

“Study of the Causes of Educational Backwardness of Indian Muslim women”



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Declaration Letter

I declare that the miniatures management “study of the causes of educational backwardness of Indian Muslim women.” Submitted for partial endorsement of the M.Ed course is my completely original research work and is not a reiteration of work previously edited by anyone.

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Gratitude

In order to provide me with the strength and wisdom to complete the presented miniatures “study of the causes of educational backwardness of India Muslim women” I remember and salute Almighty God.

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Ambreen Ara
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Chapter-1

Study Introduction

1.0.0. In this Study:

The preamble, The History and development of Muslim education, the development of female education and the development of Muslim women's education, where it was known, as well as after the independence, what a yogya did to work for the promotion of female education and Indian. There is a Provision in the constitution for education of the Minority class. It was known how much the literacy rate of India and Uttar Pradesh was till 2001.

1.1.0. Introduction:

‘Yatra Narayaste Pujante Ramante Tatra Deity’: That is where a woman is worshiped, the deities reside. There women are the Pillar of society, so arranging their education is a sacred duty by every nation. Women's Education is very important. There is an old saying that teaching women are to educate the whole family. If women are educated, she will also educate her family. Educated mothers make a great contribution to the Nation. Once President of America “Abraham Lincoln” said in his address, “I am grateful to my mother for that I am and what I hope to be”. The women are the center of the family. Educated women are the center of her family. She can take care of her responsibilities well. In addition to the Proper management of the family, she provides good care for the upbringing of the children, education, food and living. The mother has an important contribution in making the child an Ideal Citizens. All idealistic and Naturalist Philosophers have highly praised the duties of the mother regarding the early life of the child.

Froebel wrote: “Mothers are ideal teachers. Informal education at home is most effective and natural.”

The women's education of our country is much more ancient and important than other countries of the world. In developing countries, women have to comply with family social and economic responsibilities with men. Therefore, to ignore their education is to do injustice to the future generation of the society. Napoleon said, "Give me well-educated mothers, I will build a well-educated nation: 'Jagjivan'

Ram had said-"The next generation will be safe by teaching a girl child" Therefore, proper management of female education is an essential requirement of the nation. The primary school of the child is home and the mother is her first teacher.

Our all-round development depends on the progress of women is the family. Educated women not only up life the family but also help in making the society cultured and progressive. For the progress of the country and society giving them proper education is mandatory.

Highlighting the importance of women's education, the University Education Commission has said that people cannot be educated without female education. The field of women should not be confined to the home such a line of education should be made. For women which is helpful in making their life successful. If the society is to be newly created, then women should be given an opportunity to get education similar to men in a real and effective manner.

Among various problems related to education, the problem of female education is a major problem. The problem of female education is a major problem. The Education Commission 1964-66 has also emphasized on the education of the girls, that in the modern times the education of women is very important for the

complete development of our human resources, the improvement of homes and the creation of children's character in the most sacramental years of infancy. The work of women is ahead of home and child rearing. In the freedom struggle, women thought shoulder to shoulder with men, but after independence, the condition of women declined day by day.

Educating and empowering girls is an important objective in itself, as well as the social aspect is the basis of promoting the expansion of opportunities for the welfare and teaching of present and future generations and the full development of their capacities for women.

Late Pandit Jawahar Lal Nehru had rightly said. "A child's education is only the education of a person but a girl's education is the education of the whole family."

University commission 1948-49 has stated the importance of women's education in this way, "People cannot be educated without women's education. If there is a question of limiting education to men or women, then this opportunity should be given to women because only by then Education can be given to future children."

1.2.0. History of Muslim Education/Development:

For the eighth century, Muslims started attacking India, Mahmud Ghaznavi (998-1030) is considered the first major Muslim invader to invade India. He invaded India 17 times. The purpose of his attacks was to loot the vast wealth of this country and take it to Ghazni, not the establishment of Muslim rule in India. After each attack, he used to return home.

Mohammad Ghori is considered the first Muslim ruler of India. From the time of Muhammad Ghori to the end of the

Mughal state, i.e. from the twelfth century to the eighteenth century, India was ruled by Muslim rulers. In 1192, Muhammad Ghorī established Muslim rule in India by defeating Prithviraj Chauhan in the second. Battle of Train. Ghorī returned from India leaving his conquered territories under the supervision of Qutb-ud-din Aibak. After that, Ghulam Khilji, Tughlaq Sayyid, Lodi and Mughal dynasty ruled India Till 1757 AD. In this year, Robert Clive started English rule in India, winning in the battle of Plessey, In this way Muslims ruled India for 550 years. This period is called the medieval or Muslim period in Indian history and during this period, Islam religion. Islamic culture and education philosophy developed in India. In connection with this system. Dr. F.E.Kei wrote- “Muslim education was foreign system, which was resisted in India and developed in its new land with little relation to Brahminical education.”

Muslim rulers brought with them a new culture, religion and ideals and to strengthen their rule, they gave themselves Muslim religion and Islamic Knowledge and dedicated to the promotion of culture.

Due to the Muslim invasion and the establishment of a Muslim state in the future, the Indian Subcontinent underwent many far-reaching changes in life. The education system too was untouched by the impact with the change. Along with Vedic scriptures and Buddha Literature, the verses of the Quran also began to be recited. Education and erudition have always been given a respectable place in the Muslim religious texts and respect for the scholars has been expressed.

The Muslim community accepted education as the achievement of Knowledge and the brain as a means of

discipline. At that time the aim of education was to attain Allah and develop oneself as a person used for society. The development of humility was also emphasized through education. A lot of history writing also took place in this period. Aina Akbari and Akbar Naama are famous historical texts of this period. Classical works like the Ramacharit Manas of Mahakavi Tulsidas are also a product of the Mughal period. Firozshahi Madrasa of Firozabad, University city of Jaunpur, Mahmud Gawan Vidyalaya of Binder and Madrasa – A;- Begum built in Delhi by Mahamanga. (Due/day) were famous for their Muslim literary fame. Many educational institutions and libraries established in the. Middle Ages still exist.

Renowned historian N.N.Law has written about the nature Muslim education with Feroz Tughlaq, the famous ruler of the. Tughlaq dynasty, “He initiated education in a very beautiful garden where a grand building was built. The natural environment here is very beautiful, clean and contemplative was suitable for. The school boundary had a lake reflecting the image of the grand building. It was truly beautiful sight when hundreds of students strolled the carved marble floors in this building.”

1.30 Development of feminine education (Historical background 1.3:1 Women Education in Ancient Period)

The history of women education in ancient India is glorious. He was at liberty to receive education. Women of this period led the society in social and philosophical fields. Women were famous for their learning. The ancient Vedic educated women were called. Brahmavedini who used to teach. The learned women of this era had gained knowledge of criticism epics, Vedanta Ayurveda and higher literature. Sheel Bhattarika and

Vijayanaka were high-quality poets. Gargi, Maitriya, Vishwatara, Appala, Lopamudra and Shubha Anupama and Sumedha were the female women of ancient India. But in the last phase of this period, education of women was neglected and education was limited to only upper class women.

1.3.2 Female education in the middle Ages:

There was no proper system of education of women in the Muslim period due to certain practice. The system of female education was only for the girls of the royal houses and the nobility and for some middle class Muslim girls. The girls of the general public in their early stages could acquire only a little alphabetic knowledge with the children in Maktab, in addition to this, the education of girls was available only in the cities. During the ottoman Afghan rule, there was a provision to provide personal education to the princess. Razia, the daughter of Sultan Iltutmish ascended the throne. She was female student. He also studied horsemanship and martial arts.

Gaiasuddin khilji, son of Mahmud kilji, the ruler of Malwa, established a madrasa in Sarangpur in which women were taught arts and crafts. There were many female women in this era. The socialist Nur Jahan Sultan Razia, zaibunnisa, Mumtaz Mahal, Jahanara were the female women of the rayal families. Among the women of this era, the names of Mirabai, jijabai and Ahityabai are notable in the women's education world.

1.3.3 Women Education in British Period:

With the arrival of the British in India, the era changed. The British were the rulers here. The British did many things which were new to the Indians. There was a revolutionary change in the thoughts of the people and they started leaving the stereotypes.

Social reformers like Swami Dayanand, Rajaram Mohanrai, etc., founded Brahma Samaj and Arya Samaj with the aim of contradicting social evils and superstitions and made considerable contribution towards bringing respect to women in the society. Women got the right of male equivalence. Many English women like Kasturba. Gandhi, Meera. Behn, Bhikhaji Cama, during the British rule over India, paved the way for the advancement of women by sacrificing their love and merit. The Egyptians established several girl schools in India, in which girls were educated. Some works done for the promotion of women education:-

1-Wood's Manifesto (1854) and Women-Education:

In the manifesto, those who gave money for women's education were appreciated and ordered that by following liberal policy, they should be given more motivation for this supremely virtuous work. It was also said that grant-in-aid be provided to the school of women education. The directors agreed with the Governor General's announcement that women's education in India should receive clear and friendly support from the Government.

2-Indian Education A yoga or Hunter Commission (1882-1883) and Women Education:

The Commission while expressing its views on the pathetic condition of the erstwhile women education, wrote-"It is clear that the education of women is still very backward. Is in Therefore, it is necessary to nurture it with every possible method."

For the advancement of women education, the commission has given the following suggestions:

1-Grant-in-aid: There should be simplicity in the rules of grant-in-aid for boys and girls, so that they can get maximum benefit from it.

2-Public Funds: The benefit of the public funds held by local institutions and the provincial government should be given to the girl schools in the appropriate proportion.

3-Public Cooperation: To encourage women education, such women and men should be associated with the girl's school, who take interest in women's education.

4-Separate Syllabus: the Commission is of the view that the curriculum of the girls should be different from the ones which should be used in their practical life.

5-Female teachers: Only female teachers should teach in girl's schools, only then girls will be attracted to education:

6-Fees and student circles: Arrange for free education. The terms of the grant-in-aid should be based on fees. It would be appropriate to implement a scheme to give scholarships to girls to increase their education period.

7-Secondary education: very little work has been done so far in the direction of secondary education of girls, so this education should be managed in these areas where it is in demand.

8-Hostel: Hostel should be arranged for girls who have difficulty coming from far away.

9-Education of women who wear veils: In India, the practice of veils was prevalent at that time. Often, the veiling women did not come out of their homes. For the education of such women, the commission is of the opinion that such teachers

should be appointed who go to their homes and do teaching work.

1.3.4 Women education after independence:

India became independent on 15 August 1947. Moulana Abul Kalam Azad, the first education minister of India, expressed his views in terms of the objectives of education, calling on the countrymen, “Education objectives in India determination needs to be done with reference to the need and current circumstances of the nation.”

Angry at the faults of the British education system, Indians were demanding a revolutionary change in the education system. It is in this background that the national government appeared several commissions and committees to change the national educational ideology in independent India and to prepare their planned framework.

Realizing the importance of women education in independent India the following arrangement was made in Article-5 of the Indian constitution, “The has no discrimination against any citizen on the basis of religion, caste, species, sex, place of birth or any of them. Thus after independence, the Government of India paid attention to the development of women education by declaring equal rights of education to women. Following are the efforts to promote and promote women education in independent India:

1-Universuty Education Commission 1948-49:

Following are the important suggestions regarding women’s education after the independence of the commission:-

- Provide such education to women so that they can become good mothers and qualified house wife’s.

- All facilities for women education should be available in normal schools and proper arrangements For etiquette should be made.
- Courses like Home Science should be fought appropriately.
- Provision of beneficial education suitable for women.

2- Mudaliar Education Commission 1952-1953:

In the fourth study of the Mudaliar Commission, the following views have been expressed in the context of women education:

- Women education should be arranged in the same way as men. This education should be related to home and community.
- Armaul-school changes should be made in home science education.
- Co-education should be encouraged at secondary and university level. Necessary facilities for girls should be or arranged in these institutions.

3- Rashtriya Mahila Shiksha Samiti 1958:

The Government of India formed this committee under the chairmanship of Smt. Durgabai Deshmukh for the revival of women's education in 1958 AD. It is also called Deshmukh committee. Its field of work was to give suggestions for the primary and secondary education of women Shikha in which the following suggestions were given:-

- 1- The central Government should accept women's education as a specific problem for some time and should take responsibility for its spread.
- 2- Provide necessary guidance to the Central Government. State Governments to formulate a policy related to women's education.
- 3- Additional efforts should be made for rural women education and the entire government should bear the entire expenditure.
- 4- Separate unit like National Council for Women Education should be created.
- 5- Each state should have a 'Women's Education Council' and a Directorate of Pathways.

4- National Council for Women Education 1959:

Central Council established this Council as per the suggestion of Deshmukh committee. Its main functions are:

- To advise the government on the education problems of girls and adult women at school level, to set goals, policies, programs and priorities for them.
- Creating public opinion for women education. Organization of women-education seminar, research, survey work.

5- Hanes Mehta Committee. 1962:

This committee was formed to submit suggestions regarding suitable syllabus for girls at various levels. This committee has uniformity in the curriculum of primary classes of boys and girls emphasizing that, "we are trying to establish a democratic and socialist society in India. In such a society, education should be related to personal abilities and interests which have no relation

with gender. Therefore such societies. There is no need to differentiate courses on the basis of gender. “Smt. Hansa Mehta Committee states that if a new base society is to be built, then women will have to give opportunities to men in real and effective ways”

The statement of Smt Hansa Mehta Committee is that if a new base society is to be built, then women will have to give opportunities to men in a real and effective manner.

6- Education Commission 1964-66 wrote:

The education of women is more important than the education of men.

“The commission says that how much importance is given to the education of girls as little as emphasized.”

The education commission has emphasized the education of women for these reasons:-

1-Female education has an important place in the full development of our human resources.

2-Female education can improve homes.

3-The education of women has its special place in the creation of the character of children in the most ritualistic years of infancy.

4-The work of women outside the four walls of the house has become an important part of the social and economic life of the country.

7-National Education Policy 1986:

In the fourth chapter of National Education Policy 1986, the following views were expressed from the point of view of improving women education.

“In order to spread literacy among women and to remove the barriers, due to which girls are deprived of elementary education, top priority will be given special arrangements will be made for this work. Some kind of women in technical and vocational education at different levels. The policy of non-discrimination will be implemented with full emphasis so that gender-based differences due to traditional attitude in technical and professional courses to be eliminated and to increase the participation of women in non-traditional modern work. Similarly, participation of women in the current new technology will also be increased.

Efforts are being made by the Government of India to remove gender inequalities in the field of education through various programs and schemes from the time of independence. These efforts have gained momentum after accepting the National Education Policy of 1986 and the revised New Education Policy of 1992. The new education Policy states that for the participation of women in the development process, their education is necessary-Following are the major programs and schemes launched to improve the education of women:-

- 1- Mahila Samakhya.
- 2- Sarva shiksha Abhiyan.
- 3- Operation Black Board.
- 4- Navodaya and Kendriya Vidyalayas.
- 5- University Grants Commission.
- 6- Informal Education.
- 7- Hostel Boarding System for Students.

1.3.5 Current Status of Women's education:

After attaining independence from 1947, there were many revolutionary changes in the social and educational status of woman. Indian women are living a respectable life today, free from the shackles of ignorance, libertarian orthodoxy and helplessness. There is a change in the perspective of men towards women are changing. After independence, several committees and commissions were formed to know the obstacles faced in the path of women's education and present their solutions. Many important suggestions related to the promotion and promotion of women education were also presented by the Durgabai Desh Mukha committee formed in 1958 and Hansa Mehta committee set up in 1962. Kothari commission (1964-66) has also made several important suggestions for the promotion and promotion of women's education in its report. The new national education policy announced in 1986 has also reiterated the resolve to bring revolutionary changes in the direction of promoting female education-

Status of various communities in India

S. No	Community	Population	Percentage of Total Population
1	Hindu	1,09,52,96,960	79.80%
2	Muslim	18,90,00,000	14.23%
3	Christian	2,61,957	02.30%
4	Sikh	42,00,000	01.72%
5	Buddhism	84,42,272	00.70%
6	Jain	42,00,000	00.40%
7	Other	33,89,27,272	00.70%
	India	1,38,90,46,200	100%

Literacy Rates in Uttar Pradesh

S.N	Population year	Total literacy Rates	Male literacy Rates	Female literacy Rate	Difference in male and female literacy
1	1951	12.02 %	19.17 %	04.07 %	15.10 %
2	1961	20.87 %	32.08 %	08.36 %	23.72 %
3	1971	23.99 %	35.01 %	11.23 %	23.78 %
4	1981	32.65 %	46.65 %	16.74 %	29.91 %
5	1981	40.71 %	54.82 %	24.37 %	30.45 %
6	2001	57.36 %	70.23 %	42.98 %	27.25 %
7	2011	67.07 %	77.03 %	57.02 %	20.01 %

Literacy Rates in Uttar Pradesh

S.N	Population year	Total literacy Rates	Male literacy Rates	Female literacy Rate	Difference in male and female literacy
1	1951	16.67 %	24.95 %	07.93 %	17.02 %
2	1961	24.02 %	34.44 %	12.95 %	21.49 %
3	1971	29.45 %	39.45 %	18.69 %	20.76 %
4	1981	43.56 %	56.37 %	29.75 %	26.62 %
5	1991	52.11 %	63.86 %	39.42 %	24.84 %
6	2001	65.38 %	75.85 %	54.16 %	21.70 %
7	2001	74.04 %	32.14 %	65.46 %	16.68 %

1.4.0. Promotion of girl's education:

After Independence, girl education has been accepted as an important priority in Indian society and efforts are being continued by the central and state governments in this direction. The National resolution to provide free and compulsory education to all boys and girl in the age group of 6 to 10 years has become a fundamental right of every child in India after the 86th Constitutional Amendment in December 2002.

A central element of government efforts to educate all through program's like sarva shiksha Abhiyan/Education for all is to increase the access of education to out-of –

school or out –of school girls. This program not only accepts the importance and need for girls education but not only in the education system but also to bring about a big change in social beliefs and attitudes this is the reason that efforts are being made to promote kanya education in all the states of India. Several schemes are being implemented under the sarva shiksha Abhiyan to fulfill the constitutional resolve to promote and propagate kanya education and provide education to all boys and girls between the ages of 6 to 14 years.

Some of these schemes are as follows:-

1. To provide free text books to all girls till class 8.
2. To make separate toilets for girls in school.
3. Making an effort to bring back-to-school girls to school.
4. To appoint 50% female teacher in the school.
5. To take new measures to ensure the attendance and retention of girls in the school. Along with the sarva shiksha Abhiyan / the National program for girls education (NPEGEL) at the elementary level attempted to promote girl education through various programs like mahila samakhya, pre-child care and education (ECCE) and Integrated child Development Service (ICDS) he is going.

1.5.0 Education of Minorities: India is the only country in the world in which people of different faiths are found. The religion language, script, or culture of the believer is different from the majority class. They are considered to be a minority in that country. About 18 percent of the entire population in India is religiously called a minority of this, 12 percent are followers of Muslim religion, 2.5 percent of Christianity, 2 percent of Sikhism, 0.7 percent of Buddhism and 0.5 percent of Jainism.

1.5.1- Minority class in Indian constitution:-

ARTICAL 29

- (1) Any section of citizens resident in the territory of India or any part thereof, which has its own particular Language, script or culture, shall have the right to retain it.
 - (2) No citizen shall be denied entry into any educational institution funded by the state or aided by the state fund on the basis of religion, descent, caste, language or any of these.
- (I) All minority classes based on religion or language have the right to establish and administer educational institutions of their interest.

Clause (2) the state shall not discriminate against any educational
Article-30

(II) Institution in giving aid to educational institutions on the basis that it is in relation to a minority class based on religion or language.

The history and development of Muslim education, development of female education, development of Muslim female education and promotion of female education were known by the recommendations made by the commission and the provision made for the education of minority sections in the Indian constitution.

In this chapter: The researcher studied the literature related to the research and tried to know that were the aims and conclusions reached in the research conducted on women's education.

1.6.0 Meaning of related literature:

Related literature refers to all those types of books, knowledge, funds, journal journals, published and unpublished records and research managers related to the problem of research, whose study has led to the formulation of study hypothesis, formulation of study and helps to advance the work.

Without the study of the relevant literature, the work of the researcher is similar to a blind arrow. In its absence, he cannot move even one step in the proper direction. Till the researcher does not know how much work has been done in the area in which he wants to do the research, what method has been worked out, he cannot determine the problem. Explaining the importance of the study of the relevant literature- Good bar and skates says-“It is necessary for a skilled physician to be familiar with the latest discoveries in medicine in his field, similarly curious students of education.

It is also necessary for the researcher and researcher working in the field of research to be familiar with the information and discoveries

related to that field. “According to best-” All human knowledge in practical terms can be obtained in books and libraries.

Other organisms in addition to that, in every generation, they start a new human society keeps its ancient experiences stored and preserved. The continuous Yoga of human being in the bottomless store of knowledge is the basis of his development in all areas.

1.6.1 Related research literature:

Here is a brief description of meaningful research of meaningful research related to the field of girl education and its result:

1-Pt.RV (1989) conducted a study regarding “Blocking of girls in school education” and observed after the study that the main reasons for the inhibition of girls were poverty, early marriage and lack of positive social policy.

2. Gupta Anuradha (1989) studied “the impact of family values on individual values of individual and joint family girls on creativity and educational achievement” and observed after study that family size has no effect on girl’s creativity.

There is no meaningful difference in the educational achievement of the girls of big and small families. Family involvement does not have a significant impact on the educational achievement of girls of big and small families. There was a negative correlation between the personal values and creativity of the girl child of a large family.

There was a positive correlation between personal values and educational achievement of the girls of the large family. In contrast there was a negative correlation between the personal values of the girls of the small family and educational achievement and creativity and educational achievement.

3-Vasu’s N(1990) studied “women’s attitudes towards female education” and after studying found that different ages there is a positive

difference in the level and attitude of women of different professions towards female education.

4-Joshi, Rama (1991) conducted a study reading “the education of their parents of school-going adolescent girls in their educational level and some social family factors” and observed that educated parents are less in the upbringing of their girls. Appropriates more than educated parents. Middle class families invest more in the upbringing of their girls. There is more appropriation in upbringing of upper class girls than Shure girls.

5-Mutalik Swati (1991) conducted a study in relation to “education and social awareness in women” and observed after study that social awareness in women has a meaningful correlation with education.

6-Patel, Sheetal B. (1992) studies “Girl child education in the context of the progress of education” and after studying noticed that individual school students scored more in Mathematics and Gujarati than students of schools. Individual in Ahmedabad city girls of schools got higher marks than boys of individual schools; the same situation was seen in Baroda.

7-Kabla, Lalitha (1991) conducted a “comparative study of SC and ST students in terms of their educational backwardness and purpose in terms of personality type and environmental adjustment” and observed after the study that SC and ST students. There is a positive correlation between their family education and socioeconomic status. SC students had lower level of participation in social adjustment.

The school achievement of scheduled caste girl students was as follows. School achievement of female students has no meaningful correlation with family education.

8-Swami, Sushma (1990) conducted a reference study of “critical study of female education in Vidarbha 1947 to 1987” and after the study observed that between 1978-85 the number of boys at the pre-primary

level was always higher than the girls. But the problem of wastage and obstruction was more than that of boys in girls.

There was lack of school and female teachers for girls. The ratio of education between boys and girls at college level was 3.1

In general education than vocational and technical education the number of girls was more.

9-The study of 58 thousand daughters of the city has come to a halt, more girls like this in the survey Kushinagar and Pipra Kanak, Sunday 16 Desember 2018 Kushinagar, Hindustan Akhwar. Service tomorrow or college.

More than 58 thousand teenagers (11 to 18 years) are not going to school or college in the village. They either have responsibility of taking care of younger siblings at home or reading and writing the stove at home is not included in their daily routine. Among these girls, there are less girls in all the eight blocks of rural areas. There are more girls in cities such as Kushinagar and Pipra Kanak. This shocking reality of girls child education in Kushinagar has been revealed the survey conducted under this scheme of the center. Under the Rajiv Gandhi Kishore Girls Empowerment Scheme of the Central Government, a survey was conducted by the Auganbadi workers. District of Auganbadi.

Workers went to the village and city to find girls in the age group of 11 to 14 and 14 to 18 years who have cropped out of school. Of the 95,434 girls in the age group of 11 to 14, there were 22,471 who have dropped out of school. At the same time, out of 89,205 girls in the age group of 14 to 18, 35,799 girls were found whose studies have been broken. A special thing in this survey is that 8,878 out of 20,656 girls in Kushinagar areas of the town and 8,524 out of 23,388 girls in Pipra Kanak area have going to school. Seven and a half thousand girls in rural and urban areas of chin hat are not going to school. Mal block has the lowest number of out-of-school girls at 2843.

	11-14 Year		14-18Year	
	Going to school	Out of school	Going to school	Out of school
SC	30603	10477	15113	15122
ST	310	213	203	222
Other	42050	11781	38090	20455
Total	72963	22471	53406	35799

10- EDUCATION OF THE MINORITIES:

There are seven research studies under this category. Out of these two are at Ph.D. level, Four are published in journals and one is a research paper presented in the national seminar on the Education of Minorities out of the above mentioned studies, two are based on problem of minorities (Vigi 1994 : Thakur 1999).

In the first study Vigi, Thamby Solomon, R. (1994) identified the major problems experienced by adult learners of Tamil speaking minority groups in kerala and developed problem based awareness educational programmers for them.

He tried to find out if there was any significant difference between the male and female adult learners with respect to the problems experienced by them. He also examined if there was any significant difference between the adult learners belonging to the scheduled Castes (SC) and Scheduled Tribes (TS) and the non-SC/ST groups with respect to the problems experienced by them. The study examined the awareness level of the adult learners major findings of the study were: (1) adult learns of Tamil speaking minority group in kerala experienced major problem in their daily life such as ill health, oppression of

women, environment degradation, unemployment and child labour (2) A significant difference was noticed between the sub samples under comparison (sex and community) (3) The adult learners of Tamil speaking minority group in Kerala had low awareness regarding the different aspects of the problem identified (concepts, causes, consequences, etc.) (4) The problem based awareness education programmes were found to be of help to the adult learners in solving their problems in daily life.

11- BARUA, A.P. Married Women's Education (An Analysis), SIE, Assam 1978.

The objectives of the study were (i) to find out the cause of women going in for higher education after marriage. (iii) to study whether they wished to earn independently on the basis of their education and to contribute to their family income and to see whether there are any impact of their husbands income and status on their willingness to work.

A representative sample of married educated women from urban, rural and suburban areas, which was also representative of various occupations and communities, was drawn. For the purpose of a pilot study, 35 percent of the cases from the total respondents were randomly selected.

The major findings were: (1) the range of educational qualifications among the married women varied from matriculations to M.Sc., M.A and B.T. Some of them had added to their educational qualifications after marriage. (2) In all 2% of the women were willing to have further general education even though they were married and 16 percent of them did not show willingness to earn.

12. Leela Kumari, Development of women's education in Uttar Pradesh since Independence with special reference to Varanasi, Ph.D education, BHU 1984.

The objectives of this descriptive study were (i) to trace the development of education of women in India in general and in U.P. in particular (ii) to compare the development of women's education in U.P. with that in other states (iii) to make an intra – state or inter-district comparative study for U.P. (iv) to study the development of education of women in Varanasi city the study was delimited to education up to secondary level (excepting for Varanasi where educational U.P. to postgraduate level was studied) .The survey covered only the recognized school. The study for India and U.P. was based on official publications while for Varanasi figures of enrolment etc. were collected from the corporation officer and from the institution directly. For the study of attitudes a Likert type attitude scale was developed and standardized by administration to 60 students. Its split half reliability was 0.89 and that by the rule method was 0.96. It had an reliability was 0.89 and that by roll-on method was 0.96. It had an intrinsic validity of 0.94.

The following were the major findings of the study! (1) As for as girls education in the whole country was concerned an analysis of achievements during the five year plans showed the enrollment's in class I-V increased six fold and in class vi-viii and ix-xi at a much faster rate (2) In U.P the condition of girls education up to 1927 was dismal, with only 3.9 percent enrollment of girls schooling age. from 1937 to 1947, girls education made rapid strides .(3) Since 1947 the enrollment has been increasing but the increase has been uneven over different

plan periods (4) Inter –state comparisons were confined to giving gross enrolment figures and number of institution for various states and Union territories. (5) Inter-state comparisons revealed that Varanasi stood ninth in number of primary.

School , and eight in enrollment of boys and fifty for fourth survey of research in education of girls at the middle school stage, Varanasi stood fourth for boys and third for girls in number of schools and first and second in enrollment for boys and girls, respectively. At the secondary stage, it stood seventh in boys schools and secondary in girls school and in enrolment fifth and seventh respectively.

13. NIEPA, Women's education in India: A Regional Dimension, New Delhi, 1986. The study was conducted with a view of identifying backward districts in terms of female education. Keeping in view the varied pattern of female education at different stages, the study was implemented in two parts, the first part of analysis related to identification of the level of development of female education literacy; enrolment at primary stage: enrollment at higher education stage. These aspects covered variable such as urban and rural female literacy; gross enrollment ratio of girls in scheduled caste enrollment rural and urban; share of scheduled tribe's girls in scheduled tribe enrollment rural and urban. In the second part of the analysis, the level of educational development among females for each stage as well as the overall level of educational development of women was worked out for each district.

The major findings were! 1. Only nine districts had a very high level of female education. 70 districts had a high level; 137 districts had a 'medium' level and an equal number had a 'low'

level of female education. There were 59 districts with a ‘very low’ level of female education. In the light of these findings, it was found that there were several districts in different states which needed special attention to promote female education. A regional approach was needed for female’s education.²In the district of Jaisalmar in Rajasthan, the female literacy rate of 1.67 was the lowest in the whole of India. This called for regional schemes suited to the needs of the regional /districts.

14-Makki Mukhtar Ahmad; Educational Trends and development among Muslim of India, Shipra Delhi (2010).

Respecting Chronology, the scholar has gone back to the advent of Muslims in India. He gives a bird’s eye view of trends and development of education among Muslims during the Muslim rule and British period. He then not only discusses the post-independence education status of Bihar Muslim vis-à-vis other communicates but also gives in depth into the causes for educational back warders of Indian Muslim.

Chapter-2

Format of Present study

2.0.0. In the previous chapter:

The literature related to the research was studied and an attempt was made to know their purpose and conclusions.

In this chapter:

1. The researcher used a descriptive research method to ascertain the pattern in the present study, random Nyasdarsha method has been used for Nayadarsha and self-developed questionnaire of 30 questions and “measuring socioeconomic status” created by Dr. Ashok Kalia and Dr. Sudhir Sahu have been used for collecting data

2.1.0 Objective:

1. To study the status of Muslim female education in India.
2. Study of ideas on the reasons behind the backward development of Indian Muslim women of uneducated Muslim women of a rural area in Uttar Pradesh.
3. Study of the views on the causes of educational backwardness of Indian Muslim women of educated Muslim women of an urban area of Uttar Pradesh.
4. Comparative views of the reasons of educational backward development of Indian Muslim women of rural and urban Muslim women of Uttar Pradesh study.
5. Study of socio-economic status of uneducated Muslim women.

2.2.0 Demarcation:

1. The number of judges in the research presented is 100.
2. The research presented includes educated and uneducated Muslim women from rural and urban areas of Uttar Pradesh.
3. The research presented includes 50 educated and 50 uneducated Muslim women.

4. In the research presented, self –made questionnaire scale has been used to find out the attitude (opinion) of educated and uneducated women towards women education.

5. In the research presented, “socio economic status measurement” created by Dr. Ashok Kalia and Dr. Sudhir Sahu has been used to know the socio- economic status of Muslim women.

2.3.0 Significance of study:

“Studying the reasons for educational backwardness of Indian Muslim women”. The study of the title is very important. It’s importance country, social work, Religious worker book writer, Educational planner; the teacher is for the student and others.

Through the results of this study, the country, social workers, religious workers will meditate on the problems of educational backwardness of Muslim women and will take appropriate steps to solve the problems.

Religious activists can pave the way for Muslim women to learn by describing the importance of Muslim women education in the light of religion.

Educational planners can make changes in education policies keeping in mind the problems of Muslim women education and can make their problems accessible to the administrative authorities. Nation and society in shill forms.

Women are the pillar of society. Women serve the nation and society in various forms .As a mother, she creates future citizens of the country. First, citizenship education begins in the mothers lap. If women are provided the facility of the education like men, then they too can make the country prosperous by becoming

skilled social reformer, businessman, engineer, doctor, and teacher, and advocate, artisan and political leader. For these reasons the title “To study the causes of educational backwardness of Muslim women” is of great importance.

2.4.0 Need Of Study:

In Indian society today, double standards are adopted between boys and girls. A male class with irreconcilable views in the society does not accept the importance of women, but instead opposes female education, even if their children remain illiterate. They inherit their orthodoxy from religious chauvinism and the long-standing rule of women. It is not ready to abandon the notion even if the demands of democracy are not met and even if India lags behind other countries in the race for progress due to illiteracy of women and girls.

The modern era is the era of science has proven many orthodox ideas religious blind-beliefs and ancient traditions fragmented by fragmenting, but cores of Indians lying in the well of ignorance are still clinging to them, they still nurture and support the ancient beliefs and ideas. As a result, women's education is not getting out its limited and clustered scope. In addition to this thinking state of women, not only the male class but also the female class itself is fully responsible for backwardness due to their narrow thinking. Apart from this, the exploitation of girls continues in the present day, whether it is in the form of dowry murder or female of dowry murder or female feticide. Therefore, if the girls are educated, they will understand their rights and duties well and will be aware of them and will raise their voice and be aware of their exploitation by the society. The Education Commission (1964-66) has also emphasized the

need for education of the girl child, that –“The education of women is very important for the complete development of our honorable means for the improvement of the houses and the construction of the character of children in the most sacramentally years of infancy.” Is important. Female education can also help in reducing delivery rate. In modern society, women’s work is for ahead of rearing children. In modern society, women’s work is for ahead of rearing children. She is now adopting private business and is responsible for all aspects of common development. Hands of men are being shared. Women also fought with men in the freedom struggle, but despite the efforts made offer getting independence, education system could not contribute enough to the equality of women.

The level of girls can be raised high in the society and can be made it worthy of them that they can be able to understand the importance of their existence and protect themselves. So present states were selected for the same purpose .through this, it has been attempted to study the reason for educational backwardness of women in Muslim and in addition to the following, the other reason also station the need for study which is as follows:

1. for the development of a woman.
2. for the upsetting of society.
3. for the upliftment of the nation.
4. for the upliftment of the Muslim community.
5. for educational uplift.

2.5.0 Nature of Study:

To carry out any research work in an appropriate manner, it is necessary to adopt a scientific process. Research is a systematic, controlled objective, thorough and empirical study.

Research is a very important place of method or research design. This is the basic basis of complete research, on the basis of this, it is decided what kind of design will be done.

According to John W. Best (1986) “The systematic methodological and intensive process of the use of the scientific method of much of the research is traced to the more systematic procedures for investigation and the reporting of results or findings.”

Descriptive research method design has been used for the study.

2.6.0 Descriptive research method:

Descriptive method is used under academic research. Its main issue is to give details of different aspects of reality. The purpose inherent in carrying out this type of research is to find out the nature of the available conditions or conditions, or to set standards in terms of comparative study of the present conditions or to determine the relationships found between particular types of phenomena.

Do According to **John.W.Best** (1986) “the systematic methodological and intensive process of the use of the scientific method of much of the research is traced to the more systematic procedures for investigation and the reporting of results or finding.” Descriptive research method design has been used for the study.

The main rationale contained in the descriptive method is that there are many facts related to the reality to be studied, through which events, conditions and relationship between them can be known through observations, reports and records.

2.7.0 Sampling:

The main point of all research is the illustration. Without research, the research cannot be completed. In the research works of practical and social topics, the wear age of special duration is a special significance. Research studies are either done by the population method, which contains the entire population or the leadership is done. It is difficult to study the entire units (population) and sometimes it is impossible. The discrepancy pressure makes research work to practice. Research results are made more pure and fluctuation. The format of research and use of research is based on the methodology of the illustrator. The generalization of research findings really depends on the size of the brain and its method. The Nyasadhar or sample is the fraction of the population/population in which its entire population is reflected. Whenever 1750 units of a variable are selected to find the specific value of a variable in a population (a group of units, objects or humans) this selection process is called Nyadarshan (Ucharapadah, and groups of selected units is called Nyadarsha vchasam).

According to W.G.Kokran-“Our means are limited in every branch of science. Hence we are not able to study more than a fraction of the entire fact and Knowledge about it is presented.” Less time, money by Nyadarsha method and in spite of the content, true and meaningful result is obtained. The reasons for the need for selection of judges are.

- 1- Saves time
- 2- Money is saved, economical method.
- 3- There is knowledge of more truth.
- 4- Administrative facilities are easily available.

5- Get detailed information.

6-It is impossible to study the entire population, then it becomes possible to study from the point of view, No prejudice, laziness, favoritism, pressure etc. should be affected in the election of Nyasdars.

2.7.1 Laws of Nyadarshan:

In order to have the quality of representation and adequacy in Nyadarshan, the action of Nyadarshan should be done by specific methods. These methods can be divided into two main parts:-

1- Probability Sampling

2- Non- Probability Sampling

In the study presented, the researcher used the random selection method for selection of judges.

Random judge selection method:

In random judge selection the units are selected on a coincident basis under which there is equal chance of selecting each unit of population. In this case, selection of another person does not affect. For this reason, the probability of bias in this method is zero. In the presented study, 50 literate and 50 illiterate women from different fields have been selected by random mode of study.

Keeping in view the objectives for the study presented, the random selection method has been adopted at two levels:

1- At the level of selection of regions.

2- At the level of selection of women.

2.8.0 Instruments:

Different types of instruments are used under education research. Each device is a source of compilation of a particular

type of material. Specific types of information are received by devices in the form of finite fields, based on which numerical descriptions are made.

Most of the measurement methods (instruments) are designed so that the finite values are obtained. Compilation of supplies by instruments (measurement methods) is an important step in the research process. Based on these findings, conclusions of any research work are made. Measurement methods provide a scientific basis for research.

Two instruments have been used as instrumentation for the presented study. (i) Self-created to know the reasons of educational backwardness of Indian Muslim women. The questionnaire scale has been used and “socioeconomic status measure” (standardized) used by Dr. Ashok K. Kalia and Dr. Sudhir Sahu to know the social of educated and educated Muslim women.

2.9.0 Self-Made Questionnaire scale:

In the study presented, self-designed questionnaire scale has been used to “study the causes of educational backwardness of Muslim women.” There are 30 questions (statement) under this scale. There are five options with respect to each statement:

- 1- Completely agree.
- 2- Agree.
- 3- Uncertain.
- 4- Disagree
- 5- strongly disagree.

You have to choose the same option for this question and tick it.

2.10.0 Social Economic Status Measurement:

To measure socioeconomic status scale “Socio-Economic status Scale was used. The device was manufactured by Dr. Ashok K. Kalia and Dr. Sudhir Sahu of Maharishi Dayanand University, Rohtak. It is a standardized test that looks at the changing socioeconomic scenario. It included the developing economy of India, recommendations of the. Sixth pay Commission, explosion of technology, impact of electronic and print Communication solutions and increased awareness about education, etc. keeping in view; questions have been development to determine the social and economic status. 6 dimensions have been measured in this tool.

1- Socio-cultural component, for which a total of $15+1=16$ statements are given.

2- Economic component- for which a total of 5. Statements are given.

3- 10 statements for storage of accessories and services.

4- Five statements have been given for health components.

5- $05+1=06$ statements are given for education component.

Thus, there are a total of 42 items including a total of 40 statements and two information, one caste and the other stream.

The reliability of this instrument was derived from .The split half and test-re-test methods, which showed 0.71 and 0.89, respectively, indicating high reliability levels. It is a valid tool whase validity was first established with the evaluation of experts as well as subject matter validity. In addition, the criterion validity of this instrument was determined by correlation with “socioeconomic level scale” created by Prof.

Rajveer Singh, Dr. Radhe Shyam and Dr. Kumar (2006). This came to 0.85 which is highly meaningful.

Thus, it is a valid and reliable device. This device has about 1200 people from different parts of the country-Delhi, Haryana and Uttar Pradesh, including workers, part-time workers, shopkeepers, self-employed people, private and semi-government and government servants, politicians and politicians., Businessmen etc. standardized tax applicable to

It is a valid, reliable and standardized tool that has been used to identify an important factor of educational backwardness of Indian Muslim women- socioeconomic status.

2.11.0 Method of Analysis of Data Analysis or Allotment:

The data obtained will be collected, and analyzed by general statistical method.

Chapter-3

Data compilation and analysis and results

3.0.0 In the previous chapter:

The nature of the present study was determined as to what kind of research method would be used for this study, how the students would be selected, what kind of equipment would be used for collecting data etc.

In This Study:

Data analysis compiled by the researcher is done by percentage and then the result is found and finally the conclusions are obtained. The complete Data analysis is presented in this chapter.

3.1.0 Dutt compilation:

A self-made questionnaire tool was used for Dutt compilation.

Through the questionnaire, the opinion of 50 education women and 50 uneducated women, educated women were from Kushinagar town and uneducated women were from a rural area near Kushinagar town of Uttar Pradesh. Those questions were obtained from illiterate women by reading them by the researcher himself.

3.2.0 Questionnaire for Educated of (To know the reasons educational backwardness of Indian Muslim women).

Question.1. Do you believe that formal education is important for today's human?

S.A	A	U	D	S.D
34 (68%)	9 (18%)	7 (14%)	0 (0%)	0 (0%)

The above table shows that 34(68%) women agree with perfection 9(18%) agree, 7(14%) are unsure,(PS) disagree and 00rs completely disagree, i.e. most 43(86%)Agrees.

Question.2. It is enough to be only literate for girls?

S.A	A	U	D	S.D
0 (0%)	4 (8%)	4 (8%)	13 (26%)	29 (58%)

The above table shows that o (0%) women agree with perfection, 4 (8%) agree, 4 (8%) are unsure, 13 (26%) disagree and completely disagree, i.e. most 42 (84%) Disagree.29 (58%)

Question.3. Now there is side of education of girls?

S.A	A	U	D	S.D
32 (62%)	18 (36%)	1 (2%)	0 (0%)	0 (0%)

The above table shows that 32 (64%) women agree perfection, 18 (36%) agree, 0 (0%) are unsure, 0 (0%) disagree and 0 (0%) completely disagree, that is, most 50 (100%) agree.

Question.4. you are in favor of giving women and opportunity to the child and girls?

S.A	A	U	D	S.D
29 (58%)	19 (38%)	2 (4%)	0 (0%)	0 (0%)

The above table shows that 29 (58%) women agree with perfection, 19 (38%) agree, 2 (4%) are unsure, 0(0%) disagree and (6%) completely disagree, i.e. . Most 48 (6%) agree.

Question.5. Female education is not valuable for the person but not only for the whole society.

S.A	A	U	D	S.D
32 (64%)	15 (30%)	0 (0%)	3 (0%)	0 (0%)

The above table shows that 32(64%) women agree with perfection, 15 (50%) agree, 0(0%) are unsure, 03 (06%) disagree and 0 (0%) completely disagree, That is, most 47 (94%) Agree.

Question.6- Lands of lands in the absence of modern education will lose their different existence.

S.A	A	U	D	S.D
32 (64%)	12 (24%)	2 (4%)	4 (8%)	0 (0%)

The above table shows that 32 (64%) women agree with perfection, 12 (24%) agree, 2(4%) are unsure, 4(8%) disagree and 0 (0%) completely disagree, That is, most 44 (88%) agree.

Question.7- What should be Muslim Women education mandatory?

S.A	A	U	D	S.D
35 (70%)	14 (28%)	1 (2%)	0 (0%)	0 (0%)

The above table shows that 35 (70%) women agree with perfection 14 (28%) agree, 1 (28%) are unsure, 0 (6%) disagree and 0 (68%) completely disagree, i.e. mostly 49 (98%) agree.

Question.8. Education should be made free to promote Muslim woman education.

S.A	A	U	D	S.D
39 (78%)	11 (22%)	0 (0%)	0 (0%)	0 (0%)

The above table shows that 39 (78%) Of the women agree with perfection. 11 (22%) agree, 0 (0%) are unsure, 0 (6%) disagree and 0 (0%) completely disagree, ie most 50 (100%) agree.

Question.9.Does the curtain practice interfere in the development of female education?

S.A	A	U	D	S.D
27 (54%)	07 (14%)	14 (28%)	2 (4%)	0 (0%)

The above table shows that 27 (54%) women agree with perfection, 07 (14%) agree, 14 (28%) are unsure, 2 (4%) disagree and 0(0%) completely disagree, that is, most 34(68%) agree.

Question.10. Even after several decades of independence Social conversation of religion hinders the development of female education.

S.A	A	U	D	S.D
19 (38%)	11 (22%)	15 (30%)	4 (8%)	1 (2%)

The above table shows that 19 (38%) women are in complete agreement, 11 (22%) agree, 15 (30%) are unsure, 4 (8%) disagree and 1 (2%) completely disagree, That is, most 30 (60%) agree.

Question.11. Should Muslim women be given general and technical education with everyone?

S.A	A	U	D	S.D
24 (48%)	13 (26%)	9 (18%)	4 (8%)	0 (0%)

The above table shows that 24 (48%) women agree with perfection, 13 (26%) agree, 9 (18%) are unsure, 4 (8%) disagree and 0 (0%) completely disagree, That is, most 37 (74%) agree.

Question.12. Muslim girls help family members to earn their livelihood by helping them in family activities.

S.A	A	U	D	S.D
17 (34%)	12 (24%)	6 (12%)	12 (24%)	3 (6%)

The above table shows that 17 (34%) women completely agree, 12 (24%) agree, 6 (12%) are unsure, 12 (24%) disagree and 3 (6%) completely disagree, That is, most 29 (58%) agree.

Question.13. Should the curriculum of women's education be planned and implemented as required?

S.A	A	U	D	S.D
19 (38%)	26 (52%)	1 (2%)	4 (8%)	0 (0%)

The above table shows that 19 (38%) women are in complete agreement, 26 (52%) agree, 1(2%) are unsure, 4(8%) disagree and 0 (0%) completely disagree, That is, most 45 (90%) agree.

Question.14- Will giving Muslim women modern education harms Islamic culture?

S.A	A	U	D	S.D
2 (4%)	7 (14%)	11 (22%)	21 (42%)	9 (18%)

The above table shows that 2 (4%) women are in complete agreement, 7 (14%) agree, 11 (22%) are unsure, 21 (42%) disagree and 9 (18%) completely disagree, That is, most 30 (60%) disagree.

Question.15- Should Muslim women are given only religious education?

S.A	A	U	D	S.D
22 (44%)	11 (22%)	10 (20%)	4 (8%)	3 (6%)

The above table shows that 22 (44%) women are in complete agreement, 11 (22%) agree, 10(20%) are uncertain,

4(8%) disagree and 3 (6%) completely disagree, That is, most 33 (66%) agree.

Question 16- Muslim girls should be educated only in Muslim educational institutions.

S.A	A	U	D	S.D
16 (32%)	15 (30%)	13 (26%)	4 (8%)	2 (4%)

The above table shows that 16 (32%) women agree with perfection, 15 (30%) agree, 13 (26%) are unsure, 4 (8%) disagree and 2 (4%) completely disagree, That, most 31 (62%) agree.

Question.17-Do you have general knowledge about the government's education policies or schemes?

S.A	A	U	D	S.D
0 (0%)	1 (2%)	3 (6%)	27 (54%)	19 (38%)

The above table shows that 0 (0%) women agree with perfection, agree, 3(6%) are unsure, 27 (54%) disagree and 19 (35%) disagree, 46(92%) mostly disagree.

Question.18- Should there be an increase in the number of girl schools in villages?

S.A	A	U	D	S.D
29 (58%)	21 (42%)	0 (0%)	0 (0%)	0 (0%)

The above table shows that 29 (58%) women agree with perfection, 21(42%) agree, 0(0%) are unsure, 0 (0%) disagree, That is, most 50 (100%) agree.

Question.19- Modern education is considered essential for the all- round development of girls today?

S.A	A	U	D	S.D
29 (58%)	17 (34%)	4 (8%)	0 (0%)	0 (0%)

The above table shows that 29 (58%) women agree with perfection, 17 (34%) agree, 0 (0%) are unsure, 0 (0%) disagree and 0 (0%) completely disagree, That is, most 50 (100%) agree.

Question.20- Educated women can play a big role in awareness and other development in society.

S.A	A	U	D	S.D
19 (38%)	17 (34%)	8 (16%)	5 (10%)	1 (2%)

The above table shows that 19 (38%) women are in complete agreement, 17 (34%) agree, 8 (16%) are unsure, 5 (10%) disagree and 1 (2%) completely disagree, That is, mostly 36 (72%) agree.

Question.21- It is more important for Muslim girls to have knowledge of domestic work rather than education?

S.A	A	U	D	S.D
0 (0%)	6 (12%)	2 (4%)	16 (32%)	26 (52%)

The above table shows that 0 (0%) women agree with perfection, 6(12%) agree, 2 (4%) are unsure, 16 (32%) disagree and 26 (52%) completely disagree, That is, most 42 (84%) disagree.

Question.22- Will giving education to Muslim women not change their social status?

S.A	A	U	D	S.D
0 (0%)	4 (8%)	4 (8%)	23 (46%)	19 (38%)

The above table shows that 0 (0%) women agree with perfection, 4 (8%) agree, 4(8%) are unsure, 23(46%) disagree and 19 (38%) completely disagree, That is, most 42 (84%) disagree.

Question.23- Should Muslim girls be educated about their social, economic, political, legal and other rights?

S.A	A	U	D	S.D
29 (58%)	17 (34%)	4 (8%)	0 (0%)	0 (0%)

The above table shows that 29 (58%) women agree with perfection, 17 (34%) agree, 4(8%) are unsure, 0 (0%) disagree and 0(0%) completely disagree, That is, most 46(92%) agree.

Question.24- Do educated women provide financial strength to the family?

S.A	A	U	D	S.D
26 (52%)	15 (30%)	9 (18%)	0 (0%)	0 (0%)

The above table shows that 26 (52%) women agree with perfection, 15 (30%) agree, 9 (18%) are unsure, 0 (0%) disagree and 0(0%) completely disagree, i.e. most 41 (82%) agree.

Question.25- Political initiative is most important for bringing revolutionary changes in women's education?

S.A	A	U	D	S.D
36 (72%)	9 (18%)	5 (10%)	0 (0%)	0 (0%)

The above table shows that 36 (72%) women are in complete agreement, 9 (18%) agree, 5 (10%) are uncertain, 0 (0%) disagree and 0 (0%) completely disagree, That is, at most 45 (90%) agree.

1- 47(94%) women believe that women's education is valuable not only for the individual but also for the whole society.

2- 44 (88%) women believe that in the absence of modern education, women will lose their separate existence.

3- 49 (98%) women believe that Muslim women should make education compulsory?

4- 50 (100%) women believe that to promote Muslim Women education, education should be done free of cost.

5- 34 (68%) women believe that the veil system interferes with the development of female education.

6- 30 (60%) women believe that even offer several decades of independence, today religion and social orthodoxy obstruct the development of female education.

7- 37 (74%) women believe that Muslim women should be given general and technical education with everyone.

8- 29 (58%) women believe that Muslim girls provide support to livelihood members of the family by helping them in family activities.

9-39 (78%) women believe that there should be separate schools for Muslim girls.

10- 30 (60%) women believe that Muslim girls should be educated according to Sharia.

11- 36 (12%) women believe that economic reason is a major reason for not educating Muslim girls.

12- 41 (82%) women believe that the curriculum of women's education should be implemented as planned and as required.

13- 39 (78%) women do not believe that giving modern education to Muslim women will harm Islamic culture.

14- 45 (90%) women do not believe that Muslim women should be given only religious education?

15- 37 (74%) women do not believe that Muslim girls should be educated only in Muslim educational institutions.

16- 34 (68%) women do not have general knowledge about government education policies or schemes.

17- 50 (100%) women believe that there should be an increase in the number of girl's schools in the villages.

18- 50 (100%) women consider modern education as essential for the all-round development of girls?

19- 40 (80%) women believe that educated women can play a big role in awareness and other development in society.

20- 47 (94%) women do not believe that it is more important for Muslim girls to have knowledge of domestic work rather than education.

21- 45 (90%) women believe that giving education to Muslim women will change their social status.

22- 46 (92%) women believe that Muslim girls should be educated about their social, economic, political, legal and other rights.

23- 46 (92%) women believe that educated women provide financial strength to the family.

24- 45 (90%) women believe that political initiative is most important to bring about a revolutionary change in women's education.

25- 41 (82%) women should be given opportunity to work in every field and get education.

26- 47 (94%) women believe that the education of women is the education of the whole family.

Question.1- you are in favor of giving equal opportunities for education to boys and girls?

S.A	A	U	D	S.D
24 (48%)	17 (34%)	9 (18%)	0 (0%)	0 (0%)

The above table shows that 24 (48%) women agree with perfection, 17(34%) agree, 9 (18%) are unsure, 0 (0%) disagree and 0 (0%) completely disagree, That is, most 41 (82%) agree.

Question.2- Female education is not only valuable for the individual but also for the whole society.

S.A	A	U	D	S.D
15	9	17	7	2
(30%)	(18%)	(34%)	(14%)	(4%)

The above table shows that 15 (30%) women are in complete agreement, 9 (18%) agree, 17 (34%) are unsure, 7 (14%) disagree and 2 (4%) completely disagree, That is, most 24 (48%) agree.

Question.3- In the absence of modern education, women will lose their separate existence.

S.A	A	U	D	S.D
24	9	13	4	0
(48%)	(18%)	(26%)	(8%)	(0%)

The above table shows that 24 (48%) women agree with perfection, 9 (18%) agree, 13 (26%) are unsure, 4 (8%) disagree and 0 (0%) completely disagree, i.e. most 33 (66%) agree.

Question.4- Should Muslim women education is made compulsory?

S.A	A	U	D	S.D
17 (34%)	26 (52%)	7 (14%)	0 (0%)	0 (0%)

The above table shows that 17 (34%) women are in complete agreement, 26 (52%) agree, 7(14%) are unsure, 0 (0%) disagree and 0 (0%) completely disagree, That is, most 43 (86%) agree.

Question.5- Education should be given free of cost to Question promote Muslim women education.

S.A	A	U	D	S.D
29 (58%)	21 (42%)	0 (0%)	0 (0%)	0 (0%)

The above table shows that 29 (58%) women agree with perfection, 21 (42%) agree, 0(0%) are unsure, 0(0%) disagree and 0 (0%) are completely unhappy, That is, most 50 (100%) agree.

Question.6- Does Prada practice disrupts the development of female education?

S.A	A	U	D	S.D
12 (24%)	19 (38%)	17 (34%)	2 (4%)	0 (0%)

The above table shows that 12 (24%) women fully agree, 19 (38%), agree, 17 (34%) are uncertain, 2 (4%) disagree and 0 (0%) completely disagree, i.e. mostly 31 (62%) .

Question.7- Even after several decades of independence, social conservatism of religion hinders the development of female education today?

S.A	A	U	D	S.D
15 (30%)	11 (22%)	10 (20%)	12 (24%)	2 (4%)

The above table shows that 15 (30%) women are in complete agreement, 11 (22%) agree, 10 (20%) are uncertain, 12 (24%) disagree and 2 (4%) completely disagree, That is, most 26 (52%) agree.

Question.8- Should Muslim women are given general and technical education with everyone?

S.A	A	U	D	S.D
20 (40%)	9 (18%)	12 (24%)	6 (12%)	3 (6%)

The above table shows that 20 (40%) women agree with perfection, 9 (18%) agree, 12 (24%) are unsure, 6 (12%) disagree and 3 (6%) completely disagree, That is, most 29 (58%) agree.

Question 10- Should there be separate schools for Muslim girls?

S.A	A	U	D	S.D
19 (38%)	18 (36%)	6 (12%)	4 (8%)	3 (6%)

The above table shows that 19 (98%) of women agree with perfection, 18 (36%) agree, 6 (12%) are unsure, 4 (8%) disagree and 3 (6%) completely disagree, i.e. mostly 35 (70%) agree.

Question 11- Should Muslim girls are educated according to Shariat?

S.A	A	U	D	S.D
24 (48%)	17 (34%)	1 (2%)	2 (4%)	6 (12%)

The above table shows that 24 (48%) women agree with perfection, 17 (34%) agree, 1 (2%) are unsure, 2 (4%) disagree and 6(12%) completely disagree, i.e. most 41 (82) agree.

Question.12- Is economic reason a major reason for not education Muslim girls?

S.A	A	U	D	S.D
21 (42%)	22 (44%)	7 (14%)	0 (0%)	0 (0%)

The above table shows that 21 (48%) women agree with perfection, 22 (44%) agree, 7 (14%) are unsure, 0 (0%) disagree and 0(0%) completely disagree, i.e. most 43 (86%) agree.

Question.13- Should the curriculum of women's education be planned and implemented as required?

S.A	A	U	D	S.D
19 (38%)	26 (52%)	1 (2%)	4 (8%)	0 (0%)

The above table shows that 19 (38%) women are in complete agreement, 26 (52%) agree, 1 (2%) are unsure, 4 (8%) disagree and 0 (0%) completely disagree, That is, most 45 (90%) agree.

Question.14- Will giving Muslim women modern education harms Islamic culture?

S.A	A	U	D	S.D
2 (4%)	7 (14%)	11 (22%)	21 (42%)	9 (18%)

The above table shows that 2(4%) women are in complete agreement, 7 (14%) agree, 11 (22%) are unsure, 21 (42%) disagree and 9 (18%) completely disagree, That is, most 30 (60%) disagree.

Question.15- Should Muslim women are given only religious education?

S.A	A	U	D	S.D
22 (44%)	11 (22%)	10 (20%)	4 (8%)	3 (6%)

The above table shows that 22 (44%) women are in complete agreement, 11 (22%) agree, 10 (20%) are uncertain, 4 (8%) disagree and 3 (6%) completely disagree, That is, most 33 (66%) agree.

Question.16- Muslim girls should be educated only in Muslim education institution.

S.A	A	U	D	S.D
16 (32%)	15 (30%)	13 (26%)	4 (8%)	2 (4%)

The above table shows that 16 (32%) women agree with perfection, 15 (30%) agree, 13 (26%) are unsure, 4 (8%) disagree and 2 (4%) completely disagree, That is, most 31 (62%) agree.

Question.17- Do You has general knowledge about the government's education policies or schemes?

S.A	A	U	D	S.D
0 (0%)	1 (2%)	3 (6%)	27 (54%)	19 (38%)

The above table shows that 0 (0%) women agree, with perfection, agree, 3 (6%) are unsure, 27 (54%) disagree and 19 (35%) disagree, i.e. 46 (92%) mostly disagree.

Question.18- Should there is an increase in the number of girl schools in villages?

S.A	A	U	D	S.D
29 (58%)	21 (42%)	0 (0%)	0 (0%)	0 (0%)

The above table shows that 29 (58%) women agree with perfection, 21 (42%) agree, 0(0%) are unsure, 0 (0%) disagree, That is, most 50 (100%) agree.

Question.19- Modern education is considered essential for the all-round development of girls today?

S.A	A	U	D	S.D
29 (58%)	17 (34%)	4 (8%)	0 (0%)	0 (0%)

The above table shows that 29 (58%) women agree with perfection, 17 (34%) agree, 0 (0%) are unsure, 0 (0%) disagree and 0 (0%) completely disagree, That is, most 50 (100%) agree.

Question.20- Educated women can play a big role in awareness and other development in society.

S.A	A	U	D	S.D
19 (38%)	17 (34%)	8 (16%)	5 (10%)	1 (2%)

The above table shows that 19 (38%) women are in complete agreement, 17 (34%) agree, 8 (16%) are unsure, 5 (10%) disagree and 1 (2%) completely disagree, That is, mostly 36 (72%) agree.

Question.21- Is it more important for Muslim girls to have knowledge of domestic work rather than education?

S.A	A	U	D	S.D
0 (0%)	6 (12%)	2 (4%)	16 (32%)	26 (52%)

The above table shows that 0 (0%) women agree with perfection, 6 (12%) agree, 2 (4%) are unsure, 16 (32%) disagree and 26 (52%) completely disagree, That is, most 42 (84%) disagree.

Question.22- Will giving education to Muslim women not change their social status?

S.A	A	U	D	S.D
0 (0%)	4 (8%)	4 (8%)	23 (46%)	19 (38%)

The above table shows that 0 (0%) women agree with perfection, 4 (8%) agree, 4 (8%) are unsure, 23 (46%) disagree and 19 (38%) completely disagree, That is, most 42 (84%) disagree.

Question.23- should Muslim girls be educated about their social, economic, political, legal and other rights?

S.A	A	U	D	S.D
29 (58%)	17 (34%)	4 (8%)	0 (0%)	0 (0%)

The above table shows that 29 (58%) women agree with perfection, 17 (34%) agree, 4 (8%) are unsure, 0 (0%) disagree and 0 (0%) completely disagree, That is, most 46 (92%) agree.

Question.24- Do educated women provide financial strength to the family?

S.A	A	U	D	S.D
26 (52%)	15 (30%)	9 (18%)	0 (0%)	0 (0%)

The above table shows that 26 (52%) women agree with perfection, 15 (30%) agree, 9 (18%) are unsure, 0 (0%) disagree and 0 (%) completely disagree, i.e. most 41 (82%) agree.

Question.25- Political initiative is most important for bringing revolutionary changes in women's education?

S.A	A	U	D	S.D
28 (56%)	13 (26%)	7 (14%)	2 (4%)	0 (0%)

The above table shows that 28 (56%) of women agree with perfection, 13 (26%) agree, 7 (14%) are unsure, 2 (4%) disagree and 0 (0%) are completely unhappy, i.e. most 41 (82%) agree.

Question 26- should women be given an opportunity to work in every field and get education.

S.A	A	U	D	S.D
14 (28%)	23 (46%)	2 (4%)	6 (12%)	5 (10%)

The above table shows that 14 (28%) women agree with perfection, 23 (46%) agree, 2 (4%) are unsure, 6 (12%) disagree and 5 (10%) completely disagree, That is, most 37 (64%) agree.

Question.30- Napoleon Bonaparte said that the education of women is the education of the whole family. Do you agree with this statement?

S.A	A	U	D	S.D
26 (56%)	19 (38%)	5 (10%)	0 (0%)	0 (0%)

The above table shows that 26 (52%) women agree with perfection, 19 (38%) agree, 5 (10%) are unsure, 0 (0%) disagree and 0 (0%) completely disagree, i.e. most 41 (82%) agree.

3.3.1 Results of the study obtained by questionnaire for uneducated Muslim women:

1- 41 (82%) women believe that formal education is important for today's human.

2- 25 (60%) women believe that it is not enough for girls to be literate only.

3- 46 (92%) women are in favour of education of girls.

4- 41 (82%) women are in favour of giving equal opportunities for education to boys and girls.

5- 24 (48%) women believe that women's education is valuable not only for the individual but also for the whole society.

6- 33 (66%) women believe that women will lose their separate existence due to lack of modern education.

7- 43 (86%) women believe that Muslim women should make education compulsory.

8- 50 (100%) women believe that to promote Muslim women education, education should be done free of cost.

9- 31 (62%) women believe that veil system interferes with the development of female education.

10- 26 (52%) women believe that even after several decades of independence, religion and social orthodoxy obstruct the development of female education today.

11- 29 (58%) women believe that Muslim women should be given general and technical education with everyone.

12-34 (68%) women believe that Muslim girls provide help to family members for livelihood in handholding family.

13- 35 (70%) women believe that there should be separate schools for Muslim girls.

14- 41 (82%) women believe that Muslim girls should be educated according to Sharia.

15- 43 (86%) women believe that economic reason is a major reason for not educating Muslim girls.

16- 45 (90%) women believe that the curriculum of women education should be implemented as planned and as required.

17-30 (60%) women believe that giving modern education to Muslim women will harm Islamic culture.

18- 33 (66%) women believe that Muslim women should be given only religious education.

19- 31 (62%) women believe that Muslim girls should be education only in Muslim educational institutions.

20- 46 (92%) women believe that you do not have general knowledge about education policies or schemes of the government.

21- 50 (100%) women believe that the number of girl schools in villages should increase.

22- 46 (92%) women believe that modern education is necessary today for all round development of girls.

23- 36 (72%) women believe that educated women can play a big role in awareness and other development in society.

24- 42 (84%) women believe that it is more important for Muslim girls to have knowledge of domestic work rather than education.

25- 42 (84%) women believe that giving education to Muslim women will change their social status.

26- 46 (92%) women believe that Muslim girls should be educated about their social, economic, political, legal and other rights.

27- 41 (82%) women believe that educated women provide financial strength to the family.

28- 41 (82%) women believe that political initiative is most important to bring about a revolutionary change in women's education.

29- 37 (64%) women believe that women should be given an opportunity to work in every field and get education.

30- 45 (90%) women believe that the education of women is the education of the whole family.

3.4.0. Statistics obtained by the socio Economic status measure (SESS) on educated Muslim women.

S.N	Row score	Category	S.N	Row score	Category
1	64	High socioeconomic level	26	59	Moderate socio-economic level
2	69	High socioeconomic level	27	64	High socio-economic level
3	52	Moderate socio-economic level	28	58	Moderate socio-economic level
4	62	Moderate socioeconomic level	29	62	Moderate socio-economic level
5	67	High socioeconomic level	30	61	Moderate socio-economic level
6	59	Moderate socioeconomic level	31	72	High socio-economic level

7	53	Moderate socioeconomic level	32	70	High socio-economic level
8	60	Moderate socioeconomic level	33	71	High socio-economic level
9	79	High socioeconomic level	34	52	Moderate socio-economic level
10	61	Moderate socioeconomic level	35	55	Moderate socio-economic level
11	41	Low socio-economic level	36	69	High socio-economic level
12	65	High socio-economic level	37	58	Moderate socio-economic level
13	62	Moderate socio-economic level	38	54	Moderate socio-economic level

14	59	Moderate socio-economic level	39	65	High socio-economic level
15	56	Moderate socio-economic level	40	60	Moderate socio-economic level
16	69	Moderate socio-economic level			
17	57	Moderate socio-economic level	41	66	High socio-economic level
18	56	Moderate socio-economic level	42	61	Moderate socio-economic level
19	58	Moderate socio-economic level	43	52	Moderate socio-economic level
20	57	Moderate socio-economic level	44	69	High socio-economic level

21	74	High socio-economic level	45	54	Moderate socio-economic level
22	62	Moderate socio-economic level	46	57	Moderate socio-economic level
23	60	Moderate socio-economic level	47	42	Low Moderate socio-economic level
24	57	Moderate socio-economic level	48	67	High socio-economic level
25	80	High socio-economic level	49	49	Low socio-economic level
			50	69	High socio-economic level

3.3.1 Results obtained by socioeconomic status measurement (SESS) educated Muslim women.

On implementing socio-economic status test on 50 educated Muslim women, the following results were obtained. Total percentage=50%

Low socio-economic level	Moderate socio-economic level	High socio-economic level
6%	60%	34%

The above table shows that 60% of educated Muslim women belong to middle class socioeconomic status while 34% belong to high socioeconomic status and only 6: women belong to lower socioeconomic status.

3.5.0 Data obtained by measuring socio-economic status (SESS) on uneducated Muslim women.

S.N	Row Score	Category	S.N	Row Score	Category
1	30	Low socio-economic level	26	39	Low socio-economic level
2	32	Low socio-economic level	27	52	Moderate socio-economic level
3	52	Moderate socio-economic	28	45	Low socio-economic

		level			level
4	42	Low socio-economic level	29	50	Low socio-economic level
5	45	Low socio-economic level	30	59	Moderate socio-economic level
6	62	Moderate socio-economic level	31	62	Moderate socio-economic level
7	39	Low socio-economic level	32	61	Moderate socio-economic level
8	43	Low socio-economic level	33	62	Moderate socio-economic level
9	50	Low socio-economic level	34	42	Low socio-economic level
10	52	Low socio-economic	35	62	Moderate socio-economic

		level			level
11	30	Low socio-economic level	36	59	Moderate socio-economic level
12	46	Low socio-economic level	37	46	Low socio-economic level
13	61	Moderate socio-economic level	38	58	Moderate socio-economic level
14	32	Low socio-economic level	39	46	Low socio-economic level
15	62	Moderate socio-economic level	40	35	Low socio-economic level
16	45	Low socio-economic level	41	31	Low socio-economic level
17	60	Moderate socio-economic	42	44	Low socio-economic

		level			level
18	59	Moderate socio-economic level	43	38	Low socio-economic level
19	44	Low socio-economic level	44	42	Low socio-economic level
20	54	Moderate socio-economic level	45	45	Low socio-economic level
21	60	Moderate socio-economic level	46	58	Moderate socio-economic level
22	37	Low socio-economic level	47	41	Low socio-economic level
23	38	Low socio-economic level	48	37	Low socio-economic level
24	57	Moderate socio-economic	49	56	Moderate socio-economic

		level			level
25	36	Low socio-economic level	50	44	Low socio-economic level

3.5.1 Results obtained by measuring socioeconomic status (SESS) on uneducated Muslim women.

Implementation of socio-economic status on 50 illiterate Muslim women fielded the following results.

Low socio-economic level	Moderate socio-economic level	High socio-economic level
62%	38%	0%

This table shows that 62 uneducated Muslim women belong to low socioeconomic level whereas 38:uneducated Muslim women belong to medium socioeconomic level and the percentage of uneducated Muslim women at high socioeconomic level zero.

Conclusion: On the comparative study of the data obtained on the socio-economic status measurement of educated and uneducated Muslim women, it is concluded that education has a direct relation with the socio-economic level. The socioeconomic level of educated Muslim women is better than that of uneducated Muslim women. Women with higher socioeconomic status found more positive attitudes towards education. Therefore, socio-economic status is an important factor in the educational backwardness of Indian Muslim women.

Chapter-4

Study Findings

4.0.0 Last chapter:

Dutt was compiled and analyzed by the researcher, there the data obtained was calculated according to the voted received by the education and educated by Shed Ki.

In this chapter:

According to the results obtained, the researcher concluded that what was the difference between the mother of educated and uneducated Muslim women. Also, on which thing is he unanimous. Apart from this, an attempt has been made to know what are the differences between the thinking of women in urban and rural and rural areas.

4.1.0 Conclusion:

No research can be successful and useful until the objective or conclusion is research in it. The meaning of research is the search, the core of which is the conclusion. In the absence of finding, data obtained from research are obtained after analysis and interpretation of research. The findings obtained by the presented study are as follows:

1- Both educated and uneducated women believe that formal education is important for todays human beings, but 84% of educated women believe that it is not enough for girls to be literate only, where as 50% of uneducated women believe that girls Just being literate is not enough. Therefore, it can be concluded that even today in this technological age, only illiterate women consider it to be literate enough.

2- Both uneducated and

3- 94% educated women believe that women's education is valuable not only for the individual but for the whole society, while only 48% of uneducated women agree.

4-88% of women believe that in the absence of modern education, women will lose their separate existence while only 66% of uneducated women believe that in the absence of modern education. Women will lose their existence.

5- Both educated and uneducated women are of the opinion that Muslim women education should be compulsory. And to promote Muslim women education, education should be made free of charge. Both women believe that the current path interferes with the development of female education.

6- According to both educated and uneducated women, Muslim education should be given free of cost to promote Muslim women education.

7- Both educated and uneducated women believe that the veil system is a major disruption in the development of female education.

8- According to both educated and uneducated women, both boys and girls should be given opportunities for education.

9- Most educated women (74%) believe that even after several decades of independence, today religion and social orthodoxy obstructs the development of female education, while only 52% uneducated women agree.

10- 74% educated women believe that general and technical education should be given to Muslim women all along. Whereas only 58% of uneducated women agree. Only

11- 58% of educated women agree that Muslim girls help family members by helping them to earn a living, that 68% of uneducated women agree to the fact. That Muslim girls can help in family work. Provides support for members to earn a living.

12- It is the opinion of both educated and uneducated women that there should be separate schools for Muslim girls.

13 according to both educated and uneducated women, economic reason is a major reason for not educating Muslim girls.

14- So percent of educated women believe that Muslim girls should be educated according to Sharia. Whereas 82 trained uneducated women believe that Muslim girls should be educated according to Sharia.

15- Educated women disagree that giving modern education to women will harm Islamic culture whereas uneducated women agree.

16- Uneducated women agree that Muslim women should be given religious education.

17- According to most uneducated women, Muslim girls should be educated only in Muslim educational institutions whereas most educated women disagree.

18- Both types of women believe that there should be an increase in the number of girl's schools in the village.

19- Both educated and uneducated women agree that modern education is necessary for the all-round development of girls.

20- Both educated and uneducated women believe that educated women can play a big role in awareness and other development in society.

21- Both educated and uneducated women agree that giving education to women will change their social status.

22- According to both educated and uneducated women. Muslim girls should be given their social, economic, political, legal and other rights – Education should be given.

23- Both educated and uneducated women agree that educated women provide financial strength to the family and that political initiative is most important to bring about a revolutionary change in women's education

24- 84% educated women agree that the women class should be given an opportunity to work in every field and get education. While only 64% of uneducated women agree.

25- According to both educated and uneducated women, the education of the whole family.

26- A study of the data obtained by the socio- economic status measurement of educated and uneducated Muslim women gives a clear conclusion that the socio-economic level of educated Muslim women is better than that of uneducated Muslim women. It is clear that the spread of education is directly related to the socio- economic level. Women with higher socio-

economic status showed more positive attitude towards female education. There has been a very clear change in their thinking, their outlook and hence the conclusion that socio-economic level plays an important role in the educational backwardness of Indian Muslim women.

It is clear from the above study that so the educated and uneducated women consider formal women's education as important in today's society. According to both, boys and girls should get equal opportunities for education. According to him, the women should be given an opportunity to work in every field and get education. According to both women, one of the major reasons for education backwardness of Muslim girls is economic reasons. This is also evident from the results obtained by measuring socioeconomic status.

Chapter-5

Study Limitations and Suggestions

5.0.0 In the previous chapter:

The researcher performed the dutt analysis and then the conclusion was obtained.

In this chapter:

Limitations of this study are suggested for further study and the title for further study has been suggested.

5.1.0 Limitations of the study:

1- Due to lack of time in the research presented, the number of judges has been kept at 100.

2- The research presented did not use authenticated devices.

3- Opinion about female education has been taken from Muslim women only.

4- Opinion of only literate and illiterate women has been taken in the subject of girl education.

5- Illiterate women are only from the village and literate women are from the city.

6- Only women related to Kushinagar city and a village near Kushinagar has been included in the research work.

5.2.0 Suggestion for further study:

1- The number of judges can be increased for further research.

2- Authenticated methods can be used for further research.

3- Opinion about women education can be obtained from women of all religions.

4- Opinions can be taken from men, politicians, religious leaders and administrators on the subject of girl child education.

5- The city's illiterate and village literate women can be consulted in this matter.

6- Opinion in this matter can be obtained from the people of the whole state or entire country or different states.

5.3.0 Title for further study:

1- Problems encountered in the administration of girl child education.

2- “A comparative study of the aptitude of literate illiterate women towards girl education”.

3- A study on men's thinking towards girl child education.

4- “The role of education in the sense of removing insecurity in a family of girls only”.

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Appendix

Questionnaire for educated and un education women.

(To know the reasons for educational backwardness of Indian Muslim Women).

Name

Age.....

Education.....

Instructions:- There is a statement related to the education of girls in the presented. Each statement has five options. You have to read/listen to each statement carefully and express you response to one of their choices.

This test is not for taking you test. So please feel free to give feedback. Be sure to respond to each statement. You responses will be kept completely confidential.

|| Thank you for cooperation||

Ambreen Ara

Student- M.Ed

Integral University Lucknow

	S.A	A	U	D	S.D
Question	Full agree	Agree	Uncertain	Disagree	Full disagree
1-Do you believe that formal education is important for today's human?					
2-It is enough for girls to be literate.					
3- Are you just enough to be the literate for girls?					
4-Are you in favor of giving women an opportunity to the child and girls?					
5- Female education is not valuable for self- person but also for the whole society.					
6- Ladies in					

lack of modern education will lose their different existence. 7- Muslim women education should be made mandatory? 8- Education should be made free to promote Muslim women education. 9- Does the Curtain Practice interfere in the development of female education? 10- Even after decade of independence, today, the social conservation of religion in the					
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development of women education is obstructed. 11- Should Muslim women be given general and technical education with everyone? 12- Muslim girls, initially the hand of the people to the people of the people and the support of the family members for the livelihood. 13- Should Muslim girls have different school? 14- Did the Muslim girls have education only according					
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to Shariat.					
15- Is a big reason for not being educated Muslim girls?					
16- Should the education of women education be applied by planned and as needed?					
17- Will the Muslim women give the absence of Islamic culture by giving modern education?					
18- Should Muslim women only be religious education?					
19- Muslim girls should be given only in Muslim					

teaching institutions. 20- Do you have general information about government education policies or plans? 21- Should there be number of violence schools in village? 22- Modern education as a child today essentially do the essential development for the entire round by the girls? 23- Educated women can afford a bigger role in awareness and					
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other development. 24- Is it more important for Muslim girls to have knowledge of domestic work instead of education? 25- Will the education of Muslim women do not make any changes in their social situation? 26- Should Muslim girls be educated about their social, economic, political, legal and other rights? 26- Should Muslim girls be educated about their social,					
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economic, political, legal and other rights? 27- do educated women provide financial strength to the family? 28- Which political initiative is most important for bringing revolutionary changes in women's education? 29- Should women be given opportunity to work in every field and get education? 30- Napoleon Bournaport said that the education of					
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women is the education of the whole family. Do you agree with this statement?					
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