┐
                    │ Denial of Rights│
                    │    for women    │
                    └─────────────────┘
                       ↗           ↘
        ┌─────────────────┐   ┌─────────────────┐
        │     Gender      │ ← → │     Poverty     │
        │   Inequality    │   │                 │
        └─────────────────┘   └─────────────────┘
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If poverty is to be seen as a denial of human rights, it should be recognized that the women among the poor suffer doubly from the denial of their human rights – first on account of gender inequality, second on account of poverty. It is, therefore, important to consider ways of reducing the deprivation experienced by poor women and the greater difficulties women face in lifting themselves, and their children, out of poverty.

Across the globe, these would include well-designed social programs such as

- Distribution of land,
- Training programs,
- Job-creation,
- Employment services,
- Access to housing,
- Childcare facilities, and
- Reform of discriminatory laws.

Social welfare mechanisms need to be strengthened for all, but an effective long-term anti-poverty strategy should address itself to the enhancement of women's entitlements and capabilities, whether in male-headed or female-headed households.

Kishor S and Gupta K, (2009) conducted the survey as part of National Family Health Survey (NFHS). This report provided the current data on key indicators of family welfare. The data was collected from a nationally representative sample of 124,385 women age 15-49 and 74,369 men age 15-54 in 109,041 households. The report presented the key findings on gender equality and women's empowerment in India. One of the Chapter Gender Differences in Education concludes that

- Only two-thirds of girls and three-fourths of boys age 6-17 years are attending school. The sex ratio of children attending school is 889 girls per 1,000 boys.
- There is gender equality in school attendance in urban areas; but, in rural areas, the female disadvantage in education is marked and increases with age. Age-appropriate school attendance is lower than any school attendance for both boys and girls. However, boys and girls who are in school are about equally likely to be in an age-inappropriate class.
- School dropout beyond primary school is a major problem for both girls and boys.
- Although educational attainment is very low among both women and men age 15-49, it is higher among the younger age groups than among the older age groups. Among the age-group 40-49, only 14% of women and 28% of men had 10 or more years of education.
- By contrast, among the 20-29-year-old population, 27% of women and 39% of men have 10 or more years of education. Despite the continuing absolute low level of educational attainment even in the 20-29 age group, the proportion who have 10 or more years of education has increased at a faster rate for women than for men.
- Specifically, the proportion of women with at least 10 years of education has nearly doubled between the youngest and the oldest age cohort; whereas, for men,

it has increased by only 40%. There is also a slight decline in the gender differential in the proportions who have 10 or more years of education.

Warner A, Malhotra A., Mcgonagle A (2012) makes a case for why leveraging education to facilitate girls' transitions to healthy, safe and productive adulthood is the single most important development investment that can be made. The study titled "Girls' Education, Empowerment, and Transitions to Adulthood: The Case for a Shared Agenda" was to provide guidance on how to build on past progress, forge more productive alliances and redouble the efforts to ensure that all girls in the developing world have the opportunity to obtain a quality, relevant education. In order to do this, development practice must shift to accommodate and facilitate cross-sectoral collaboration for girls' healthy transitions to adulthood.

The gendered patterns of secondary school completion are mixed: in some countries and regions, girls complete at similar or higher rates than boys, and in other countries and regions, boys complete at similar or higher rates than girls. However, girls are more likely than boys to drop out. In most countries in Sub-Saharan Africa, boys are more likely than girls to graduate from lower secondary school. Gender interacts with other factors, such as household wealth and geographic location, to affect educational attainment. The gender gap in educational access is much wider between girls and boys from the poorest households, as compared to girls and boys from the richest households. There is also a wider gap between girls and boys in rural areas, as compared to urban areas. For example, in Nigeria, there is more than a 60 percent gap between secondary school enrollment among the richest males and the poorest females. Overall, girls and women are more likely than boys and men to have their education cut short due to adverse circumstances such as poverty, conflict, natural disasters, or economic downturn. And girls who belong to religious, ethnic, linguistic, racial or other minorities are more likely than other girls to be excluded from school.

The education sector has primarily focused on the formal school setting, while the reproductive health sector has used more non-formal education strategies, emphasizing life skills, mentoring, and reintegration opportunities for girls who are not in school.

Sectoral Strategies with a focus on Adolescent Girls: Overlap and Differences

	Education	Population and Reproductive Health
SYSTEMS ORIENTATION	Education System	Life Cycle
APPROACH TO EDUCATION	Formal Education – focused on numeracy, literacy and other cognitive skills Technical and vocational education and training	Non-formal education - focused on life skills, mentoring, reintegration into formal schools
SUPPLY-SIDE APPROACHES	Building schools, recruiting and training teachers, improving curricula and materials	Building health centers and schools, training community workers, making reproductive health services and technologies available; Livelihood programs; Safe spaces
DEMAND-SIDE APPROACHES	Community mobilization and awareness campaigns for girls to attend school; Information, incentives or subsidies for school attendance and performance (including conditional cash transfers, stipends or scholarships)	Community mobilization and awareness campaigns for empowerment and equality; Information, incentives and subsidies for risk reduction (e.g. pregnancy, violence, or sexually transmitted diseases)

Basant R. (2012) while understanding the Education and Employment among Muslims in India: An Analysis of Patterns and Trends draws the conclusion that Dropout rates are also among the highest for Muslims and this seems to go up significantly after middle school. Higher secondary attainment levels are also among the lowest for Muslims and in relative terms, inter-SRC differences rise at the school leaving the stage. This contributes to large deficits in higher education; graduate attainment rates (GARs) are also among the lowest and not converging with the average. The major problem appears to lie at the school level; once that hurdle of eligibility is crossed, differences in GARs across SRCs narrow down substantially and are often not very different. As with other areas of education, the participation of Muslims in technical and engineering education is also among the lowest.

The study brings about following key insights on Muslims participation in education and employment:

- As compared to other religions, Muslims have a higher perception of unfairness and this sense of discrimination is especially high in the employment and education spaces;

- Participation of Muslims is relatively low in the education space but has improved in recent years. However, the situation is particularly poor in urban areas, especially for Muslim males;

- The participation of Muslims in higher education is particularly poor but once they cross the threshold of school education and once other factors that affect participation in higher education, the deficits for Muslims decline significantly. Therefore, a focus on eligibility is quite critical for Muslims as for other marginalized groups and consequently the links between secondary and tertiary education are quite important for Muslims especially because the drop-out rates are quite high after middle school;

- While limited access (supply of schools) and discrimination is not ruled out, household endowments along with location play a critical role in determining the participation of Muslims in the education space. There is some evidence to

suggest that the Community does not fully appreciate the rewards of education even as returns to education are high;

- Muslims are predominantly engaged in self-employment and their participation as regular workers especially in the tertiary sector (that has grown in recent years) in urban areas is low as compared to other SRCs.

- While there is some evidence to suggest that Muslims choose self-employment to avoid discrimination in the formal labor market, educational endowments and other attributes like experience explain a large part of the differentials across SRCs in participation in regular employment as well as earnings. At the same time attributes are not able to fully explain these differentials and therefore discrimination remains an issue so does the measurement of attributes like the quality of education.

Wali A. (2012) has studied Muslim Minority Girls' in Delhi: An Analytical study of their Enrolment in Elementary Education (Some reflections based on DISE data). The objective of the study is to analyze the enrollment situation of Muslim girls over a period of time, as far as their elementary schooling is concerned. The study puts a deliberate attempt to understand the lope hole in the system of elementary enrollment. Social group differences in enrolment are striking. Dalit, Adivasi and Muslim children are far less likely to enroll in school and are more likely to drop out than others. Consequently, while 94% of children from the forward caste and 96% of the other religious groups were enrolled at the time of the survey, the figures were 83% for Dalit children, 77% for the Adivasi children and 76% for Muslim children. Out of the 10.49%of Muslim enrolment in elementary education in India, 49.20% is the share of Muslim girls to Muslim enrolment. The study concludes that the burden of deprivation falls mostly on members of low socioeconomic status, there are community- specific problems; financial constraints, low standards of living, parental objection and low returns on education make education less attractive to Muslim girls.

Directorate General for Internal Policies, Policy Department C: Citizens' Rights and Constitutional, Affairs, Women's Rights & Gender Equality (2015) explores challenges and opportunities for the empowerment of women through education. Based on an analysis of existing research, the study showed how factors like poverty, gender stereotypes, and institutional cultures impact upon educational outcomes. Consequently, a more equitable distribution of educational resources, gender sensitive institutional cultures and practices, and challenging social norms and expectations of men and women are needed. Greater access to the labor market, better earnings, and personal empowerment will be the return. The challenge for policymakers is finding the right policy mix and the political will to address the complex factors that affect women's and girls' empowerment through education.

2.6 Need for Special Programs

Taneja (1988) attempted to study the relationship between creativity, sense of humor and self- concept among secure and insecure female teacher - trainees. The title of the study "A study of the relationship between creativity, sense of humour and self concept among secure and insecure female teacher-trainees". The objectives of the study were: (1) to find out the relationship between the creativity of teacher-trainees with selected variables like a sense of humor, self- concept, and feeling of security, and (2) to study the interactions among all these variables. The findings of the study were:

- Creativity was positively related to sense of humor and self-concept, but not related to feeling of security of the teacher- trainees;
- Self-concept was positively related to a feeling of security of the teacher-trainees. There was an interaction among all selected variables.

The Centre for Development and Population Activities (CEDPA), 2001 did a cross-sectional comparative impact study to assess the impact of CEDPA's Better Life Options Program on the decision making and reproductive health behavior of adolescent alumnae girls who graduated from the program in the peri-urban slums of Delhi (implemented by

Prerana, Delhi), rural Madhya Pradesh (implemented by Bharatiya Grameen Mahila Sangh – BGMS) and rural Gujarat (implemented by Gujarat State Crime Prevention Trust – GSCPT). The study compared BLP alumnae who completed the program between 1996 and 1999 with a similar control group of young women (15-26 years old) who had not been exposed to the program. The study found significant differences between the controls and BLP alumnae in terms of education, vocational skills, economic empowerment, autonomy and mobility, self-confidence, reproductive health and child survival behavior, and health seeking. BLP alumnae were significantly more likely to be literate, to have completed secondary education, to be employed and to have learned a vocational skill. More BLP girls traveled outside their village and went to a health center alone in the last six months. In addition, BLP alumnae were more likely to make autonomous decisions about going to the market, spending what they earned and deciding when to marry. These differences in autonomy were significant even after controlling for education of girls and their parent

Seema Parveen (2003) conducted a field survey on the educational development among Muslim women in Lucknow districts covering a sample of 364 households. The title of the study was Educational Development among Muslim Women: Emerging Perspective and Trends. The low age group women were found to be more educated especially in higher education as compared to middle and upper age groups of respondents. The author concludes that the awareness towards the importance of education was high among the respondents and they were of the opinion that education was the only means that could enhance their social status.

Nuna (2003) while evaluating Area Intensive Scheme found that the scheme was not properly and effectively implemented by the state governments and was unsuccessful in achieving its goals towards the education of the Muslim girls. The title of the study was Education of Muslim Girls: A Study of the Area Intensive Programme. The Sachar Committee report (GOI, 2006) reiterates the need for region/location-specific strategies that will enable the Muslim children, especially girls, to access formal elementary education.

The **Sachar Committee (2006)** report frames issues related to identity, security, and equity of Muslim Minorities. The major findings of the study were that India's Muslim population was about 138 million (about 13.4% of the total population), and by 2006 the Muslim population would be over 150 million. The report states, "In India, populations of all major religions have experienced large growth in the recent past, but the growth among Muslims has been higher than average." Between 1961 and 2001 the percent of Muslim population increased from 10.7% to 13.4%. The report also noted that despite a common belief that a large number of Muslim children attend madrasas for primary education, only 3% of Muslim children among the school going age go to madrasas. Instead, many Muslim children are enrolled in Maktabs, which provide supplementary religious education in addition to enrollment in public schools. According to the 2001 Census, 7% of the population aged 20 years and above are graduates or hold diplomas, while only 4% of the Muslim population does.

The Committee Report notes that the gap between Muslims and other Socio-Religious Categories (SRCs) increases as the level of education increases, and that unemployment rates among Muslim graduates is the highest among SRCs both among the poor and the non-poor. According to the report, "the abysmally low representation of Muslim OBCs suggests that the benefits of entitlements meant for the backward classes are yet to reach them." The conditions of the general Muslim category are lower than the Hindu- OBCs who have the benefit of reservation. However, the conditions of Muslim-OBCs are worse than those of the general Muslim category. The three groups of Muslims in India a shrafs, Ajlafs and Arzals, (in order of "caste" hierarchy) require different types of affirmative action.

Bandyopadhyay & Subramaniyan (2008) in their study "Gender Equity in Education: A Review of Trends and Factors" conclude that there is a substantial gap in upper primary and secondary schooling and states such as Bihar and Rajasthan have a long way to go to catch up. The National Report was titled Gender Equity in Education: A Review of Trends and Factors. It suggest that though much has been done in policy terms to increase female access to schooling – notably through improving access to primary schooling by rapid expansion of schooling infrastructure – there are still major policy

challenges to be met in terms of improving the quality of schools and ensuring better opportunities for girls at higher levels of education, particularly in upper primary and secondary school. The gender-sensitivity of the infrastructure of schooling through the provision of toilets, water, and better security is another particular dimension that also requires attention. Additionally, although initiatives to teach girls self-defense or cycling have been widely hailed as critical components of gender-sensitive education, they have not really been taken up and promoted widely through the education system.

All India Survey on Higher Education (2011-12) was initiated in 2011 during which data for the year 2010-11 was collected. The survey was utmost necessary as none of the sources of data on Higher education was giving the complete picture of higher education in the country. Also, there were many important parameters on which data is required for policy making but either no data was available or incomplete data was available. For the first time, all the major Stakeholders in Higher Education such as University Grants Commissions, All India Council for Technical Education, Medical Council of India as well as State Governments participated in the data collection exercise. The survey covered all the Institutions in the country engaged in imparting the higher education.

Data was collected on several parameters such as teachers, student enrollment, programs, examination results, education finance, infrastructure etc. Indicators of educational development such as Institution Density, Gross Enrolment Ratio, Pupil Teacher Ratio, Gender Parity Index etc. are calculated from the data collected through AISHE. These are useful in making informed policy decisions and research for the development of education sector. Total enrolment in higher education has been estimated to be 28.56 million with 15.87 million boys and 12.69 million girls. Girls constitute 44.4% of the total enrolment. Scheduled Casts students constitute 12.5% and Scheduled Tribes students 4.2% of the total enrolment. 31.6% students belong to Other Backward Classes. 4.5% students belong to Muslim Minority and 2.1% from other Minority Community.

UNESCO (2012) has presented a report, From Access to Equality: Empowering Girls and Women through Literacy and Secondary Education, which moves beyond statistical figures to offer ideas for effective strategies based on a more holistic approach. The report has compiled the major barriers faced by girls in availing education.

These barriers are

- Socio-economic barriers to access to education
- Social norms and cultural expectations
- Rural dwelling
- Education Policy and Financing
- Gender stereotyping through teaching practices and instructional materials
- Violence
- Lack of recognition and support for second chance literacy and non-formal education programs

Secondary Education has the major role to play which in turn plays the catalytic role in empowering girls and women with necessary knowledge, attitudes, and skills to make qualitative improvements to their lives. The report depicts two faced focus on education, and these two major factors are described as Empowerment perspective as well as economic imperative and poverty reduction. The possibility of social mobility out of poverty must become a reality for larger proportions of national populations, particularly for girls and women. Education and literacy level has a positive impact on the education of her children, particularly for daughters. The higher the level of women's education, longer their daughters stay in school, with consequent improvements in social, health and economic outcomes.

Chaudhari P. et al (2012) conducted a study on "Impact of KGBVs on Girls Education and Retention" to study the status of KGBVs in terms of availability, adequacy, usability, relevance and appropriate utilization of material resources. The title of the study was "Impact of KGBVs on Girls' Education and Retention, Centre of Advanced Study in

Education" They studied the perception of different functionaries regarding the impact of KGBV on girls' retention and education and also studied the problems faced by beneficiaries and functionaries. There are eighty-six KGBVs in the state of Gujarat, which covers nineteen districts and eighty-six talukas. All the functionaries and beneficiaries of eighty-six KGBVs constituted the sample for the study. The major finding of the study was, the availability of material resources was not a problem in most of the cases but adequacy, usability, and appropriate utilization was not observed in many cases. eg. the sewing machines, RO system, etc was available in most of the cases but in most of the cases it is not in working condition and is just utilizing space for storage. On an average on the day of visit 86.69% of teachers and 79.66% of students were found to be present. The PTR on the day of the visit was 16.25 and as per records was 17.69. Except for few cases, the situation seemed to be practically ideal for teaching learning process. The districts Junagadh, Mehsana, and the Narmada show better performance comparatively than other districts of the state while the districts Panchmahal, Vadodara, and Surendranagar show very low performance when all subjects are considered together.

The study is conducted in rural areas of Gujarat State, this correlates to the present study, as it is concerned about the correctional measures are taken for improving the standards of education. Initiatives like these can stand out as strong recommendations for the policy makers.

Iqbal S. (2012) has studied Indian Muslims and higher education: a study of select universities in North and South India. The title of the study was "Indian Muslims and higher education: a Study of Select Universities in North and South India". The key argument of this thesis is that the higher education in India is slowest and lowest among Muslims. Despite various recommendation and steps taken there is a slow rate of progress.

Enrolment ratio of the Muslims as per the study:

Education	Literacy Rate
Under Graduate	9 to 10 percent
Post-Graduate course	11 percent
M.Phil courses	9 percent

The might be many but the main reasons are the reservation for Muslims in educational Institutions. In Karnataka, the reservation is 4 percent and in Andhra Pradesh also it is 4 percent. Currently, in Kerala Muslim share in reservation has increased to 12 percent in government jobs and 8 percent in professional educational institutions. The pass percentage is approximately 80 percent for Muslim students. And about 7 percent of the Muslim students avail scholarship. There is a spectacular divide between South and North Indian Muslims in terms of education. The South Indian Muslims, particularly of Tamil Nadu, Kerala, Andhra Pradesh, Karnataka, and Maharashtra have shown impressive progress in education, compared to their counterparts in Bihar, U.P., Madhya Pradesh, Rajasthan and Haryana. The educational institutions in the South have a major role in keeping the communal harmony in the region. The interdependency nature of educational institutions is the major reason for this phenomenon. The institutions accommodate students and faculty from various religious and cultural backgrounds. This cultural amalgamation facilitates the internalization of multicultural values and communal harmony in the academic community, and thereby, in the entire society. The North Indian Muslim community should adopt such Indian model of Education. The educational backwardness of the Muslim men and women is not the only an acute problem of the Muslim society but also a problem of the whole nation. Thus, at first, Muslims should come forward to remove their backwardness. If Muslims themselves make a conscious endeavor to remove their backwardness it is expected that the nation will also come to their rescue.

Gupta A (2013) presented an Education Status Report – Gujarat. The report collated the status of overall literacy rate in Gujarat. In Gujarat the enrolment in Government schools is high and it stands at 12th position in the country. Out of 40746 Elementary schools in the state, 33518 schools run by the Government managements. The parents' socio-economic status plays a major factor for higher enrolment in Government Schools. Net enrolment ratio (NER), in primary education, is universally taken as the major indicator to assess whether the country is tending to achieve 2015 target of universal primary education for all children aged 6-10 years. In India, DISE data shows that the NER in Primary Education has improved from 83% in the year 2000 to over 99.89 in 2010 – 2011. Gujarat's net enrolment ratio is one of the worst in India. While at the lower primary level (classes one to five) is a poor 85.73 per cent, it plummets further to 48.77 per cent at the upper primary level, as against the national average of 61.82 percent.

The study brings about a dimension to gender equality in the schooling system. The access of girls to basic education are influenced by three interlocking sets of issues – Systemic; Content and Process of Education and Economy, Society and Culture. The Gender Parity Index (GPI) and percentage of girls' enrolment in Primary and Upper Primary classes presented for the year 2008-09 reveal that there is a consistent improvement in the GPI compare to the previous years. The gender gap in enrolment at the primary and secondary levels in rural India has decreased steadily over the last several years. Many states have shown substantial progress in increasing female enrolment levels while also making progress in reducing the gender gap. A notable exception is Gujarat where little progress has been made in reducing gender disparity despite the state's impressive economic growth. Analysis of data collected by the DISE and ASER Centre that the issues of gender disparity and female retention in basic education have not improved. There has been some effort to increase female enrolment (e.g. the Kanya Kelavani Initiative, the National Programme for the Education of Girls at the Elementary Level, Kasturba Gandhi Balika Vidyalaya, etc.), but it appears that these interventions have had little impact on gender parity in Gujarat. Gujarat is an example of a state where economic gains have not translated into social gains (in the case of improving gender parity in basic education).

The Sample Registration System-Baseline Survey (2014) reveals that Gujarat (with 73.4% of girls in school) is at the 20th position among 21 major states, just a notch above Rajasthan (72.1%). According to the survey, around 26.6% of girls in the age group of 15-17 years in Gujarat have either dropped out or have never been to school. That means 26.6% of girls in the state have not reached the class IX or X level. It reveals that the all-India average of girls attending school, which is 83.8%, is higher than Gujarat's by about 10%. According to government officials, when data was gathered, the program to improve girl child enrolment in Gujarat schools had been in operation for more than a decade. As part of the annual "Kanya Kelavni" program and "Shala Praveshotsav", ministers and government officials including IAS and IPS officers fan out in rural areas to ensure children's enrolment in schools.

In fact, Gujarat is ranked among the bottom five states even when it comes to the education of girls in the age group of 10-14 years. Data reveals that overall 73.5% of girls in the state are literate. But of these, around 59% have not studied beyond class X, and only 14.8% have completed class XII. Of the 14.8% who study beyond class X, only 7.3% complete graduation.

Summary

The topic of reading has been thoroughly examined in current literature, particularly in the area current status literacy in India and then specifically moving towards literacy status of the muslim community. The flow of literature review was from generic status of education to specific status of adolescent girls education.

After extensive reviewing of the available researchers from various sources, the researcher concludes that there is very limited data available for the Muslim girl's education. Most of the researchers are either done on young girls of India or problems faced by the muslim community at large. There is a need to have an amalgamation of the topic. In order to effectively implement programs for improving the status of girls education, there have to be need based studies available. Very few studies are available which furnishes data on the status of Muslim girls education.

Most of the available studies are either focusing on dropouts or on employment issues. Researchers did not come across any study which was primarily focusing on the problems faced by girls who are still in schools. These girls are struggling from their own share of staying in the schools, more studies need to be undertaken on the girls who are still studying.

Also, Pan India study needs to be undertaken to understand the issues faced by the community from different regions. The researcher came across certain studies which were more centered towards Northern India, very few studies were reaching out to the Western part of India. Each region faces the different set of issues, these issues needs to be looked at specifically.