DEVELOPMENT OF EDUCATION OF MUSLIM WOMEN IN UTTAR PRADESH SINCE INDEPENDENCE

ABSTRACT
THESIS

SUBMITTED FOR THE AWARD OF THE DEGREE OF

Doctor of Philosophy
IN
EDUCATION

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2008
Introduction:

The history of Muslim women’s education can be traced down from Muslim period, British rule and after independence. During the Mughal period, the women of the rich and noble classes were educated. During the British period the entire Muslim community lagged behind educationally. After independence multifold progress of women education has been made, particularly Muslim women’s education made considerable progress. Despite this, present situation of Muslim women’s education is not satisfactory. Education is the fundamental prerequisite in empowering women. Women’s illiteracy promotes ignorance which hampers not only the progress of the family but also the development of entire nation.

Statement of the Problems:

The present study is an attempt to find out the mind set of educated Muslims towards the problem of education of Muslim women to suggest various means and ways to find out a solution to the existing problems. The title of the problems is “Development of education of Muslim women in Uttar Pradesh since independence.”
Objectives of the study:

(a) to trace the history of the education of Muslim women,
(b) to describe progress of Muslim women college in Uttar Pradesh
(c) to compare the progress of Muslim women college existing in Central, Western and Eastern zone of Uttar Pradesh.
(d) to identify hurdles in the progress of education of Muslim women,
(e) to give the suggestions for improvement of education of Muslim women in Uttar Pradesh.

Sample of the Study:

There are 29 Muslim women colleges in Uttar Pradesh but the sake of convenience only 22 Muslim women colleges were selected randomly from the list of college of Muslim Minority managed college of Uttar Pradesh. (Appendix 1) for the present study.

Source of Data

1. Primary sources:

Researcher made a survey of Muslim Women colleges of Uttar Pradesh for collecting data from primary source.
For that purpose a ‘Questionnaire’ for Muslim Women College was prepared by herself. The whole description of analyzed data collected through primary source is given in chapter VI.

2. Secondary sources:

The secondary source of present study are census report, Government policies, report of committee and commissions appointed by Government of India, article from magazine and Journals and Internet sources etc. were consult as a secondary source of data.

The chapter III and chapter IV have been developed on the basis of the data collected through secondary source.
Delimitation of the study:

Following are the delimitation of this study:

1. This study was conducted at Muslim women college of Uttar Pradesh only.

2. Only 22 Muslim women college of Uttar Pradesh were approached for the present study.

3. Other Muslim women colleges of India were excluded as the topic was confined to Uttar Pradesh.

4. Due to lack of time all the Muslim women college of Uttar Pradesh were not considered for the study.

5. Due to non-availability of data progress of Muslim women colleges were considered from 1995 onward.

There is no more availability of statistical data on education of Muslim Women of Uttar Pradesh in secondary source consulted for the research purpose.

The procedure is an important phase of research and the design is of prime important in attacking any research problem in a scientific manner. The design of this study is set under the following heads.
5.1 Development of questionnaire for Muslim Women’s colleges as primary source of data.

5.2 The sample of the study

5.3 The collection of data

5.4 Statistical procedure

5.5 Survey of reports, Govt. documents, committee’s recommendations as collecting secondary source of data.

Procedure of Data Collection:

The most important assignment which was highly required to provide the soul of this work was data collection. A work which required great passions, energy and hard labour, because the whole work of data collection is completed by the researcher herself only.

The very first initiative in this regard was the planning to collect the data through different sources. For which it was highly required to plan. So, all the aspect of data collection was planned very well, the first step in this regard was to get the permission from the Chairman of the Department of Education, Aligarh Muslim University, Aligarh. The permission thankfully was easily granted to visit various higher institute of Muslim Girls Colleges in Uttar Pradesh. For data
collection the researcher took the permission from Principal/Head of the institution/colleges and requested them to fill the questionnaire in time. Sometimes the hardship of delay and negative responses was also faced by the researcher. The work of data collection was also done by getting couriers and speed posts from the different places, where it was difficult for the investigator to go herself.

Therefore, it can be said that the work of data collection was really difficult for which the researcher contacted all the concerned colleges to collect the data, and also assured the Head of the institutions that the informations given in the sheets were for the purpose of research work only and would be kept strictly confidential.

**Statistical Procedure:**

The row scores as obtained directly after scoring the questionnaire constitute simply a long list of numbers without any organization or order. The inspection of these row scores does not provide any kind of direction regarding conclusions to be drawn unless the scores are organized. Therefore, in order to make meaningful interpretation and draw conclusions, it is necessary to reorganize and summarize row scores in meaningful way, so that the summarized
data may be used for the purpose of communication and interpretation of results.

The researcher has use some statistical technique to summarize and interpret the row scores.

The analysis of data was done by using statistical techniques, which were chosen only after the researcher found them the most appropriate and compatible for the collected data. They are as follows:

1. Means (M)
2. Standard Deviation (SD)
3. Standard Error of the Mean (SEM)
4. T-Test (to see the significance of the difference between two means)

When t-test is used for data analysis, the following assumptions were made:

1. The colleges were selected on the basis of sampling from the normally distributed population
2. The variance of the sub-groups were homogenous
3. The sample consisted of different and independent sub-groups.
Value of $t$ can be calculated as follows:

$$t = \frac{M_1 - M_2}{SEM}$$

Where,

$M_1 = \text{Means of the first group}$

$M_2 = \text{Means of the second group}$

$SED = \text{Standard error of the difference between two independent means}$

$SED$ was calculated with the help of following formula:

$$SED = \sqrt{(SEM_1)^2 + (SEM_2)^2}$$

where, $SEM_2 = \text{Standard error of the first mean}$. The formula used was:

$$SEM = \sqrt{\frac{SD}{N}}$$

$SD = \text{Standard Deviation}$

$N = \text{Number of colleges}$
After going through the above process, 't' value was calculated by the following formula:

\[ t = \frac{M_1 - M_2}{(SEM_1)^2 + (SEM_2)^2} \]

Survey of Govt policies, document, committee's recommendation: as secondary source of data.

Following document were considered as a source of data collection

8. The National Perspective plan on women (1988).
To collect the data on women’s education above mentioned reports, government polices, documents and recommendations of various committees were also considered to have a look on development of women education before independence and since independence.

Recommendations, Reports and statistical data collected from secondary source as mentioned above has been used to draw inference in relation to development of education of Muslim Women in India (chapter III) an education of Muslim Women in Uttar Pradesh (chapter IV). These sources are also helpful to trace the history of Muslim Women in India in general in Uttar Pradesh in particular.

The findings of the present study are an integral part of the entire work that facilitates in conveying its objectives and purposes.

The findings of the study are obtained after statistically analyzing the collected data and interpreting it objectively. The findings of the present study are summarized as below:

Objective 1:

To trace the history of the education of Muslim Women.
Findings:

1. In the 19th century the indigenous system of learning was very popular. In this period Muslim Women did not have freedom to take with males. The dominance of family males was observed. Muslim girls were taught Islamic education, and Urdu, Arabic and Persian languages. Muslim girls were not allowed to go to school. The struggle for formal education of Muslim women began at the end of nineteenth century.

   Efforts of Sir Mulana Mali and Sheikh Abdullah were painfull.

   In 1896, khwaja Ghulamus played a vital role for the education of Muslim women. He gave much more emphasis on education of Muslim women in annual session of Muslim Education conference.

   A women’s bench was set-up and Murtaza Ali was appointed as secretary of this bench.

2. In 1902 Sheikh Abdullah was appointed as secretary of the women’s bench at the annual session of the Muslim Education conference in Delhi. He
presented his view that there had to be a sufficient number of middle
passed Muslim girls. They could be trained as teachers.

immensely in encouraging girls and women’s education. There was a
realization on their part that promoting girl’s education was intimately
connected with social and economic progress. The three illustrious Begam
made a remarkable work in women’s education in the 19th and 20th
centuries.

Further, they felt that by encouraging education of girls they were doing a
pious duty because Islamic religion made no distinction between the
education of girl or a boy. The initials education of children began with
the Bisimillah ceremony at the age of four years, four months and four
days. The Quranic verses were learned by the daughters and sons for
ustad or ustani (male and female teachers) it is significant to note that
while early education was open to both boy and girl formal education in
Maktabs and Madrasas (primary and higher centre of education) was open
only to the boys. Girls on the other hand received informal or domestic
education at home, from either the senior ladies of house an ustani. The
formal institution that were opened by them for girls were the Victoria
school, Madarsas Bilqusia, Birjisia Kanya Pathshala, Art’s school, Sultania Girl’s school and the village schools. In 1903 the first school for Muslim girls was opened, the Sultania School.

4. After Independence, it was found that all the efforts made for women education was highly related to girls education was school level. It was realized that qualitative education would be helpful to give new shape at higher level. In the history of education of women so it is noticeable that no separate efforts for Muslim women were made but the women including Hindu and Muslim were considered at a glance. Therefore, no separate findings were observed for Muslim education at higher level. It is also prudent to say that somewhere it was denoted as girl’s education, or female education. But overall efforts were directed towards education of women.

**Objective 2:**

To compare the progress of Muslim Women College existing in Central, Western and Eastern zone of Uttar Pradesh.
Findings:

Related to this objective major findings are given below:

1. No difference was found among the various aspects related to Auditorium, Library, common room and science laboratory in central and east zone.

2. No significant difference exists among cultural, literary activities and Quiz programmers in central and East Zone.

3. Significant difference was found with only good library facilities shows the relationship with t-value (2.626) of central zone and eastern zone.

4. The factor ‘poverty’ shows significant difference between central zone and east zone.

5. Introduction of advance professional courses show the relationship with (t = 3.182) value of central and East Zone.

6. Literary activities show the relationship with (t = 2.25) value of west zone and central zone.

Introduction of advance professional course shows the relationship with (t = 2.210 value of western zone and central zone.
Objective 3:

To identify Hurdles in the progress of education of Muslim Women:

Findings:

1. Lack of free mixing:

   The quality of free mixing with other community is lacking among Muslims. They do not mix with the persons of other community. The result is that they live in their own limited and confined pocket. This keeps them isolated physically as well as mentally. It also hinders the development of proper attitude for others, men as well as materials. It negates the development of independent thinking which is a must to watch the others, to judge the right or wrong, to know the good or bad, to observe the benefits or loss. Because of this lacking the Muslims women find difficulty to develop proper attitude for education.

2. Lack of female education

   Because female community comprises about half of the population, it is the demand of the time to promote proper climate for fostering education among females. It is found that majority of male Muslims have very conservative outlook towards females. They do not provide education to them. Even some persons
who allow to get education to females they allow to educate in the institutions run by Muslim organizations, which have no proper climate and facilities for education. The result is that half of the population is denied education. The curbs on females or girls imposed by their male guardians hinders the growth of mental development. They lose their curiosity, observation and initiative, which are essential for development of education of Muslim Women.

3. **Ignorance about modern society:**

The society is rapidly developing and changing to the maximum extent, even the thinking of the man is changing. It is found that majority of Muslim population is ignorant for modern society and its real nature. They do not know the utilitarian value of modern education. This keeps them in dark and to live in the position where they are. It also hinders the proper development of mind in a right direction.

**Objective4:**

Give the suggestions for improvement of education of Muslim women in Uttar Pradesh:
Findings:

Suggestions for improvement of education of Muslim Women:

1. The educational programmes and modification of college curricula to eliminate gender bias. Enrolment of girls in elementary, secondary and higher education courses, formal as well as non-formal, has been accorded high priority.

2. Talented girls are to be encouraged to pursue higher education. It is also proposed to expand the ‘open learning system’ including correspondence courses for them. In other order to promote technical and vocational education for girls, more women’s polytechnics are to be set up and programmes for vocationalization of education are to be expanded.

3. Financial assistance is envisaged for construction of hostel buildings for girls at the district level and for purchase of equipment, furniture utensils, books and periodicals in these hostels.

CONCLUSION:

Muslim women today are different from yesterday in all spheres of life. They are coming out of their seclusion and are sharing greater responsibilities in National reconstruction. Development of Muslim women is intrinsically linked
with socio-cultural and economics heterogeneity in India. Hence, a region wise analysis of Muslim women’s participation in education is of prime important. Women are indeed moving forward with the passage of time breaking barriers to various spheres of life. However, the pace of moving varies from region to region. Education is a significant component as well as facilitator of development of Muslim women.

Education is the key to the National development. It promises the fulfilling of the basic needs and improving the quality of life of the people given all the ingredients essential for progress, the pace and quality of the progress and development will depend upon the management of resources and to blending of education in a manner that will generate symbiosis and synergy.

Implications of research study:

In the light of findings of the present study, the researcher would humbly like to make certain educational implications of the study.

Eradicating ill-traditions:

To remove backwardness of the country, to control population rise, child care, to become independent, to avoid exploitation of women, education is
necessary. Purdah in narrow sense, negative attitude of parents towards education of women. Stereotype mentality of parents and members of the society.

- **Muslim women should be provided professional technical education.**
- **Computer skills should be taught to girls students because it is the need of this fast changing world.**
- **Provisions should be made by the government for the reservation of employment for educated Muslim women.**

Reservation should be made for Muslim Women in the appointment of teachers in women’s colleges and co-educational institutions.

**Suggestions for further Research:**

A brief review of the studies on education on Muslim women reveals many gaps in our knowledge. It is an important area of research, especially in country like India, where a large number of linguistic and religious minorities have to be taken care of. Thus, based on the gaps with reference to aspects quality, trends and methodology of researches on Muslim women’s education, following suggestions are made to be taken care of on priority basis:
1. Research may be conducted on education of Muslim women relating different aspects of education like higher education, professional and vocational education.

2. Studies may be conducted on academic aspects of Muslim Women’s college like functioning of Muslim educational the relevance of curriculum and instructional materials, behavioural issues and adjustment problems of Muslim Women belonging to different socio-economic status.

Action research on the problems faced by the Muslim Women students may be conducted by college, teachers who really face the problem.
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"Read in the home of the lord and cherisher who created, created man out of clot, Read! And your lord is most Bountiful, He who taught the use of the pan, Taught man that which he knoweth not"

(Surah A-Alaq-XCVI-1-5)

"Acquiring knowledge is the duty of each and every Muslim men and Women"

(Al-Tabarani)
“There could be no satisfactory education..... For Muhammedan [Muslim] females until a large number of Muhammedan ‘male [had] received a sound education”

Mohammad Iqbal
(Poet & Philosopher)

“There are no two opinions about the high degree of backwardness among Muslim women. They have been doubly discriminated. Muslim women do not even question their status

Syeda Hameed
Member of planning Commission
“Muslim women are faced with huge problems of inequality and discrimination”

“How to bring them on a par with other continues to be a major concern. The government has a major responsibility to address their problem”

Subhasni Ali
(Member of parliament, India)

“States shall protect the existence and the national or ethnic, cultural religious and linguistic identity of Muslim women and encourage conditions for the promotion of that identity”

Seema Kazi
Researcher and member
MRG Report
(Minority Right Group)
CERTIFICATE

This is to certify that the work presented in this thesis entitled, "Development of Education of Muslim Women in Uttar Pradesh since Independence" is an original work conducted by Firdous Jabeen under my supervision and guidance. It may be considered for the award of the degree of Doctor of Philosophy in Education.

Dr. (Mrs.) Nasreen

Date: 21/09/09
ACKNOWLEDGEMENT

At the onset, I shout thank to the lord of the universe, who gave me the gift of expression and all the determination, perservence and insight for the completion of this research work. I am greatly thankful to Prof. Roquiya Zainuddin, chairperson, Deptt. Of education AMU, Aligarh for providing me necessary facilities and timely help. I express my profound gratitude to Prof. C.P.S. Chanhaur (Ex-chairman) Deptt. of education.

At the outset, it is proud privilege to acknowledge indebtedness, deep sense of gratitude and heart felt thanks to my revered guide, Dr. Nasreen, Reader, Deptt of education, AMU, Aligarh under whose guidance and inspiration I completed this research work. Her profound suggestions, profound knowledge and ingenuity have been a great asset to me. Despite her multifarious engagement she envisaged keen interest in my research work and gave me acknowledge to achieve me goal.

I would be failing in my duty, if I do not extend my heart felt regards to my friends, research scholars, techning and non teaching staff, who co-
operated me during the course of my research work. My thanks are due
to the respondents of various institutes who furnished me the valuable
information for my research work.

Last but not least I am whole heartedly thankful to all of my family
members, my father in law, sister-in-laws, brother-in-laws and kids
who inspired and encouraged me at every step and especially my papa,
mamma, brother, bhabhi, kids, specially tabrez and my loving husband
who encouraged and supported me at every step in the completion of my
research work. Hope I prove to their expectation. Lastly my heartfelt
thanks to my lovely daughter ALVINA HASIM. She is 1½ year old
whose love, affection, encouragement and supplications have given me
an immense help and support without her help I would not have
completed my research work properly on time.

Firdous Jabeen
# CONTENT

## CHAPTER-I INTRODUCTION

| 1.1 | Education of women in Vedic Period | 1 |
| 1.2 | Education of Muslim Women in Islam | 3 |
| 1.3 | Education of Muslim Women in Mughal Period | 12 |
| 1.4 | Education of Muslim Women in British Period | 14 |
| 1.5 | Education of Muslim Women before Independence | 16 |
| 1.6 | Education of Muslim Women after Independence | 19 |
| 1.7 | University Education Commission (1948-49) | 22 |
| 1.8 | Secondary Education Commission (1952-53) | 23 |
| 1.9 | National Committee on Women Education (1958-59) | 24 |
| 1.10 | Smt. Hansa Mehta Committee Report (1961-62) | 27 |
| 1.11 | Report of Bhaktavatsalam Committee (1963) | 28 |
| 1.12 | Kothari Education Commission (1964-66) | 28 |
| 1.13 | National Policy of Education (1979) | 30 |
| 1.14 | National Policy of Education (1986) | 31 |
| 1.15 | The National Perspective plan on Women (1988) | 33 |
| 1.16 | Justification of the Problem | 40 |
| 1.17 | Statement of the Problem | 41 |
| 1.18 | Objective of the Study | 42 |
| 1.19 | Operational Definition of the Term | 42 |
| 1.20 | Sample of the Study | 47 |
| 1.21 | Source of Data | 47 |
| 1.22 | Delimitation of the study | 48 |

## CHAPTER – II REVIEW OF LITERATURE

| 2.1 | National Scenarios | 53 |
| 2.2 | International Scenarios | 91 |

## CHAPTER – III DEVELOPMENT OF EDUCATION OF MUSLIM WOMEN IN INDIA

| 3.1 | Muslim Women and the Pre-Independence Women’s Movement in India | 135 |
| 3.2 | Literacy rate of female in India since Independence | 138 |
| 3.3 | Growth and Development of Higher Education of Muslim Women in India | 149 |
| 3.4 | Growth in Enrollment of Women in Higher Education | 156 |
| 3.5 | Scheme of Scholarship for Muslim Minority | 169 |

## CHAPTER – IV DEVELOPMENT OF EDUCATION OF MUSLIM WOMEN IN UTTAR PRADESH

| 4.1 | Higher Education of Muslim Women of Uttar Pradesh | 178 |
| 4.2 | Higher Education of Women in Uttar Pradesh | 181 |
| 4.3 | Higher Education of Women in India | 183 |
| 4.4 | The Programme and Scheme | 187 |
CHAPTER – V  DESIGN OF THE STUDY

5.1 Methodology  194
5.2 Development of Questionnaire  197
5.3 Sample of the Study  199
5.4 Procedure of Data Collection  202
5.5 Statistical Procedure  203
5.6 Survey of the Govt. Policies  205

CHAPTER – VI  ANALYSIS OF INTERPRETATION OF DATA

6.1 General Information  209
6.2 Section – I  215
6.3 Section – II  218
6.4 Section – III  241
6.5 Conclusion  253

CHAPTER – VII  FINDINGS, CONCLUSION, EDUCATIONAL IMPLICATIONS, & SUGGESTIONS

Findings  256

Objective 1  256
Objective 2  265
Objective 3  272
Objective 4  273
Objective 5  279
Conclusion  284
Implication of research study  287
Suggestions for further study  292

BIBLIOGRAPHY  296

APPENDICES
CHAPTER I

INTRODUCTION

1. Education of Women in Vedic Period

Education has been a very important part of Indian social and cultural life from the earliest times, we do not have any evidence about the educational system and opportunities for women’s education in the Indus civilization of Mohanjodaro and Harappa. We have, however, right from the Rigveda onwards, about the status of women’s education. Though the Vedas do not specially say that women were entitled to a life of brahmacharya and education for the first twenty five years of their lives, it is clear, that several girls, especially those belonging to the higher caste, received extensive education, we have evidence to show that during the Rigvedic period itself, at least thirty three mantras of the Rigveda were composed by women, we also know that most of the daughters of Rishis, Acharyas and great preceptors who were leaders in education, taught their girls at home or they imbibed education through listening to it being imparted to men special schools for girls or a system of education for girls is not specifically stated, Manu in his famous Manusmiiti states that women needed to acquire knowledge for running a good household,
managing the home economy and inculcating the knowledge of medicine as well as crafts, Buddhism and Jainism were great agents of change; they gave importance to the status of women, like they sought change in so many other fields of social activities. We have evidence of nuns of the Buddhist order composing hymns and verses, many of which are included in their gatherings. We also know that Buddhism and Jainism stressed the composition and writing of religious texts which required literacy and we learn that women used to read extensively. The inscriptions of the Buddhists, Jains and Hindu kings in the first millennia after Christ clearly point to their state of literacy. It appears that most girls learned from the family members and had enough knowledge to read religious books, scriptures and the epics.

Women’s education was badly neglected in the past. While her position in vedic times or even the upanishadic era was good, there is no doubt that the period after about 1000 A.D. was a dark age of her. Whatever the historic reasons, her social position began to deteriorate during the period and had considerable repercussions on her education.

It is important to note that the inferior status of women in societies also coincided with the denial of property rights and education as well as denial of certain occupations to them. If one closely analyses the structure of societies where women are subordinated to men, one can find several
factors which keep women in a subordinated position right to inherit property, choice of husband, punishment for non-fidelity to spouse, law against polyandry, ban on widow remarriage, denial of education and occupation, practice of Sati, seclusion, etc. The structure of the puranic Hindu society will make this clear. This was a period of increasing subjection of women, women were considered as the slaves of their husbands child marriage was very common and the previous practice of widow remarriage was prohibited. Girl’s education tended to be nil. Neera Desai observes that “the religious life of women was restricted to the observance of some vistas which more or less demanded blind faith from her” (1957.21) polygamy and the practice of sati were also prevalent which resulted in subjugation and deterioration in the position of women.

1.2 Education of Muslim Women in Islam:

In pre- Islamic Arabia discrimination against women began with their birth in the form of female infanticide. The Arabs in Jahiliyat used to bury their daughter alive. The motives behind this barbaric custom of burying female infant were twofold: The fear that an increase in female offspring would result in economic burdens, as well as the fear of the humiliation frequently caused by girls being captured by hostile tribe and subsequently preferring their captors of their parents and brothers.
But Islam prohibited the practice of female infanticide, female genital mutilation, which is another form of discrimination against women. It has no basis in Islam. Rather it is a cultural practice. However, after Islam came women are recognized by Islam as a full and equal partner of man in the procreation of humankind. He is the father, she is the mother, and both are essential for life. Her role is not less vital than his, by his partnership she has an equal share in every aspect. She is entitled to equal rights and equal responsibility in every aspect. A woman enjoys the same status and equal rights as that of man in the word of Quran you are member one of another. There is no difference between men and women concerning status, rights, and blessing both in the world and in the hereafter.” Acquiring knowledge is compulsory for every Muslim” this narration applies equally to men and women.

In dealing with women’s education from the Islamic perspective. It is recognized that wider issues pertaining to a modern Islamic curriculum have not been addressed, the later is, indeed, a crucial issue, but our concern here has been one of the key questions of principle that should surely guide current attempts to formulate an authentically Islamic education system, namely the approach to women’s education in such a system. Long as the education system is governed by the spirit of Islam throughout, there will be a harmony between these two modes of social
activity, permitting women to express themselves in accordance with their natural dispositions and to be given the respect and honour which is so central to the real social message of Islam.

Knowledge and education are highly emphasized in Islam. Both are integral parts of the Islamic religion. Islam encourages its followers to enlighten themselves with the knowledge of their religion as well as other branches of knowledge. It holds the person who seeks knowledge high estreem and has exalted his position in reality, the entire aim of the divine revelation and the sending of prophets to humankind has been stressed in the Quran as the communication of knowledge. The Book says: the prophet recites unto people God’s revelation, causes them to grow and imparts to them knowledge and wisdom. The divine desires every believer to be well educated in religion to possess wisdom and broad intellectual knowledge, the purpose of raising a prophet in a nation is to teach and to impart knowledge. The Quran is full of verses which praise learned people encourage original thinking and personal investigation and denounce unimaginative imitation. It also emphasizes the importance of the study of nature and its laws. According to the Quran, learning is an unending process and the entire universe is made subservient, to man the agent of God, who has to abide by the truth and not by narrow notions of hereditary customs and beliefs. The verses in the Quran which enjoin
people to learn and observe nature outnumber all those related to prayer, fasting and pilgrimage put together.

In the Hadith literature, knowledge is highly appreciated and encouraged also. The Prophet Muhammad always emphasized the importance of knowledge to his followers and encouraged them to seek it. Learned people are regarded as the inheritors of the Prophetic wisdom. In this connection, the following Hadiths can be quoted: The Prophets leave "knowledge as their inheritance. The learned ones inherit this great fortune; search for knowledge though it be in China.

Studies were conducted in the Mosques, circles of discussion (halaqat) were set up and teachers were simultaneously students learning from their superior and in their turn, teaching their own students. Education was considered a matter of religious duty – a manifestation of the Muslim’s submission to the will of Allah and an act of piety which could lead to a deeper knowledge of the creator – the one. Hence we find that all members of society participated in that process. Since education was free of charge, opportunities were available to everybody, rich or poor alike, the Prophet said treat equally poor and rich students who sit before you for the acquisition of knowledge, gifted students were helped and highly encouraged to continue their education. So that they would be able to fulfill their aspirations.
There is no priority for men over women in relation to the right to education. Both are equally encouraged to acquire education, as already shown, from the cradle to the grave. Indeed all the Quranic verses which relate to education and which advocate the acquisition of knowledge were directed to both men and women alike. In accordance with the all-embracing concept of *Tawhid* – oneness – when Islam elevated women physically by abolishing female infanticide, it could not overlook the need for their mental and spiritual elevation. By contrast, Islam would view the neglect of these dimensions as virtually tantamount to murdering their personality. The Quran says: “they are losers who besottedly have slain their children by keeping them in ignorance. Neither the Quran nor the saying of the Prophet prohibit or prevent women from seeking knowledge and having an education.

Prophet was the forerunner in this regard in declaring that seeking knowledge is obligatory upon every Muslim man and women. By making such a statement, the Prophet opened all the avenues of knowledge for men and women alike. So, like her male counterpart, each women is under a moral and religious obligation to seek knowledge, develop her intellect, broaden her outlook, cultivate her talents and then utilize her potential to the benefit of her talents and then utilize her potential to the benefit of her soul and of her society. The interest of the Prophet in
female education was manifest in the fact that he himself used to teach the women along with the men he also instructed his followers to educate not only their women but their slave girls as well. The following Hadith puts it thus: a man who educates his slave girl frees her and then marries her. This man will have a double reward. The wives of the Prophet, especially Aisha not only taught women, they taught men also and many of the Prophet’s companions and followers learned the Quran. Hadith and Islamic Jurisprudence from Aisha.

There was no limitation placed on women’s education. Women were allowed to learn all the branches of Science. She was free to choose any field of knowledge which interested her. Nonetheless, it is important to stress that, because Islam recognized that women are in principle wives and mothers. They should also place special emphasis on seeking knowledge in those branches which could help them in those particular spheres. In accordance with the dictates of the Quran and the Hadith encouraging women to develop all aspects of their personality. It was believed that an educated Muslim women should not only radiate her moral qualities in the environment of her home, but she should also have an active role in the broad fields of social, economic and political development.
The Quran in particular commands men and women to perform their prayers, pay their poor tax and enjoin good and forbid evil in all forms: social, economic and political. This means that both have an equal duty to accomplish these tasks. In order to do so, they must have equal access to educational opportunities. For how can a women uphold good social and economic politics or disapprove them if she is intellectually not equipped for the task? Following the injunctions of the Quran and the Sunnah concerning female education early Muslim women seized this opportunities and laboured to equip themselves in all branches of the knowledge of then time. They attended classes with men. They participated in all cultural activities side by side with them and managed to win their encouragement and respect Early Islamic history is replete with examples of Muslim women who showed a remarkable ability to complete with men and excelled them on many occasions.

Religious studies was the favourite subject for women in early Islam and a considerable number of Muslim women managed to become notable figures among traditionists and jurists on top of the list was Aisha. The wife of the Prophet. She was a renowned scholar of her time. Her foresight and advice in the affairs of the Islamic community were regarded as highly important by the early Islamic rulers, she was credited with thousands of traditions received directly from the Prophet and is to
the present day considered a great authority on Islamic Jurisprudence. Another famous name in this subject was Nafisah, a descendant of Ah who was a prominent jurist and the olojan. It is mentioned that Al-Shafi the founder of one of the schools of Fiqh used to attend her lessons and public lectures. Shuhda as well was a renowned name in the subject of tradition, especially Hadith which is a branch of Muslim Science which was thought to be exclusively for men.

Muslim women proved their ability to master in literature and achieved a high reputation among their contemporaries. In the forefront was al-khansa the greatest poetess of her day. Her poetry has survived into the present period. She was admired by the Prophet himself when he said that her poetry was unsurpassed. In addition one could mention Qatilah who composed a famous elegy on the death of her brother which again was praised by the Prophet. The humanitarian duties were performed by women in all the battles fought in Islam. It was a custom that Muslim women accompanied the troops. So that they could bandage the wounded fetch the water, transport the casualties back to Madina and instil courage in the men whose spirits were flagging. It is said that when the Muslim troops were preparing to conquer Khaiber, Imayyah bint Qays-al-Ghuffariyyah with a group of women, asked to be allowed to
accompany the army. The Prophet granted them his permission and they performed their duties well.

In addition, Muslim women attained a high status as medical scholars such as Zainab of the Bani Awd tribe who was a prominent physician and an expert oculist, Umm al-Hasan bint al-Qadi Abi Jafar al-Tanjali was a renowned women of broad knowledge in different subjects, and was especially famous as a doctor.

Muslim women proved to be good warriors and they fought side by side with men. They achieved a considerable degree of success and on occasion played very important military roles. In this respect mention should be made of Nusaiba the wife of Zaid Ibn Asim who took part in the famous battle of “ohud” in that battle she fought vigorously and in the critical time when the Prophet was left alone she fought alongside him and wounded 11 persons with her sword. In the same battle, Nusaiba bint Kab-al-Mazinia headed the Prophet’s army against the enemy forces and at a crucial moment managed to minimize the losses of the Muslim army.

In addition, Muslim women also proved their ability to play a constructive role in other activities of the communities. For example, they were involved in the political issues of the time and their opinions in political affairs were highly respected. They often took part in the process of choosing the “caliph”. They also enjoyed full freedom to express their
ideas and were encouraged to participate in the social life of the community. Public life was like a stage where both men and women were actively involved. In the early period of Islam, women used to discuss and debate with the Prophet and his companions and even protect their fights if they were breached. It is said that during the time of the second caliph Omar, a woman expressed her disagreement with him publicly in matters relating to the women’s dowry and managed to correct him.

**Education of Muslim Women in Mughal Period:**

During the period of Muslim rule, the birth of a girl was looked upon as an unfortunate and unpleasant event in the Muslim family. Early marriage at the age of 8 or 9 became a common practice during this period. As regards the settlement of marriage, it was entirely the concern of the parents on both sides, who agreed to the conditions of the contract and fixed the date of marriage. At that time girls were not allowed to express their opinion regarding their marriage, made the consent of the bridegroom and bride absolutely necessary for marriage. The Muslim rulers of India generally took a keen interest in education, and many of them founded schools, colleges, and libraries in various places in their dominions. The example of rulers was followed by many of their influential subjects, scholars, poets, and other literary men who were often encouraged by the patronage of the courts or of private individuals.
Stipends and scholarships were often given to pupils and in many places orphanages were established. The permanent settlement of Muslim in India, and conversion of some of the inhabitants to Islam, meant the establishment of mosques, and as in other Muslim countries, the mosques, especially in towns, was a centre of instruction and of literary activities. Muslim educational institutions are distinguished as maktabs or madrasas, the maktab, is a primary school often attached to a mosques, the chief business of which is to instruct boys in those portions of the Koran which a Muslim is expected to know by heart in order to perform his devotions and other religious functions. Sometimes instruction in reading, writing and simple arithmetic (3 R’s) was also included in the curriculum. Primary education was also carried on in private houses, Madrasas were school for higher learning. They too were generally attached to mosques and monasteries, some of them rise to the status of universities. The course included grammar, rhetoric, logic, theology, metaphysics, literature, jurisprudence and science. Contain subjects were more cultivated in some centres than others. The medium of instruction in these schools was person. But the study of Arabic was compulsory for Muslims Education was confined to the royal and high class sections of the population and to some extent to the middle class. There were ‘Maktabs’ for imparting religious education to girls in private houses.
where elderly ladies taught the Quran and books on morals. Muslim widows generally regarded it to be their duty to teach young girls in their own houses. There are numerous instances of highly educated and accomplished ladies in the royal families as well in the families of nobles. There were no maktabs and madrasas for girls throughout our medieval Indian history. Perhaps it was not considered desirable and necessary to educate the female section of population. There were, however, arrangements for the education of girls of the well-to-do and royal families.” Therefore, we find many scholar women in the royal families. Among the women some become successful ruler also, like Razia Sultan, Chand bibi, etc. Nurjahan was advisor-in-chief to her husband Jahangir.

**Education of Muslim Women in British Period:**

British, who had acquired supremacy over India by the beginning of the 19th century made efforts to promote women’s education. Adam’s Report 1838 noted the need for greater efforts towards women’s education which was previously neglected by the government. By the recommendation of wood’s Despatch 1854, Education become a unified, organized programme all over the country, women’s education was given a boost and several organizational, administrative, and curricular arrangements were made, consequently, in 1901-02, these were 5,628 primary schools, 467 secondary schools, and 12 colleges with, total
enrolment of 447,470 girls. The Indian education commission 1882 made specific recommendations for the improvement of facilities for women’s education. A women’s committee was formed and ways were suggested to enhance the relevance of the educational curriculum for girls. Individual and collective efforts were made for the improvement of Muslim Women’s status and education. Khwaja Altaf Husain Hali’s novel (1905) “Chup ki Daad” (voice of the silent) vividly captured the reality of women’s oppression. Hali argued for female education. Mumtaz Ali and his wife Muhammadi Begum founded a newspaper “Tahzib-un-Niswan” (women’s reformer) which took up the issues of female education, the age of marriage, the importance of a girl’s consent to marriage, polygamy, a woman’s role in marriage and purdah etc. Sir Syed Ahmad Khan urged Muslim to gain a modern secular education. His Islamic Anglo-Oriental College was later to become Aligarh Muslim University. The views of Sir Syed Communicated to the education commission of 1882 were of great significance as far as Muslim women education was concerned.

The Indian Education Commission of 1882, while examining the question of girls education remarked, “Female education is still in an extremely backward condition and needs to be fostered in every legitimate way.” It recommended that it should receive a larger share of
public funds. As a result, state funds were spent more freely on girl’s education. There was a sharp rise in private efforts also. Owing to these two factors, girls education progressed.

The British government adopted a liberal policy for promoting girl education. A number of schemes were started. The period after 1921 was charged with national awakening among the people as a result of the steering of the struggle for freedom by the Indian leaders, who realized that women’s participation was important for social progress. There were some notable leaders including Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, Annie Besant and Sir Syed Ahmed Khan who advocated education for women, removal of their social disabilities and restoration of their legal and social rights. Socio-economic movements like the Brahmo samaj and Arya samaj but further support to these concepts. The reform movements brought a new awakening among the women-folk and they, specially from the middle classes, were imbibed with new ideas. As modern education become a torch light for them, they came out of the four wall of the homes and took active part in various social activities.

**Muslim Women Before Independence:**

During the 20th century regional differences existed in the level of education for Muslim depending upon their socio-economic location and local needs. As mentioned by Seema Kazi in her MRG International
Report that in the late 19th century, only 0.97% of Hindu girls and 0.86% of Muslim girls were attending recognized schools, and no Hindu or Muslim girls had passed the matriculation examination in either Bombay or Madras. According to a study in 1901-02 there were 44,695 female secondary students in British India, yet in the provinces there were only four (4) Hindu girls attending secondary public schools compare to two (2) Muslim girls in 1902 placed them ahead of Hindu girls in the provinces of Bombay Madras and the United Provinces. While they lagged behind in Bengal and Punjab.

The progress of Muslim women’s educational status was not satisfactory, through rising steadily, only due to the government initiatives as well as attempts with in Muslim communities to promote female education. Seema Kazi said in her report during the period of 1916-26 the number of Muslim girls school and their enrolment increased. A registered charity, federation was founded in 1933 to give advice on training and employment to girls and women. It’s founder were a group of women interested in all aspects of women’s education and employment in 1937. The Shariat Act was passed by the Central Legislature. A subsequent legislative measure was the dissolution of Muslim marriage Bill in 1939, which had the aim of directly benefiting
women. Both bills had the support of Muslim women’s groups and generated public awareness of women’s issues.

Before independence in large network of Educational institution was set up throughout the country. Centre of higher institution were setup in various places. Education had become a matter of right during those days, as all citizens were to receive education. It was noticeable and pleasant to say that Hindu freely joint Muslim institutions and Muslim learnt Sanskrit. Historically, Muslims adopted the western system of education at a later stage than Hindus.

During the British period, educational degeneration of Muslim started, as in the beginning, Muslim did not accepted the English language and western science on the other hand, Hindus accepted the English language. Sir Syed Ahmad Khan (1817-96) was the first to recognize this contrast between the two religions. He made earnest efforts to change the mode of thinking of Muslims in 1875, the first modernist educational institution in Islam was established. Sir Syed Ahmad Khan was inspired by the ideas of Western countries owned their wealth and power to their enlightenment and their learning in Arts and Sciences. But at this time Muslims were lagging behind a complete generation in Education. In 1875, Sir Syed Ahmad Khan founded the Mohammedan Anglo Oriental (MAO) College at Aligarh. The founding of this college
was a real turning in the educational history of Muslims. It was this college that after 1920 emerged as a prominent university of India known as “Aligarh Muslim University”.

**Education of Muslim Women after Independence:**

By 1947 when the British power was withdrawn from India, the modern education of women was about a hundred and twenty five years old. The evaluation of the achievements of this period can be done in two ways. The first is to compare the conditions that existed in India in 1800 to those that existed in 1946-47. This backward look shows a great achievement – qualitative as well as quantitative. Educational opportunities had been opened to women at all stages during this period and their social status had been raised to some extent qualitatively this education had brought women a new awareness of themselves and opened out to them a large way of life.

The advance of the education of women in 1951, shorter after independence, the census recorded that only 25 percent men and 7 percent of women were literate. The pattern of women education today, therefore, starts with the girls and extends up to the mother, who can now attend social and adult education classes. In order to meet this large demand, the number of girl’s schools and colleges increased. Muslim girls going to school and colleges also increased slowly but steadily.
Muslim parents who are anxious to educate their sons and also anxious to provide their daughter with education. Goswami (1991) correctly observes that “it is even possible for educated women to combine motherhood and a career. Educated women very easily share in decision making about children’s schooling about family planning about finance and over all perspectives of family”. National policy on Education (1986) has laid much emphasis upon equal opportunities of education to everyone but it is not being translated into practiced. Thus there is much to be achieved in respect of education of Muslim women there is need of whole hearted support and efforts from the community itself.”

In the post independent India, the importance of education of Muslim women gain momentum and it was realized that education for Muslim women is necessary to achieve the goal of democracy and equality. The door of schools and colleges were thrown open to women. Who started availing the increased opportunities for education. Muslim women started thinking and feeling that they should not be confined to home only but should also share the responsibilities of the society and participate in all spheres of life equally with men. In addition to the constitutional provisions, the government of India has been showing concern about the education of Muslim minorities at different times and different levels.
At the convention in Delhi, 350 Muslim women from across the country along with academics, social experts and parliamentarians called for the implementation of Justice Sachar Committee recommendations. The Sachar Committee report released in 2006 exposes the severe socio-economic marginalization of Muslims in India. The Committee had recommended more educational facilities and employment opportunities for the communities.

BMMA (Bharatiya Muslim Mahila Andolan) members urged for income-generating schemes, credit-facilities and educational opportunities for the communities, especially Muslim women, the worst-affected in an acutely marginalized social group.

After independence realizing the exploited condition of women in general, efforts were made by Government of India in several directions. Several committee and commissions were setup time to time. The all recommendations were to improve the quality of life of women in general these were as follows:

1. University Education Commission (1948-49)
3. National Committee on Women Education (1958-59)
5. Bhaktavasalam Committee (1963)

The recommendations of these committees in relation to women’s education is given below:

University Education Commission: (1948-49)

Regarding the need and importance of women’s education, the University Education Commission (1948-49) has rightly observed: “there cannot be an educated people without educated women. If general education had to be limited to men or to women, that opportunity should be given to women; because it is the education that makes men’s or women’s living interesting and intelligent. It also makes a person a good, useful and productive citizen of his society.”

University education commission made the following recommendations:

(1) that the ordinary amenities and decencies of life should be provided for women in colleges originally planned for men, but to which women are being admitted in increasing numbers,

(2) that there should be no curtailment but rather increase in the educational opportunities for women,
(3) that women students in general should be helped to see and get their normal places in a normal society, both as citizen and as women, to prepare them for their life career, the college programme should be so designed as to suit them,

(4) that through educational counsel and by example the prevailing prejudice against study of home economic, home management should be over come,

(5) that standard of country and social responsibility should be emphasized on the part of men in mixed college,

(6) that women teachers should be paid the same salaries as men teachers for equal work (UEC 1948-49).


Secondary Education Commission Report that “there is no special justification to deal with women’s education because every type of education open to men should also be open to women. Many women have joined the faculties of Engineering, Agriculture, Veterinary Science, Commerce, Law and teaching as well as the Arts and Science and have taken to research” (Sec, 1952-53). The fact that a large number of women have joined the faculties of science, Arts, Commerce and teaching, etc. While girls can take courses in Arts, Commerce and research along with
boys in the same educational institutions, it is desirable that special arrangements should be made for them for the study of Home Science and Home Economics.

The secondary education commission made the following recommendations in favour of coeducation:

(1) While no distinction need be made between education imparted to boys and girls special facilities for the study of home science should be made available in all girls’ schools and coeducational or mixed schools.

(2) Efforts should be made by state governments to open separate schools for girls wherever there is demand for them.

(3) Definite conditions should be laid down in regard to coeducational or mixed schools to satisfy the special needs of girls students and women members of the teaching staff (SEC, 1952-53).

National Committee on Women Education (1958-59):

Education panels of the planning commission at its meeting held in July 1957, this recommendation was placed before the conference of the State Education ministers held in September 1957. The conference also agreed that a special committee should be appointed to examine the
whole question of women’s education. A National Committee on Women’s Education was accordingly set up by the government of India in the Ministry of Education, under the Chairmanship of Smt. Durgabai Deshmukh, who was also the Chairman of ‘Central Social Welfare Board.’

The major recommendations made by the National Committee on Women’s Education under different sections are as:

Section A: A special recommendations are:

(a) Steps should be taken to constitute as early as possible, a National Council for the education of girls and women.

(b) The problem of the education of women is so vital and of such great national significance that it is absolutely necessary for the centre to assume more responsibility for its rapid development.

(c) The State Government should established State Councils for the education of girls and women.

Section B: Other special recommendations:

(1) Primary Education (Age group 6-11):

(a) The government should formulate a scheme for awarding prizes to the village showing the highest proportional enrolment and attendance of girls.
(2) Middle and Secondary Education (Age group 11 to 17):

(a) At the secondary stage, however, separate schools for girls should be established specially in rural areas, at the same time giving parents full freedom to admit their girls to boys schools. If they so desire.

(b) At the middle stage, and more especially at the secondary stage, there is need for differentiation of curricula for boys and girls.

(c) With a view to inducing women from urban areas to accept posts of teachers in rural schools, women teachers serving in rural areas may be provided with quarters and a village allowance may be given to such teachers.

(d) Girls should be encouraged to take up courses in commerce, Engineering, Agriculture, Medicine, etc. at the university stage by offering them scholarships and other concessions.

Section C: General Recommendations:

(a) As a scientific study of the problem wastage on an all-India basis is needed the ministry of Education should carry out special studies of this problem in all parts of the country.

(b) About 65 percent of the cases of wastage at the primary level are due to economic causes. This wastage can be eliminated
only if provision for part-time instruction is made for those children who cannot attend on a whole-time basis.


The national council for women’s education in its meeting held on May 10, 1961, appointed a committee, under the chairmanship of Smt. Hansa Mehta, to examine comprehensively the problem of curricula for girls at all stages of education. The committee made the following observation and recommendations:

(a) No differentiation should be made in the curricula for boys and girls at the primary stage.

(b) Women should be appointed on the staff of all primary schools.

(c) The curriculum of general education should be common to boys and girls and no differentiation should be made therein on the basis of sex.

(d) Sex education is essential at the middle and secondary stages.

(e) One of the important values which education should develop through proper textbooks is the mutual respect of individuals.

(f) Coeducation should be adopted as the general pattern at the elementary stage.
Report of the Bhaktavatsalam Committee 1963:

The National Council for Women’s Education at its meeting held in April 1963 appointed a Small Committee under the Chairmanship of M. Bhaktavasalam, Chief Minister of Chennai to look into the causes of lack of public support, particularly in rural areas, for girl’s education and to enlist public cooperation. The committee made the following recommendations:

(a) A separate women inspectorate will help to bring in more girls to school.

(b) It is only by providing women teachers with quarters near the schools that many educated women can be attracted to the teaching profession.

(c) It is only by providing women teachers with quarters near the school that many educated women can be attracted to the teaching profession.

Kothari Education Commission 1964-66:

It has made some suggestions and recommendations of its own:

According to Kothari Commission, there can be two strategies for the development of education of girls and women:
(a) The special programmes recommended by the National Committee on Women’s Education and
(b) The general programmes that is to give attention to the
education of girls at all stages and in all sectors and for the
expansion and improvement of education.

For the accelerations of women’s education in the field of higher education, the Kothari commission recommended two programmes as follows:

(a) A programme of scholarships and financial assistance to women students in colleges, and universities on a liberal scale, and
(b) A programme of the provision of suitable but economical hostel accommodation for women students with all the necessary amenities on a large scale liberal grants should be provided by the government of India for this purpose as also by the state governments. Both these programmes are particularly necessary to encourage girls from rural areas to take advantage of higher education.

The commission felt that there is a special need to link up higher education with. Specific avenues of employment not only for boys but also for girls women should be encouraged to enter the professional fields
like teaching, social work, nursing, nutrition, and institutional management etc.

**National Policy on Education – 1979:**

In March 1976, the Janata party formed the government. It devoted considerable thought to education and presented to the parliament a statement on the National policy on Education in April, 1979.

The National policy on Education emphasized that highest priority must be given to free education for all up to the age of 14 as laid down in the Directive principles of the constitution. Education up to this stage should be general and not specialized. With the help of tool subjects, it should develop among students. Scientific attitude, Elementary Education should be an integral stage.

For improving literacy among girls the National policy on education recommended to give suitable incentives to them for improving attendance. It wrote:

“Incentives such as mid day meals, free textbooks, stationery and uniforms should be given to the education of girls and children of scheduled castes and scheduled tribes” (NPE 1979) in favour of women. The National education system will play a positive interventionist role in the empowerment of women. It will foster the development of new values
through redesigned curricula, textbooks, the training and orientation of teachers, decision makers and administrators and the active involvement of educational institutions. This will be an act of faith and social engineering. Women’s studies will be promoted as a part of various courses and educational institutions encouraged to take up active programmes to further women’s development.

4.3 The removal of women’s illiteracy and obstacles inhibiting their access to, and retention in, elementary education will receive over-riding priority, through provision of special support-services, setting of time targets, and effective monitoring, major emphasis will be laid on women’s participation in vocational, technical and professional education at different levels. The policy of non-discrimination will be pursued vigorously to eliminate sex stereotyping in vocational and professional courses and to promote women’s participation in non-traditional occupations, as well as in existing and emergent technologies.

National Policy of Education – 1986:

The National policy statement on education presented by the Janata Government in 1979 could not be fully implemented for soon after the Janata government went out of power. In May 1986, however, a new education policy was approved by the parliament, covering different aspects of education, including women education. The new education
policy was severely criticized by various educationists and thinkers. Some said that there was nothing new in it. But the Human resource development minister, Mr. P.V. Narasimha Rao rejected the criticism that there was ‘nothing new’ in the new policy and that it was a repetition of the 1968 policy. In fact, as Mr. Rao said, all element of the draft policy were new except the language policy. The language policy incorporated in the 1968 education policy, according to him, was perfect and therefore needed no change.

The following provisions regarding women education have been made in the text of the new education policy 1986.

Part IV of the document namely education for equity:

4.1 The New policy will lay special emphasis on the removal of disparities and to equalize educational opportunities by attending to the specific needs of those who have been denied equality so far.

4.2 Education will be used as an agent of basic change in the status of women. In order to neutralize the accumulated distortions of the past, there will be a well conceived edge in this study education will be used as agent of basic change in the status of women. In order to neutralize the accumulated distortions of the past, there will be a well conceived edge in favour of women.
The National Perspective Plan on Women 1988:

Was drawn up for the mainstreaming of women’s issues in policies and programmes and giving women at least one-third share in the decision making bodies from Panchayats to parliament.

The main drawbacks in women’s development have been mainly ill health due to repeated pregnancies, child birth, malnutrition, over work and stresses, lack of education and lack of independent of economic generation activities. Thus, the strategy for women’s development should be three fold, i.e., health, education and employment which are the stepping stones for empowerment.

In the seventh plan (1986-91) government decided that “polytechnic education for women will be given greater attention to meet their special requirements” (seventh five-year plan, p. 254) some facilities were given to the faculty to keep themselves abreast of the latest knowledge and advancements taking place elsewhere in the world, and also have to be in constant touch with industry. Government assisted polytechnic to undertake extension services for the benefit of community. Serious efforts were made to remove the dominance of examination system over the educational process, that has led not only to the wrong type of learning but also was responsible for many malpractices.
Under the eighth plan (1991-96) the central government has launched a massive project with the assistance of the world bank to upgrade the polytechnic in different states. Suggestions were given to encourage creativity and innovation in experimental work by introducing problem-process oriented laboratory exercises (VIIIth five year plan, p. 298). Bureau for industrial consultancy and research development (BICARD) was set up in universities and technological institutes to prepare comprehensive directory of technology experts so that required changes would be made in the curriculum and interaction between teaching institutes and industries would begin. Beyond this, no specific programmes were set for the women to promote their participation in engineering and technology education. It was realized by the policy makers that the government should, “provide adequate hostel accommodation and special incentives such as scholarship, freeship, stipends etc. to attract girls students to professional courses” (Rammurthi Committee, 1990).

The progress of free India depends upon the active cooperation of all the citizens of India. India has to progress in every field of human activity, i.e., India has to progress educationally, socially, industrially, agriculturally and economically and the women of free India should
participate in every important work in their country. This is possible only if they are given the right type of education.

Thus Indian women are now venturing in thousands to compete with men in different walks of life with their improved social status and their claims to educational opportunities receiving greater recognition, the old attitude towards women’s education has given place to an appreciation of its urgency and value. As the Hartog Reports says,

The importance of the education of girls and women in India at the present moment cannot be overrated. The middle and higher classes of India have long suffered from the dualism of an educated manhood and an ignorant womanhood – a dualism that lowers the whole level of the home and domestic life and has its reaction on personal and national character… The innate intelligence of the Indian women, her feeling of domestic responsibility, her experience of household management, make her shrewd, penetrating and wise within her own sphere. The education of women will make available to the country a wealth of capacity that is now largely wasted through lack of opportunity.

Education means growth and action, both are essential, one is the productive aspect, the other the cultural aspect; there should be no stage of one’s dependence on the other. It is here that accent has to be put on
women’s education. A creative imagination is highly valuable to attain this goal.

It men’s education is neglected, it is a folly, but to neglect women’s education is a greater folly. A well-trained and educated mother with a good character is essential in a progressive nation. We hardly realize that the character of a nation is judged by the status, education and social position of women. The progress of a country is measured by the progress of women in that country. The worst is that those who realize it, do not help the country to reach this goal. They are lacking in zeal and enthusiasm.

Women have not at all been given a fair deal in this country, yet those who have had limited education and training have brought credit and honour to India and left a good impression wherever they have been.

Women have had the freedom to choose their own courses suitable to their strength, aptitudes, intelligence and creative ability, but they have not had equality with men in opportunities, in moral standards, and in the providing of the same kind of environments in which the vitality of the mind and body can flourish. The spirit of adventure and dynamism on the part of men to face this and show a spirit of cooperation and understanding can bring women’s education on part with them. So, the National policy on education (NDE) envisages that education would be
used as a strategy for achieving a basic change in the status of women.

The National education system would:

(1) Play a positive interventionist role in the empowerment of women;

(2) Contribute towards development of new values through redesigned curricula and textbooks and

(3) Women’s studies will be promoted as part of various courses.

Thus, Education for women must be given utmost importance. There should not be any discrimination against women in this regard. They should have equal opportunity as men to be educated. Because “If we wish to have an enlightened and progressive society, it goes without saying that both men and women, should have the right kind of education.

1.16 Significance of the Problem:

1. Development of Education of Muslim Women’s in Uttar Pradesh, speaks volumes about the significance and relevance of this problem. This can be appreciated by contemplating the following arguments and explanation.

2. The present study reveals the fact that the backwardness of Uttar Pradesh partly lies in poor education or no education at all among the female of our provinces.
3. The study surfaces the growing discrimination against Muslim women in Uttar Pradesh. The slow progress of education of Muslim women in Uttar Pradesh since independence partly comes out of social norms and practices which is very much impart in Uttar Pradesh.

4. The study evidences the fact that women are facing increasing exploitation by the hands of men which is particularly due to the lack of freedom of women which result in the lack of education in Uttar Pradesh.

5. It was the society at large and the social customs, various beliefs, that played an effective role in either expending or hampering the education of Muslim women.

6. The problem of stagnation in the case of Muslim women education is backwardness of the family background.

7. The study reveals the slow rate of development of Muslim women education in Uttar Pradesh since independence. To put it differently, the study highlights the various causes of slow progress of women education in Uttar Pradesh since independence.
8. The study investigates Muslim women education because it has been universally acknowledged that the problem of Muslim women education is a major social problem throughout the country.

9. It has been observed that Muslim women are suffering from many economic, social, cultural and political problems. At the root of all these problems lies the backwardness of Muslim women in the field of education. In this backdrop the present study evaluates the educational status of Muslim women in Uttar Pradesh and suggests some important measure for educational upliftment of women in Uttar Pradesh.

10. The enrolment of Muslim women for vocational higher and special education is still not impressive. This study suggests the positive incentives for Muslim women in this direction.

11. There is great and growing disparity between the education of boys and girls.

12. Gender discrimination at every stage of life can also be considered a greatest cause for female inferiority in education.

In the light of above discussion it can be taken under consideration that there are not only single rather various factors playing a major role for deprivation of Muslim women in the field of education. Awareness
related to the problems of women is greatly required collective consciousness. Bearing these point in mind the researcher led to think a problem related to development of education of Muslim women.

1.7 Justification of the Problem:

Education of Muslim women has been a matter of great concern before independence. The social status of Muslim women has been a neglected field of study in India. In spite of the fact that Muslim constitute 13.4 percent of India’s population. This make them the second largest religious group and the first major minority in the whole country. Both Muslim men and Muslim women play an important role in Indian society and civilization, high educational qualification and high work participation of Muslim women contribute to the economic and National development of the country. A lot of efforts have been made in this direction by government and non-government agencies Government of India made many innovative programmes and there are many provisions in the constitution of India for education of women without any discrimination of religion, caste, race, and color etc. The constitutional provisions for women and the governmental efforts raise their status and improve their position through the deliberations of the various committees and commissions set up from time to time.
Women are integral part of the society and play pivotal role in society, moral and emotional development as well as in educational achievement of the children. Moreover, the society devolves upon them certain duties and responsibilities for National reconstructions. Therefore, it is obligatory for the society as well as for the State to take account and to monitor the development of education of the women to find out the reason of the success and the failure of the educational programmes, to identify the hurdles impairing women’s education and to suggest remedial measure to overcome those hurdles. This study will be pilot study and no other study of education of Muslim women in Uttar Pradesh has been reputed so far will be pilot study and would obviously, bring into light many hidden realities which might have made the progress and development of education of Muslim women staggering. The finding of the study would be immensely helpful to those people and authorities who are at the helm of the affair to improve the condition of the education of Muslim women being inevitable for the creation of an egalitarian society.

Statement of the Problems:

The present study is an attempt to find out the mind set of educated Muslims towards the problem of education of Muslim women to suggest various means and ways to find out a solution to the existing problems.
The title of the problems is “Development of education of Muslim women in Uttar Pradesh since independence.”

Objectives of the study:

(a) to trace the history of the education of Muslim women,

(b) to describe progress of Muslim women college in Uttar Pradesh

(c) to compare the progress of Muslim women college existing in Central, Western and Eastern zone of Uttar Pradesh.

(d) to identify hurdles in the progress of education of Muslim women,

(e) to give the suggestions for improvement of education of Muslim women in Uttar Pradesh.

Operational definition of the term:

Development:

According to Good C.V., as mentioned in Dictionary of education, defined the meaning of “Development” growth or change in structure, function or organization, constituting as advance in size, differentiation complexity or degree of maturity; broad term inclusive of but not synonymous with maturation may include lasting changes due to lengthy or intended learning, whether deliberate or incidental loosely used as synonymous with growth, but more often and correctly restricted to
sequences involving qualitative changes or changes in qualitative relations among constituent elements or factors whether with or without merely incremental growth.”

According to H.W. Fowler and F.G. Fowler mentioned in Oxford Dictionary of current English defined the meaning of “Development”. Gradual unfolding, fuller working out; growth; evolution; well grown state; stage of advancement; product; more elaborate form.

According to Gordon Stowell as mentioned in Dictionary of English language meaning of “Development” the process or act of developing is development.

Education:

According to Good C.V., mentioned in Dictionary of education, define the meaning of “Education” the aggregate of all the process by means of which a person develops abilities, attitudes and other forms of behaviour of positive value in the society in which he lives.

According to new webster’s defined the meaning of “Education” the process of educating teaching, or training, a part of or stage in this training, the learning or development which results from this process of teaching or training. The process of imparting or acquiring skills for a particular trade or profession a kind of schooling, instruction and
discipline in general; erudition; the academic discipline dealing with teaching and learning methods in the school.

According to Gordon Stowell as mentioned in Dictionary of English language, Defined the meaning of “Education” the act of educating is education.

According to Torsten Husen Defined the meaning of education in the international Encyclopedia of education, education as a right and a duty of all citizens is a principle whose application implies having achieved universalization first at the elementary level and later at the intermediate level, as well as the establishment of a system comprising all types and levels of education for children, young people and adults.

Muslim:

According to Gordon Stowell as mentioned in Dictionary of English language defined the meaning of “Muslim” A Mohammedan, pertaining to or holding the ohammedan faith [Arab, one who believe in Islam from MU, one who and Uslamah to be secure to surrender to] also spelt Moslem, Mussalman.

According to H.W. Flower and F.G. Fowler as mentioned in Oxford Dictionary of current English Defined the meaning of “Muslim” A follower of Islam.
Women:

According to H.W. Fowler and F.G. Fowler as mentioned in Oxford Dictionary of current English defined the meaning of “Women” *a* adult human female.

According to Gordon Stowell as mentioned in comprehensive dictionary of the English language defined the meaning of “Women” *an* adult female human being; a female servant or attendant; women in general; the females of the human race; the characteristics, qualities, or feeling of women. As far as this study is concerned the Muslim women students studying in Muslim Women college i.e. Undergraduates to Post graduates classes were considered as women. Generally the student of higher education belonging to age range 19-25 year in general.

Uttar Pradesh:

In the medieval ages, great Muslim empires were established in this region. It played a prominent role in India’s first war of independence in 1875. the Britishers gave it the name of the United Provinces of Agra and Oudh. In 1935 the name was shortened to “United Provinces”. After independence, the State of Rampur, Banaras and Tehri-Garhwal were merged with United Provinces. The name merged with United Provinces. The name of United Provinces was changed to Uttar
Pradesh in 1950. At present, there are 72 districts in Uttar Pradesh as far as this study is concerned only 16 districts were considered for the study. (Appendix 3)

**Independence:**

According to New Webster’s as mentioned in Dictionary of the English language defined the meaning of “Independence” freedom from subjection to the influence or control of others; the state of being independent.

According to Good, C.V., as mentioned in Dictionary of education defined the meaning of “Independence” A character pattern involving the requirement that a person learn to express his own will and to act spontaneously upon impulse while retaining a balance of self control and conventionality, its achievement involved in the process of growing up.

India attained Independence in the year 1947. The Constitution of India come into existence in 1950 since then several development have been made in India. This study highlights the progress and development of women’s education in general and Muslim women in particular.
1.2.1 Sample of the Study:

There are 29 Muslim women college in Uttar Pradesh but the sake of convenience only 22 Muslim women colleges were selected randomly from the list of college of Muslim Minority managed college of Uttar Pradesh. (Appendix 1) for the present study.

1.2.2 Sources of Data

1. Primary sources:

Researcher made a survey of Muslim Women colleges of Uttar Pradesh for collecting data from primary source.

For that purpose a ‘Questionnaire’ for Muslim Women college was prepared by herself. The whole description of analyzed data collected through primary source is given in chapter VI.

2. Secondary sources:

The secondary source of present study are census report, Government policies, report of committee and commissions appointed by Government of India, article from magazine and Journals and Internet sources etc. were consult as a secondary source of data.

The chapter III and chapter IV have been developed on the basis of the data collected through secondary source.
Delimitation of the study:

Following are the delimitation of this study:

1. This study was conducted at Muslim women college of Uttar Pradesh only.

2. Only 22 Muslim women college of Uttar Pradesh were approached for the present study.

3. Other Muslim women college of India were excluded as the topic was confined to Uttar Pradesh.

4. Due to lack of time all the Muslim women college of Uttar Pradesh were not considered for the study.

5. Due to non-availability of data progress of Muslim women colleges were considered from 1995 onward.

6. There is no more availability of statistical data on education of Muslim Women of Uttar Pradesh in secondary source consulted for the research purpose.
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Chapter-II
Review of Literature
CHAPTER II

REVIEW OF LITERATURE

The review of the previous researches is an essential prerequisite for the actual planning and execution of any research work for this reason every well planned research is preceded by a review of related literature. It acquaints the researcher with current knowledge in the field in which the investigator himself/herself is going to conduct the research. A resume of related literature conducted in the field of development of women’s education has been presented in the chapter. The related literature has been collected from various surveys, books and international abstracts.

For the sake of convenience the chapter is derived into two parts:

(1) National Scenario studies related to:

(a) Education of women.

(b) Higher education of Muslim women.

(2) International Scenario studied related to:

(a) Education of women.

(b) Higher education of women.
National Scenario

The following researches have been conducted in the field of education of women particularly for Muslim women.

Ahmed, Nabi (1980) made a study on educational opportunities and socio-economic changes among the Muslim Backward Classes, Non-Muslim Backward Classes and Scheduled Castes of Faizabad District During the post independence period: A comparative study in Aligarh Muslim University, Aligarh. “Muslim form an integral part of the economic, social, cultural and political life of the country, but they are less represented in government and semi-government organizations. This is due to the lack of Modern education among the members of the community. Conditions of the socio-economically backward classes in even worse.”

Khushwant Singh (1973) reported that the residents of village Dasna near Ghaziabad are not interested in modern education “what will they (children) do with education?” asked a young man of the village?” asked a young man of the village. “They learn Quran sharif in the mosque and that is enough. And we do not believe in education of girls.”

Khushwant Singh “the illustrated weekly of India” Bombay: 22 April, 1973.
Basu, U. (1975) The objectives of this study were to find out the causes of backwardness of education of women in Bihar and the biggest solutions to problems regarding illiteracy, expansion of girls education, standardization of primary education science teaching in secondary schools, and so on. This is library study both the primary and secondary courses of data were utilized. This study revealed that prior to 1904 girls used to attend only especial schools, except for the small girls who studied along with the boys between 1940 and 1919 some progress in girl's education was registered. But in spite of the progress it was not as much as could be expected. This was mainly due to the non-cooperation movement and eco-stress in a high school, the expenditure on girls' education was almost twice as that for boys. During the period of 1919-1927 the progress still showed down because of

(1) The prevalent customs like purdah and child marriage.

(2) The scarcity of trained women teacher.

(3) General unwillingness on the part of the parents to spend money for the daughter's education. The government resolved in 1920-30 that priority should be given to girls' education. During the 1937 to 1947 period the medium of instructions was changed from English to mother tongue. The number of high schools for girls rose from eleven to twelve, middle schools to forty and primary schools to 2067. Education in
independent India has passed from apathetic indifference to eager activity. But women’s education did not progress satisfactorily. During the first five year plan period the progress of girls education was slow but steady. The second five year plan took note of backwardness of girls’ education in Bihar and considered it as one of the urgent problems in the field of education. But the fourth five year plan had, however, given little consideration to the Qualitative and Quantitative importance of women’s education in Bihar. Illiteracy alone was not the problem. The major handicaps for progress of girls’ education in Bihar were inadequate funds shortage of trained teacher and attitude of the parents of middle and lower classes to girl’s education.

Dr. Suba Rao, K.P. and Dr. Raja, B. Syam Mohan David (1999)

The main objectives of the study were:

(1) to find out the reasons for dropouts, for not going to school (in three districts Vishakhapatnam, Vizinagaram, Srikakulam, Andhra Pradesh);

(2) to identify the cause which effect girls education among different groups of population in the region. A total sample of 630 respondents was selected among whom 315 were those who dropped out of the schools and 315 were those who never went to school. The respondents who belonged to the two groups are
parents / guardians of the girls. The present study covers 42 villages, spread over nine Mandals, of the three districts of the North Coastal Andhra Pradesh. Tored used was interview schedule.

The main findings of the study were:

Financial, economic reasons are main and common in the girls school dropouts in the three districts;

(1) Social/cultural and domestic reasons are high towards the dropout of girls from school in the district of Sikaakulaam;

(2) Social/cultural, financial and domestic reasons are the major effects on girls who ever attended schools in three districts.

Das R.C. (1975) With the main aim finding out the variation of educational wastage with regard to its extent at the primary educational level in urban and rural area in one of the districts in the plains of Assams. A sample of 761 schools was taken out of which 743 were related in rural area and 18 in urban areas in the Jorhat sub-divisions of Siblagarh district 13730 pupils were covered in the sub urban area was 431.

The main finding of the study were:

(1) The wastage (dropout rates) for urban, sub-urban and rural areas were 15.1, 7 and 14.5% respectively while the stagnation (grade
repetition) rates were 58.1%, 63.8 and 63.4% respectively. The total educational wastage was 63.2, 70.2 and 77.9% respectively for urban sub-urban and rural areas;

(2) The combined wastage and stagnation in rural area schools was significantly higher that in the sub-urban area schools which was in turn significantly higher than that in the urban area. The same trend existed for boys and girls separately also;

(3) The percentage of pupils regularly completing the primary course was highest in the sub-urban area compared to urban and rural area. Wastage was lowest (7%) in sub-urban area schools. But in the case of stagnation (failure in exams) the rate was, lowest for urban area (48.1%) I rural areas wastage in case of girls was lower than that in case of boys and girls in urban and sub-urban areas; but in the case of stagnation the percentage was lower for girls in urban areas; but higher in both the sub-urban and rural areas in comparison with boys.

Das, R (1979) made a study On women education in Assam in the post independence period (1947-1971) and its impact on the social life of the state. The major growth and development of women’s education at various levels in the state of Assam during the period 1947-71 and its impact on the social life of the state. Data were obtained mainly through
personal enquiries case studies, interviews, informal discussion and a study of documents, literature etc.

The study revealed that

(1) There was an increasing trend or positive rate of growth during the period of the present study.

(2) There was a wide gap between the education opportunities and facilities available to men in comparison to women.

(3) Women’s education brought about positive changes in the economic, cultural, political and religious spheres of social life in the state.

(4) The majority of women studied male oriented curriculum.

(5) The number of women teachers at various stages increased, yet the number of teachers was not at par with the increase in the enrolment.

(6) The shortage of women teachers affected the healthy growth of women’s education.

(7) The mode of Administration was more or less satisfactory.

(8) The total direct expenditure on women’s education increased during the period of the study.

The pass percentage at the high and higher secondary school leaving certificate examination deteriorated, but in the professional and
technical course the results were encouraging in most of the years. However, the general output was best at the post graduate level.

Dutta, N. (1982) A study was conducted:

The main objectives of the study were:

1. To establish the educational wastage and enrolment rate of girls (6-14 years) including Sc girls in the selected districts.
2. To know the existing facilities / incentives for girl’s education.
3. To identify the causes for dropouts and non-enrolment.
4. To suggest measures for increasing enrolment and retention.

Sample was taken from two backward districts in girl’s education: Sirsa (19% female literacy) and Mahendragarh (20.42% female literacy) were selected for the study.

In the next stage, 3 blocks from Sirsa district on equal no. from Mahendragarh districts were selected on the basis of gross enrolment ratio. Further, 49 villages from selected blocks of Sirsa and 50 villages from Mahendragarh blocks by systematic sampling. In all, 10,926 households from Mahendragarh blocks selected were covered. Schools numbering 171 from Sirsa and 137 from Mahendragarh. 150 teachers from Sirsa and 65 from Mahendragarh. 158 dropout from Sirsa and 142 dropouts from Mahendragarh, 100 parents of category, A (sending all daughters to schools) 102 parents of category, B (who have withdrawn
their daughter from schools before completion of middle stage education). 67 parents of category, C sending their sons and not sending their daughters to school. 86 parents of category, D (sending neither their sons nor daughters to school) from selected villages of Sirsa and 191 of category A, 95 of B, 54 of C, 43 to D parents selected from Mahendragarh villages. Tools used were village information, Sarpanch interview schedule and household schedule, teacher questionnaire. The main findings were:

(1) In Sirsa district average dropout rates were maximum 33.7% for class VI and minimum 11.6% class I. Average repeater rates were maximum 23.9% for class VII, minimum 4.7% for class II. In Mahendragarh district average dropout rates were minimum. 37.2% for class VI and minimum 9.4% for class I average repeater rates were maximum 26.3 percent for class VII and minimum 5.9 percent for class II. Enrolment rates of female to total schedule caste to total SC female to SC total of Sirsa were 46.9, 23.9, 47.88 respectively and those for Mahendragarh district 47.69, 28.15, 48.93 respectively.

(2) There was reported to be one college for girls in Sirsa district. Three ITITs school girls and two B.Ed. colleges in Mahendragarh district, only one school in Sirsa reported
providing ayah facilities. The incentive schemes provided free uniform, free text books, mid day meal, attendance and merit scholarship.

(3) Causes for girls dropping out as reported were teacher’s behaviour, caste discrimination, poverty helping parents in their work, looking after younger children, apathy of parents towards girls education, inadequate facilities in schools, early marriage, lack of interest in studies, ill health, differences in class, illiteracy of parents and non-existence of separate high school for girls in many villages,

Durrani, K.K. Khan (1986) conducted a study on “A Plan of Muslim Educational Reform”:

Objectives of this study were:

(a) to find out the need and importance of education for Muslim women.

(b) to find out the role of education in raising the status of Muslim women.

(c) to find out the suitable structures and types of educational stages for Muslim women.

This study showed that:

(a) Many Muslims send their daughters to schools.
(b) Educated women have a better life than uneducated women.

(c) Educated girls were good and trained house managers.

(d) Women’s part in the building of a better community was more personal and immediate than that of man.

(e) About 50% of Muslim women are in favour of entering in co-educational institution at primary and higher educational stage.


The important objectives of the study were:

(a) To study the development of women’s education in greater Bombay from 1961 to 1974 and

(b) To study the factors which facilitate the progress of women’s higher education, i.e., post S.S.C., the major sources of data were:

(1) The reports, document books, text books, these and periodicals;

(2) Visits to institutions which specially imparted education to women in greater Bombay. The tools used for the study were:

(a) Questionnaire and (b) Interview, apart from the first source of data.

The sample for the Questionnaire was 250. Income, education and job were taken as variables in selecting the sample. The presentation of the working and non-working women, and representation of S.S.C. (only) and graduate women were equal on the variable of income, the
representation was ten percent of them had income below Rs. 1200 per annum, fifty percent of them had between Rs. 1201 and 3000, thirty percent of them had between Rs. 3001 and 6000, and ten percent of them had income above Rs. 6000 per annum. Fifty experts from different field, i.e., teaching, medicine, law, social work and administration were interviewed the major findings of the study were:

(1) 55.7 percent women and 69.7 percent men were literate in 1973-74 in greater Bombay.

(2) Primary education had achieved the target of 99.6 percent of boys and 70.1 percent of girls to be enrolled during the fourth five year plan. But the wastage in case of girls had increased from fifty nine percent to seventy percent in the said period.

(3) Percentage of pupils enrolled in the classes VIII to XI/XII was very low, i.e., 50.2 percent boys and 47.4 percent girls. The percentage of wastage at this level was 27 percent in bys and 34 percent in girls.

(4) In greater Bombay the percent proportion of girls to total enrolment of pre-primary, primary and secondary stage of education in 1973-74 were 45.6 percent, 46.0 percent and 42.0 percent respectively and percent of girls to total enrolment in Arts, Science and
Commerce faculties were sixty two percent 21 percent and 40 percent respectively.

(5) Self incentive was the main factors seeking higher education.

(6) Equality of men’s and women’s status was yet to be achieved.

Gogates’s B.C. (1984) conducted a study:

The main objectives of the study were:

(1) to study the Qualitative and Quantitative growth of primary education in the pre and post independence period;

(2) to study regularly with which the primary schools are held, the reactions of supervisors about the teachers and the manner in which teachers were able to fulfill their responsibilities;

(3) to study the extent and causes of dropouts and stagnation till the students reached standard IV;

(4) to study the enrolment of girls as compared to that of boys and to study the enrolment of students, in Marathwada as compared to enrolment in Maharashtra as a whole;

(5) to make suggestions to improve primary education in Marathwada;

A sample of 244 schools were taken which were visited by the researches questionnaire in respect of teachers and a graded achievement test developed by the project directly.

The main findings of the study were:
(1) Girls education was non-existent prior to 1948;

(2) During 1948-85 no. of schools students and teachers in Marathwada was schools (10293) boys (784000), girls (514000), teachers (30942).

(3) In rural and urban single teachers schools 60-70% of the boys dropped out by the time they reached standard IV, in the case of girls this percentage was only 16 in multiple teachers schools, the dropout rate was between 40 and 50%.

(4) In the achievement test (the test consisted of four parts, being for standards I, II, III and IV and each carrying 25 marks, 439 urban students scored 16.48, 1162, 7.42 and 5.63 out of respectively About 702 rural students scored 15.62, 11.19, 7.43 and 6.21 respectively. Thus by and large, students of standard V had shown achievement which was barely equivalent to the level of standard II.

(5) Many schools did not have basic facilities like the black board, chairs, tables, benches etc. only 36% of the schools had drinking water arrangement in almost all the schools the environment around the school was not healthy.

Gupta, B.C. (1974) Study was conducted;

The main objectives of the study were:
(1) To find out facts related to the development of primary education in Haryana and Punjab and at organizing them in to complete history.

(2) To re-evaluate the Qualitative and Quantitative progress of primary education.

The findings of the study were:

(1) In post independence period the expansion was much greater than in the pre-independence period;

(2) There was an overall reduction in wastage during the post-independence period;

(3) During the period under study, education of girls increased in both the states and it was rapid during the post independence period;

(4) There was a significant increase in the no. of women teacher in both the states;

(5) No. of students belonging to scheduled caste or on tribes steadily increased, but the no. of separate schools for them decreased;

(6) The no. primary teachers in Punjab increased from 14694 in 1934-35 to 18777 in 1946-47 correspondingly there was an increase in the no. of training institutions;

(7) Voluntary agencies played a very important role in the development of education in India.
Jamil, T. (2006) conducted a study on ‘Participation of Muslim women in professional courses in AMU in relation their socio-economic status and level of aspiration in Aligarh Muslim University’.

Following are the objective of the objective of the present study:

1. To find the choice of career among Muslim women in relation to their socio-economic status.

2. To find the choice of career among Muslim women in relation to their level of aspiration.

3. To compare the level of aspiration of Muslim women belonging to different socio-economic group as far as their participation in various professional courses in concerned.

The findings of the present study are an integral part of the entire work that facilitate in conveying its objectives and purpose. The findings of the study are obtained after statistically analyzing the collected data and interpreting its objectively. The findings of the present study are given below:

1. It was found that those Muslim women who belong to high socio-economic status preferred to select MBBS as a career choice.

2. It was found that those Muslim women who belong to middle socio-economic status preferred to select B.Tech as a career choice.
3. It was found that Muslim who belong to middle level as aspiration preferred to select BL & ISC.

Jain R. (1992), explored minority rights in education in Bombay, the results showed that the minority educational institutions may instigate communal feelings as they are vulnerable to communal pressures. Such institutions were founds to be contributing towards attainment of the national goal of universal literacy through mobilization of community resources.

The study of developmental implications with special reference to Indian Muslims (Kareem Abdul, P. 1991) used secondary sources for collecting relevant information. A sample of 200 Muslims was drawn from 5 districts. The general economic and educational backwardness of Muslims were found to be the causes of their educational backwardness. A positive relationship was found to exist between education and the socio-economic advancement of the area.

Kumari, L. (1984) made a study on development of women’s education in U.P. since independence with special reference to Varanasi

The objective of the descriptive study were:

(1) to trace the development of women’s education in India in general and in U.P. in particular up to independence and thereafter.
(2) to compare the development of women’s education in U.P. with that is other states.

(3) to make on intra-state or inter-district comparative study for U.P.

(4) to study the development of education of women in Varanasi city.

(5) to make a survey of attitude of students of B.H.U. and its affiliated colleges towards women’s education and

(6) to offer suggestions for the development of women’s education in Varanasi.

The study was delimited to education upto secondary level for the study of attitudes a likert type attitude scale was developed and standardized by administration to 60 students.

Lakhar B., (1976) had conducted a study on the purpose of the study was to trace the history and development of women’s education in Assam during the period 1814-1970. The original primary sources from the record office of the secretariat were used from data collection.

The major findings were:

(1) Separate schools for girls were opened after the advent of the British. The missionaries were the first to start schools for girls in Assam. As a result of the recommendation of the dispatch of 1854, schools for girls were given liberal grants in aid.
(2) In order to provide facilities to girls in different regions where there were no girls school. Special school known as zennana classes were started at Sylhat, but the experiment was given up in 1933 with the non-cooperation movement, consequent to the raising of the marriage age of girls, the development of girls education received on impetus.

(3) The removal of age limit and the granting of liberal scholarship were further measures taken by govt to encourage girls education.

(4) For supervision, in 1980 the 1st inspectors for girls schools was appointed assisted inspectors was later abolishe4d and the post of deputy director of public construction (women) was created.

Mondal Rahim (1992) studied the state of education among the Muslims of West Bengal. The objective of the study was to study the attitude of Muslim in West Bengal toward education to identify the factors responsible for it and to suggest remedies. The average literacy rate of Muslims in the six villages selected for the study was only 32.27% which is very low; the female literacy rate 22.89% was even lower than that of males (40.87%). Nearly 64% guardians expressed their desire to educate their children up to the secondary standard, while 1% showed their willingness to let their children study up to the university level, illiteracy and drop out among children were very high and the enrolment very low,
but children of educated parents were enrolled in schools, the main reasons for the backwardness of the Muslims were scribble to their social milieu and to other factors like situational, cultural and economic as well as social behaviour (the Purdah system) the traditional value system and the style of living.

It is evident that few attempts have been made to research the different aspects of minority education. The field needs to be further explored in depth by researchers.

Misra L. (1961) conducted a study to trace the women education in India in context in their status and education.

(2) to survey an objectivity analyze the education of women in India from 1921 to the end of the third five year plan (1960-61) with particular reference to the factors hindering progress the native and wastage and extent of wastage and stagnation, the educational facilities to contemporary Indian women and co-education. The investigator consulted historical records reviews of the progress of education in India annual reports census report and reports of the various committee and commissions on the subject.

The main findings were:
There has been a rapid progress in all the spheres along with the existing evil of wastage and stagnation. There is a quantitative growth in the number institution for women and their enrolment.

(2) To promote proper planning, a national committee for women education has been appointed with state council in different states.

(3) Education for women at the primary and higher stage is still an initiation of boys education.

(4) The enrolment of girls for vocational and special education is still not impressive.

(5) Some facilities are being provided to co-educational institutions but they are inadequate.

(6) The special courses for women like Science, Home Science, Drawing, Painting, Music, Nursing etc. still need improvement.

(7) Much emphasis is being laid on physical education of women.

(8) Funds for women education are available but proper utilization is needed.

Nayar, U.S. (1989) a situational analysis of the girls child in Rajasthan (UNICEF) empowered:

Formed the basis for the formulation of policies and programmes of education of the girl child in Rajasthan against the backdrop of the
seventh five year and its most of the NPE 1984. The major findings and recommendations of this policy research are:

(1) The provision of scholarship/educational facilities for girls is low and its utilization is still lower an account of social, economic and attitudinal barriers and thus physical distance.

(2) The curriculum and its transaction remain sex-stereo typed and biased.

(3) The educational and the health interventions for rating the states of women have to be made early in their lives, which is an indication to focus on the girl child.

(4) Instrument in a girl child is an assured investment in the future of our nations hence it is essential to earmark bud gets for girls.

(5) A system of differential inputs would need to be evolved for removing the existing regional imbalances in education. This would require flexibility is the norms for opening institutions, school timings, alternative communities and scattered populations.

(6) ECE would have to be a major strategy for reaching girls, and preparation of the women teacher/instructors of NFE is a major challenge for Rajasthan.

(7) Poverty and hunger are listed as the chief cause of non-enrolment and non-attendance of girls.
(8) Local women be mobilized for forming action groups. But even among poverty households, boys are given preferential treatment furthering the education of girls the existing WDP (Women’s Development Programme) of Rajasthan.

(9) Participation of women in the panchayat Rajasthan institutions and all modern professions and occupations would definitely raise the motivational levels of parents the educate their daughters.

(10) Early marriage spills unsafe motherhood; thus retaining girls in the educational system ties 18-19 years is what educational planners should try and ensure.

(11) Raising the educated employment potential of women through increased job opportunities would enhance girls participation in education.

(12) Female education has a more favourable effect on participation rates in the rural areas. More schools are needed and education has to reach the door step of the girl child in for-flying habitations through part schools, mobile schools and distance education.

(13) If working girls are to be drawn to school; they must find the promise of a better future as individuals and as workers. The education of working children (girls) needs better
conceptualization and a different treating, for such children already have some life skills and need to integrate therewith literacy.

(14) A major challenge before the educational development planners is to find enough resources to make a universal provision for UEE. The recommendation of this study were utilized by the Department of education; government of Rajasthan, in developing major programmes and schemes for promotion of girls education at the primary level.

**NIEPA (1986) a study was conducted on Women’s Education in India.** A regional dimension, the study was conducted with a view to identity backward districts in terms of female education. The study was implemented in two parts. The first part of the analysis related to identification of the level of development of female education in each district with reference to each of 31 variables selected for the study. These variables pertained to the following aspects of female education literacy, enrolment at primary stage, higher education stage. These aspects covered variables such as urban and rural female literacy, gross enrolment ratio of girls rural and urban; share of SC girls in SC enrolment rural and urban. At the higher education level women’s share, inter-alia, in Science as a variable in the second par of the analysis the level of educational development among females for each stage as well as the
over all level of educational development of women was worked out for each district in so far as the over all literacy rates were concerned. The study was based on 1981 census data. Enrolment data at the primary stage; middle stage; secondary stage and higher secondary stage were taken from the fourth all India education survey 1978, for enrolment at the higher education. Stage data collected by the U.G.C. for the year 1980-81 were used.

The major findings are:

(1) Only nine districts had a very high level of female education. To districts had a high level, 127 had a medium level and on equal number had low level of female education. There were 59 districts with a very low level of female education. It was found that a regional approach was needed for female education.

(2) In the districts of Jaisalmer in Rajasthan the female literacy rate of 1.67 was the lowest in the whole of India. This called for regional schmes suited to the need of the regions/districts.

Naik, C. (1949), this study was undertaken to investigate into the problem of the education of women in the province of Bombay.

Sociological problems such as the social status of women in India in the beginning of the nineteenth century, its gradual amelioration in the last hundred and fifty years and the manner in which it should be
reconstructed in the future are discussed. A detail history of the development of the education of women in Bombay from 1818 to 1947 and the historical aspect of the problems and the deplorable condition of the education of women at the beginning of the 19th century, the early attempts both official and non-official to overcome social prejudices and to spread education; the acceptance of the responsibility by government, for women’s education under the Dispatch of 1854 and 1882, the netting recommendation of the Indian education commission 1883, the controversies over the secondary and higher education of women that arose in the last two decades of the 19th century and the first entry of women in these fields and their slow progress for the first few years, the rapid expansion that occurred in the last twenty five years and the establishment and growth of the S.N.D.T. women’s university from its establishment in 1916 to date are analysed. An attempt is made to slow the origin of the existing problems of women’s education; the interesting aspects of certain old experiments, which still have a practical value; the contributions made by several administrators, social workers and educationists to the cause of women’s education, the forces that have led to rapid progress or hindered the advance at different periods and the social position and education of women in the democratic countries of U.S.A. and England, the fascist state of Germany and the communist state
of U.S.S.R. are also analysed to show what India can learn from the experiences of typical western nations and thereby plan its educational reconstruction on sounder lines. A detail examination of the difficult and controversial problem of sex differences, the doctrine of ‘separatism’ and the problems of the educated women are also discussed.

The study concluded that:

(1) Both the social status of Indian women and their educational position were at the lowest ebb in the beginning of the 19th century;

(2) Women of the India have benefited most from the liberalizing influence of modern education and western contacts, brought about through the British rule;

(3) Social position and education of women under fascism and communism in different countries show that none of them has given perfect equality to women, hence democracy is the best form of organization in the interest of women;

(4) The arguments of separatists were that they cannot be educated with men in a common system;

(5) The problems of educated women arise from the lack of harmony between their developed individuality and aspirations on one hand and a conservative and backward state of society on the other;
(6) Education of women lags behind the education of men in almost every branch of educational activity;

(7) It is absolutely essential to educate and emancipate the women in order to create a happier society with a higher standard of life.

Pathan, N.M.A. (1986) critical study of the causes responsible for the educational backwardness of the Muslim women and to suggest ways and means for improvement in Srinagar University.

The major objectives of the research were:

(1) to study the position of Muslim women in Solapur district with respect to education, age and economic status,

(2) to study the effects of economic, social, religious and political factors and other causes responsible for the educational backwardness of the Muslim women and

(3) to suggest measures to improve the educational backwardness of the Muslim women.

A stratified random sample of one thousand Muslim women was taken for the study. It comprised 199 and 70 urban and rural literates, 120 and 165 urban and rural semi-literates and 181 and 265 urban and rural iterates. The data were collected through structured interviews of the women included in the study. The interview schedule consisted of 33 items related to personal information and economic, social religious,
political and other factors responsible for the educational backwardness. The researcher also collected opinions of 209 Muslim experts and 306 non-Muslim experts from all over the country. The opinionative consisted of nine items related to the factors mentioned earlier. The major findings of the study were:

(1) The illiterate Muslim women mainly belonged to the age group of 30 to 40.

(2) The number of children in a family was seven or more and the women were quite aloof from the concept of a small family.

(3) Giving less education to the girls was the common attitude in the parents, both in rural and urban areas.

(4) The practice of early marriage was seem especially among the rural literate Muslims.

(5) Most of the rural girls and women preferred to work for their livelihood than to undergo formal schooling.

(6) The lack of social stimulation and encouragement on the one hand and the opposition of relatives and family members, on the hand, contributed heavily to Muslim women’s educational backwardness.

(7) In urban area, the main factors responsible for the educational backwardness of the Muslim women there was a wide diversity of causes.
(8) Religious factors were less responsible for educational backwardness in comparison with other factors.

(9) Muslim women, especially in rural areas, were unaware of the different government schemes and facilities available for women.

**Panday, K.P. (1966)** conducted a study the factors influencing the continuance of girl’s education in Meerut.

(2) To analyze those factors responsible for non-continuance of girls education.

(3) To enlist the opinion of teachers and parents with regard to the education of girls in general and with special reference to the factors responsible for the continuance of girls education.

(4) To indicate educational implications for the programme of girls education.

(5) To derive general conclusions about the factors that effect girls education at higher secondary level.

A sample of 792 students of 22 different girls institutions of Meerut district who were continuing their education and 102 such students who had discontinued their education from schools in Meerut city and from school in 9 other places were taken the tools used were questionnaire and interview.

The main findings were:
(1) Factors responsible for continuance of girl’s education were eligibility for services the motive of being literate and civilized urge for new knowledge and developing the skill of efficient home management.

(2) Discontinuance of studies were attributed by the respondents the reasons of absence of further education and distance from the schools.

(3) Teachers opined that factors responsible for discontinuance of girls education were poverty of the family its customs and traditions, distance from school, lack of people educational facility at home, poor achievement of the students in the class, transfer of parents, absence of a suitable curricular for girls, attitude of parents towards girls education.

(4) Parents hold that girls education discontinued mainly due to marriage, poverty of the family repeatedly failure of the word, her illness and illness of the mother, distance from school, house work and absence from school.

(5) In general some of the most significant factors hindering the progress of girls education in our country were conservative outlook of the parents, family inhibitions and financial and social conditions, early marriage lack of suitable facilities for girls schools.
were other factors responsible for the discontinuance of girls from their regular education.

Rashid, G. (1996) conducted a study titled “A study of the provisions and recommendations for women’s education in various education commissions, reports, and documents since pre and post independence.”

The main aim of the investigator is to critically analyse the situation of the women’s education before and after independence in various reports, documents, commissions, committees etc. and to find out the solution for the upliftment of the women’s education.

The investigator found that

(1) In the ancient period, very few women were found educated, no provision was made for their education.

(2) In the ancient and medieval period, purdah system was the obstacle in getting modern education.

(3) In British period, missionaries and Indian reforms did a lot for education of women. Many schools, technical colleges, universities were increased. No particular funds were provided to girls school and colleges.

(4) After getting freedom, Indian government made many provisions and recommendations for education of women. Articles viz. 15(1),
15(2), 16.39(a) etc. were made for women’s education and employment prospect.

(5) Many committees and commissions were made for improving the educational status of women like the university education commission (1948-49), the secondary education commission (1952-53), the National committee on women’s education (1958-59), the Kothari Commission (1964-66) the NPE 1986, the Rama Murti Committee (1990) etc.

Shagufta, R. (1999) conducted a study titled “A factorial study of the variables related to employment prospects and social custom of Muslim women”

Main objectives of this study were as follows:

(1) to find out the attitude of Muslim girls student towards education.
(2) to find out the attitude of Muslim girls student toward employment.
(3) to find the response of Muslim girls student regarding various social custom and traditional aspect for continuing their education.

Important findings of this study were:

(1) Muslim women desire to enter into employment.
(2) Religion does not create any hindrance in the education and employment of Muslim women.
(3) Most of the Muslim women are in favour of reservation in education and employment.

(4) Most of the parents are allowing their girl child to continue education in co-educational institutions.

(5) It is indicated that parents are now encouraging their girls to select a career of their choice and give them valuable suggestions.

(6) It is also found that parents spend equal money on the education of both their male and female child.

(7) This study showed that transportation facilities create problem for education and employment of Muslim women.

Shekh, R.M. (1973) conducted a study titled “Educational status of Muslim women, problems, prospects and priorities” Educational status of Muslim.” Inter India Publications, New Delhi in which place.

Main aim and objectives of this study are:

(1) to find the real educational status of men and women and also adult and children in the Muslim.

(2) to find out the attitude of Muslims towards modern education.

(3) to find out the levels of education desired by the Muslims for their son and daughter.
(4) to investigate the nation of Islam as a socio-cultural system towards acceptance of modern education for the member of the Muslim community.

(5) to find out the enrolment pattern of Muslim boys and girls.

The investigator of this study observed that:

(1) There are 22.89% women are literate and a vast majority of women i.e. 77.11% are illiterate.

(2) Only 3.35% Muslim women of six villages of Bengal have studied upto graduate level.

(3) 59.90% Muslim women are in favour of religious education.

(4) The enrolment of the students (both boys and girls) from Muslim families of lower income category is only 37.50% whereas from upper income group it is 93.33%.

(5) The literacy rate and level of education among the Muslim women is very low.

(6) Majority of Muslim women do not consider modern education as an important for them.

Sayed and Narain (1990) conducted a study on topic “Problem of Education of Muslim Women in Delhi” made an attempt to focus attention on the problems of Muslim women in relation to their education
and employment Seminar on Muslim Women held at Women’s College, A.M.U., Aligarh. The objectives of the study were:

(1) to assess the level of education and employment among women.
(2) to identify the factors effecting the educational attainment of these women.
(3) to suggest suitable measures to ameliorate some of the impediments in the progress of female education in the area.

The following analysis was made by the findings of some previous studies:

(1) Mostly discrimination has been reported into the area of employment and school admissions.
(2) There is wide disparity in the educational attainments of women within various groups.
(3) To educate or not to educate is still objection to higher education among women is quite discernible.
(4) Compromise or convenience – It is believed that by acquiring higher education they may be chance of late marriage and no marriage at all.
(5) In order to understand the depth of the basic problems of female education senior teachers were interviewed. The enquiry generated
data on the existing general environment on social and educational problems of female education.

The main conclusion was that:

(a) Muslim women still face some abstractions in their educational advancement.

(b) Female education among Muslims has yet to receive adequate support to achieve meaningful results.

Samar, S. (1985) the contribution of Early Urdu Novels towards the Development of Modern Education among the Muslim Women of India in Bhagalpur Univ.

The major objective of the study was to identify and evaluate the role of early Urdu novels in spreading modern education among the Muslim women of India. The study was based on the content analysis of Urdu novels written during the late 19th and the early 20th century (till 1914).

The major findings were:

(1) The British educational system had made considerable impact on Indian Muslims, especially in the development of modern education. As a result, a new educational movement was launched under the dynamic leadership of Sir Syed Ahmed Khan and his associates.
(2) Many Urdu authors has chosen a new form of literacy medium, the novel to convey this message to Indian Muslims, especially Muslim women, and in this way the first Urdu novel was written on an educational theme, followed by a number of Urdu novels by different writers with the same thematic presentation. As there was no formal system of education for Muslim women (due to lack of girl’s schools, the purdah system, early marriage, orthodox attitudes towards modern education, these novels served as important instruments for educating them indirectly.

(3) The contents of these novels revealed the need and importance of formal education for Muslim women, identified the various items to be included in their curriculum and explained the method of teaching to be adopted for educating them.

**Tabassum, F. (1997) conducted a study on “A Survey of Muslim Women Education in Aligarh Muslim University.”**

Main objectives of the study were:

(1) To find the response of Muslim and non-Muslim girls students regarding social and traditional aspect for continuing their education.

(2) To find the impact of economical restraint for continuing their education.
(3) To evaluate the attitude of girls student about conventional, domestic and professional education.

(4) To find the expectation of girls student about the employment, reservation and marriage etc. related to the educational prospects.

Findings of this study were:

(1) The literacy rate among Muslim women is too low.

(2) Purdah is well recognized by Muslim girls student, it does not create any hindrance.

(3) About 50% Muslim girls and non-Muslim girls are in favour of dignified part time jobs which may helpful to continue their education.

Wasey, A. (1997) in an article, “Realising the importance of female education highlighted the attempts made of Sir Syed Ahmad Khan, Sheikh Abdullah and Nawab Mohsinul Mulk for Muslim women education. Evaluating the present state of affairs of Muslim women education, he concluded that illiteracy in lower caste was as high as 85%. According to Urdu Menon, the important factor not to educate their children in sheer economic incapability of Muslim parents. The other reasons creating hindrance in the Muslim women way of attaining higher education are marriage priorities and evil of dowry which surreptitiously crept in Muslim society.
Finally he suggested that affluent Muslim should establish institutions exclusively for girls because parents and female students feel safer in such institution. As a result, revolution in the character and economy of the Muslim society may be possible.

2.2 INTERNATIONAL SCENARIO

Studies Related to Education of women:

Abney Robertha (1988) made a study on the effects of role models and mentors on career patterns of black women coaches and athletic administrators in historically black and historically white institutions of higher education in University of Iowa.

The purpose of this study was to examine the significance and influence of other persons on the lives and careers of black women coaches and athletic administrators in institutions of higher education.

The majority of the black women did not have “career” mentors. However, family members and friends were the most influential people in the careers of the women. Most of the black women were committed to mentoring and they had acted as mentors in the past. The majority of the black women agreed that having a mentor is helpful to a young woman beginning her career.
The examination of the career patterns of black women coaches and administrators revealed some provocative patterns. The educational and employment patterns of the black women coaches and athletic administrators were similar; however, the education and employment patterns of the women at black institutions were markedly different from the patterns of women at white institutions. Most of the black women who obtained their undergraduate degrees from black institutions returned to black institutions to work; most black women who attended white undergraduate schools went on to work at white institutions.

In conclusion, hiring officials within athletic departments in institutions of higher education and governing bodies of sport need to be more affirmative in their encouragement of black women in sport and in hiring black women for coaching and athletic administrative positions. As a result, more black women as role models and mentors will be available for those young women who aspire to pursue a career in athletics.

It was recommended that research on black women in other career fields would provide further information about black women and career mentoring. Replication of this study on white women coaches and administrators throughout the United States would contribute to the growing body of research on women in sport.
Beth, S.M. (1983) Self actualization in women and its relationship to motherhood, educational background, employment status, and present age

The purpose of this study was to examine the interrelationship among a group of variable (age at birth of first child, present age, education employment, status, number of children, and ages of children) as well as to determine the extent to which they contribute, both individually and collectively, to level of self actualization in women.

The 189 subjects who participated in this study were selected from a computerized list obtained from the alumni association of a large mid western university the investigation was confined to college graduates under 60 years of age who were married and residing with their spouse and who had a least one child. Information pertaining to the independent variables was derived from the demographic questionnaire which was mailed to each subject, while level of self actualization, the dependent variable was determined by combining the raw scores from the Inner Directed and time competence scales of the personal orientation inventory (Shostrom, 1963).

Data from the entire subject population were initially analyzed using the Stepwise Multiple regression procedure. Then in the hope of uncovering additional information, subjects were divided into four groups
on the basis of age and each group was analyzed separately using the same procedure. Finally, in order to specifically explore only two independent variables, age at birth of first child and education, analysis of variance was employed. Multiple regression identified education as a significant predictor of self-actualization for women age 24-33 and especially for those aged 50-58 in addition among the oldest group of subjects age at predictor of the dependent variable, although the negative correlation which was discovered between these two variable runs counter to original expectations. The analysis of variance findings regarding education tended to substantiate the results reported above, unlike multiple regression, however, analysis of variance was unable to detect a significant relationship between age at birth of first child and self actualization. Although none of the employment variables reached significance, there was a tendency in this study for the work experience to become more important as the demands of motherhood decreased. Finally, judging from the multiple regression findings the remaining independent variables proved to be quite limited in their ability to predict self actualization.

Cynthia Lou Mcknight (1986) made a study on Knowledge and Perceptions Regarding the Activities of the Vanderbilt University
Women’s Center: A Survey of Administrators, Faculties, Staff and Student in Vanderbilt University.

Women’s Centers began appearing on college and university campuses in the early 1970s in response to the often neglected needs of campus women. This study concerns knowledge and perceptions of one of these women’s centers. The Vanderbilt University Women’s Centre. The review of the literature explores the development women’s centres, discusses four examples of campus women’s centres, presents a brief history of the Vanderbilt Women’s Centre and details research studies involving campus women’s centres.

The study utilized a closed form questionnaire designed by the author. Equal numbers of female and males were included in a sample of 700 people drawn as follows from university rosters. 100 administrators, 200 faculty, 200 staff, and 200 students. A 74 percent return rate represented 518 questionnaire respondents.

Although finding indicated that knowledge of the women’s centre is somewhat limited among respondents, a majority of respondents felt there should be a women’s centre at Vanderbilt when respondents were asked if there perception of the women’s center was positive or negative, a majority of people expressed “no opinion”. However, a decidedly larger portion of those expressing an opinion said they had a positive perception
of the women’s centre information gathered in the study can be used by the women’s centre as it plans future activities.

Elizabeth, B.R. (1988) made study on Women president of baccalaureate institution in Texas Tech University The purpose of this study was to develop a profile of female presidents of four-year colleges and universities; to obtain a profile of their spouses; to ascertain the influence their spouses and parents had on their careers; and to identify the significance of their family backgrounds one hundred and six female presidents of baccalaureate institutions (54%) responded to “women presidents of Baccalaureate institutions: A personal and professional profile.” The typical female president was found to be 53 years of age, white, never married and has no children. She has a Ph.D. in humanities and leads a small, private, liberal arts college. The president was reared in a middle income home. She attained a higher level of education than either of her parents. Her father was a white collar worker, and her mother and father were supportive of her career as a college president, however, she did not feel that either of her parents were a major influence in her choosing a career as college president. The average husband of the female president is 52 years of age, white and holds a doctoral degree. He is employed in a white collar occupation. As with her parents, she feels that her husband is supportive of her career, but does not feel that he was
a major influence in her choosing her career. While most female presidents had no children, those who do have an average of two offspring.

Recommendations for further study and consideration include the following:

(1) Similar research surveying women presidents of two year colleges;
(2) follow-up studies to see if there are changes in opinions and characteristics of future women presidents;
(3) a more detailed analysis of the role of a mentor;
(4) an investigation regarding personal motivation in aspiring for the presidency; and more detailed study on the impact of raising children while pursuing the presidency.

Finlay Cheryl Schratz (1986) made study on perceptions of Chief Administrative Officers at Pennsylvania Colleges and Universities concerning the career advancement potential of Women Administrators within Higher Education ion the University of Pittsburgh.

The study surveyed and described perceptions of 481 chief administrative officers of accredited institutions of higher education in Pennsylvania regarding career advancement of women administrators in higher education. A questionnaire was sent to the four chief administrative
officers (Chief executive officer, chief academic officer, chief business officer, and chief student affairs officer) of each Pennsylvania two year and four year college and university.

The respondents were asked to rate preselected reasons offered to explain the low representation of women in top level administrative positions within higher education. They also were asked the importance of preselected leadership traits and skills for males and females in top administrative positions, and the effectiveness of suggested strategies and activities to increase the number of women in those positions.

The findings indicated that none of the reasons presented was a major reason for the low representation of women in top administrative positions. However, the preselected leadership traits and skills were generally thought to be of importance for top level administrators, regardless of gender. The suggested strategies and activities for increasing the number of top level women administrators in higher education were thought to be moderately effective.

An analysis of the responses to the reasons given for the low representation of top level women administrators was done by position title and gender. Few difference between position title and opinion were shown. However, a significant relationship between gender and opinion was evidenced.
Undergraduate Mentoring Experiences of women executives in Government, Higher Education and Business.

Ficher, A.C. (1985) made a study on Women As Protégés: The Perceptual Development of Female Doctoral students who have completed their initial mentor, Protégé Relationship Young in the University of Syracuse.

This study investigated the perceptual development of women protégés within their initial mentor-protégé relationship over time. Protégés selected were women interested in a career in the university / college setting, who had completed an initial mentor protégé relationship and perceived both personal and career development related to that relationship. This qualitative study used the constant comparative method to identity major themes within retrospective reports of protégés. Data was gathered through indepth interviews with protégés. Open-ended questions highlighting critical incidents were used to elicit major themes of the protégés perception of her development.

Two key perceptual changes of protégés within their initial mentor protégé relationship were identified:

(1) a sequential progression of enlarged perception over three phases of the mentor-protégé relationship and
(2) a single process of developing and adjusting to the changed perception. In the first phase, initiation, the protégé broadened her perception by joining with the mentor. In the second phase, development, the protégé integrated viewpoints of others in her immediate work/study environment. During the third phase, separation and rejoining the protégé integrated viewpoints of others in her profession and society.

The process used in each phase consisted of three aspects:

(1) the protégé’s willingness to change perception;

(2) her development of joint values and goal priorities based on her previous perceptions as well as the view of those she had joined and

(3) her redefinition of herself and situation by using her new broader perception as a frame of reference. Protégés identified this process as a satisfactory conflict resolution for transitional conflicts of each phase since it allowed joining with others while maintaining a sense of autonomy.

The protégés perception of her conflict and solution were crucial elements in her ability to develop with the mentor. Both enlargement of the protégé’s perception and use of this specific process to develop and adjust to changed perceptions were identified by protégés as crucial to development with in each phase. Protégés demonstrated a preference for
their method of developing with their initial mentor. Similarities between findings 3 in the study and literature related to women’s development suggest these finding may relate only to women protégés.

**Greene Brenda Joyce (1987) made a study on Undergraduate mentoring experiences of women executives in Government, Higher education and Business in the University of Lawa State.**

This study investigated and described the undergraduate mentoring experiences of women executives in business, government and higher education in the state of Iowa.

The sample was composed of women who attended post secondary institutions, who held positions of administrative or managerial responsibility in their profession and who had mentors as undergraduates. Fifty two (35.6%) women executives met these three criteria.

Surveys were received from 677 (159 of 237) of women executives. Due to the ineligibility of 13 (8%) respondents, only 61% (146 of 159) of returned surveys were used for data analysis in addition to generating demographic characteristics on participants, the survey solicited data concerning the undergraduate mentors, the nature of the undergraduate mentoring experience and the influence of undergraduate mentoring on women executives. Frequencies, cross-tabulation and the chi-square test
of independence were used to analyze the data from the finding of this study. It was concluded that:

(1) Undergraduate mentoring relationships of women executives confronted to the mentoring model practiced in the world of works;

(2) The undergraduate mentoring experience of women executives influenced their career development as undergraduates and as professional;

(3) Women executives in the study were primarily mentored by women as undergraduates; and

(4) Women executives, as professionals, mentored women exclusively.

A Follow-up Study of Mature Women who completed Bachelor’s Degree through the Re-Engagement Program at Colorado Women’s College, 1973-1976.

Hargrave, Linda Janice (1977) made a study on a follow-up study of Mature women who completed bachelor’s degree through the re-engagement program at Colorado women’s college, in the University of Northern Colorado.

The problem of this study was to assess the effects of returning to colleges on a group of mature women who earned undergraduate degrees through the Re-engagement program at Colorado women’s college in Denver, between 1973 and 1976.
Two major research questions were asked:

(1) Did the women perceive themselves as having achieved a greater sense of identity and goals directedness, expanded intellectual competence, and personal growth and satisfaction with their lives as a result of returning to college.

(2) Did women who returned to college to prepare for new careers or to gain advancement in already established careers achieve their goals? Three sub-problems were also investigated:

(a) How would the women who participated in the Re-engagement programmes evaluate the program as a whole?

(b) What were their motivations and expectations for returning to college, and to what extent were their expectations met?

(c) What were the effects of returning to college on their personal lives?

In November 1976 a mail questionnaire was sent to 121 subjects identified as having graduated through the Re-engagement program. A total of 83 responded; these women constituted the subjects for this study. The typical subject of the study was in her mid-thirties when she returned to college, had been away from formal education for approximately 11 years, was married, and had children. Subjects strongly indicated that they had achieved a greater sense of identity and expanded intellectual
competence as a result of returning to college, and to a certain extent, a better sense of goal directedness, personal growth and satisfaction with their lives.

Subjects who indicated that preparing for new careers or upgrading employed skills in order to gain advancement in already established careers were important reasons for returning to colleges reported overall increases in mean salaries over those earned prior to returning to college, and a high degree of satisfaction with their present jobs, subjects also reported that their present positions were the kind they had hoped to get as a result of earning their degrees, and that these positions were somewhat related to their college degrees.

The evaluation of the Re-engagement of the support services provided by the program itself, evaluation of the support services provided by the program itself, evaluation of traditional student personal services, and the level of campus acceptance perceived by the subjects—subjects reported that an “atmosphere” of support was felt among Re-engagement students and staff. Orientation sessions were helpful to a high degree, and support group programs were somewhat helpful. Thirty-nine percent of the subjects reported that they had not participated in support group programmes. In overall terms, subjects who used student personal services reported that the services were helpful to them,
however, an average of 63 percent of the subjects reported that they had not used the majority of the student personal services available to them. Subjects reported a high degree of campus acceptance on the part of faculty members and “typical” students.

With regard to subjects motivations and expectations returning to college for intellectual stimulation was accorded the highest importance by subjects, seeking new goals and direction in life was moderately important, and preparing for a new career was considered the least important reason for returning. Responses of the subjects also indicated that their expectations were met.

Subjects reported that their husbands and children were supportive of their returning to college, they experienced a moderate degree of difficulty in handling home responsibilities and college work, and family life was somewhat disrupted as a result of their returning to college.


The purpose of this study was to identify and to describe those characteristics possessed by women in leadership positions in educational administration and supervision in public elementary and secondary education as reported in selected formal doctoral dissertations. A framework was developed from an examination of the characteristics and
the rationale for their selection as reported in the studied for the purpose of selecting, classifying and analyzing characteristics, specifically, the focus of the study was developed to investigate answers to the following questions:

(1) What were the personal, educational, professional experiences, opinions and aspirational characteristics of women who hold positions of leadership in educational administrative and supervisory positions as reported in formal doctoral research?

(2) What changes or differences in characteristics were noted for women who hold positions of leadership in educational administration and supervision between 1957 and 1974?

In this descriptive study the methodology utilized was content analysis. The unit of analysis chosen for this study was nominal measurement which required assigning each characteristic to its proper category. Whereas no absolute trends could be identified as a result of the nature of studies examined, several generalizations are made concerning the relationship between the characteristics identified and the frequency with which those characteristics appeared consistently throughout the studies.
It appeared from an examination of studies related to the characteristics of women from 1957-1974 that most researchers confined themselves to a repetitive examination of the same characteristics.

(1) It was suggested from literature reviewed and characteristics examined from 1957-1974 that women do not aspire to leadership positions without the encouragement and support of others, particularly superiors. Few questions however related to what extent school districts exerted efforts to involve women in leadership oriented roles. An examination of the involvement of women might be appropriate with respect to the development of policies as well as their role in system wide decision making such items as the promotion of inservice programmes in management and leadership techniques including a variety of experience to develop and encourage prospective administrative women to aspire to these positions might be useful.

(2) It was indicated from the literature reviewed and the characteristics examined from 1957-1974 that the vast majority of administrative women were promoted from within a system and were usually. Residing in their native state even though the increased mobility of people in society was accepted fact. Few researchers from 1957-1974 explored the reasons why this was true, possibly an analysis
of female mobility in educational administration would be appropriate.

(3) It was indicated from characteristics examined from 1957-1974 that the majority of the women administrators formulated their career goals as an outgrowth of their teaching experiences. None of the researchers, however, examined the extent to which models and counseling toward bi-careers of home-making and occupational endeavors influenced these women in their choices, the extent to which administrative models for these women was available during their goal formulation, and the extent to which professional literature by end of women may have influenced the aspirational characteristics of administrative women might be appropriate.

(4) In view of the diversity of job opportunities available to women, a lack of emphasis was observed in the studies from 1957-1974 regarding other employment fields for administrative women. An examination of other types of occupations held by administrative women prior to educational positions might help to locate potential women administrators with diverse backgrounds for educational leadership.

Joyce, G.N. (1989) made a study on Social Issues and Women’s Health: Sources of risk in the case of the Dalkon Shield in the University of New York at Binghamton.
More than four million women, worldwide used the Dalkon shield intrauterine device in the early 1970s hundreds of thousands of women were injured, and many died. Several previous studies have documented corporate misconduct in the case. Thus study examines the socio-historical context in which the problem occurred, to identify additional sources of risk two primary research questions were put forth:

(1) Was this case an anomaly, or did it represent routine operations and normal practices at the level of the corporation, the state, and in the personal lives of women?

(2) Why did women of various social circumstances use this particular device, and with what consequences?

This method of inquiry was designed to generate theory grounded in the data collected. Theoretical sampling was used to that end. Textual analysis was employed to examine the following sources of data: articles in medical journals about contraceptive products, spanning more than thirty years, and covering all sources in the Index Medicus; family planning literature; popular magazines; Advisory Committee Report to the United States food and drug administration on oral contraceptives and intrauterine devices; senate hearings on oral and injectable contraceptives; and 17 oral testimonies of women regarding their experiences with various contraceptive methods.
The data yielded three broad categories for analysis:

(1) The health care system.
(2) Class, race and country.
(3) Gender and sexuality.

Risks routinely derived from social relations with in each of those categories, with respect to a variety of contraceptive products. Physical risk were found to be similar with the use of all intrauterine devices. Some physical risks were associated with all contraceptive methods, including the risk of method failure and subsequent pregnancy, women of various social circumstances used intrauterine devices, including the Dalkon shield, sometimes for disparate reasons, but with similar consequences, the most fundamental source of risk – common to all the women interviewed and relevant to the use of all contraceptive methods – derived from the social construction of the normative mode of sexual expression, vaginal/penile intercourse. The case of the Dalkon shield was found to be one example of the concrete historical consequences that routinely accrue to women from socio-sexual arrangements that carry inherent risks to women’s health and sexuality.

Kolman, Eileen Mary (1987) made a study on the influence of institution culture on presidential selection at catholic colleges.
sponsored by women’s Religious Communities in the University of Chicago.

The purpose of this investigation was to examine the selection of presidents at Catholic Colleges sponsored by women’s religious communities (Neylan Colleges). Three questions address this issue:

(1) What methods do catholic colleges use to select presidents?

(2) In what ways does the institutional culture affect presidential selection? and

(3) How is the sponsoring religious body (SRB) influential in the selection?

Four areas are examined in the review of literature: (1) Institutional culture (2) Catholic colleges; (3) College presidents; and (4) Academic searches. Data was collected on the procedures and outcomes of 40 presidential researches at catholic colleges and three case studies were conducted. The survey revealed that the methods used to select presidents in catholic colleges utilizes a search committee composed of representatives of all campus constituencies that screens candidates and then makes recommendations to the board of trustees. This method is a radical departure from the procedure of the mid-1960s where by the religious superior appointed the president. Persons chosen as presidents are male (55%) religious (69%) from outside of the institution (68%) who
hold earned doctorates (92%) there has been a significant movement away from internal presidents (70% in 1970) and SRB members (76% in 1981, 50% in 1986). The structure and process of presidential selection are based on a rational model, but in this study, the dynamics and the particular characteristics of the research were significantly influenced by the institutional culture. The institutions with strong cultures had direct and straightforward searches, while the institution with a weak culture had a search marred by conflict. While the SRB has formal power over the institutions and presidential selection, the manner and extent of this power varies greatly and the SRBs are not the most influential group. Influence is directly related to the culture of the institution and the place of the SRB in that culture. This study provides a profile of presidents at Catholic colleges and describes how they are selected. It demonstrates that institutional culture significantly affects presidential selection in these three institutions, the SRBs retain formal power, but their influence is not uniformly strong and is mediated through the institutional culture.

Maryann (1984) made a study on a contextual Analysis of Stress and Health Among Re-Entry Women to College Jocobi, in the university of California.

Among the major trends in higher education in the United States over the last decade is the significant increase in the enrolment of adult women in
colleges and universities. Today, more adult women are re-entering the educational system than ever before.

This study moves toward a better understanding of re-entry women by exploring.

(1) How the college experience differs for re-entry and younger (traditional) students;
(2) Which factors influence vulnerability to stress among re-entry women;
(3) The effects of stress on well-being; and
(4) The positive outcomes of re-entry.

A contextual model of stress is proposed. The concept of life domains is introduced as a level of analysis that maintains the unity of the individual, the environment, and time. The model reflects the contention that well-being among re-entry women is an outcome of the demands created by the return to school across a variety of life domains, as mediated by coping resources, appraisal, coping behaviour and perceived benefits following re-entry.

Hypotheses suggested by the model were tested in a cross-sectional study of 210 re-entry and 112 traditional women students at the University of California, Irvine. Respondents completed a mailed survey concerning.

(1) Objective demands within and across life domains;
(2) Subjective experience of stress and demand;

(3) Coping resources at individual, social, temporal and environmental levels of analysis; and

(4) Physical health in addition, 171 respondents completed a follow up survey and 40 participated in a telephone interview.

Results revealed that, relative to traditional women students, re-entry women experience more time pressure and role conflict, and school-related stress, better health, and more satisfaction with college than younger students.

As expected, high levels of stress were associated with lower levels of health. In addition both role conflict end time pressure showed an inverse relation with health and a positive association with stress. Analysis of coping resources at multiple levels of analysis indicated both additive and interactive effects with stress on health. The results support the application of a contextual model to the analysis of stress among re-entry women.

Pawloski Becky, (1986) conducted a study on Women law students perceptions of their legal education at the University of Pittsburgh in the University of Pittsburgh.
This study identified women law students' perceptions of their legal education at the University of Pittsburgh. The specific questions addressed were:

1. What is the historical experience of the University of Pittsburgh school of law with respect to women?

2. What are the perceptions of women in their second and third years of law school with respect to climate, academics, fellow students, faculty, administrators, and student services, and self-perceptions?

3. Do women law students' perceptions of these same educational aspects differ with regard to year in law school?

To answer the first research question, historical data were retrieved from the university archives, and personal interviews were conducted with women law school graduates and a former dean. Results indicated that although women were present at the University of Pittsburgh school of law as early as 1913, they were few in number until the 1970s when their numbers reached 30 percent. Most of the interviews who attended law school prior to the 1970s reported satisfactory experiences, only a few who attended law school during the height of the women's movement reported negative experiences. To answer the other research questions, data were collected by means of a questionnaire. Regarding the second research question, women law students responded favourably to...
all survey items with two exceptions, the need for women faculty and a child care facility. Concerning the final research question, perceptions of second and third year law students were similar with two exceptions: second year students had a significantly higher mean score on the following items.

(1) There is a need for more women faculty members and

(2) Male law students make offensive remarks to or about women, in reference to their being law students.

The finding suggest that the majority of women law students at the university of Pittsburgh perceived their legal education favourably.

**Smith, B.P. (1986) made study on Women’s Rights periodicals and Women’s Higher Education Rutgers University of New Jersey.**

From 1849 to 1920 women’s rights periodical were the voices of the American Women’s rights movement. Women’s rights periodicals campaigned for equal rights for women in all areas of life, as well as women suffrage. A major area of concern was women’s right to higher education. This dissertation is a study of the views of the women’s rights press on women’s higher education. It studies twelve prominent women’s rights periodicals, representing all geographic areas of the country published during the seven decades of the women’s rights movement. The periodicals were analyzed using descriptive content analysis five
major themes were identified: opposition to women’s higher education, purpose of women education co-education, women as teachers and professional graduate education of women. As issues in women’s higher education changed over the decades, the papers reacted to them and adopted different emphases, tones and concerns, editor held varied interpretations on the proper role for educated women. All espoused women’s right to education, but their personal philosophies on women’s rights ranged from radical to conservative and often colored their stance on educational issues. Some differences based on geographic location of the paper were evident. Western papers showed less concern about coeducation than those from the east the southern paper was subdued on all issues, except that of women as teachers, while higher education was a frequent theme from 1849 to 1920 articles on it diminished after 1910 when the women suffrage campaign intensified. Women’s rights periodicals staunchly refuted all opposition to women’s higher education they provide women with information that was available no place else, ranging from listing co-educational colleges and professional schools to advising poorly paid women teachers to change careers, the papers acted as forms for discussions of issues and offered encouragement to women in higher education. For seventy one years the women’s rights press served as mirror and molder of women’s struggle for higher education
written by women’s for women, women’s rights periodicals showed that women’s higher education was vital to their equality.

Sonia Grace (1988) conducted a study on Women in transition: Choices, Stresses and Satisfaction in the University of Colombia.

Young, educated women age 25-35, are a transitional generation between their mothers who might have wanted more than the role of housewife, but lacked the autonomy, assertion, ambition or the social climate to seek it; and the next generation who will take for granted the opportunities their mothers will have struggled for, to gain admission to, and succeed in careers while trying to integrate family roles.

This exploratory study looks at parental influences/attitudes; today’s greater choices re: careers, marital status, and child rearing; and the resultant stresses and satisfactions.

This population represents a new phenomenon; a literature search showed little empirical data, a large “N” was thus desirable. An anonymous questionnaire published in the alumnae magazine of Columbia University elicited 537 usable responses from women in a variety of careers. A comparison group, a sample of alumnae from Mary Mount College, a small, urban college, received the questionnaire yielding 104 usable responses. Conclusions from the data were:

(1) parental influences/attitudes did not appear to affect choices;
(2) respondents saw themselves as good role models for younger women;
(3) women have greater choice than earlier generations, but felt more choice is stressful;
(4) respondents were not anxious about their choices, but felt role conflict;
(5) respondents did not show evidence of stress in combining roles.
(6) Work was the most stressful role, but most concerned whether and when to have children; and
(7) single women in established relationships showed a strong commitment to work and seemed content with their lifestyle. Much of the stress appears to be transactional and indicates the need for social service practice intervention in the form of support groups and policy intervention in mobilizing changes in legislation and in the work place to help alleviate stress on women trying to successfully cope with more than one role.

**Stevenson, Barbara Jean (1985) made a study on A Description of the Early Adult Developmental Stages of Women Administrators in Higher Education in the University of Green State.**

The purpose of this study was to describe the early adult development stages of women administrators in higher education at
public institutions in the state of Ohio: Bowling Green State University, Central State University, Cleveland State University, Kent State University, Miami University, Ohio State University, Ohio University, University of Akron, University of Cincinnati, University of Toledo, Wright State University, and Youngstown State University the study focused on women administrators between the ages of twenty eight and forty six. The respondents were divided into three age group. 28-30, 34-40 and 41-46 four hundred and sixty four respondents met the age criteria for this study. To describe the early adult developmental stages of women administrators, a psychological theory of the adult life cycle developed by Daniel Levinson and Colleagues was used for this study (the seasons of a Man’s life, 1978). Descriptive statements were written to reflect exploring establishing, questioning and changing experiences for the developmental tasks: forming a dream, forming an occupation, forming mentoring relationships, and forming love relationships, marriage and family; and the accomplishment each developmental task further statements were written to describe the life phase (stable or transitional) during each developmental period.

Over one half (161%) of the respondents reported a stable life and the remaining 39% transitional. A significant difference (P<05) was found between age groups in the extent to which the respondents reported
a stable or transitional life phase. The accomplishment of forming an occupation and forming love relationships, marriage and family was most descriptive of the respondents. A significant difference (P<0.05) was found between age groups in the extent to which respondents reported the accomplishment of having formed an occupation and family.

It was concluded, based on the findings of this study that developmental stages/tasks are age related as suggested by Levinson. The findings of this study also revealed that men and women experience the same developmental stages but a different periods of their lives. The findings of this study did not support Levinson’s notion that mentoring relationship are important for successful careers. Surprisingly, this study suggests that mentoring relationships were not as important as other tasks. (Abstract shortened with permission of author).

Wright, Cart (1986) made study on the nature of women’s power: An interpretive analysis of perceptions of selected senior administrators in higher education in the University of North Carolina at Greensboro. The purpose of this study was to examine the nature of power to women who are in a position to have it and to use it. This was accomplished in the following manner:

(a) Constructing a conceptual framework of women’s power from the author’s personal reflections and selected pertinent research;
(b) Conducting in depth-semi-structured interviews with five senior administrators from higher education;

(c) Developing a thematic analysis of the data that emerged from these interviews;

(d) Interpreting the themes theoretically and personally against a background of the relevant literature and the researcher’s reflections;

(e) Suggesting a new paradigm that is more appropriate for women’s power.

The investigation was conducted through the qualitatively analytical technique of interpretive inquiry. Data gathered from the interviews were phenomenologically analyzed to reveal how the selected senior administrators perceived power generally and their own power specially, identified perceptions of power were interpreted theoretically and personally with in the previously constructed conceptual framework.

Insights based upon the perceptions of the five selected women are as follows:

(a) Power is connected to intense commitment to love and caring, to action, to adaptability and creativity to the motivating, influencing and empowering of others, to the accepting of one’s circumstances, to integrity and “goodness” and to an optimistic world views.
(b) Women tend to have a collaborative power style.

(c) There is an enormous responsibility associated with power to other people, the future and large systems.

(d) The closest synonym for power for a women is “influence” the word “control” meant not control of others but control of self.

(e) The male paradigm of levels of power had limited applicability for women, and the following model was suggested as levels of power that are appropriate for women:

(1) The power to be;

(2) The power to control oneself while still not hurting others;

(3) The power to maintain one’s values in the face of obstacles while still caring for others;

(4) The power to influence others with integrity while still being generous;

(5) The power to affect the future of system in positive ways.

Recommendations include research into non-powerful women, additional groups of powerful women, groups of women with historically traditional female roles and men.

Zakiah, Al Mouhoudis (1986) made study on Higher Education for women in Saudi Arabia in University of San Francisco
This study assessed higher education for women in Saudi Arabia as it existed in 1986. It described the courses of study and careers open to Saudi women and compared them with those open to Saudi men. It also presented an overview of the extent to which Saudi women participate in higher education and share in their educational decision-making process. The various circumstances of Saudi women prior to the intensive economic and technological developments of the past 20 years and the forces that have promoted or prevented women’s higher education were also presented. To guide the study, a series of research questions were posed and these were answered through a combination of information from a review of the literature and from a survey questionnaire sent to 10 female administrators in higher education in Saudi Arabia. Higher education is more available to women today than ever before, but it remains limited because of the restrictions on Saudi females' social interaction with males. Saudi women are restricted to study courses that prepare them for careers in which separation from men can be maintained. They still are not able to study for careers in engineering, business, sports, journalism, law or public administration. Less than 1% of the Saudi females are enrolled in higher education compared to about 2% for males. Relative to their role in higher education administration Saudi females comprise 35% of all...
college employees (20% of all administrators and 28% of all faculty) but have little decision making authority. All male councils have jurisdiction over the administration of women’s education, women have little or no participation in policy making regarding their education. The study shows the profound inter-relation between education and socio-political and cultural realities. Saudi women are dissatisfied with their limitations in career opportunities. Yet, they are bound by tradition to remain separate from men-regardless of the consequences of this restriction to their professional interests.

CONCLUSION:
Therefore, the review of previous study/research reveals the fact that the topic of women education is not the virgin field of research rather in the light of above mentioned national and international reference it can easily be judged that a lot of work has been done on the educational status of women like Durrani, K.K. Khan study on “A plan of Muslim educational reform in 1986”. Gandhi, Y.R. study on “Development of Muslim’s education in greater Bombay (1961-1974) in 1997. Similarly Gupta, B.C. also conducted a study on “Women’s educational status in Haryana in 1974. Jain r. also explored minority rights in educational in Bombay in 1992” at the same time Kumari, L. study on “development of women’s education in U.P. since independence with special reference to Varanasi
in 1984 is really of greater importance. So, here is no death of god research and study on the topic. But at the same time it is very unfortunate that none of the research is concerned to examine the educational status of Muslim women in Uttar Pradesh where as U.P. is the only state which has the single largest population of Muslims in India. So, it is but obvious that this state is also having a largest Muslim women population. So, it is very unfair to ignore them, regarding their educational status. Undoubtedly, there is enough study/research on educational position of women in general but not particularly about the educational status of Muslim women in Uttar Pradesh.

The lack of research on the same issue compel me, not to ignore this topic because investigation directly leads towards upliftment development and finally empowerment of a population of masses remains behind the ignorance and unawareness their advancement will never be possible. And this should never be considered the only loss of a particular community rather it should be taken seriously as a great loss of the society. The country and the whole nation which effect will not be only national rather international. The strong feeling behind the such loss and disaster due to the negligence of Muslim women’s educational status is the only reason behind the motivation to highlight the educational condition of Muslim women in Uttar Pradesh.
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Chapter-III
Development of Education of Muslim Women In India
CHAPTER III

DEVELOPMENT OF EDUCATION OF MUSLIM WOMEN IN INDIA

On the completion of five decades of independence women in Muslim communities face considerable challenges as citizens of India as members of India’s largest minority. As reported by Mishra, L.K. (2004), today Muslims at 13.4 percent of the population are India’s largest minority. After Indonesia, India has the second largest Muslim population in the world. More than half of the entire Muslim population lives in Bihar, Uttar Pradesh and West Bengal. In no state or Union Territories (with the exception of Jammu and Kashmir and the Union Territory of Lakshwadeep), do Muslim form a majority. The states where the Muslim population is five percent or less are Haryana, Madhya Pradesh, Orissa, Punjab and Tamilnadu. Generally speaking a large proportion Muslim live in urban areas. According to Anthropological survey of India over 350 regional or ethno – linguistic Muslim groups exist in India (Khalidi, 1995, p.2). A majority of Indian Muslim are Sunni, existing mainly in Northern India. Approximately 10 – 15 percent of Indian Muslims are Shias (Hasnanin and Sheikh, 1988; Reported in Kazi, 1999). Cultural diversity among Muslim, including attitudes, habits, languages, tradition and non – uniform diffusion of Islam over the centuries
has resulted in a variety of Muslim laws and customary practices within Muslim communities in India.

2.1 Muslim women and the pre-independence women’s movement in India:

At the start of the 19th century the indigenous system of learning was very popular. However the educational facilities for women in the indigenous system of learning (Pathshalas, Maktabs and Madrasas) were virtually non-existent as per the available literature. The social status of women was low and women of the middle and upper classes led a life of seclusion under the dominance of family males and interaction with non-family males was prohibited. Among upper class Muslim families girls were taught only to read the Quran in Arabic and incidentally to read Urdu and Persian. Many parents disallowed their daughters to go to schools as this was considered violation of the Islamic rules. The struggle for formal education of Muslim women began at the end of nineteenth century. Sir Mulana Hali and Sheikh Abdullah took the lead to fight of the cause of education for Muslim women. Sir Hali started a small primary school in 1894 for the daughters of his family and friends in Panipat. Unfortunately, the school had to close down after a few years due to the non-availability of female teachers for the school. For the first time in 1896, a revolution was placed by Khwaja Ghulamus in annual session of Muslim Education conference for
giving some attention to the education of Muslim women. A women’s bench was set-up and Murtaza Ali was appointed as secretary of this bench. In 1902, Sheikh Abdullah became the secretary of the women’s bench at the annual session of the Muslim Education conference in Delhi. At that point of time the general perception of the leading personalities was that there school be a normal school for training of women teachers so that they can teach Muslim girls of high class families in their homes. Sir Sheikh Abdullah did not agree with the view because his perception was that there had to be a sufficient number of middle passed Muslim girls first and then only they could be trained as teachers.

Sultan Jahan, the Begum of Bhopal was the first women in the Indian History who believed in the emancipation of women through education. She started the first school for Muslim girls in 1903, the Sultania School. There were 140 girls below 10 years of age in the school in the very first year. The complete transport arrangements were made to bring girls to school and back to home. Urdu, English, Arithmetic, Geography and Domestic Economic were the subjects taught there. However, emphasis was mere on religious education.

Education of girls and women has transited from extreme apposition to total acceptance by the end of the last century. In 1904, Sheikh Abdullah
started bringing out a monthly magazine, Khatoon, to popularise the idea of a school for Muslim girls in Aligarh. The Begum of Bhopal, sultan Jahan immediately started giving regular grants to the girl’s school in Aligarh. She promised to give annual grant of Rupees 1,200 for the school. Fortunately, a resolution was passed in the annual Muslim Education conference session at Lucknow to establish a girl’s school in Aligarh and the school was opened in 1906. In the beginning there was only 6 girls in the school. In 1911, Sakhawat Memorial Girls High School started in Bengal by Rokeya Sakhawat Hussain. Maulana Karamat Hussain and the Raja of Mahmudabad also supported for girl’s education and started a girl’s school in Lucknow in 1912.

Since Independence, the Government of India has appointed various committees and commissions to look into the problems of education of women in general several policies are being formulated to promote and strengthen education of women. Description of recommendations of various committees and commissions have given in chapter-I. It is prudent to say that specifically no committee and commission was setup to look into the problems of education of Muslim women India since independence. However, women in general was always the focus theme of committees and commissions appointed after independence.
3.2 Literacy rate of Female in India since Independence:

Literacy rate is one of the indices which is used by educationist, teacher and policy makers to evaluate the change in progress of general education. The change in literacy rate among males and females at national level has been studied through the census data collected from 1901 to 2001, the data collected during this intervening period, can be tabulated as follows:

Table no. 3.1

<table>
<thead>
<tr>
<th>Census year</th>
<th>Total%</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>1951</td>
<td>18.33</td>
<td>27.16</td>
<td>8.86</td>
</tr>
<tr>
<td>1961</td>
<td>28.30</td>
<td>40.40</td>
<td>15.35</td>
</tr>
<tr>
<td>1971</td>
<td>34.45</td>
<td>45.96</td>
<td>21.97</td>
</tr>
<tr>
<td>1981</td>
<td>43.57</td>
<td>56.38</td>
<td>29.76</td>
</tr>
<tr>
<td>1991</td>
<td>52.21</td>
<td>64.13</td>
<td>39.29</td>
</tr>
<tr>
<td>2001</td>
<td>65.38</td>
<td>75.85</td>
<td>54.16</td>
</tr>
</tbody>
</table>

Source Census report, 1991

Source: Census Reports, Registrar general and commissioner, census operations, government of India, New Delhi, various years.
The table no.3.1 indicates that in 1951 the total literacy rate was 18.33 percent the literacy rate for male was 27.16 percent and for female it was 8.86 percent. After fifty years of independence, in 2001 the total literacy rate was 65.38 percent. The literacy rate for male was 75.85 percent and for female 54.16 percent. The analysis of literacy rate suggests some important findings, for example, literacy rate for the country as a whole increased from 18.33 percent in 1951 to 65.38 percent in 2001 and for male literacy rate increased from 27.16 percent in 1951 to 75.85 percent in 2001 and for females it increased from 8.86 percent in 1951 to 54.16 percent in 2001. The difference between literacy rates in males and females from 1951 to 2001, initially shows an increase like 18.30 percent to 25.05 percent than decreases from 25.05 percent to 23.99 percent, again it shown an increase from 23.99 percent 26.62 percent than again it decreases from 26.62 percent to 24.84 percent and from 24.84 percent to 21.69 percent.

The increase in the literacy rate from the country as a whole from 1951 to 2001 is found to be 47.05 percent and for males to be 48.69 percent and for females to be 45.3 percent. The female literacy rate recorded an increase of 14.87 percent from 1981 to 2001, the highest increase in two decade. Thus the table reflected that there has been the consistent increase in literacy rates of both male and female from 1951 to 2001.
Female literacy rate for status in India: female literacy rate by state is an important measure to study the development of women in India. The following table reveals the literacy rates for females in different state of India in 1981 to 2001.

**Table no. 3.2**

<table>
<thead>
<tr>
<th></th>
<th></th>
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<tr>
<td>Kerala</td>
<td>75.65</td>
<td>86.17</td>
<td>87.86</td>
</tr>
<tr>
<td>Goa</td>
<td>55.17</td>
<td>67.09</td>
<td>75.51</td>
</tr>
<tr>
<td>Maharastra</td>
<td>41.01</td>
<td>52.32</td>
<td>67.51</td>
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<td>Tamil Nadu</td>
<td>40.43</td>
<td>51.33</td>
<td>64.55</td>
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<tr>
<td>Punjab</td>
<td>39.70</td>
<td>50.41</td>
<td>63.55</td>
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<tr>
<td>Gujrat</td>
<td>38.46</td>
<td>48.64</td>
<td>58.60</td>
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<tr>
<td>Himachal Pradesh</td>
<td>37.72</td>
<td>52.13</td>
<td>68.08</td>
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<td>West Bengal</td>
<td>36.07</td>
<td>46.56</td>
<td>60.22</td>
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<td>Karnataka</td>
<td>33.17</td>
<td>44.34</td>
<td>57.45</td>
</tr>
<tr>
<td>Haryana</td>
<td>26.93</td>
<td>40.47</td>
<td>56.31</td>
</tr>
<tr>
<td>Orissa</td>
<td>25.14</td>
<td>34.68</td>
<td>50.97</td>
</tr>
<tr>
<td>Andhra Pradesh</td>
<td>24.16</td>
<td>32.72</td>
<td>51.17</td>
</tr>
<tr>
<td>Madhya Pradesh</td>
<td>19.00</td>
<td>28.85</td>
<td>50.28</td>
</tr>
<tr>
<td>Uttar Pradesh</td>
<td>17.19</td>
<td>25.31</td>
<td>42.98</td>
</tr>
<tr>
<td>Bihar</td>
<td>16.52</td>
<td>22.89</td>
<td>36.47</td>
</tr>
</tbody>
</table>
The table 3.2 indicates large difference in literacy rates for females among the states.

Kerala has the highest female literacy rate. The State with the second highest female literacy rate is Goa occupies second place but these states showed a slow increase in female literacy rate from 1981 to 2001 in comparison to Himachal Pradesh, Maharastra, Tamil Nadu and Punjab. In these states literacy rate for females increased rapidly. The increase in female literacy rate from (1981 to 2001) in Himachal Pradesh is 31.76 percent, in Maharastra 26.50 percent, in Tamil Nadu 24.12 percent and in Punjab 24.25 percent. The states which have the lowest female literacy rates are Uttar Pradesh Rajasthan and Bihar. The populous city Uttar Pradesh has only 42.98 percent female literacy rate in 2001 and Bihar has the lowest female literacy rate i.e. 36.47 in 2001. The table suggests that Rajasthan showed highest increase in female literacy rate i.e. 30.34 during the last decade (1981-2001).

| Rajasthan | 14.00 | 20.44 | 44.34 |

In India, especially after independence, women have begun to participate in certain spheres of Socio-economic activities. They have started coming out of their seclusions and are actively participating in vocations that are largely the monopoly of males (Reddy, 1986:13) Kapur (1970) also states, “socially one of the most fundamental and remarkable changes brought about since independence is the comparative emancipation of women-kind and its emergence from the seclusions of home into the activities of the world without”. Today women participate in private and public, organized and unorganized sectors, although their representation is low. In the various occupations that they join, women enjoy a status more or less on par with men. “Women are working in almost-all types of jobs such as technical, professional and non-professional, in both private and public sectors, residing in rural and urban areas with or without their kith and kin”. (Reddy, 1986:13) The economic independence and education resulting from their active roles outside home has improved and changed their role merely as housewives. “Women are gradually realizing that they have personalities of their own as human beings and that their mission in life does not end with becoming good wives and wise mothers but also realizing they are all members of the civic community and of the body politic”. (Reddy 1986:14) various new legislations of government, technological revolution and high
cost of living have made men change their perception of women. Men themselves lay stress on the employment of women. Therefore, we can see the participation of women in the field of medicine, army, law, government, technical field and so forth.

Even though many changes have taken place in the role and status of women in India and also in the world, no spectacular transformation has taken place in the case of Muslim women. Their participation in the social and economic spheres is limited when compared to their female counterparts in other religious communities. White, E.H., (1978) reports, “In comparison with other major culture areas, the Muslim majority nations of the world have low rate of reported economic activity by women, low female literacy at all levels”. Illiteracy, ignorance, male domination and traditional beliefs have hindered the progress of the Muslim women in India. According to Bhutty (1976:99), “various impediments have been imposed on women by Muslim community, by a series of social sanctions which have limited her role principally to that of mother and wife and for all practical purposes denied her freedom to choose a role or a combination of roles…” As a consequence they remained backward in every field of life.

Against this background, it is necessary that we examine why Muslim women remained backward compared to the women of other religious
communities in social, economic, cultural and political fields. When the British came to India in the 16th century. A.D., women had been completely degraded, as society was stagnated by religious customs and traditions. Purdah system, child marriage, female infanticide, sati and restrictions on widow marriage were common in those days. When the British entered India with a new culture and social values based on equality. During the British rule in India, several laws were enacted to eliminate social evils prevalent in the society. Although only a few women belonging to the upper class took advantage new culture, the attitude and behaviour patterns of Hindus changed drastically. But Muslims did not take the benefit of the new culture. “The Hindus had taken more readily to the western concepts of a humanistic and democratic way of life. On the other hand, the Muslim despite their forward-looking leaders like Sir Syed Ahmed Khan, stuck to their conservatism and refused to imbibe democratic values and even modern education. Thus, the hiatus between the Hindus and Muslims developed, giving rise to an inequality of status for which of course, no one but the Muslims themselves are to blame”. (Sarkar, 1991:30-31).

However, Muslim women have remained backward in most of the areas of life and are slow in taking the benefits of modernization and development. But in recent years there have been some signs of change.
Modernization and development have brought about some changes in their role and status. They are no longer isolated from the outside world. In this process of change, they have surmounted several barriers. “Some of these changes have taken the Muslim women out of the protected environment of the past into the rush and confusion of the modern world... Her world is no longer bounded by the four walls of the house; but by the wider area of civic and national interests and even international relationships” (Woods mall, 1983: 355). Muslim women too started taking up careers in administrative and political fields. Roy (1979: 107) writes: “Muslim women are availing themselves the opportunities provided to an average citizen of India.” Now-a-days, we can see Muslim women in the field of teaching, medicine and even judiciary and the like. It is Miss Fathima Bivi, a Muslim woman who is the first woman Judge of the Supreme Court of India. The religious stranglehold of Muslim fundamentalists is gradually weakening. If we look at the present position of Muslim women in the matter of education, employment, purdah, etc., we come across many changes. They have acquired greater autonomy in many spheres of social life. Their status has considerably improved specially in the last two or three decades. “Formerly, the frame of a Muslim woman’s life was her home. Her contacts were limited to her family. But with in the last decade the radius of her interests have been
lengthening so that today the periphery of her life has been extended beyond the quiet walls of the house” (Woods mall, 1983).

It is important to note that we do not find the occurrence of change among all the segments of Muslim community. For example, the extent of changes that has taken place in urban areas is more than that in the rural areas. Changes are swift among highly educated than among the less educated and illiterate. As Siddiqui (1987) observes: “There is definite evidence to show that Muslims are undergoing change, though the rate and extent of change varies between the rural and urban areas and different socio-economic classes.”

Table no. 3.3

<table>
<thead>
<tr>
<th>Literacy rate: Overall, by community and by sex:</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="table.png" alt="Table" /></td>
</tr>
</tbody>
</table>

146
<table>
<thead>
<tr>
<th></th>
<th>Literates</th>
<th>Crude</th>
<th>Refined</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>24,744</td>
<td>22.57</td>
<td>2.54</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>Total Literacy Rate</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Muslims</td>
<td>Literates</td>
<td>Crude</td>
<td>Refined</td>
</tr>
<tr>
<td></td>
<td>14,740</td>
<td>41.98</td>
<td>48.26</td>
</tr>
<tr>
<td><strong>Male</strong></td>
<td><strong>Male Literacy Rate</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Literates</td>
<td>Crude</td>
<td>Refined</td>
</tr>
<tr>
<td></td>
<td>8,744</td>
<td>46.08</td>
<td>52.83</td>
</tr>
<tr>
<td><strong>Female</strong></td>
<td><strong>Female Literacy Rate</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Literates</td>
<td>Crude</td>
<td>Refined</td>
</tr>
<tr>
<td></td>
<td>5,996</td>
<td>37.16</td>
<td>42.86</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>Total Literacy Rate</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hindus</td>
<td>Literates</td>
<td>Crude</td>
<td>Refined</td>
</tr>
<tr>
<td></td>
<td>54,496</td>
<td>27.00</td>
<td>31.55</td>
</tr>
<tr>
<td><strong>Male</strong></td>
<td><strong>Male Literacy Rate</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Literates</td>
<td>Crude</td>
<td>Refined</td>
</tr>
<tr>
<td></td>
<td>38,804</td>
<td>32.99</td>
<td>38.22</td>
</tr>
<tr>
<td><strong>Female</strong></td>
<td><strong>Female Literacy Rate</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Literates</td>
<td>Crude</td>
<td>Refined</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Literates</td>
<td>Crude</td>
<td>Refined</td>
</tr>
<tr>
<td>------------------</td>
<td>-----------</td>
<td>-------</td>
<td>---------</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>18,692</td>
<td>20.04</td>
<td>23.64</td>
</tr>
<tr>
<td><strong>Male</strong></td>
<td>151</td>
<td>32.40</td>
<td>37.84</td>
</tr>
<tr>
<td><strong>Female</strong></td>
<td>56</td>
<td>26.54</td>
<td>31.64</td>
</tr>
</tbody>
</table>


Keeping these in mind, it is important to examine whether and to what extent change has taken place in the role and status of men and women, both educated and uneducated about the relevance of education, and employment for women, the purdah system, and the degree of autonomy of women in participating in social, economic and political fields; marriage and divorce, family planning and birth control. How are education, industrialization, overseas migration of men, transport and communication contributing to the
changes in their role and status? Are there any changes in the wearing of burkha and in their attitude towards controlling the family size? It is important to see why some Muslims are resistant to change what are the constraint on Muslim women to change and to evaluate reasons for their differential response in terms of their socio-economic background.

Growth and Development of Higher Education of Muslim Women in India:

First of all we should know about higher education of women in India. in the early years of the 20th century there were not many institutions of higher learning for women in India. Hardly there were 12 colleges in 1901 in which the enrolment of 206 girls through out the country. But during the next 20 years (1901-21) the education of women showed better progress owing to the great public awakening created by national struggle for independence and the First World War. In 1916 Maharishi D.K. Karve established the Indian women’s university in Bombay which become a land mark in the women’s collegiate education in India. in the same year the first medical college “Lady Harding College in Delhi” was established for women students. The number of colleges increased from 12 in 1901 to 19 in 1922 and the enrolment of student from 250 to 905.
In 1921 there was a definite change in the attitude of educated Indians who were eager to impart higher education to their daughters. In India social conditions had greatly multiplied the difficulties in the way of female education. But upon this question opinion was slowly and surely changing and educated young men of middle class were beginning to look for educated wives.

Moreover, the Indian statutory commission under the chairmanship of Sir Philip Hartag (1929) recognized the importance of women’s education. The committee observed “… in the interests of the advance of Indian education as a whole, priority now be given to the claims of girls education in every scheme of expansion. Besides the introduction of Child Marriage Restraint Act in 1929 which was applicable to all communities penalized parties to a marriage in which the girl was below 14 years or the boy below 18 years of age. Since the implementation of the Marriage Act become a legal binding on the parents of bidding the early marriage of their daughters, which in its turn gave an impetus for the women’s education.”

Another social factor which contributed to the same was the gradual breakup of the old system of joint families which used to accommodate the child wife. The rise of the age of marriage naturally increased the
educational opportunities for girls to continue in schools and colleges for the first time.

Again women got their political rights between 1921-29 and they themselves began to realize the importance of education among themselves. They established a number of pioneering institutions for the advancement of their sex in educational and other fields.

Because of the efforts of the social reformers the rigours of the ‘purdah’ system was also loosened, enabling Muslim women to avail the opportunities of higher learning.

Moreover that period saw the birth and growth of several women organizations in the country such as Women Indian Association (1917) the National Council of Women (1925), The All India Women’s Conference (1927), all these organizations tried their best to improve the status of women socially politically and economically.

The introduction of Diarchy (1921) and the provincial autonomy (1937) brought education under Indian management and made it possible to abandon the hesitant and over cautious policies of the British government and the state now began to take a more active part in the promotion of education of women.
On the negative side the period also witnessed an acute economic distress and political unrest.

In the early twenties and early thirties Gandhiji had started non co-operation and civil disobedience movement against the British government. So Indian people were engaged in the struggle for freedom and as such they had little time for large scale constructive activities. An economic depression came in the early and late twenties. The World Wars, diverted all the available resources to the war purposes. Government of India was almost completely divorced from education during that period. So it could not give financial help to any scheme of educational development.

In spite of all these difficulties the progress of women’s education made considerable progress during the period. The total number of women receiving collegiate education rose from 863 in 1921-22 to 5390 in 1936-37.

R. Rajalakshmi (1993) says in his book that vocational education also received impetus during the period, 965 women were in special colleges. The study of medicine and education was popular among women. The total number of girls in the medical colleges for education had now reached 475 and 448 respectively. Women also came forward to study law, commerce, agriculture during the period. 20 women were studying law and 2 women were studying commerce.
During this period girls began to be admitted in men’s colleges and gradually their number increased. The old conservatism which did not permit girls to study even in schools beyond a certain age was slowly disappearing. They made best use of available educational facilities in urban areas even in men’s colleges irrespective of consideration of age. In 1921-22 only about 35 percent of the total number of girls under instruction were studying in the mixed institutions. But by 1937 it increased to 43.4 percent and this trend towards co-education was a mark of modernization.

The congress party which assumed office for the first time in 1937 resigned in 1940 due to differences with the British government over the question of war and peace aim of allies. Between 1940 and 1945 “Caretaker” governments were in charge and their principal object was the prosecution of war. Mahatma Gandhi as a final struggle against British regime called for the ‘Quit India movement’ in 1942 which created a universal stir in the whole of India. And the war ended in 1946 and general elections were held again to form popular ministries and by 1947 the British power was with drown. However despite all these difficulties in contrast to the pre-war period the years 1941-47 had witnessed higher growth rates in institutions and women student entering colleges for higher learning.
It is quite interesting to note that in 1921-22 there were only 19 colleges with 905 students on rolls and in 1946-47 it was increased to 64 colleges. An increase of 45 colleges over the period and 9042 students, and increasing of 8037 students in the arts and science colleges. This increase obviously implied that the higher education of women was no longer restricted to a few privileged ones.

The increasing interest in professional education for women was met by increasing number of professional colleges, viz. in 1921-22 there were only 8 colleges, increased to 19 colleges in 1946-47 in the same way the number of scholars increased from 647 in 1921-22 to 1274 in 1946-47.

A comparison with the condition that existed in India in 1900 to those existed in 1946-47 would show a greater achievement quantitative and qualitative, educational opportunities had been opened to women at all stages during the period and their social status had been raise qualitatively. This education brought women a new awareness of themselves and opened out of them a larger way of life with the above picture for the whole country, an analysis of growth of higher education in the Madras presidency 1921-1947 can be taken up.

The participation of girls at all stage of education has been increasing steadily through the years as may be seen from Table no.3.4 since 1950-51
girl’s participation has increased many fold in primary, middle, sec/Hr. sec intermediate and Higher education levels from 28.1% to 46.8% from 16.1% to 46.8% from 13.30% to 41.3% and from 10.0% to 40.1% respectively.

Table no. 3.4
Percentage of girls Enrolment to total enrolment by stages.

<table>
<thead>
<tr>
<th>Year</th>
<th>Primary 1-V</th>
<th>Middle V1-V11</th>
<th>Sec/Hr. sec intermediate</th>
<th>Higher education</th>
</tr>
</thead>
<tbody>
<tr>
<td>1950-51</td>
<td>28.1</td>
<td>16.1</td>
<td>13.3</td>
<td>10.0</td>
</tr>
<tr>
<td>1955-56</td>
<td>30.5</td>
<td>20.8</td>
<td>15.4</td>
<td>14.6</td>
</tr>
<tr>
<td>1960-61</td>
<td>32.6</td>
<td>23.9</td>
<td>20.5</td>
<td>16.0</td>
</tr>
<tr>
<td>1965-66</td>
<td>36.2</td>
<td>26.7</td>
<td>22.0</td>
<td>20.4</td>
</tr>
<tr>
<td>1970-71</td>
<td>37.4</td>
<td>29.3</td>
<td>25.0</td>
<td>20.0</td>
</tr>
<tr>
<td>1975-76</td>
<td>38.1</td>
<td>31.9</td>
<td>26.9</td>
<td>23.2</td>
</tr>
<tr>
<td>1980-81</td>
<td>38.6</td>
<td>32.9</td>
<td>29.6</td>
<td>26.7</td>
</tr>
<tr>
<td>1985-86</td>
<td>40.3</td>
<td>35.6</td>
<td>30.3</td>
<td>33.0</td>
</tr>
<tr>
<td>1990-91</td>
<td>41.5</td>
<td>36.7</td>
<td>32.9</td>
<td>33.3</td>
</tr>
<tr>
<td>1991-92</td>
<td>41.9</td>
<td>38.2</td>
<td>33.8</td>
<td>32.3</td>
</tr>
<tr>
<td>1992-93</td>
<td>42.6</td>
<td>38.8</td>
<td>33.9</td>
<td>33.2</td>
</tr>
<tr>
<td>1993-94</td>
<td>42.7</td>
<td>39.1</td>
<td>34.3</td>
<td>33.5</td>
</tr>
<tr>
<td>1994-95</td>
<td>42.9</td>
<td>39.3</td>
<td>35.9</td>
<td>34.0</td>
</tr>
</tbody>
</table>
Growth in enrolment of women in Higher education

There has been a – phenomenal growth in the number of women students enrolled in higher education, since independence. Women enrolment was less than 10 percent of the total enrolment on the even of independence and it rose to 40-50 percent in 2005-2006.

The pace of growth has been particularly faster in the last two decades. As the data in Table no. 3.5 shows that the number of women enrolled per
hundred men registered almost five fold increase during the period 1950-51 to 2005-2006.

Table no. 3.5

<table>
<thead>
<tr>
<th>Year</th>
<th>Total women enrolment (000s)</th>
<th>Women enrolment per hundred men</th>
</tr>
</thead>
<tbody>
<tr>
<td>1950-51</td>
<td>40</td>
<td>14</td>
</tr>
<tr>
<td>2005-2006</td>
<td>4466</td>
<td>68</td>
</tr>
</tbody>
</table>

1950-51 total women enrolments was 40 and women enrolment per hundred men was per hundred 14 and 2005-06 total women enrolment 4466 and women enrolment men was 68 source UGC Annual report 2005-06.


Table no. 3.6

Source:- Selected Educational statistics 2001-2002 women’s enrolment to total enrolment in Higher education.

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Enrolment</th>
<th>Women Enrolment</th>
<th>Percentage of Enrolment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1995-96</td>
<td>65,74,005</td>
<td>23,63,607</td>
<td>36.00</td>
</tr>
<tr>
<td>1996-97</td>
<td>68,42,598</td>
<td>25,14,511</td>
<td>37.00</td>
</tr>
<tr>
<td>1997-98</td>
<td>72,60,418</td>
<td>27,22,062</td>
<td>37.00</td>
</tr>
</tbody>
</table>
Distribution of women enrolment by state shows that the percentage increase has been almost static in the enrollment of women as compared to the total enrolment in all states during 2005-2006 over the preceding year. Among the states, Kerala with 61.00% topped in terms of women enrolment as a percentage of total enrollment of the state followed by Goa (59.20%), Punjab (51.77%) etc. There were 18 states which had higher enrolment of women than the national percentage of 40.50 percent.

In the rest of the state, the percentage of women enrolled was less than the national level, with Bihar recording the lowest women enrolment of 24.52 percent only in absolute numbers; Maharashtra state had been on the top in enrolling women students (6.25 lakhs) followed by Uttar Pradesh (5.29 lakhs) etc. But, like women from other communities, Muslim women are differentiated across gender, class, caste and community, and are subject to the interface between gender and community with in the
Indian social, political and economic context. At the same time, Muslim women’s location in modern India also derives from their status as a minority which colour their life experience and self perception in distinct ways, and in this respect they different from women belonging to other communities.

After five decades of independence the majority of Muslim women are among the most disadvantaged, least literate, economically impoverished and politically marginalized sections of Indian society. The social and economic issues confronting women in Muslim communities mandate attention as does the violation of their rights as citizens of India.

Women in India do not constitute an undifferentiated, homogeneous category, yet, little information exist on Indian Muslim women however, the perception that Muslim women’s social status in India can be ascribed to a certain intrinsic, immutable feature of Islam or that their legal status derives solely from reference to Muslim laws is widely prevalent. As a result of this misconception, Muslim women are considered as ‘separate’ or ‘different’ from India society, reinforcing cultural stereotypes and obscuring their contemporary realities.
Higher levels of women’s education are strongly associated with both lower infant mortality and lower fertility. A literate mother is more prone to be embedded with appropriate future generations, dexterous in achieving higher economic growth and productivity than an illiterate mother. Better educated women are also able to communicate better with their spouse about family size decisions, family planning programmed more effectively, and have higher potentialities to save and protect their children with special emphasis on girl of social evils like gender bias, ill treatments, sheer manipulations and so on beyond their limits of tolerance.

Source: Social, Economic and educational status of Muslim community of India, 2006.
National policy on education has laid much emphasis upon equal opportunities of education to everyone but it is not being translated into practiced. Thus there is much to be achieved in respect of education of Muslim women. There is a need of wholehearted support and efforts from the community itself. In this age of fast growing technology and rapid social change, Muslim have ‘miles to go’ to catch up with the speed of progress of other communities and to contribute their share to national development. A positive trend in this direction is the emergence of a new middle class among Muslim which is aware of the importance of modern education for both boys
and girls. This class is very small but it shows a ray of hope for the entire community. Education is the most important instrument for human resource development. Education of women, therefore occupies top priority amongst various measures take to improve the status of women in India. In recent years, the focus of planning has shifted from equipping women for their traditional roles of house-wives and mothers to recognizing their worth as producers, making a major contribution to family and national income. Efforts have been made census 2001 says that over the past three decades of planned development to enroll more girls in schools and encourage them to stay in schools, to continue their education as long as possible, and to provide non-formal educational opportunities for women. The fulfillment of the constitutional directives in respect of providing free and compulsory education upto the age of 14 years has been included as one of the components of the ‘Minimum Needs Programme’ and given over-riding priority.
(1) Education in India is constrained by the socio-economic conditions of the people, their attitudes, values and culture. During the pre-British era, education was linked to the socio-religious institutions, reinforcing the patriarchal social structure. During the British period, education became a tool of colonial power, enabling a small minority to have access to education, and all the benefits it entailed. The social reformers of the 19th century raised the demand for women's transformation but to make them more capable of fulfilling their traditional roles. Since independence, the policy makers have argued for universal education and for making education as a tool for bringing about social equality.
(2) Inspite of concerted efforts to improve the enrolment of girls and provide adult education for women, their educational status is still far from satisfactory female enrolment in educational institutions is low as when compared with males and dropout rates are high. There are also regional and inter-group disparities. The factors which do not permit the closing of the existing gap between the education of men and women are many. While undertaking a review of the educational system at the time of formulation of the National Policy on education 1986. It was noted that the system is caught in a state of ambivalence, aiming at creating an equal society while at the same time not disturbing the class, caste, and gender relationships. Issues in women’s education are therefore, not issues only of educational sector, but they extend to issue of environment, employment, production processes, indeed, the entire gamut of social and economic policy has a bearing on women’s education.

(3) The educational programmes and modification of school curricula to eliminate gender bias- Enrolment of girls in elementary; secondary and higher education courses, formal as well as non-formal, has been accorded high priority.
(4) Re-orientation of existing educational facilities for Muslim women as well as restructuring of the existing syllabi by making them more useful to cater to the needs of Muslim women.

(5) Introduction of some vocational, technical and professional courses (like teaching, typing, nursing etc) to make education more useful and attractive to Muslim women. This would help them to enhance their productivity and supplement their family income.

(6) For improving the proportion of women’s participation in professional higher educational courses, special qualification relaxation and coaching courses are required to encourage women to join various professional courses. Special attention is required to be given to women who are anxious to adopt teaching, nursing, medicine and social work as their career.

(7) Both at the central and in the states, there should be special machinery to look after the education of girls and women and monitor and evaluate the progress of women’s education during the implementation of various plan programmes as outlined above.

(8) Standing group and committees may have to be constituted to review the progress of women’s education from time to time and to
suggest suitable measures required for further expansion and
development.

(9) Colleges to be networked with women’s study centers who should
provide consultancy and guidance in setting up women’s cells for
counseling programmes in colleges.

(10) Organize legal education and other life skill and capacity building
programmes for women students in colleges; and

(11) Provide special funding for promoting these gender positive
initiatives in colleges.

(12) Women’s studies centres to be strengthened for undertaking
relevant research, training, extension, curriculum development,
developing teaching materials, documentation and publications. In
brief to act as resource centre for women’s development;

(13) Curriculum in all subjects to be revised to include women’s issues.

(14) Teachers both men and women, to be oriented towards the special
needs of women students, and trained to incorporate measures for
empowering women students.

(15) Foundation course incorporating women’s issues to be made
mandatory for all undergraduates students;
We should say that the bold decision to declare “Education as the fundamental right” reflects the government’s concern and commitment to ensure that everyone born in this country is literate/ educated and thus fulfil the constitutional commitment of ‘Education for all’ by 2007. Through the specially targeted programme to Sarva Shiksha Abhiyan (SSA), launched in 2000, efforts will be made to reach the non reached women and the girl child thus, all out efforts will be during the tenth plan to ensure that the ‘Sarva Shiksha Abhiyan’ achieves its commitment within the targets set.

The tenth plan will further endeavour to consolidate the progress made under female education and carry it forward for achieving the set goal of ‘Education for Women’s Equality’ advocated by the National Policy on Education, 1986 (revised in 1992) by reducing the gender gaps at the secondary and higher education levels. Also special attention will be paid to the already identified low female literacy pockets and to the women and girl children socially disadvantaged groups, viz. scheduled castes, scheduled tribes, other Backward classes, Minorities, disabled etc. as they still lag behind the rest of the population with female literacy rates as low as 5 to 10 percent, while the national average of female literacy stands at 54.16 percent in 2001.
Recognizing the fact that the application of science and technology is vital for the advancement of women and technology, the tenth plan (2002-2007) encouraged women to participate in science and technology activities, especially in rural areas as it reduces the drudgery of household chores and provides a better quality of life. These will include measures to motive girls to take up subjects of science and technology in higher education and ensure that development projects with scientific and technical inputs involve women fully. Efforts to develop a scientific temper and awareness will also be stepped up special measures will be taken to train women in areas where they have special skills like communication and information technology. Effects to develop appropriate technologies suited to women’s needs as well as to reduce their drudgery will be made through the on-going programme of science and technology project for women. Also, special efforts/provisions will be made to cover the existing gap in disseminating and reaching the technologies to rural women for whose benefit these were designed.

Further, to encourage were and more girls to enter into the mainstream of higher education, the eleventh plan (2007-2012) endeavours to put into action the governmental commitment of providing free education for girls upto the college level, including professional courses, so as to quicken the process of empowerment of women. All these efforts will continue during
the eleventh plan (2007-2012) with the strength and support of the national policy on education, as it extends the most positive interventionist role in empowering women we may not be pessimistic. We should hope that the present momentum of women study centres built-up by UGC would continue. The central and state government, the mass media and educational institutions, teachers, students, youth, voluntary agencies, social activist group, and employers, who must reinforce their commitment to literacy campaigns, awareness among about the socio-economic reality and the possibility to change. We should not hesitate to bring about innovative changes to make the programme realistic. We cannot afford to allow the programme to go slow as the programme is a source of strength to all other schemes of socio-economic development, whatever may be their immediate goal.

3.5 Scheme of scholarship for Muslim minority launched by Govt. of India

1. Central Govt. (Pre-Matric) Scholarship for minority student (Muslim, Christians, Sikhs, Buddhists and Parsis only).

2. Central govt. “post Matric scholarship student belonging to minority communities (Muslim, Christians, Sikhs, Buddhists and Parsis only).
3. Central Govt. “Merit – Cum-Mean’s scholarship for student belonging to minority communities” (Muslim, Christians, Sikhs, Buddhists and Parsis only).

4. Maulana Azad national scholarship scheme for girls from minority communities (Muslim, Christians, Sikhs, Buddhists and Parsis only) passing Xth Examination in 2008 and taking admission in XIth.
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Chapter-IV
Development of Education of Muslim Women in Uttar Pradesh
Chapter IV

Development of Education of Muslim Women in Uttar Pradesh

It is widely acknowledged by the scholars that the best way to judge a nation’s progress is to find out the status of women. Many writer, have equated cultural levels with the types of treatment meted out to women and have found that there is a strong correlation between low status of women and low cultural level of society. It can be said that the position of women in a society is a true index of its cultural and spirited attainments. According to Sankar Sen Gupta “her role in various walks of life has contributed to the evolution of value which have counted for what may be described as all round progress. Her status is the measuring rod in assessing the standard of culture of an age”.

If we want to study the status of women in any society, we must study the complexity of roles which women perform in society in the socio-economic, cultural religious and political fields. It is also important to find out such factor as how they face the problems and situations that are concerned with their sex role situations. The role of women was differed from society to society and from time to time. The social reform debate elicited differing responses from Muslims. Modernist views on women were
influenced by western critiques of Islam—Particularly the practice of Purdah, the lack of women’s education and their discrimination within Muslim law. Modernists argued for the abolition of traditional gender roles, reform in Muslim law, and a greater public role for Muslim women based on the principle of equal rights.

Khwaja Altaf Husain Hali’s 1905 novel Chup Ki Dad (voices of the silent) widely captured the reality of women’s oppression. Hali argued for female education; although he felt this should be imparted at home. Mumtaz Ali and his wife Mohammadi Begum founded a newspaper. Tahzib-un-Niswan (women’s Reformer) which took up the issue of female education, the age of marriage, the importance of a girl’s consent to marriage, polygamy, a women’s role in marriage and purdah.

Molvi Nazir Ahmed and Hali (1903) pleaded for the education of women they preached obedience, fidelity and the Muslim women of all the Muslim writers of the late nineties Hali went the furthest, and in a magnificent Urdu poem called “Homage to Silence” traced the role of women in society and pleaded not only for their education but for an altogether different attitude towards them. Rokeya Shakhawat Hussain from Bengal (1880) an advocate of social reform—spoke out against the
‘excessive absurdities’ of female seclusion she was one of the few whose concerns included the bulk of poor, uneducated Muslim women.

Individual and collective efforts not with standing, modernist views regarding education for Muslim women were not without their contradictions. Sir Syed Ahmed Khan urged Muslim to gain a modern secular education. His Islamic Anglo Oriental College was later to become Aligarh Muslim University. However, his vision of modern education for Muslims did not include women. According to Mohammed Iqbal (poet and philosopher)

“There could be no satisfactory education …… For Muhammedan [Muslim] females until a large number of Muhammedan males [had] received a sound education”.

In 1906, Sheikh Abdullah and his wife Wahid Jahan Begum established a separate school for girls in Aligarh “purdahnashin Madarsa” and Muslim girls schools lucknow, are flourishing to day large disparities existed in levels of Muslim female education. According to a study in 1901-02, there were 44,695 female secondary students in British India’s this represented 27 out of every 100,000 Hindu girls and four (4) out of every 100,000 Muslim girls. Yet, in the United Provinces there were only four (4) Hindu girl attending secondary public school compared to 28 Muslim girls.
Enrolment figures for Muslim girls in 1902 placed them ahead of Hindu girls in the provinces of Bombay, Madras and the united Provinces, while they legged behind in Bengal and Punjab.

While the progress of Muslim women’s educational status was not ideal at this time, it was rising steadily.

In 1922-27 indicate that even though Muslim enrolment was lower than the average of all communities, there was a rise in girls scholars in Bihar, the Central provinces and Orissa. This study found that the Muslim population of British India (1922-27) was 59.5 million, or 24 percent of the total population and on the whole, Muslim pupils under instruction were also 24 percent of the total population. The 1931 census figures of illiteracy rate were 91.6 percent for Hindus and 93.6 percent for Muslims. By 1937 the average rate of Muslim girls education throughout India had surpassed the national average.

As a result, women’s education expanded fairly rapidly in the post independence period. The rate of female literacy which increasing Since 1950-51 girl’s participation has increased may fold in primary, middle, see/ Hr. Sec stages and Higher Education level from 28.1% to 44.1% from 16.1% to 41.8% from 13.30% to 39.5% and from 10.0% to 39.9% respectively.
Higher Education of Muslim women in Uttar Pradesh:

After independence, during the last five decades the higher education in Uttar Pradesh has undergone through many important changes. The most significant of these changes are its unprecedented growth and its consequent transformation from an elite to a mass system. The fact is that now higher education is available to the masses including the unprivileged weaker sections of the society which can be considered as a great achievement of golden justice year. The number of university level institution has increased from 18 to 229 and the number of students have the transformation is marked by a thirteen fold increase in the number of university level institution and a twenty five-fold increase in the number of students in five decades since independence.

The status of Muslim women has changed at a slower pace over the centuries. Needless to say that woman’s literacy and social progress are closely related to each other. Uttar Pradesh is also one, among the backward stat of India in which literacy rate is less. Illiteracy results negatively, as mortality rates in the state are very high, similarly lack of knowledge of sanitation, hygiene and nutrition is also due to illiteracy among women.

Development plan can not succeed where women, roughly half of the population are kept out of the mainstream of participation. This is possible
only when women are made aware of their contribution to the National
development literacy is the first step towards this goal. Literacy merely is
not learning to read and write alphabets. It has many aspects such as legal
literacy, political literacy and so on. Pandit Jawaharlal Nehru very well
remarked that “position of women is the best index of its social and national
status. Similarly, according to Mahatma Gandhi “If strength is meant moral
power women is immeasurably superior to man” women have primarily
been associated with the same and men with the world of work. This
compartmentalization between home and work lead to gender differentiation
of such order, that in even contemporary situation men and women are
treated at different footings, particularly in developing countries. India being
no exception in the context of development, women thus have been
restrained in their quest for selfhood and autonomy. But now there is a
perceptible change in the outlook regarding development of Muslim
women, their participation in work force. Fortunately the governmental
programmes for Muslim Women show an upward mobility from welfare to
development in higher education. Few developments in recent years have
generated as much enthusiasm. The increasing presence of women educator
in higher education institutions. More and more Muslim Women are now
becoming university students and teachers especially in humanities and the
social science with the increase in the number of Muslim Women graduates and post graduates, women’s position in the academic career and governance is slowly but steadily increasing. The percentage of women professors in Uttar Pradesh is double than that of Bihar.

There has been a phenomenal growth in the number of women students enrolled in higher education. The pace if growth has been particularly faster in the last two decades. As the data in Table no. 4.1 shows that the number of enrolled of Muslim Women per hundred men registered a five fold increase during the period 1953-2001.

Source: Social, economic and educational status of the Muslim community of India, 2006.

From the data available it can be seen that there has been increase in the enrolment of higher education of Muslim Women in Uttar Pradesh.
4.2 Higher Education of women in Uttar Pradesh:

The women of Uttar Pradesh are downtrodden, superstitious and backward. Due to various political, social, cultural and economic upheavals the women of Uttar Pradesh suffered a lot before the formation of the State. They became the worst victim of unhealthy social practices, child marriages, sati, dowry, female infanticide, foeticide and other such social evils. The general attitude towards their progress and advancement was not positive. They also become the victim of old-fossilized customs, and traditions which considered them inferior to man. This was the condition that had prevailed in the past which hampered women’s progress in education, and consequently in public life. Illiteracy among, women was one of the major evil which was highly responsible for the germination of other evils which further deteriorate the position of women in Uttar Pradesh. Fortunately women’s position started to change in the beginning of the 20th century. A number of social reformer combated the social evils with missionary Zeal and devotion to the cause. By enacting various pieces of social legislations and establishment the girl’s schools and colleges. Thus positively, the position of women in Uttar Pradesh was also altered. Women began to receive education. As a result of this movement the traditional Uttar Pradesh women also enter into all walks of public life.
The percentage of literacy in Uttar Pradesh is 26.5, which is lower than the national average, the first being Kerala with 90.59 percent. Compared to the neighbouring state in Tamil Nadu (63.72 percent) and Karnataka (55.98 percent) on further analysis of the data, the following facts about female literacy in Uttar Pradesh have been revealed. Moving to the field of higher education, one can find a much higher level of discrimination against women both in quantitative as well as qualitative terms. Quantitatively, the discrimination shows up as low share of women in total enrolment in institutions of higher learning. Quantitatively, the discrimination appears in the form of higher enrolment of women in general education courses (Arts and Science) as compared to professional and technical courses (Commerce, law, Engineering and Technology). The only professional courses in which women students appear to be relatively well represented is Teachers Training (B.ed/B.T).

Source: UGC Annual Report 2000-01
Higher education of women in India:

Higher education play an important role in human development. Human development is a process of enlarging choices for all people and not just a segment of the society. Such a process becomes discrimination if most women are excluded from its benefit. And if women are continually excluded, they fail to play their role in the economic and social development, thus hampering the growth of the nation. The enrolment of women students is done at various stages such as diploma/certificate, graduate, postgraduate and doctorate level in universities, colleges and other higher educational institutions. Table 4.1 present year-wise women student enrolment during the year 2001-01 to 2005-06.

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Faculty</th>
<th>Years</th>
<th>Total enrolment</th>
<th>Women enrolment</th>
<th>% of total enrolment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Faculty of Arts</td>
<td>2001-02</td>
<td>40,69,632</td>
<td>18,20,134</td>
<td>44.72</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2002-03</td>
<td>41,58,606</td>
<td>18,89,799</td>
<td>45.44</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2003-04</td>
<td>44,90,723</td>
<td>20,41,706</td>
<td>45.46</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2004-05</td>
<td>47,29,048</td>
<td>21,62,482</td>
<td>45.73</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2005-06</td>
<td>49,76,946</td>
<td>22,78,286</td>
<td>45.78</td>
</tr>
<tr>
<td>2.</td>
<td>Faculty of Science</td>
<td>2001-02</td>
<td>17,54,110</td>
<td>6,99,376</td>
<td>39.87</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2002-03</td>
<td>18,34,493</td>
<td>7,36,890</td>
<td>40.17</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2003-04</td>
<td>20,35,059</td>
<td>8,09,368</td>
<td>39.77</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2004-05</td>
<td>21,42,325</td>
<td>8,50,255</td>
<td>39.69</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2005-06</td>
<td>22,55,230</td>
<td>9,01,309</td>
<td>39.97</td>
</tr>
<tr>
<td>3.</td>
<td>Faculty of commerce</td>
<td>2001-02</td>
<td>15,75,940</td>
<td>5,81,993</td>
<td>36.93</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2002-03</td>
<td>16,60,238</td>
<td>6,08,949</td>
<td>36.68</td>
</tr>
</tbody>
</table>
It is fact that the rate of student enrolment in higher education has gone up from 0.7% in 1950-51 to 105 in the academic year 2006-07 as an estimated 13.93 million students were enrolled. It is also true that there has been large growth in the enrolment of women students in higher education, since it was less than 105 of the total enrolment on the eve of independence and it rose to

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<tbody>
<tr>
<td>4.</td>
<td>Faculty of Education</td>
<td>1,14,678</td>
<td>1,32,572</td>
<td>1,46,039</td>
<td>1,54,071</td>
</tr>
<tr>
<td></td>
<td></td>
<td>67,096</td>
<td>76,154</td>
<td>78,758</td>
<td>82,627</td>
</tr>
<tr>
<td></td>
<td>2001-02</td>
<td>6,05,597</td>
<td>1,31,792</td>
<td></td>
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</tr>
<tr>
<td>5.</td>
<td>Faculty of Engineering &amp; technology</td>
<td>6,92,087</td>
<td>7,16,652</td>
<td>7,54,635</td>
<td>7,95,120</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1,54,041</td>
<td>1,65,316</td>
<td>1,75,725</td>
<td>1,85,800</td>
</tr>
<tr>
<td>6.</td>
<td>Faculty of Medicine</td>
<td>2,75,943</td>
<td>3,00,669</td>
<td>3,13,489</td>
<td>3,30,153</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1,34,364</td>
<td>1,45,302</td>
<td>1,53,706</td>
<td>1,62,575</td>
</tr>
<tr>
<td>7.</td>
<td>Faculty of Agriculture</td>
<td>52,833</td>
<td>55,367</td>
<td>58,700</td>
<td>61,838</td>
</tr>
<tr>
<td></td>
<td></td>
<td>9,137</td>
<td>9,332</td>
<td>9,981</td>
<td>10,585</td>
</tr>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>10,719</td>
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</table>
40.40% as an estimated 4.666 million women students were enrolled during the academic year 2006-07.

Despite some ambitious policies and programmes it is, however, a matter of irony and concern that a large chunk of poor women of our State are still illiterate and are less concerned for their rights. They are more concerned about fulfilling their basic needs than their rights.

The tenth five-year plan (2002-07) on the other hand had called for a three-pronged strategy for bringing about an atmosphere aimed at achieving gender-equality goals. This strategy included social empowerment, economic empowerment, providing gender justice to create an ennobling environment of positive economic and social policies for women, and eliminating all forms of discrimination against them. During the 10th plan, emphasis also continued on empowerment of women through self-help groups.

The eleventh five-year plan (2007-2012) seeks to reduce disparities across regions and communities by ensuring access to gender equality. The approach paper to the eleventh plan specifically states that gender equity requires adequate provisions to be made in policies and schemes across ministries and departments and it also talks about gender budgeting across the board. Considering all these goals, the Ministry of Women and Child
development has taken several initiatives during the past years for bringing about gender equality, empowerment and development of women.

Of these initiatives, Swayamsiddha is an integrates scheme for women’s empowerment through formation of women into self-help groups. Another such programme is Support to raining and Employment programme for women (STEP). This programme was launched in 1987, and seeks to provide undated skills and new knowledge to poor women in the traditional sectors such as agriculture, animal husbandry, dairy, fisheries, handloom, handicrafts, khadi and village industries, sericulture, social forestry and wasteland development for enhancing their productivity and income generation. During 2007-08 on the other hand 13 new projects were launched which were various stages of implementation.

The National Commission for Women (NCW) on the other hand was constituted in 1992 as an apex-level statutory body under the National Commission for Women Act, 1990. the main task of the commission is to study and monitor all matters relating to the Constitutional and legal safeguards provided for women. The National Commission for Women has been asked to take action to amend the Indecent representation of Women (Prohibition) Act, 2986 and to make this act more effective. On the other
hand, the National Commission for Women has recommended amendments to the Dowry prohibition Act, 1961 and to make it more effective.

The programmes and schemes:

Following schemes and programmes are continued by Government for educational upliftment of minorities.

**Area intensive programme for Educationally backward Minorities**

The scheme of Area Intensive Programme for Educationally backward Minorities launched in 1993 provides basic infrastructural facilities in the areas with a concentration of educationally backward minorities and which do not have adequate provisions for elementary and secondary education. The scheme is funded by the Department of Education, MHRD on cent percent basis and is implemented by State Governments, UT administrations and Voluntary Organizations. The activities for which financial assistance is given are:

- Establishment of new primary/upper primary school, non-formal education centers which such a need is felt.
- Strengthening of educational infrastructure and physical facilities in primary/ upper primary schools and
• Opening of multistream residential higher secondary schools for girls where science, commerce, humanities and vocational courses (Government of India, 1993).

**Coaching schemes for competitive examination:**

The University Grants Commission started coaching scheme in 1984 for coaching the weaker sections among educationally backward minority communities. The scheme aimed of sharpening the competitive cutting edge of the disadvantaged groups in terms of jobs and higher professional education though entrance examinations besides enhancing the employability of the candidates through training in typewriting, sort-hand writing and secretarial practices. Coaching for students belonging to educationally backward minorities in now being provided through 77 coaching including 10 centres for women functioning in 22 universities and 55 colleges.

**National Council for Promotion of Urdu:**

Besides the above specific programmes Sarva Shiksha Abhiyan (SSA) work or the educational development of the weaker sections including the educationally backward minorities. Minority concentrated areas/districts were emphasized under total literacy campaign. Janashala Programme (1998 to 2002) was a community base primary education programme aimed at
making primary education more accessible and effective, especially girls and children of deprived communities, marginalized groups, SC, STs and Minorities.

**Maulana Azad Education Foundation:**

Maulana Azad Education foundation is a voluntary non-political and non profit making organization established to promote education amongst the educationally backward minorities. This foundation was established in July 1989 and fully funded by Ministry of social Justice and Empowerment, Government of India. The aim of the foundation is to formulate and implement educational schemes and plans for the benefit of educationally backward minorities.

**National Commission for Minorities**

Parliament enacted the National Commission for Minorities Act in May 1992 giving statutory status to the erstwhile Minorities Commission and thus making it a more effective body to safeguard the interests of minorities. The aim of the Commission is to effectively implement the Constitutional safeguards and make recommendations to the Central or State Government as the case may be for their uplift. The Commission has constituted a Minority Education Cell to exclusively look after the problems being faced
by the minority educational institutions with regard to recognition, affiliation and grants-in-aid.

**Finances for the Minority Education**

The National Minorities Development and Finance Corporation has been set up with an authorized share capital of Rs. 500 crore for providing concessional finance to eligible beneficiaries amongst the minority communities including occupational groups and women for setting up self-employment ventures. The government of India’s share in the equity of NMDFC is subject to pro-rata contribution from the State Government and UT administrations as may be the case. The NMFC has taken up micro financing through NGOs for assisting the poorest among the minorities which have no access to financial institutions. Under this scheme interest-free loans are provided for formation of self-help group.

**Eminent Muslim Women in India**

1. Razia Sultana
2. Nur Jahan
3. Begam Hazrat Mahal
4. Zai bun Nisa
5. Aruna Asif Ali
6. Nafisa Ali
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Chapter-V
Design of the Study
CHAPTER-V

DESIGN OF THE STUDY

The plan of a research study is an overview of the total layout including a consideration of the work is to be executed. It is at this stage that the decisions, crucial for the achievement of the objective of the study, are made. These decisions include - what measures are to be used for gathering data? How population is to be defined and sampled? What controls are to be applied? What kinds of data relevant to the study are to be collected? And finally, how it is to be analysed?

Needless to say that without proper planning, difficulties to be faced during the progress of the work cannot be solved. It is therefore, essential that the researcher should do proper planning in order to achieve success in the work.

5.1 Methodology

The method adopted for the present study was Historical and descriptive survey method. Such studies are designed to obtain pertinent and precise informations concerning the current status of phenomena and whenever possible, to drawn valid general conclusions from the facts discovered. They are restricted not only to fact finding but may after result in the formulation of important principles of knowledge and solution of significant problem concerning local, state, national, international issues. Descriptive studies are more than just a collection data. They involve
measurement, classification, analysis, comparison and interpretation. They collect and provide three type of informations:

1. of what exists with respect to variables or conditions in a situation.

2. of what we want by identifying standards or norms with which to compare the present conditions or what experts consider to be desirable.

3. of how to achieve goals by exploring possible ways and means on the basis of the experience of others or the opinions of experts.

Such studies constitute a primitive type of research and do not aspire to develop an organized body of scientific law, however they provide informations useful to the solution of local problem and provide data to form the basis of research of a more fundamental nature. This study is historical research followed by descriptive – survey method.

The descriptive research method has undoubtedly been the most popular and the most widely used research method in education. It helps to explain educational phenomenon in terms of the conditions or relationships that exists, opinions that are held by the students, teachers, parents and experts, processes that are goings on, effects that are evident or trends that are developing. Because of the apparent case and directness of this method, a researcher can gather information in terms of individual’s opinion about some issues by a simple questionnaire at times, descriptive survey is the only means through which opinions,
attitudes, suggestions for improvement of educational practice and instructions and other data can be obtained.

The descriptive investigations are of immense value in solving problems of children, school organization, supervision and administration, curriculum, teaching methods and evaluation. There are a number of questions that arise concerning these aspects of education. The descriptive investigation try to answer these questions by providing the required informations that is useful to teachers and administrators in understanding the existing educational problems and also in suggesting ways of meeting them. The problems in education directly involve people and the situation precipitating these problems are constantly in a state of change. To keep abreast of changes, descriptive studies conducted at different intervals with representative groups of people are immensely helpful. The descriptive type of research is useful in the development of data gathering instruments and tools like checklist, scheduled, questionnaires and rating scale. It is also provide the background ideas and data from which many more refined or controlled studies of causal relations are made.

The procedure is an important phase of research and the design is of prime important in attacking any research problem in a scientific manner. The design of this study is set under the following heads.
5.1 Development of questionnaire for Muslim Women’s colleges as primary source of data.

5.2 The sample of the study

5.3 The collection of data

5.4 Statistical procedure

5.5 Survey of reports, Govt. documents, committee’s recommendations as collecting secondary source of data.

5.1 Development of questionnaire for Muslim Women’s colleges as primary source of data.

For collecting various informations related to Muslim Women Colleges, a questionnaire was prepared by researcher. The procedural strategy adopted at the time of its development is given below:

1. On the basis of review of reports, journals, books, a preliminary draft of questionnaire was developed by the researcher. In this Questionnaire all the items related to progress of Muslim institutions, academic achievement, infrastructural facilities, sports facilities, number of dropout students, number of enrolled students in different classes were considered. The total number of items in this draft were thirty eight (38).

   Thus, the preliminary draft consisted of 38 items were developed.

   After realizing the short-comings in the preliminary draft, the researcher had modified the questionnaire as a whole. This was divided into three sections-Sections I, II, and III.
General Information’s were also asked through six items related to:

I. Name of the college

II. Address of the college

III. Name of the organization.

IV. Medium of instruction

V. University to which the institution is affiliated.

VI. Whether finance by the state government or the central government.

Section I: Comprised of items related to: Yes/No type responses

(i) Year of scholarship

(ii) adequate facilities for college

(iii) adequate sports facilities

(iv) financial problems

(v) social barriers

(vi) awareness of educational benefits

After completion of second draft of the questionnaire in all respect, researcher submitted it for open criticism and healthy suggestions to the experts, researchers and linguistic experts to improve the quality of the tool.

Most of the experts took much pain in evaluating the each item of the questionnaire. They have made appreciable worthy suggestion for the qualitative improvement of multiple choice items.
By deleting and improving all the mistakes and implementing all the favorable suggestions a well equipped final draft of questionnaire was developed. This draft having three sections I, II and III.

The table given below is clearly indicating the number of items in each sub-sections (Appendix 4):

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Division of questionnaire in each sections</th>
<th>Number of Items</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>General Information</td>
<td>Six (06)</td>
</tr>
<tr>
<td></td>
<td>section I</td>
<td>Seven (07)</td>
</tr>
<tr>
<td></td>
<td>section II</td>
<td>Seven (07)</td>
</tr>
<tr>
<td></td>
<td>section III</td>
<td>Four (04)</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>Twenty four (24)</td>
</tr>
</tbody>
</table>

5.2 Sample of the study:

A well specified and identified group is known as population or universe and selected number of persons and objects is known as sample. The process of selecting the section of the population is known as sampling. Thus, the sample is the small representation of population. It should not be very small and should be comparatively large. It should be the representative of the population and not biased. A researcher actually wants to study the whole population which is not possible so the sample is necessary. It is not feasible to investigate into any phenomenon on the entire population the sample was selected through simple random sampling method for selection of the sample. Researcher obtained a list of
Muslim women college of Uttar Pradesh from Nodal officer, Minority students affairs A.M.U, Aligarh. The selection of Muslim Women College was done randomly from the list of Muslim Women College.

Table no. 5.1

The table of Muslim Minority women colleges selected for the sample is given below:

<table>
<thead>
<tr>
<th>Districts</th>
<th>Name of institution/college/university</th>
<th>Year when the institution/college was established</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aligarh</td>
<td>Muslim Women’s College</td>
<td>1911</td>
</tr>
<tr>
<td>Allahabad</td>
<td>Hamida Girls Degree College</td>
<td>1975</td>
</tr>
<tr>
<td>Amroha</td>
<td>Hashmi Girls Degree College</td>
<td>2001</td>
</tr>
<tr>
<td>Azamgarh</td>
<td>Shibli National College</td>
<td>1983</td>
</tr>
<tr>
<td>Bareilly</td>
<td>Khusro Memorial Degree College</td>
<td>2004</td>
</tr>
<tr>
<td>Bulandshahr</td>
<td>Muslim Girls Degree College</td>
<td>1995</td>
</tr>
<tr>
<td>Deoband</td>
<td>Islamia Degree College</td>
<td>2002</td>
</tr>
<tr>
<td>Etah</td>
<td>Sri Fayyaz Hussain P.G. College</td>
<td>2001</td>
</tr>
<tr>
<td>Etah</td>
<td>Sri Farooq Hussain P.G. College</td>
<td>1998</td>
</tr>
<tr>
<td>Etah</td>
<td>Sri M.U. Teacher’s Training Degree College</td>
<td>2003</td>
</tr>
<tr>
<td>Gorakhpur</td>
<td>Jawwad Ali Shah Degree College</td>
<td>1974</td>
</tr>
<tr>
<td>Jaunpur</td>
<td>Muslim Girls Degree College</td>
<td>1995</td>
</tr>
<tr>
<td>Kanpur</td>
<td>Halim Muslim P.G. College</td>
<td>1959</td>
</tr>
<tr>
<td>Lucknow</td>
<td>Muntaz P.G. College</td>
<td>1974</td>
</tr>
<tr>
<td>Lucknow</td>
<td>Karamat Husain Musli P.G. College</td>
<td>1912</td>
</tr>
<tr>
<td>Lucknow</td>
<td>A. Islamia Degree College</td>
<td>1991</td>
</tr>
<tr>
<td>Lucknow</td>
<td>Shia P.G. College</td>
<td>1982</td>
</tr>
<tr>
<td>Mathura</td>
<td>Faiz-e-Aam Modern P.G. College</td>
<td>1999</td>
</tr>
<tr>
<td>Meerut</td>
<td>Ismail National Mahila P.G. College</td>
<td>1962</td>
</tr>
<tr>
<td>Muradabad</td>
<td>Muslim Degree College</td>
<td>1996</td>
</tr>
<tr>
<td>Sahawar</td>
<td>Sir M.U. Degree College</td>
<td>1999</td>
</tr>
</tbody>
</table>
Broadly, Uttar Pradesh is divided geographically into three distinct zones namely Central Zone, Western Zone and Eastern Zone.

<table>
<thead>
<tr>
<th>Zones of Uttar Pradesh</th>
<th>Districts Name</th>
<th>Name of colleges/institution</th>
</tr>
</thead>
<tbody>
<tr>
<td>Central Zone</td>
<td>Lucknow</td>
<td>(1) Mumtaz P.G.College</td>
</tr>
<tr>
<td></td>
<td>Lucknow</td>
<td>(2) KaramatHussain P.G.College</td>
</tr>
<tr>
<td></td>
<td>Lucknow</td>
<td>(3) A.IslamiaDegree College</td>
</tr>
<tr>
<td></td>
<td>Lucknow</td>
<td>(4) Shai P.G.College</td>
</tr>
<tr>
<td></td>
<td>Kanpur</td>
<td>(5) HalimMuslimP.G.College</td>
</tr>
<tr>
<td>West Zone</td>
<td>Meerut</td>
<td>(1) IsmailNationalMahilaP.G.College</td>
</tr>
<tr>
<td></td>
<td>Bareilly</td>
<td>(2) Khusro Memorial Degree College</td>
</tr>
<tr>
<td></td>
<td>Etah</td>
<td>(3) Shri farooq Hussain P.G.College</td>
</tr>
<tr>
<td></td>
<td>Etah</td>
<td>(4) Sir M.U. Teacher's Training Degree College</td>
</tr>
<tr>
<td></td>
<td>Etah</td>
<td>(5) Sri Fayyaz Hussain P.G. College.</td>
</tr>
<tr>
<td></td>
<td>Amroha</td>
<td>(6) Hashmi Girls Degree College</td>
</tr>
<tr>
<td></td>
<td>Muradabad</td>
<td>(7) Muslim Degree College</td>
</tr>
<tr>
<td></td>
<td>Deoband</td>
<td>(8) Islamia Degree College</td>
</tr>
<tr>
<td></td>
<td>Sahawar</td>
<td>(9) Sir M.U. Degree College</td>
</tr>
<tr>
<td></td>
<td>Aligarh</td>
<td>(10) Women Degree College, AMU</td>
</tr>
<tr>
<td></td>
<td>Bulandshahr</td>
<td>(12) Muslim Girls Degree College</td>
</tr>
<tr>
<td>East Zone</td>
<td>Shajanpur</td>
<td>G.F.College</td>
</tr>
<tr>
<td></td>
<td>Azamgarh</td>
<td>Shibli National College</td>
</tr>
<tr>
<td></td>
<td>Goralkhpur</td>
<td>Jawwad Ali Shah Degree College</td>
</tr>
<tr>
<td></td>
<td>Jaunpur</td>
<td>Muslim Girls Degree College</td>
</tr>
<tr>
<td></td>
<td>Allahbad</td>
<td>Hamidia Degree College</td>
</tr>
</tbody>
</table>
Uttar Pradesh
5.4 **Procedure of Data Collection:**

The most important assignment which was highly required to provide the soul of this work was data collection. A work which required great passions, energy and hard labour, because the whole work of data collection is completed by the researcher herself only.

The very first initiative in this regard was the planning to collect the data through different sources. For which it was highly required to plan. So, all the aspect of data collection was planned very well, the first step in this regard was to get the permission from the Chairman of the Department of Education, Aligarh Muslim University, Aligarh. The permission thankfully was easily granted to visit various higher institute of Muslim Girls Colleges in Uttar Pradesh. For data collection the researcher took the permission from Principal/Head of the institution/colleges and requested them to fill the questionnaire in time. Sometimes the hardship of delay and negative responses was also faced by the researcher. The work of data collection was also done by getting couriers and speed posts from the different places, where it was difficult for the investigator to go herself.

Therefore, it can be said that the work of data collection was really difficult for which the researcher contacted all the concerned colleges to collect the data, and also assured the Head of the institutions that the
informations given in the sheets were for the purpose of research work only and would be kept strictly confidential.

5.5 **Statistical Procedure:**

The row scores as obtained directly after scoring the questionnaire constitute simply a long list of numbers without any organization or order. The inspection of these row scores does not provide any kind of direction regarding conclusions to be drawn unless the scores are organized. Therefore, in order to make meaningful interpretation and draw conclusions, it is necessary to re-organize and summarize row scores in meaningful way, so that the summarized data may be used for the purpose of communication and interpretation of results. The researcher has use some statistical technique to summarize and interpret the row scores.

The analysis of data was done by using statistical techniques, which were chosen only after the researcher found them the most appropriate and compatible for the collected data. They are as follows:

1. Means (M)
2. Standard Deviation (SD)
3. Standard Error of the Mean (SEM)
4. T-Test (to see the significance of the difference between two means)
When t-test is used for data analysis, the following assumptions were made:

1. The colleges were selected on the basis of sampling from the normally distributed population
2. The variance of the sub-groups were homogenous
3. The sample consisted of different and independent sub-groups.

Value of $t$ can be calculated as follows:

$$ t = \frac{M_1 - M_2}{SEM} $$

where,

$M_1$ = Means of the first group

$M_2$ = Means of the second group

$SED$ = Standard error of the difference between two independent means

$SED$ was calculated with the help of following formula:

$$ SED = \sqrt{(SEM_1)^2 + (SEM_2)^2} $$

where, $SEM_2$ = Standard error of the first mean.

$SEM_2$ = Standard error of the second mean for calculated $SEM$, the formula used was:

$$ SEM = \sqrt{\frac{SD}{N}} $$
SD = Standard Deviation

N = Number of colleges

After going through the above process, ‘t’ value was calculated by the following formula:

\[ t = \frac{M_1 - M_2}{\left(\text{SEM}_1 \right)^2 + \left(\text{SEM}_2 \right)^2} \]

\[ \delta \]

Survey of Govt policies, document, committee’s recommendation: as secondary source of data.

Following documents were considered as a source of data collection:

8. The National Perspective plan on women (1988).

To collect the data on women’s education, above mentioned reports, government policies, documents, and recommendations of various
committees were also considered to have a look on development of women education before independence and since independence.

Recommendations, Reports and statistical data collected from secondary source as mentioned above has been used to draw inference in relation to development of education of Muslim Women in India (chapter III) an education of Muslim Women in Uttar Pradesh (chapter IV). These sources are also helpful to trace the history of Muslim Women in India in general in Uttar Pradesh in particular.
REFERENCES:


Chapter-VI
Analysis and Interpretation of Data
CHAPTER-VI

ANALYSIS AND INTERPRETATION OF DATA

Analysis and interpretation of data are meaningful and important step in educational research phenomenon. The process of data – collection normally results in a large set of observations, which as such, does not communicate any meaning. The quantification of these observations provide a large list of numbers, which can not be interpreted by inspection to give any kind of meaningful informations. Data collected is meaningless until it is interpreted in some useful way.

Generally statistical technique is used for analyzing the data, which are quantitative in nature. Before a statistical test is applied to draw inferences about the population characteristics based on sample characteristics, the raw scores need to be summarized in terms of meaningful statistical quantities so that the nature of score distribution may properly be understood.

6.0. Analysis and Interpretation of data obtained from Muslim Women Colleges as a primary source of data.

The data that was collected through questionnaire from Muslim Women College was analysed calculating percentage, and t-test. As the questionnaire was divided into three sections. Therefore, it is necessary to organize the description of analysis of data separately for each section, as it is given below:

6.1. Description of general information collected from Muslim Women College through questionnaire.
All the informations are given in Table No. 6.1.

6.2. Analysis and Interpretation of data obtained from section I of the questionnaire

This section has seven (07) items. These items were yes/No type items. For analysis of these items percentage of each item was calculated.

6.3. Analysis of section II of questionnaire

section II of questionnaire has multiple choice items. Percentage and t-value of each item was calculated by the researcher.

6.4. Analysis of section III of Questionnaire

This section was analysed by calculating percentage.

6.1. Description of General Information collected through Questionnaire

All the required information are given in table No. 6.1.
## TABLE NO. 6.1

### General Information (CENTRAL ZONE)

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name of the Colleges</th>
<th>Address of the College</th>
<th>Name of Organization</th>
<th>Medium of Instruction</th>
<th>University to which the institution is affiliated</th>
<th>Financed by state government or central government</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Mumtaz P.G. College</td>
<td>Lucknow</td>
<td>Registered Society</td>
<td>Hindi/ English/ Urdu</td>
<td>Lucknow University, Lucknow</td>
<td>Central Government</td>
</tr>
<tr>
<td>2.</td>
<td>Karamat Hussain P.G. College</td>
<td>Lucknow</td>
<td>Registered Society</td>
<td>Hindi/ English/ Urdu as a subject</td>
<td>Lucknow University, Lucknow</td>
<td>Central Government</td>
</tr>
<tr>
<td>3.</td>
<td>A. Islamia Degree College</td>
<td>B.N. Road, Lalbagh, Lucknow</td>
<td>Registered Society</td>
<td>Hindi/ English/ Urdu</td>
<td>Lucknow University, Lucknow</td>
<td>Central Government</td>
</tr>
<tr>
<td>4.</td>
<td>Shia P.G. College</td>
<td></td>
<td>Registered Society</td>
<td>Hindi/ English/ Urdu</td>
<td>Lucknow University, Lucknow</td>
<td>Government</td>
</tr>
<tr>
<td>5.</td>
<td>Halim Muslim P.G. College</td>
<td>Chaman Ganj, Kanpur</td>
<td>Registered society</td>
<td>Hindi/ English/ Urdu</td>
<td>S.J.M. University, Kanpur</td>
<td>State Government</td>
</tr>
<tr>
<td>S.No.</td>
<td>Name of the Colleges</td>
<td>Address of the College</td>
<td>Name of Organization</td>
<td>Medium of Instruction</td>
<td>University to which the institution is affiliated</td>
<td>Financed by state government or central government</td>
</tr>
<tr>
<td>-------</td>
<td>--------------------------------------</td>
<td>------------------------</td>
<td>-------------------------------</td>
<td>------------------------------</td>
<td>----------------------------------------------------------</td>
<td>----------------------------------------------------</td>
</tr>
<tr>
<td>1.</td>
<td>Ismail National Mahila P.G. college</td>
<td>Bhurana Gate, Meerut</td>
<td>Registered Society</td>
<td>Urdu/ Hindi</td>
<td>Ch. Charan Singh, University, Meerut</td>
<td>State Government</td>
</tr>
<tr>
<td>2.</td>
<td>Khorso Memorial Degree College</td>
<td>Bareilly</td>
<td>Registered Society</td>
<td>Urdu/ Hindi</td>
<td>M.J.P. Rohilkhan University, Bareilly</td>
<td>State Government</td>
</tr>
<tr>
<td>3.</td>
<td>Shri Farooq Hussain college</td>
<td>Etah</td>
<td>Registered Society</td>
<td>Urdu/ Hindi</td>
<td>B.R. Ambedkar University, Agra</td>
<td>State Government</td>
</tr>
<tr>
<td>5.</td>
<td>Sri Fayyaz Hussain P.G. College</td>
<td></td>
<td>Registered Society</td>
<td>Urdu/ Hindi</td>
<td>B.R. Ambedkar University, Agra</td>
<td>State Government</td>
</tr>
<tr>
<td>6.</td>
<td>Hashmi girls Degree College, Amroha</td>
<td>K.P.M. Road, Amroha</td>
<td>Registered Society</td>
<td>Urdu/ Hindi as a Subject</td>
<td>M.J.P. Rohilkhan University, Bareilly</td>
<td>State Government</td>
</tr>
<tr>
<td>7.</td>
<td>Muslim Degree College, Muradabad</td>
<td></td>
<td>Registered Society</td>
<td>English/ Hindi as a subject</td>
<td>Ch. Charan Singh University, Meerut</td>
<td>State Government</td>
</tr>
<tr>
<td>8.</td>
<td>Islamia Degree College, Deoband</td>
<td>Nai Basti, K.P. Road, Deoband</td>
<td>Registered Society</td>
<td>Urdu/ English</td>
<td>Ch. Charan Singh University, Meerut</td>
<td>State Government</td>
</tr>
<tr>
<td>No.</td>
<td>Women College</td>
<td>Name</td>
<td>Subject</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>---------------</td>
<td>------</td>
<td>---------</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Lal</td>
<td>Diggi Sharan Nishan Lal</td>
<td>Central Government</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Faiz-a-Aam College</td>
<td>Mathura</td>
<td>Hindu/English as a Subject</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Muslim Degree College</td>
<td>Bulandshahr</td>
<td>Urdu/English</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No.</th>
<th>Men College</th>
<th>Name</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>B.R. Ambedkar University</td>
<td>Mathura</td>
<td>Hindu/English</td>
</tr>
<tr>
<td>12</td>
<td>Ch. Charan Singh University</td>
<td>Meerut</td>
<td>Urdu/English</td>
</tr>
</tbody>
</table>
## EASTERN ZONE

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name of the College</th>
<th>Address of the College</th>
<th>Name of Organization</th>
<th>Medium of Instruction</th>
<th>University to which the institution is affiliated</th>
<th>Financed by state government or central government</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>G.F. Degree College, Shahjahanpur</td>
<td>Main Market, Shahjahanpur</td>
<td>Registered Society</td>
<td>Hindi/ Urdu/ English</td>
<td>MJP Rohilkhand University, Bareilly</td>
<td>State Government</td>
</tr>
<tr>
<td>2.</td>
<td>Shibli National College, Azamgarh</td>
<td>Azamgarh (U.P.)</td>
<td>Registered Society</td>
<td>English/ Hindi as a Medium of instruction</td>
<td>Poorvanchal University, Juanpur</td>
<td>State Government</td>
</tr>
<tr>
<td>4.</td>
<td>Muslim Girls Degree College, Jaunpur</td>
<td>Registered Society</td>
<td>Hindi/ English/ Urdu</td>
<td>Pawanchal University, Jaunpur</td>
<td>State Government</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Hamidia Degree College, Allahabad</td>
<td>Noorullah Road, Allahabad</td>
<td>Registered society</td>
<td>Hindi/ English/ Urdu</td>
<td>Allahabad University, Allahabad</td>
<td>State Government</td>
</tr>
</tbody>
</table>
## Section –I

### Table no. 6.2

6.2. Analysis and interpretation of data obtained from section I of the questionnaire.
This calculated percentage in respect of each item is given in Table No. 6.2

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Item</th>
<th>Central Zone</th>
<th>West Zone</th>
<th>East Zone</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes responses (Percentage calculated)</td>
<td>No responses (Percentage calculated)</td>
<td>Yes responses (Percentage calculated)</td>
</tr>
<tr>
<td>1.</td>
<td>Whether any student of your college did get position in merit list of University.</td>
<td>40</td>
<td>60</td>
<td>16.66</td>
</tr>
<tr>
<td>2.</td>
<td>Whether your college has adequate facilities for smooth running of academic activities</td>
<td>80</td>
<td>20</td>
<td>66.66</td>
</tr>
<tr>
<td>3.</td>
<td>The Building of your college has adequate rooms</td>
<td>60</td>
<td>40</td>
<td>50</td>
</tr>
<tr>
<td>4.</td>
<td>Whether adequate sports facilities are available in your college.</td>
<td>80</td>
<td>20</td>
<td>33.33</td>
</tr>
<tr>
<td>5.</td>
<td>Do you feel that a financial problems is the major hurdle in the progress of Muslim women’s education.</td>
<td>40</td>
<td>60</td>
<td>83.33</td>
</tr>
<tr>
<td>6.</td>
<td>Social barriers like purdah and poverty are also responsible for low status of education among Muslim women.</td>
<td>60</td>
<td>40</td>
<td>66.66</td>
</tr>
<tr>
<td>7.</td>
<td>It is the need of the day to spread awareness of educational benefits among Muslim population.</td>
<td>100</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>
It was found that in central zone 60% of colleges reported that the students of their college did not get position of the students. In western zone 83% of colleges reported that no. student stood on position in merit list. But they didn’t provide any merit list of the college. In eastern zone 60% colleges agreed that their students did not get position in merit list of university. When we compare progress of central zone and eastern zone researcher found that they have same progress as far as position in merit list of university is concerned. In west zone the progress is relatively low.

Regarding adequate facilities for smooth running of academic activities it was found that in central zone 80% colleges accepted that they have adequate facilities for smooth running of academic activities 66% college of west zone and 80% college of east zone having adequate facilities for smooth running of academic activities. When the progress of three zone were compared the central zone and east zone were having the maximum progress as related to adequate facilities for smooth running of academic activities.

Regarding infrastructural facilities of the building it was found that in central zone 60% college reported that they have adequate rooms for building while 40% college reported that adequate number of rooms is not available. In west zone 50% college have adequate room while 50% college do not have adequate number of room. In east zone 60% colleges reported that they have adequate number of room while 40% do not have the same. The comparative account of infrastructural facilities described that colleges existing in different zones having adequate number
of rooms. In west zone 50% colleges do not have adequate rooms. While 50% colleges are having adequate rooms in their buildings.

As far as sport facilities is concerned the colleges of central zone are riched with sport facilities (80%). In west zone sports facilities are found less developed (33%). In east zone the 60% reported that they have sports facilities in their colleges.

Regarding financial problem as a major hurdle in the progress of Muslim women’s education it was found that in central zone, 60% colleges considered the same problem as a major hurdle in the progress of Muslim Women’s education. The result on this item was contradictory as only 16% college of west zone considered it as a major problem. In East zone, it was found that 60% colleges considered financial problem as a main obstacle in the progress of education of Muslim women.

Other obstacles like purdah is considered as a social barrier in progress of education of Muslim women (60%) as reported by colleges of central zone. On the other side west zone and east zone reported 66% and 60% respectively. The majority of colleges of west zone and east zone considered purdah as a main obstacle in the progress of education of Muslim women.

It is pleasure to say that all the colleges of three zones – central, west and east were found agreed with the fact that education is need of the day and awareness should be developed in Muslim women as to raise the quality of life.
Section – II – Analysis and interpretation of data of section II with the help of percentage

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Item</th>
<th>Central Zone</th>
<th>Western Zone</th>
<th>Eastern Zone</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Frequency</td>
<td>Percentage</td>
<td>Frequency</td>
</tr>
<tr>
<td>1.</td>
<td><strong>What would you like to include in your college as additional infrastructural facilities in your college?</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Auditorium</td>
<td>4</td>
<td>80</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Common Room</td>
<td>2</td>
<td>40</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>Library</td>
<td>1</td>
<td>20</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Science Laboratory</td>
<td>2</td>
<td>40</td>
<td>9</td>
</tr>
<tr>
<td>2.</td>
<td><strong>What type of co-curricular activities do you have in your college?</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Cultural activities – Drama, songs</td>
<td>3</td>
<td>60</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Literary activities – Debate, essay writing, short stories</td>
<td>4</td>
<td>80</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Quiz programme</td>
<td>3</td>
<td>60</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>Any Others</td>
<td>1</td>
<td>20</td>
<td>2</td>
</tr>
<tr>
<td>3.</td>
<td><strong>What type of sports facilities do you have in your college</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Athletics</td>
<td>1</td>
<td>20</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Badminton</td>
<td>3</td>
<td>60</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>Cricket</td>
<td>1</td>
<td>20</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Hockey</td>
<td>1</td>
<td>20</td>
<td>5</td>
</tr>
<tr>
<td>4.</td>
<td><strong>What additional requirements do you want for sports for your college</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Indoor Game</td>
<td>4</td>
<td>80</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>Play Ground</td>
<td>2</td>
<td>40</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>Sports Equipments</td>
<td>2</td>
<td>40</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>Sports Instructor</td>
<td>3</td>
<td>60</td>
<td>12</td>
</tr>
</tbody>
</table>
5. If your feel that your student are interested in academic activities what factors responsible for it

<table>
<thead>
<tr>
<th>Factors</th>
<th>5</th>
<th>100</th>
<th>12</th>
<th>100</th>
<th>5</th>
<th>100</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regular Teaching</td>
<td>5</td>
<td>100</td>
<td>12</td>
<td>100</td>
<td>5</td>
<td>100</td>
</tr>
<tr>
<td>Discipline</td>
<td>5</td>
<td>100</td>
<td>12</td>
<td>100</td>
<td>5</td>
<td>100</td>
</tr>
<tr>
<td>Good Library</td>
<td>5</td>
<td>100</td>
<td>12</td>
<td>100</td>
<td>5</td>
<td>100</td>
</tr>
<tr>
<td>Adequate Academic facilities</td>
<td>5</td>
<td>100</td>
<td>12</td>
<td>100</td>
<td>2</td>
<td>40</td>
</tr>
</tbody>
</table>

6. If you feel that your students are disinterested in academic activities for it

<table>
<thead>
<tr>
<th>Factors</th>
<th>5</th>
<th>100</th>
<th>12</th>
<th>100</th>
<th>5</th>
<th>100</th>
</tr>
</thead>
<tbody>
<tr>
<td>Availability of guess papers and guide</td>
<td>2</td>
<td>40</td>
<td>6</td>
<td>50</td>
<td>3</td>
<td>60</td>
</tr>
<tr>
<td>Distance of college from home</td>
<td>3</td>
<td>60</td>
<td>10</td>
<td>83.3</td>
<td>2</td>
<td>40</td>
</tr>
<tr>
<td>Private tuition</td>
<td>5</td>
<td>100</td>
<td>12</td>
<td>100</td>
<td>4</td>
<td>80</td>
</tr>
<tr>
<td>Poverty</td>
<td>2</td>
<td>40</td>
<td>2</td>
<td>16.7</td>
<td>1</td>
<td>20</td>
</tr>
</tbody>
</table>

7. What future aspiration do you have to raise the standard of your college

<table>
<thead>
<tr>
<th>Factors</th>
<th>5</th>
<th>100</th>
<th>12</th>
<th>100</th>
<th>5</th>
<th>100</th>
</tr>
</thead>
<tbody>
<tr>
<td>Affiliation of new subject</td>
<td>4</td>
<td>80</td>
<td>10</td>
<td>83.3</td>
<td>2</td>
<td>40</td>
</tr>
<tr>
<td>Provision of women hostel</td>
<td>5</td>
<td>100</td>
<td>6</td>
<td>50</td>
<td>4</td>
<td>80</td>
</tr>
<tr>
<td>Upgrading the standard of teaching</td>
<td>5</td>
<td>100</td>
<td>12</td>
<td>100</td>
<td>2</td>
<td>40</td>
</tr>
<tr>
<td>Introduction of advanced professional courses</td>
<td>3</td>
<td>60</td>
<td>2</td>
<td>16.7</td>
<td>1</td>
<td>20</td>
</tr>
</tbody>
</table>
6.3. Analysis of interpretation of data (Section – II) with the help of t-value

1. What would you like to include in your institutions as additional infrastructural facilities in your institution?

<table>
<thead>
<tr>
<th>Item</th>
<th>Central Zone</th>
<th>East Zone</th>
<th>t value</th>
<th>Sig/Non Sig (at 0.05 level of significance)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Auditorium</td>
<td>1.400</td>
<td>0.200</td>
<td>1.549</td>
<td>NSI*</td>
</tr>
<tr>
<td>Library</td>
<td>1.200</td>
<td>0.400</td>
<td>1.461</td>
<td>NSI*</td>
</tr>
<tr>
<td>Common room</td>
<td>1.800</td>
<td>2.000</td>
<td>0.196</td>
<td>NSI*</td>
</tr>
<tr>
<td>Science Laboratory</td>
<td>1.200</td>
<td>1.400</td>
<td>0.239</td>
<td>NSI*</td>
</tr>
</tbody>
</table>

The above table shows that the relationship are found between the central zone and east zone related to auditorium the mean is 1.400 SD, 1.497 and t-value has been found 1.549. The result is not significant. Similarly, the relationship of library, common room and laboratory are also found not significant between the central zone and east zone. Thus, therefore there is no difference has been found among the above aspects of these two zones.

NSI* – Not Significant
2. What type of co-curricular activities do you have in your Institutions?

Table No. 6.4

<table>
<thead>
<tr>
<th>Item</th>
<th>Central Zone</th>
<th>East Zone</th>
<th>t-value</th>
<th>Sig/Non Sig (at 0.05 level of significance)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean  SD</td>
<td>Mean  SD</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cultural Activities</td>
<td>1.96 1.960</td>
<td>1.6 1.600</td>
<td>0.474</td>
<td>NSI*</td>
</tr>
<tr>
<td>Literary Activities</td>
<td>1.265 1.265</td>
<td>0.8 0.800</td>
<td>0.535</td>
<td>NSI*</td>
</tr>
<tr>
<td>Quiz Programme</td>
<td>1.166 1.166</td>
<td>1.166 1.166</td>
<td>1.698</td>
<td>NSI*</td>
</tr>
<tr>
<td>Any Other</td>
<td>0.49 0.490</td>
<td>1.166 1.166</td>
<td>0.316</td>
<td>NSI*</td>
</tr>
</tbody>
</table>

Graph 2

As it can be seen in the above mentioned table (Table No. 6.4) the value of t- is 0.474, 0.535, 1.698 and 0.316 of cultural activities, literary activities, Quiz programme and other activities respectively. It has been incorporated that there exist no significant difference among all the above mentioned variables of the Central Zone & East Zone.

NSI* = Not Significant
3. What type of sports facilities do you have in your college?

Table No. 6.5

<table>
<thead>
<tr>
<th>Items</th>
<th>Central Zone</th>
<th>East Zone</th>
<th>t-value</th>
<th>Sig/Non Sig (at 0.05 level of significance)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
<td>SD</td>
<td></td>
</tr>
<tr>
<td>Athletic</td>
<td>1.200</td>
<td>1.800</td>
<td>1.327</td>
<td>0.606</td>
</tr>
<tr>
<td></td>
<td>1.470</td>
<td>1.200</td>
<td>0.894</td>
<td>NSI*</td>
</tr>
<tr>
<td>Badminton</td>
<td>1.400</td>
<td>2.000</td>
<td>0.894</td>
<td>0.802</td>
</tr>
<tr>
<td></td>
<td>1.200</td>
<td>0.894</td>
<td>NSI*</td>
<td></td>
</tr>
<tr>
<td>Cricket</td>
<td>2.000</td>
<td>2.400</td>
<td>1.356</td>
<td>0.459</td>
</tr>
<tr>
<td></td>
<td>1.095</td>
<td>1.356</td>
<td>NSI*</td>
<td></td>
</tr>
<tr>
<td>Hockey</td>
<td>0.600</td>
<td>1.800</td>
<td>1.600</td>
<td>1.434</td>
</tr>
<tr>
<td></td>
<td>0.490</td>
<td>1.600</td>
<td>NSI*</td>
<td></td>
</tr>
</tbody>
</table>

Graph 3

In table (T. No. 6.5) the mean of Athletic (1.200) (1.800) and t-value (t= 0.606) and the mean of Badminton (1.400) (2.000) and t-value is (t= 0.802) and the mean of Cricket (2.000) (2.400) and t value is (t =0.459) and the mean of Hockey (0.600) (1.800) and t value is (t = 1.434) which is not significant at .05 level with df = 8. It reveals that statistically there is no significant difference between Central Zone and Eastern Zone.

NSI* = Not Significant
4. What additional requirement do you want for sports for your institutions?

**Table No. 6.6**

<table>
<thead>
<tr>
<th>Items</th>
<th>Central Zone</th>
<th>East Zone</th>
<th>t-value</th>
<th>Sig/Non Sig (at 0.05 level of significance)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
<td>SD</td>
</tr>
<tr>
<td>Indoor Game</td>
<td>1.600</td>
<td>1.497</td>
<td>2.000</td>
<td>1.166</td>
</tr>
<tr>
<td>Play ground</td>
<td>1.600</td>
<td>1.356</td>
<td>1.400</td>
<td>0.800</td>
</tr>
<tr>
<td>Sports Equipment</td>
<td>1.800</td>
<td>1.833</td>
<td>2.200</td>
<td>1.470</td>
</tr>
<tr>
<td>Sports Instructor</td>
<td>1.400</td>
<td>0.800</td>
<td>1.800</td>
<td>1.470</td>
</tr>
</tbody>
</table>

**Graph 4**

The above table shows that the relationship are found between the Central Zone and Eastern Zone related to indoor game the mean is 1.600, SD is 1.497 and t-value is 0.316. The result is non significant similarly, the relationship of play ground, sports equipment and sports instructor are also found non significant between central and eastern zone. Thus, therefore there is no difference has been found among above aspects of the two zones.

NSI* = Not significant
5. If you feel that your students are interested in academic activities what factors responsible for it.

Table No. 6.7

<table>
<thead>
<tr>
<th>Items</th>
<th>Central Zone</th>
<th>East Zone</th>
<th>t-value</th>
<th>Sig/Non Sig (at 0.05 level of significance)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
<td>SD</td>
</tr>
<tr>
<td>Regular teaching</td>
<td>2.600</td>
<td>1.200</td>
<td>2.200</td>
<td>1.600</td>
</tr>
<tr>
<td>Discipline</td>
<td>1.400</td>
<td>0.800</td>
<td>1.200</td>
<td>0.980</td>
</tr>
<tr>
<td>Good Library</td>
<td>0.800</td>
<td>1.166</td>
<td>2.800</td>
<td>0.980</td>
</tr>
<tr>
<td>Adequate academic facilities</td>
<td>1.400</td>
<td>1.166</td>
<td>1.200</td>
<td>1.166</td>
</tr>
</tbody>
</table>

Graph 5

Above table shows the no relationship among regular teaching, discipline, adequate academic facilities, while only good library facilities shows the relationship with (t-2.626) value of Central Zone and East Zone.

NSI* = Not Significant; Sig** = Significant
6. If you felt that your students are disinterested in academic activities what factors are responsible for it?

**Table No. 6.8**

<table>
<thead>
<tr>
<th>Items</th>
<th>Central Zone</th>
<th>East Zone</th>
<th>t-value</th>
<th>Sig/Non Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Availability of guess paper and guides</td>
<td>2.400</td>
<td>1.000</td>
<td>1.121</td>
<td>NSI</td>
</tr>
<tr>
<td>Distance of college</td>
<td>1.200</td>
<td>0.800</td>
<td>0.649</td>
<td>NSI</td>
</tr>
<tr>
<td>Private tuition</td>
<td>2.000</td>
<td>1.800</td>
<td>0.250</td>
<td>NSI</td>
</tr>
<tr>
<td>Poverty</td>
<td>0.600</td>
<td>1.020</td>
<td>3.182</td>
<td>Sig *</td>
</tr>
</tbody>
</table>

**Graph 6**

As shown in (Table No. 6.8) the mean of availability of guess paper and guide (M = 2.400) (1.00) and t-value (1.121), distance of college from home (m = 1.200) and t-value (t2 = 0.649), private tuition (m = 2.000) (1.800) and t-value (t = 0.250) which is not significant while only poverty shows significant difference between Central Zone and Eastern Zone, the t-value is (t = 3.182) and means of two are (M1 = 0.600), (M2 = 2.400).

Sig** = Significant
7. What future aspiration do you have to raise the standard of your college?

Table No. 6.9

<table>
<thead>
<tr>
<th>Item</th>
<th>Central Zone</th>
<th>East Zone</th>
<th>t-value</th>
<th>Sig/non sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Affiliation of new subject</td>
<td>2.200</td>
<td>2.000</td>
<td>0.173</td>
<td>NSI*</td>
</tr>
<tr>
<td>Provision of women's hostel</td>
<td>2.200</td>
<td>2.200</td>
<td>0.000</td>
<td>NSI*</td>
</tr>
<tr>
<td>Upgrading the standard of teaching</td>
<td>2.200</td>
<td>1.400</td>
<td>0.956</td>
<td>NSI*</td>
</tr>
<tr>
<td>Introduction of advanced professional courses</td>
<td>0.600</td>
<td>2.400</td>
<td>3.182</td>
<td>Sig**</td>
</tr>
</tbody>
</table>

In table (Table No. 6.9) the value of t is 0.173, 0.000 and 0.956 which is non-significant. This assures that there is no difference in the affiliation of new subjects, provision of women’s hostel and upgrading the standard of teaching in Central Zone and Eastern Zone while only introduction of advanced professional courses shows the relationship with (t = 3.182) value of Central Zone and Eastern Zone.

Sig** = Significant
1. What would you like to include in your institutions as additional infrastructural facilities in your institution?

<table>
<thead>
<tr>
<th>Item</th>
<th>Western Zone</th>
<th>Central Zone</th>
<th>t value</th>
<th>Sig/Non Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
<td>SD</td>
</tr>
<tr>
<td>Auditorium</td>
<td>1.500</td>
<td>1.607</td>
<td>1.400</td>
<td>1.497</td>
</tr>
<tr>
<td>Library</td>
<td>1.333</td>
<td>0.850</td>
<td>1.200</td>
<td>0.748</td>
</tr>
<tr>
<td>Common room</td>
<td>2.167</td>
<td>1.462</td>
<td>1.800</td>
<td>1.166</td>
</tr>
<tr>
<td>Science Laboratory</td>
<td>1.667</td>
<td>1.247</td>
<td>1.200</td>
<td>1.166</td>
</tr>
</tbody>
</table>

**Graph 8**

The above table shows that the relationship are found between the central zone and east zone related to auditorium the mean is 1.500 SD, 1.607 and t-value has been found 0.112. The result is not significant. Similarly, the relationship of library, common room and laboratory are also found not significant between the Western Zone and Central Zone. Thus, therefore there is no difference has been found among the above aspects of these two zones.

NSI* = Not Significant
2. What type of co-curricular activities do you have in your Institutions?

Table No. 6.11

<table>
<thead>
<tr>
<th>Item</th>
<th>Western Zone</th>
<th>Central Zone</th>
<th>t-value</th>
<th>Sig/Non Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cultural Activities</td>
<td>2.000</td>
<td>1.600</td>
<td>0.465</td>
<td>NSI*</td>
</tr>
<tr>
<td>Literary Activities</td>
<td>2.250</td>
<td>1.000</td>
<td>2.256</td>
<td>Sig **</td>
</tr>
<tr>
<td>Quiz Programme</td>
<td>1.583</td>
<td>2.200</td>
<td>0.712</td>
<td>NSI*</td>
</tr>
<tr>
<td>Any Other</td>
<td>1.083</td>
<td>1.400</td>
<td>0.49</td>
<td>NSI*</td>
</tr>
</tbody>
</table>

Graph 9

Above table shows the no relationship among cultural activities, Quiz programme and other activities respectively. While only literary activities shows the relationship with \( t = 2.256 \) value of Western zone and Central zone.

Sig** = Significant
3. What type of sports facilities do you have in your college?

Table No. 6.12

<table>
<thead>
<tr>
<th>Items</th>
<th>Western Zone</th>
<th>Central Zone</th>
<th>t-value</th>
<th>Sig/Non Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
<td>SD</td>
</tr>
<tr>
<td>Athletic</td>
<td>1.167</td>
<td>1.462</td>
<td>1.200</td>
<td>1.470</td>
</tr>
<tr>
<td>Badminton</td>
<td>1.083</td>
<td>1.115</td>
<td>1.400</td>
<td>1.200</td>
</tr>
<tr>
<td>Cricket</td>
<td>1.750</td>
<td>1.010</td>
<td>2.000</td>
<td>1.095</td>
</tr>
<tr>
<td>Hockey</td>
<td>0.750</td>
<td>1.010</td>
<td>0.600</td>
<td>0.490</td>
</tr>
</tbody>
</table>

Graph 10

In table (T. No. 6.12) the mean of Athletic (1.167) (1.200) and t-value (t= 0.040) and the mean of Badminton (1.083) (1.400) and t-value is (t= 0.490) and the mean of Cricket (1.750) (2.000) and t value is (t = 0.426) and the mean of Hockey (0.7520) (0.600) and t value is (t = 0.298) which is not significant at .05 level with df = 8. It reveals that statistically there is no significant difference between Western Zone and Central Zone.

NSI* = Not Significant
4. What additional requirement do you want for sports for your institutions?

Table No. 6.13

<table>
<thead>
<tr>
<th>Items</th>
<th>Western Zone</th>
<th>Central Zone</th>
<th>t-value</th>
<th>Sig/Non Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
<td>SD</td>
</tr>
<tr>
<td>Indoor Game</td>
<td>2.167</td>
<td>1.518</td>
<td>1.600</td>
<td>1.497</td>
</tr>
<tr>
<td>Play ground</td>
<td>2.000</td>
<td>1.000</td>
<td>1.600</td>
<td>1.356</td>
</tr>
<tr>
<td>Sports Equipment</td>
<td>1.333</td>
<td>1.374</td>
<td>1.800</td>
<td>1.833</td>
</tr>
<tr>
<td>Sports Instructor</td>
<td>1.417</td>
<td>1.552</td>
<td>1.400</td>
<td>0.800</td>
</tr>
</tbody>
</table>

Graph 11

The above table shows that the relationship are found between the Western Zone and Central Zone related to indoor game the mean is 2.167, SD is 1.518 and t-value is 0.661. The result is non significant similarly, the relationship of play ground, sports equipment and sports instructor are also found non significant between western and central zone. Thus, therefore there is no difference has been found among above aspects of the two zones.

NSI* = Not Significant
5. If you feel that your students are interested in academic activities what factors responsible for it.

Table No. 6.14

<table>
<thead>
<tr>
<th>Items</th>
<th>Western Zone</th>
<th>Central Zone</th>
<th>t-value</th>
<th>Sig/Non Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
<td>SD</td>
</tr>
<tr>
<td>Regular teaching</td>
<td>2.333</td>
<td>1.374</td>
<td>2.600</td>
<td>1.200</td>
</tr>
<tr>
<td>Discipline</td>
<td>2.083</td>
<td>0.862</td>
<td>1.400</td>
<td>0.800</td>
</tr>
<tr>
<td>Good Library</td>
<td>1.750</td>
<td>1.689</td>
<td>0.800</td>
<td>1.166</td>
</tr>
<tr>
<td>Adequate academic facilities</td>
<td>0.917</td>
<td>1.320</td>
<td>1.400</td>
<td>1.356</td>
</tr>
</tbody>
</table>

Graph 12

The above table shows the relationship were found between the western zone and central zone related to regular teaching, the mean is (2.333), SD (1.347) and t-value has been found (0.355) the result is non significant. Similarly, the relationship of discipline, good library, adequate academic facilities are also found non significant between the western zone and central zone. Thus, therefore there is no difference has been found among the above aspects of these two zones.

NSI* = Not Significant
6. If you felt that your students are disinterested in academic activities what factors are responsible for it?

Table No. 6.15

<table>
<thead>
<tr>
<th>Items</th>
<th>Western Zone</th>
<th></th>
<th>Central Zone</th>
<th></th>
<th>t-value</th>
<th>Sig/Non Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
<td>SD</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Availability of guess paper</td>
<td>1.750</td>
<td>1.299</td>
<td>2.400</td>
<td>1.960</td>
<td>0.753</td>
<td>NSI</td>
</tr>
<tr>
<td>and guides</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Distance of college</td>
<td>1.417</td>
<td>1.115</td>
<td>1.200</td>
<td>0.980</td>
<td>0.355</td>
<td>NSI</td>
</tr>
<tr>
<td>Private tuition</td>
<td>1.167</td>
<td>1.344</td>
<td>2.000</td>
<td>1.095</td>
<td>1.153</td>
<td>NSI</td>
</tr>
<tr>
<td>Poverty</td>
<td>1.500</td>
<td>1.607</td>
<td>0.600</td>
<td>0.490</td>
<td>1.154</td>
<td>NSI</td>
</tr>
</tbody>
</table>

Graph 13

As it can be seen in above table (Table No. 6.15) the value of t- 0.753, 0.355, 1.153, 1.154 of availability of guess paper and guides, distance of college from home, private tuition, poverty, respectively it has been incorporated that there exist no significant difference among all the above mentioned variables of the western and central zone.

NSI* = Not Significant
7. What future aspiration do you have to raise the standard of your college?

**Table No. 6.16**

<table>
<thead>
<tr>
<th>Item</th>
<th>Central Zone</th>
<th>East Zone</th>
<th>t-value</th>
<th>Sig/non sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Affiliation of new subject</td>
<td>1.667</td>
<td>2.200</td>
<td>0.618</td>
<td>NSI*</td>
</tr>
<tr>
<td>Provision of women’s hostel</td>
<td>1.667</td>
<td>2.200</td>
<td>0.769</td>
<td>NSI*</td>
</tr>
<tr>
<td>Upgrading the standard of teaching</td>
<td>2.083</td>
<td>2.200</td>
<td>0.161</td>
<td>NSI*</td>
</tr>
<tr>
<td>Introduction of advance professional courses</td>
<td>2.000</td>
<td>0.600</td>
<td>2.212</td>
<td>Sig **</td>
</tr>
</tbody>
</table>

In Table (T.No. 6.16) the value of t is 0.618, 0.769 and 0.161 which is non-significant. This assures that there is no difference in the affiliation of new subjects, provision of women's hostel and upgrading the standard of teaching in Western Zone and Central Zone while only introduction of advance professional courses shows the relationship with (t = 2.212) value of Western Zone and Central Zone.

**Sig** = Significant
1. What would you like to include in your institutions as additional infrastructural facilities in your institution?

**Table No. 6.17**

<table>
<thead>
<tr>
<th>Item</th>
<th>Western Zone</th>
<th>Eastern Zone</th>
<th>t value</th>
<th>Sig/Non Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Auditorium</td>
<td>1.500</td>
<td>0.200</td>
<td>1.677</td>
<td>NSI*</td>
</tr>
<tr>
<td>Library</td>
<td>1.333</td>
<td>0.400</td>
<td>1.971</td>
<td>NSI*</td>
</tr>
<tr>
<td>Common room</td>
<td>2.167</td>
<td>2.000</td>
<td>0.193</td>
<td>NSI*</td>
</tr>
<tr>
<td>Science Laboratory</td>
<td>1.667</td>
<td>1.400</td>
<td>0.382</td>
<td>NSI*</td>
</tr>
</tbody>
</table>

Graph 15

The above table shows that the relationship are found between the Western zone and Eastern related to auditorium the mean is 1.500 SD, 1.607 and t-value has been found 1.677. The result is not significant. Similarly, the relationship of library, common room and Science laboratory are also found not significant between the Western Zone and Eastern Zone. Thus, therefore there is no difference has been found among the above aspects of these two zones.

NSI* = Not Significant
2. What type of co-curricular activities do you have in your Institutions?

<table>
<thead>
<tr>
<th>Item</th>
<th>Western Zone</th>
<th>Eastern Zone</th>
<th>t-value</th>
<th>Sig/Non</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cultural Activities</td>
<td>2.000 1.291</td>
<td>2.200 1.600</td>
<td>0.254</td>
<td>NSI*</td>
</tr>
<tr>
<td>Literary Activities</td>
<td>2.250 0.829</td>
<td>1.400 0.800</td>
<td>1.828</td>
<td>NSI*</td>
</tr>
<tr>
<td>Quiz Programme</td>
<td>1.583 1.656</td>
<td>0.800 1.166</td>
<td>0.904</td>
<td>NSI*</td>
</tr>
<tr>
<td>Any Other</td>
<td>1.083 1.320</td>
<td>1.200 1.166</td>
<td>0.161</td>
<td>NSI*</td>
</tr>
</tbody>
</table>

The above table shows that the relationship are found between the western zone and eastern zone related to cultural activities the mean is 2.000 SD 1.291 and t value has been found 0.254 the result is not significant. Similarly, the relationship of literary activities, quiz programme and any others are also found not significant between these western zone and eastern zone. Thus, therefore there is no difference has been found among the above aspects of these two zones.

NSI* = Not Significant
3. What type of sports facilities do you have in your college?

Table No. 6.19

<table>
<thead>
<tr>
<th>Items</th>
<th>Western Zone</th>
<th>Eastern Zone</th>
<th>t-value</th>
<th>Sig/Non Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
<td>SD</td>
</tr>
<tr>
<td>Athletic</td>
<td>1.167</td>
<td>1.462</td>
<td>1.800</td>
<td>1.327</td>
</tr>
<tr>
<td>Badminton</td>
<td>1.083</td>
<td>1.115</td>
<td>2.000</td>
<td>0.894</td>
</tr>
<tr>
<td>Cricket</td>
<td>1.750</td>
<td>1.010</td>
<td>2.400</td>
<td>1.356</td>
</tr>
<tr>
<td>Hockey</td>
<td>0.750</td>
<td>1.100</td>
<td>1.800</td>
<td>1.600</td>
</tr>
</tbody>
</table>

Graph 17

In table (T. No.6.19) the mean of Athletic (1.167) (1.800) and t-value (t= 0.785) and the mean of Badminton (1.083) (2.000) and t-value is (t= 1.534) and the mean of Cricket (1.750) (2.400) and t value is (t = 1.021) and the mean of Hockey (0.750) (1.800) and t value is (t = 1.526) which is not significant at .05 level with df = 15. It reveals that statistically there is no significant difference between Western Zone and Eastern Zone.
4. What additional requirement do you want for sports for your institutions?

**Table No. 6.20**

<table>
<thead>
<tr>
<th>Items</th>
<th>Western Zone</th>
<th>Eastern Zone</th>
<th>t-value</th>
<th>Sig/Non Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indoor Game</td>
<td>2.167</td>
<td>2.000</td>
<td>0.184</td>
<td>NSI*</td>
</tr>
<tr>
<td>Playground</td>
<td>2.000</td>
<td>1.400</td>
<td>1.120</td>
<td>NSI*</td>
</tr>
<tr>
<td>Sports Equipment</td>
<td>1.333</td>
<td>2.200</td>
<td>1.090</td>
<td>NSI*</td>
</tr>
<tr>
<td>Sports Instructor</td>
<td>1.417</td>
<td>1.800</td>
<td>0.443</td>
<td>NSI*</td>
</tr>
</tbody>
</table>

**Graph 18**

The above table shows that the relationship are found between the Western Zone and Central Zone related to indoor game the mean is 2.167, SD is 1.518 and t-value is 0.184. The result is non significant similarly, the relationship of play ground, sports equipment and sports instructor are also found non significant between western and eastern zone. Thus, therefore there is no difference has been found among above aspects of the two zones.

NSI* = Not Significant
5. If you feel that your students are interested in academic activities what factors responsible for it.

Table No. 6.21

<table>
<thead>
<tr>
<th>Items</th>
<th>Western Zone</th>
<th>Eastern Zone</th>
<th>t-value</th>
<th>Sig/Non Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regular teaching</td>
<td>1.500</td>
<td>0.200</td>
<td>1.677</td>
<td>NSI*</td>
</tr>
<tr>
<td>Discipline</td>
<td>1.333</td>
<td>0.400</td>
<td>1.971</td>
<td>NSI*</td>
</tr>
<tr>
<td>Good Library</td>
<td>2.167</td>
<td>2.000</td>
<td>0.193</td>
<td>NSI*</td>
</tr>
<tr>
<td>Adequate academic facilities</td>
<td>1.667</td>
<td>1.400</td>
<td>0.382</td>
<td>NSI*</td>
</tr>
</tbody>
</table>

Graph 19

The above table shows the relationship were found between the western zone and eastern zone related to regular teaching, the mean is (1.500), SD (1.607) and t-value has been found (1.677) the result is non significant. Similarly, the relationship of discipline, good library, adequate academic facilities are also found non significant between the western zone and eastern zone. Thus, therefore there is no difference has been found among the above aspects of these two zones.

NSI* = Not Significant
6. If you felt that your students are disinterested in academic activities what factors are responsible for it?

<table>
<thead>
<tr>
<th>Items</th>
<th>Western Zone</th>
<th>Eastern Zone</th>
<th>t-value</th>
<th>Sig/Non Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>Mean</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Availability of guess paper and guides</td>
<td>2.333</td>
<td>2.200</td>
<td>0.163</td>
<td>NSI*</td>
</tr>
<tr>
<td>Distance of college</td>
<td>2.083</td>
<td>1.200</td>
<td>1.735</td>
<td>NSI*</td>
</tr>
<tr>
<td>Private tuition</td>
<td>1.750</td>
<td>2.800</td>
<td>1.223</td>
<td>NSI*</td>
</tr>
<tr>
<td>Poverty</td>
<td>0.917</td>
<td>1.200</td>
<td>0.392</td>
<td>NSI*</td>
</tr>
</tbody>
</table>

Graph 20

As it can be seen in above table (Table No. 6.22) the value of t = 0.163, 1.735, 1.223, 0.392 of availability of guess paper and guides, distance of college from home, private tuition, poverty, respectively it has been incorporated that there exist no significant difference among all the above mentioned variables of the western and eastern zone.

NSI* = Not Significant
7. What future aspiration do you have to raise the standard of your college?

Table No. 6.23

<table>
<thead>
<tr>
<th>Item</th>
<th>Western Zone</th>
<th>Eastern Zone</th>
<th>t-value</th>
<th>Sig/non sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Affiliation of new subject</td>
<td>2.333</td>
<td>2.200</td>
<td>0.163</td>
<td>NSI*</td>
</tr>
<tr>
<td>Provision of women’s hostel</td>
<td>2.083</td>
<td>1.200</td>
<td>1.735</td>
<td>NSI*</td>
</tr>
<tr>
<td>Upgrading the standard of teaching</td>
<td>1.750</td>
<td>2.800</td>
<td>1.223</td>
<td>NSI*</td>
</tr>
<tr>
<td>Introduction of advance professional courses</td>
<td>0.917</td>
<td>1.200</td>
<td>0.392</td>
<td>NSI*</td>
</tr>
</tbody>
</table>

In table (T.No. 6.23) the value of \( t \) is 0.163, 1.735, 1.223 and 0.392 which is non-significant. This assures that there is no difference in the affiliation of new subjects, provision of women’s hostel and upgrading the standard of teaching introduction of advance professional courses in Western Zone and Eastern Zone.

NSI* = Not Significant
### Table No. 6.24

Showing total number of enrolled, dropout and qualified and disqualified Muslim women students of undergraduate level of central zone. Interpretation of Dropout percentage among Muslim Women undergraduate students:

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Year</th>
<th>No. of enrolled</th>
<th>No. of dropout (%)</th>
<th>Final evaluation (B.A.) Qualified (%)</th>
<th>Disqualified (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1995-96</td>
<td>6100</td>
<td>6.36</td>
<td>55.91</td>
<td>37.72</td>
</tr>
<tr>
<td>2</td>
<td>1996-97</td>
<td>6809</td>
<td>10.08</td>
<td>54.47</td>
<td>35.43</td>
</tr>
<tr>
<td>3</td>
<td>1997-98</td>
<td>7259</td>
<td>7.23</td>
<td>56.88</td>
<td>35.88</td>
</tr>
<tr>
<td>5</td>
<td>1999-2000</td>
<td>7640</td>
<td>4.62</td>
<td>66.78</td>
<td>28.59</td>
</tr>
<tr>
<td>6</td>
<td>2000-2001</td>
<td>8225</td>
<td>7.41</td>
<td>72.01</td>
<td>20.57</td>
</tr>
<tr>
<td>7</td>
<td>2001-2002</td>
<td>8712</td>
<td>7.71</td>
<td>71.29</td>
<td>20.99</td>
</tr>
<tr>
<td>8</td>
<td>2002-2003</td>
<td>8541</td>
<td>2.54</td>
<td>78.35</td>
<td>19.10</td>
</tr>
<tr>
<td>9</td>
<td>2003-2004</td>
<td>8733</td>
<td>1.14</td>
<td>81.66</td>
<td>17.18</td>
</tr>
<tr>
<td>10</td>
<td>2004-2005</td>
<td>9445</td>
<td>2.44</td>
<td>78.18</td>
<td>19.36</td>
</tr>
<tr>
<td>11</td>
<td>2005-2006</td>
<td>9782</td>
<td>1.26</td>
<td>79.12</td>
<td>19.60</td>
</tr>
<tr>
<td>12</td>
<td>2006-2007</td>
<td>10620</td>
<td>1.88</td>
<td>84.06</td>
<td>14.04</td>
</tr>
</tbody>
</table>

Graph showing total number of Muslim women students enrolled, dropout, qualified and disqualified for undergraduate classes in different year of central zone.

It can be clearly inference from the data in Table 6.24 that in the year 1995-96 the percentage of dropouts was 6.36% which increased to 10.08% in 1996-97. The difference in percentage of dropouts was 3.72% from 1995 to 1997.

In the year 1997-99 this difference was 0.26% in the following years i.e. from 2000-2002 the percentage of dropouts increased to 7.41% and 7.71% in the years 2000-2001 and
Graph showing total number of Muslim women enrolled, dropout, qualified and disqualified for undergraduate classes in different year of central zone.

It can therefore be interpreted from the data that awareness of education has developed gradually among Muslim women student of higher education as the number retaining is more in comparison to dropouts.

**Interpretation of qualified and disqualified undergraduate Muslim women students:**

In the year 1995-96 the percentage of qualified students is 55.915 whereas that disqualified is 37.225. The next year i.e. 1996-97 both the percentage declines to 54.475 and 35.43% respectively. A constant increase in percentage of qualified students from the year 1998 to 2004 is seen with an overall gain of 24.78%. Unlike this trend, the percentage of disqualified students shows a constant decrease in the years 1998 to 2004. In the years 200-2006 the percentage of qualified students decline slightly to 79.12% and again increase to 84.06% in the year 2006-2007. The percentage of disqualified students was found minimizing in the year 2006-2007. These trends clearly show an increasing sincerity of Muslim women students of higher education.
Graph showing total number of Muslim women students enrolled, dropout, qualified and disqualified for post-graduate classes in different year of central zone.
Graph showing co-curricular activities and sports in Muslim women college of central zone
Table No. 6.25

Showing number of enrolled, dropouts qualified and disqualified Muslim women students at post graduate level of central zone.

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Year</th>
<th>No. of enrolled</th>
<th>No. of dropout (%)</th>
<th>Final evaluation (M.A.)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Qualified (%)</td>
</tr>
<tr>
<td>1</td>
<td>1995-96</td>
<td>1097</td>
<td>11.21</td>
<td>63.08</td>
</tr>
<tr>
<td>2</td>
<td>1996-97</td>
<td>1247</td>
<td>13.47</td>
<td>70.72</td>
</tr>
<tr>
<td>3</td>
<td>1997-98</td>
<td>1439</td>
<td>9.17</td>
<td>76.65</td>
</tr>
<tr>
<td>4</td>
<td>1998-99</td>
<td>1625</td>
<td>11.50</td>
<td>61.90</td>
</tr>
<tr>
<td>5</td>
<td>1999-2000</td>
<td>1553</td>
<td>7.01</td>
<td>70.31</td>
</tr>
<tr>
<td>6</td>
<td>2000-2001</td>
<td>1590</td>
<td>11.82</td>
<td>74.90</td>
</tr>
<tr>
<td>7</td>
<td>2001-2002</td>
<td>1625</td>
<td>9.29</td>
<td>63.13</td>
</tr>
<tr>
<td>8</td>
<td>2002-2003</td>
<td>1692</td>
<td>15.78</td>
<td>53.90</td>
</tr>
<tr>
<td>10</td>
<td>2004-2005</td>
<td>1809</td>
<td>9.06</td>
<td>62.57</td>
</tr>
<tr>
<td>11</td>
<td>2005-2006</td>
<td>1887</td>
<td>7.36</td>
<td>65.12</td>
</tr>
</tbody>
</table>

The table shows that the year 1995-96 the percentage of dropout was 11.21% which increases in 1996-97 to 13.47% and then decreases to 9.17% in 1997-98 where after it shows constancy in the later years except in 2002-2003 where a high dropout percentage of 15.78% is seen. In the year 2006-2007 it is 12.93%. If we compare the percentage of dropouts in years 1995-96 and 2006-07, it is almost the same. It can be concluded that there is not much awareness in Muslim women students studying in Central Zone towards higher education.
Interpretation of qualified and disqualified Muslim Women students of Higher Education:

The data from years 1995-2007 clearly shows constancy in the percentage of qualified students round the mean 65.84% with fluctuation of ± 5%. Similar data fluctuates ± 4% around the mean 23.47%. Exceptions are seen in the years 1997-98 and 2000-01 where the percentage of qualified students is high 76.65% and 74.90% respectively whereas that of disqualified students is 14.17% and 13.275 respectively.

The trends in data show no significant increase in the percentage of qualified students and so there is a need for proper enlightenment of Muslim women students towards higher education in the central zone.

Table No. 6.26

Showing record of co-curricular activity and sports activities in central zone (in percentage)

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Year</th>
<th>Co-curricular activities</th>
<th>sports</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1995-96</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>2</td>
<td>1996-97</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>3</td>
<td>1997-98</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>4</td>
<td>1998-99</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>5</td>
<td>1999-2000</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>6</td>
<td>2000-2001</td>
<td>2.90</td>
<td>2.22</td>
</tr>
<tr>
<td>7</td>
<td>2001-2002</td>
<td>2.67</td>
<td>2.48</td>
</tr>
<tr>
<td>8</td>
<td>2002-2003</td>
<td>2.13</td>
<td>1.63</td>
</tr>
<tr>
<td>9</td>
<td>2003-2004</td>
<td>1.72</td>
<td>1.45</td>
</tr>
<tr>
<td>10</td>
<td>2004-2005</td>
<td>1.32</td>
<td>1.65</td>
</tr>
<tr>
<td>11</td>
<td>2005-2006</td>
<td>1.38</td>
<td>1.28</td>
</tr>
<tr>
<td>12</td>
<td>2006-2007</td>
<td>1.54</td>
<td>0.77</td>
</tr>
</tbody>
</table>
Graph showing total number of Muslim women students enrolled, dropout, qualified and disqualified for undergraduate classes in different year of western zone.
Interpretation of co-curricular activities and sports:

A look at the data from years 2000 to 2007 show decrease in the interest of Muslim Women Students towards co-curricular activities and sports. The figures show that in the year 2000-2003 students show some interest towards these activities but in the later years there is a rapid decline in the interest of students. The overall decrease in percentage in 0.39% and 0.33% respectively.

Table No. 6.27

Showing number of Muslim women students enrolled, number of dropout qualified and disqualified students at under graduate level (Western Zone)

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Year</th>
<th>No. of enrolled</th>
<th>No. of dropout (%)</th>
<th>Final evaluation (B.A.)</th>
<th>Qualified (%)</th>
<th>Disqualified (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1995-96</td>
<td>6282</td>
<td>17.33</td>
<td>47.45</td>
<td>35.21</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>1996-97</td>
<td>7107</td>
<td>13.64</td>
<td>45.19</td>
<td>41.15</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>1997-98</td>
<td>6725</td>
<td>422</td>
<td>55.44</td>
<td>40.32</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>1998-99</td>
<td>6994</td>
<td>2.85</td>
<td>59.95</td>
<td>37.18</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>1999-2000</td>
<td>6049</td>
<td>2.49</td>
<td>71.30</td>
<td>26.20</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>2000-2001</td>
<td>8798</td>
<td>3.03</td>
<td>67.39</td>
<td>29.57</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>2001-2002</td>
<td>9117</td>
<td>1.50</td>
<td>58.26</td>
<td>29.96</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>2002-2003</td>
<td>10068</td>
<td>4.32</td>
<td>58.81</td>
<td>36.86</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>2003-2004</td>
<td>10500</td>
<td>3.39</td>
<td>64.84</td>
<td>31.76</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>2004-2005</td>
<td>12462</td>
<td>4.01</td>
<td>66.03</td>
<td>29.95</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>2005-2006</td>
<td>15395</td>
<td>1.24</td>
<td>78.55</td>
<td>20.19</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>2006-2007</td>
<td>16992</td>
<td>3.57</td>
<td>82.95</td>
<td>13.47</td>
<td></td>
</tr>
</tbody>
</table>
Interpretation of Dropouts:

In the year 1995-96 the percentage of dropouts is found to be 17.33% which declined to 13.4% in 1996-97 and thereafter it shows rapid decrease to 1.50% in the year 2001-2002 after which a more or less constancy between 3-4% is seen except in the year 2005-06 where it is 1.24%. These data clearly indicate a bright enlightenment of Muslim women students towards higher education.

Interpretation of Qualified and Disqualified:

A rapid increase in the percentage of qualified women candidates is seen starting from 47.45% in the year 1995-96 to 82.95% in the year 2006-07. The years 2001-2003 however show decrease from 67.39% in the year 2000 to 58%.

The disqualifies percentage show an initial increase from 35.21% to 40.32% in years 1995-1998 after which a declining tendency up to these base year 2006-07 is observed, with the exception of 36.86% in the year 2002-03. A close look of the data show a increasing sincerity of the students towards higher education.
### Table No. 6.28

**Table showing number of enrolled, dropouts, qualified and disqualified postgraduate Muslim women students of western zone.**

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Year</th>
<th>No. of enrolled</th>
<th>No. of dropout (%)</th>
<th>Final evaluation (M.A.)</th>
<th>Qualified (%)</th>
<th>Disqualified (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1995-96</td>
<td>446</td>
<td>9.64</td>
<td></td>
<td>67.71</td>
<td>22.64</td>
</tr>
<tr>
<td>2</td>
<td>1996-97</td>
<td>518</td>
<td>5.79</td>
<td></td>
<td>76.25</td>
<td>17.95</td>
</tr>
<tr>
<td>3</td>
<td>1997-98</td>
<td>570</td>
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<td></td>
<td>68.77</td>
<td>22.98</td>
</tr>
<tr>
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<td>1998-99</td>
<td>693</td>
<td>8.65</td>
<td></td>
<td>69.40</td>
<td>21.93</td>
</tr>
<tr>
<td>5</td>
<td>1999-2000</td>
<td>697</td>
<td>3.58</td>
<td></td>
<td>73.60</td>
<td>22.81</td>
</tr>
<tr>
<td>6</td>
<td>2000-2001</td>
<td>839</td>
<td>2.38</td>
<td></td>
<td>75.32</td>
<td>22.28</td>
</tr>
<tr>
<td>7</td>
<td>2001-2002</td>
<td>892</td>
<td>8.07</td>
<td></td>
<td>77.91</td>
<td>14.01</td>
</tr>
<tr>
<td>8</td>
<td>2002-2003</td>
<td>913</td>
<td>5.47</td>
<td></td>
<td>80.17</td>
<td>14.34</td>
</tr>
<tr>
<td>9</td>
<td>2003-2004</td>
<td>982</td>
<td>3.66</td>
<td></td>
<td>80.75</td>
<td>15.58</td>
</tr>
<tr>
<td>10</td>
<td>2004-2005</td>
<td>1373</td>
<td>11.21</td>
<td></td>
<td>75.16</td>
<td>13.61</td>
</tr>
<tr>
<td>11</td>
<td>2005-2006</td>
<td>1543</td>
<td>9.07</td>
<td></td>
<td>66.23</td>
<td>18.21</td>
</tr>
<tr>
<td>12</td>
<td>2006-2007</td>
<td>1723</td>
<td>8.29</td>
<td></td>
<td>74.34</td>
<td>17.35</td>
</tr>
</tbody>
</table>

**Graph showing total number of Muslim women students enrolled, dropout, qualified and disqualified for postgraduate classes in different year of west zone.**

**Interpretation of Dropouts:**

The dropout percentage seems not to be high and fluctuates between 2.38% in the year 2000-01 to 11.21% in the year 2004-05, whereas it remains almost the same in all the other years. The years 1999-2000 and 2003-04 show a low percentage of 3.58% and 3.66% respectively.
Graph showing total number of Muslim women students enrolled, dropout, qualified and disqualified for post-graduate classes in different year of western zone
Interpretation of qualified and disqualified:

The percentage of qualified students increases from 67.71% in the year 1995-96 to 76.25% in 1996-97. After a decrease to 69.40% in the year 1998-99 the percentage of qualified students shows increasing trend and constancy in the later years from 2004-2007. The percentage of disqualified students show no significant decrease except in the years 2001 to 2005 where it is 13-14%. These trends show that the Muslim women students show a more or less constant inclination towards higher education and no significant effort are being done to improve higher education standards among female Muslim community.

Table No. 6.29

Showing record of co-curricular activities and sports activities in west zone (data in percentage)

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Year</th>
<th>Co-curricular activities</th>
<th>sports</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1995-96</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>2</td>
<td>1996-97</td>
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<td>3</td>
<td>1997-98</td>
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<td>0</td>
</tr>
<tr>
<td>4</td>
<td>1998-99</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>5</td>
<td>1999-2000</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>6</td>
<td>2000-2001</td>
<td>0.00</td>
<td>0.62</td>
</tr>
<tr>
<td>7</td>
<td>2001-2002</td>
<td>0.81</td>
<td>0.30</td>
</tr>
<tr>
<td>8</td>
<td>2002-2003</td>
<td>0.98</td>
<td>0.64</td>
</tr>
<tr>
<td>9</td>
<td>2003-2004</td>
<td>0.02</td>
<td>0.58</td>
</tr>
<tr>
<td>10</td>
<td>2004-2005</td>
<td>0.94</td>
<td>0.68</td>
</tr>
<tr>
<td>11</td>
<td>2005-2006</td>
<td>0.73</td>
<td>0.42</td>
</tr>
<tr>
<td>12</td>
<td>2006-2007</td>
<td>0.62</td>
<td>0.68</td>
</tr>
</tbody>
</table>
Graph showing co-curricular activities and sports in Muslim women college of western zone.
Interpretation of co-curricular & sports:-

No participation of females is seen from the year 1995 to 2001 in co-curricular & sports and slight activities is seen in recent years. 1.02% being the highest is in 2003-04 of co-curricular activities and 0.68% in 2004-05 and 2006-07 in sport.

The students has not shown any keen interest in these activities.

Table No. 6.30

Showing number of enrolled, dropout, qualified and disqualified Muslim women students at under graduate level for East Zone.

<table>
<thead>
<tr>
<th>S.No</th>
<th>Year</th>
<th>No. of enrolled</th>
<th>No. of dropout (%)</th>
<th>Final evaluation (B.A.)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Qualified (%)</td>
</tr>
<tr>
<td>1</td>
<td>1995-96</td>
<td>3931</td>
<td>7.73</td>
<td>74.07</td>
</tr>
<tr>
<td>2</td>
<td>1996-97</td>
<td>4455</td>
<td>5.25</td>
<td>74.72</td>
</tr>
<tr>
<td>3</td>
<td>1997-98</td>
<td>4980</td>
<td>4.55</td>
<td>76.20</td>
</tr>
<tr>
<td>4</td>
<td>1998-99</td>
<td>7777</td>
<td>12.35</td>
<td>68.45</td>
</tr>
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<td>1999-2000</td>
<td>8303</td>
<td>2.72</td>
<td>78.18</td>
</tr>
<tr>
<td>6</td>
<td>2000-2001</td>
<td>9130</td>
<td>7.38</td>
<td>85.90</td>
</tr>
<tr>
<td>7</td>
<td>2001-2002</td>
<td>10130</td>
<td>1.84</td>
<td>81.15</td>
</tr>
<tr>
<td>8</td>
<td>2002-2003</td>
<td>10933</td>
<td>2.90</td>
<td>79.85</td>
</tr>
<tr>
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<td>2003-2004</td>
<td>11627</td>
<td>5.23</td>
<td>78.13</td>
</tr>
<tr>
<td>10</td>
<td>2004-2005</td>
<td>12627</td>
<td>2.89</td>
<td>75.17</td>
</tr>
<tr>
<td>11</td>
<td>2005-2006</td>
<td>13466</td>
<td>1.11</td>
<td>75.16</td>
</tr>
<tr>
<td>12</td>
<td>2006-2007</td>
<td>14097</td>
<td>2.13</td>
<td>78.09</td>
</tr>
</tbody>
</table>
Graph showing total number of Muslim women students enrolled, dropout, qualified and disqualified for under graduate classes in different year of eastern zone

No. of Students Enrolled

Year

PASS
FAIL
DROPOUT

Table No. 6.31

Showing number of enrolled, dropouts qualified and disqualified Muslim women students at post graduate level for east zone.

<table>
<thead>
<tr>
<th>S No.</th>
<th>Year</th>
<th>No. of enrolled</th>
<th>No. of dropout (%)</th>
<th>Final evaluation (M.A.) Qualified (%)</th>
<th>Disqualified (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1995-96</td>
<td>157</td>
<td>10.19</td>
<td>75.15</td>
<td>14.64</td>
</tr>
<tr>
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<td>1996-97</td>
<td>158</td>
<td>3.16</td>
<td>84.17</td>
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</tr>
<tr>
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<td>1997-98</td>
<td>174</td>
<td>8.04</td>
<td>75.86</td>
<td>16.09</td>
</tr>
<tr>
<td>4</td>
<td>1998-99</td>
<td>272</td>
<td>8.82</td>
<td>57.72</td>
<td>33.45</td>
</tr>
<tr>
<td>5</td>
<td>1999-2000</td>
<td>431</td>
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<td>60.09</td>
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</tr>
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<td>6</td>
<td>2000-2001</td>
<td>450</td>
<td>7.55</td>
<td>65.11</td>
<td>27.33</td>
</tr>
<tr>
<td>7</td>
<td>2001-2002</td>
<td>523</td>
<td>3.44</td>
<td>75.33</td>
<td>21.22</td>
</tr>
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<td>8</td>
<td>2002-2003</td>
<td>610</td>
<td>4.42</td>
<td>77.70</td>
<td>17.96</td>
</tr>
<tr>
<td>9</td>
<td>2003-2004</td>
<td>755</td>
<td>3.17</td>
<td>81.32</td>
<td>15.49</td>
</tr>
<tr>
<td>10</td>
<td>2004-2005</td>
<td>904</td>
<td>13.16</td>
<td>71.46</td>
<td>15.37</td>
</tr>
<tr>
<td>11</td>
<td>2005-2006</td>
<td>1086</td>
<td>6.90</td>
<td>76.61</td>
<td>16.48</td>
</tr>
<tr>
<td>12</td>
<td>2006-2007</td>
<td>1109</td>
<td>2.25</td>
<td>88.81</td>
<td>8.92</td>
</tr>
</tbody>
</table>

Interpretation of dropout:

A constant decrease in the percentage of dropout cases is seen with its lowest in 2006-07 i.e. 32.25% though an abrupt high of 14.61% in 1999-2000 and 13.16% in 2004-05 is also seen.

A bend of Muslim women students towards education can be clearly interpreted from the data.
Graph showing co-curricular activities and sports in Muslim women college of eastern zone.
Interpretation of co-curricular & sports:

A gradual increase in the percentage of both co-curricular activities and sports can be seen in the trend of the data. The lowest 0.59% in 2000-01 of co-curricular activities and highest is 2.32% in 2006-07. Similarly 0.81% is lowest of sports in 2000-01 and 2.32% is highest in 2006-07.

One can interpret from these data that a gradual increase in interest of Muslim women students is seen towards higher education.

On the basis of analysis and interpretation of data it can be said that in the year 1995 onwards the number of enrolled students have increased. Dropout rates decreased and qualified students are graduate level increased. Therefore, the development of higher education among Muslim has made significant progress. The zone wise analyzed data revealed that existing Muslim women colleges in Uttar Pradesh are being engaged in making progress in higher education. But as far as findings of post-graduate level is concerned the progress is not as satisfactory as at graduate level. There is still room for improvement. As related to professional studies, suitable courses are not being taught.
Therefore, Muslim women college of Uttar Pradesh have desire to open professional courses.

Therefore, it is concluded from above mentioned data that Muslim women of Uttar Pradesh in higher education needs a special attention of government authorities and private organization as that talent and potential, of Muslim women can be utilized in order to enjoy qualitative life motherland of democratic and secular India.
REFERENCE

1. Lindquist E.F., ‘Statistical Analysis in educational research, Cambridge Massachusetts printed in the USA, 1940.


Chapter-VII
Findings & Educational Implications
CHAPTER-VII

FINDINGS, CONCLUSION, EDUCATIONAL IMPLICATIONS, & SUGGESTIONS FOR FURTHER RESEARCHES.

The findings of the present study are an integral part of the entire work that facilitates in conveying its objectives and purposes. The findings of the study are obtained after statistically analyzing the collected data and interpreting it objectively. The findings of the present study are summarized as below:

7.1 Objective 1:

To trace the history of the education of Muslim Women.

Findings:

1. In the 19th century the indigenous system of learning was very popular. In this period Muslim Women did not have freedom to take with males. The dominance of family males was observed. Muslim girls were taught Islamic education, and Urdu, Arabic and Persian languages. Muslim girls were not allowed to go to school. The struggle for formal education of Muslim women began at the end of nineteenth century.

Efforts of Sir Mulana Hali and Sheikh Abdullah were painfull.
In 1896, khwaja Ghulamus played a vital role for the education of Muslim women. He gave much more emphasis on education of Muslim women in annual session of Muslim Education conference. A women’s bench was set-up and Murtaza Ali was appointed as secretary of this bench.

2. In 1902 Sheikh Abdullah was appointed as secretary of the women’s bench at the annual session of the Muslim Education conference in Delhi. He presented his view that there had to be a sufficient number of middle passed Muslim girls. They could be trained as teachers.

3. Nawab Sikander, Shah Jahan and sultan Johan Begum contributed immensely in encouraging girls and women’s education. There was a realization on their part that promoting girl’s education was intimately connected with social and economic progress. The three illustrious Begam made a remarkable work in women’s education in the 19th and 20th centuries.

Further, they felt that by encouraging education of girls they were doing a pious duty because Islamic religion made no distinction between the education of girl or a boy. The initials education of children began with the Bisimillah ceremony at the age of four years, four months and four days. The Quranic verses were learned
by the daughters and sons for ustad or ustani (male and female teachers). It is significant to note that while early education was open to both boy and girl formal education in Maktabs and Madrsas (primary and higher centre of education) was open only to the boys. Girls on the other hand received informal or domestic education at home, from either the senior ladies of house or an ustani. The formal institution that were opened by them for girls were the Victoria school, Madarsas Bilquasia, Birjisia Kanya Pathshala, Art’s school, Sultania Girl’s school and the village schools. In 1903 the first school for Muslim girls was opened, the Sultania school.

4. After Independence, it was found that all the efforts made for women education was highly related to girls education was school level. It was realized that qualitative education would be helpful to give new shape at higher level. In the history of education of women so it is noticeable that no separate efforts for Muslim women were made but the women including Hindu and Muslim were considered at a glance. Therefore, no separate findings were observed for Muslim education at higher level. It is also prudent to say that somewhere it was denoted as girl’s education, or female
education. But overall efforts were directed towards education of women.

5. Since Independence the educational opportunities had been opened to women at all stages. Their social status raised to some extent qualitatively. The census of 1951 recorded that 27% of men and 8% of women were literate. During this period number of girls schools and colleges were opened. Muslim girls going to school and colleges also increased slowly but steadily. In the post independent India, the importance of education of Muslim women gain momentum.

6. In 1961, the female literacy increased from 8% to 15% that revealed efforts were made by govt. of India in the direction of women's education. The significant difference in literacy rate of females were observed i.e 7%.

7. Similarly in the year 1971, the total literacy rate was 34.45% but the female literacy was 21.97% almost 6% increased in female literacy was observed. It was found that in 1981 the rate of literacy was 29.76%. Therefore, in thirty years of independence (1951-1981), about 20% increase in literacy rate was observed.
8. It was found, in 1991 the female literacy rate was 39.29% in comparison to male literacy rate (64.13%). The male literacy rate was found higher in comparison to female literacy rate.

9. In 2001, the female literacy rate was 54.16% while the male literacy rate was 75.85% when we compare census reports, a significant and noticeable progress was observed. It was about more than 40% increased in female literacy rate.

10. It is worthwhile to say that history of education of women emphasized much more attention on girls education at school level. This had been indicated by the name of female education also. Not separate efforts were made for Muslim girl at school or higher level. Combined efforts for all had been notified by the history of women’s education.

11. The University Education Commission (1948-49) appointed to review the University education highlighted the need and importance of education for women. It recommended that if general education had to be limited to men or to women, that opportunity should be give to women, because it is the education that makes men’s or women’s living interesting and intelligent. It also makes a person a good, useful and productive citizen to his society. The most
beneficial recommendation of this committee was that women teachers should be paid the same salaries as men teachers for equal work.

12. The Secondary Education Commission (1952-53) emphasized that special arrangements should be made for the girls students for the study of Home Science and Home Economics. Efforts should be made by State Government to open separate school for girls wherever there is demand for them. Definite conditions should be laid down in regard to coeducational or mixed schools to satisfy the special needs of girls students.

National Committee on Women Education (1958-59), appointed under the chairman of Smt. Durgabai Deshmukh strongly recommended to establish State councils by the State Governments to look into the problem of girls and women education.


(a) No differentiation should be made in the curricula for boys and girls at the primary stage.

(b) Women should be appointed on the staff of all primary schools.
(c) The curriculum of general education should be common to boys and girls and no differentiation should be made therein on the basis of sex.

14. Report of the Bhaktavalsalam Committee 1963 reported:

(a) A separate women inspectorate will help to bring in more girls to school.

(b) It is only by providing women teachers with quarters near the school that many educated women can be attracted to the teaching profession.

15. Kothari Commission (1964-66) recommended:

For the accelerations of women’s education on the field of higher education, the Kothari commission recommended two programmes as follows:

(a) A Programme of scholarships and financial assistance to women students in colleges, and universities on a liberal scale, and

(b) A Programme of the provision of suitable but economical hostel accommodation for women students with all the necessary amenities on a large scale liberal grants should be provided by the government of India for this purpose as also
by the state governments. Both these programmes are particularly necessary to encourage girls from rural areas to take advantage of higher education.


(a) The removal of women’s illiteracy and obstacles inhibiting their access to, and retention in, elementary education will receive over-riding priority, through provision of special support-services, setting of time targets, and effective monitoring. Major emphasis was laid on women’s participation in vocational, technical and professional educational at different levels.

(b) The new policy laid special emphasis on the removal of disparities and to equalize educational opportunities by attending the specific needs of those who have been denied equality so far.

(c) Education will be used as an agent of basic change in the status of women. In order to neutralize the accumulated distortions of the past, there would be a well conceived edge in this study education will be agent of basic change in the status of women.
The tenth five-year plan (2002-07) on the other hand had called for a three-pronged strategy for bringing about an atmosphere aimed at achieving gender-equality goals. This strategy included social empowerment, economic empowerment, providing gender justice to create an ennobling environment of positive economic and social policies for women, and eliminating all forms of discrimination against them.

The eleventh five-year plan (2007-2012) seeks to reduce disparities across regions and communities by ensuring access to gender equality. The approach paper to the eleventh plan specifically states that gender equity requires adequate provisions to be made in policies and schemes across ministries and departments and it also talks about gender budgeting across the board. Considering all these goals, the Ministry of Women and Child development has taken several initiatives during the past years for bringing about gender equality, empowerment and development of women.

**Sachar Committee Report 2006**

- Among India’s Security Agencies (namely, CRPF, CISF, BSF, SSB etc.) Muslim representation is 3.2 per cent;

- contrary to Right-wing calumny, only four per cent go to madrasas. principally because in most areas of high Muslim concentration even primary state schools do not exist for miles; where they do exist, Muslims
invariably prefer to send their wards to them, even when the dropout rate of Muslim children is much higher compared to other community wards due to “poverty” as these children are pressed into work by their indigent parents;

• the Muslim share in government employment is 4.9 per cent (against a population of 14 per cent); in a State like West Bengal ruled by the Left Front, their representation in State Public Sector Undertakings is exactly zero percent!

7.2 Objective 2:

To describe progress of Muslim Women college in Uttar Pradesh.

Findings

7.2.1 Central Zone:

1. regarding position of Muslim Women students in merit list, it was found that in central Zone 60% colleges reported that the students of their colleges occupied positions in the merit list. Though they didn’t provide the data year wise.

2. 80% of colleges of central zone having adequate facilities for smooth running of academic activities.

3. 60% colleges of Central Zone were found having adequate rooms in the building of college.
4. 80% colleges of Central Zone were found having adequate sports facilities.

5. 60% colleges of Central Zone reported that financial problem is the major hurdle in the progress of Muslim women’s education.

6. 60% colleges of Central Zone reported that social barriers like Purdah is responsible for low status of education among Muslim Women.

7. 100% colleges were found agreed with the fact that spread of awareness if educational benefit is the need of the day.

7.2.2 Western Zone:

1. 83% colleges reported that their students didn’t get position in merit list.

2. 66% colleges agreed that they have adequate facilities for smooth running of academic activities.

3. 50% colleges reported that college building had adequate rooms and 50% reported do not have adequate rooms in college building.

4. 66% colleges reported that adequate sport facilities are not available in their colleges.

5. 83% colleges reported that financial problem is the major hurdle in the progress of Muslim Women’s education.
6. 66% colleges reported that social barriers like Purdah is also responsible for low status of education of Muslim Women.

7. 100% colleges reported that education is the need of the day to spread awareness of educational benefits among Muslim population.

7.2.3 Eastern Zone:

1. 60% colleges reported that no student found position on merit list of the University.

2. 80% colleges of East Zone reported that the college of this zone having adequate facilities for smooth running of academic activities.

3. 60% colleges reported that the college building have adequate rooms.

4. 60% college of East zone reported that sports facilities are not available in their college.

5. 60% college reported that financial problem is the major hurdle in the progress of education of Muslim Women students.

6. 60% colleges reported that purdah is responsible for low status of education of Muslim Women.
7. 100% colleges were found agreed with the fact that spread of education is the need of the day for Muslim Women.

7.2.4 Central Zone:

1. 80% colleges reported that auditorium is the need of their college. They want to include auditorium as an additional infrastructure facilities of the college.

2. 80% college reported that college, have literary activities like debate, essay writing and short stories.

3. 60% colleges were found that have badminton as sport facility in their college.

4. 80% colleges were found in desire of indoor game as additional game as additional requirement of the college. 60% college reported that they want to appoint sports instructor in their colleges.

5. 100% colleges of Central zone agreed with the fact that regular teaching, discipline god library and adequate academic facilities are the factors responsible for the student’s interest in academic activities.

6. 100% colleges considered poverty as a main obstruct in education of Muslim Women students.
7. 100% college were found having aspirations for introduction of advanced professional courses and upgrading the standard of teaching.

7.2.5 Western Zone:

1. 75% colleges liked to include science laboratory as additional infrastructure facility in the college.

2. 75% colleges liked to have Quiz programmes while 16% college wanted other programmes.

3. 58% colleges reported that they have badminton as a sport facility in the college.

4. 100% colleges reported that sports equipments ad sports instructor are the additional requirement for sports in their colleges.

5. 1005 colleges reported that regular teaching discipline, good library and adequate academic facilities are factors responsible to raise the standard of academic activities of the college.

6. 100% colleges reported that poverty is the main obstruct in progress of Muslim Women students 83% also reported that heir future aspirations is affiliation of new subjects in the college.
7.2.6 Eastern Zone:

1. 80% colleges were found agreed that common room and library are the major requirements of their colleges.

2. 80% colleges reported that literary activities like debate, essay writing and short stories they have in their college.

3. 60% reported that their college have badminton as sport facility 20% reported for hockey and athletics.

4. 100% colleges reported for indoor games while 20% reported for sports instructor.

5. 80% colleges reported that poverty is the main hurdle in the progress of education of Muslim Women.

7.2.7 Enrolment, Drop out, Qualified and disqualified students of various zones.

Central Zone:

1. The total number of enrolled students in undergraduates classes increased from 1995 to 2007 (6100 to 10620). The dropout rate increases from 1995 to 2007. It was found 6% in the year 1995 and decreased to 1% in the year 2007. The number of qualified students increases 55% to 84% from the year 1995 to 2007.
2. At the post graduate level, high percentage of drop-out was found (15.78%) in the year 2002-03. Not much awareness was found ion Muslim Women students studying in colleges of central zone.

3. A look at the data from years 2000 to 2007 shown that decreased in the interest to Muslim Women students towards co-curricular activities and sports.

**Western Zone:**

1. Enrolment increased as we move from 1995 to 2007 (6282 to 16992).

2. The drop-out rate shows rapid decrease that clearly indicate bright enlightenment of Muslim Women students towards education.

3. As far as post-graduate students are related the Muslim Women students show a less inclination towards, higher education.

4. Muslim Women students didn’t show keen interest in co-curricular and sports activities.

**Eastern Zone:**

1. Total number of enrolled students increased from 1995 to 2007. number of drop out decreased to 1-2%.

2. The number of disqualified students increased in the year 2004-2005 and 2005-2006.
3. A higher percentage of disqualified students were found in 2004-2007.

4. A gradual increase in the percentage of both co-curricular activities and sports were found 0.81% is the lowest sports in the year 2000-01 and 2.325 is highest in 2006-07.

7.3 Objective 3:

To compare the progress of Muslim Women college existing in Central, Western and Eastern zone of Uttar Pradesh.

Findings:

Related to this objective major findings are given below:

1. No difference was found among the various aspects related to Auditorium, Library, common room and science laboratory in central and east zone.

2. No significant difference exist among cultural, literary activities and Quiz programmes in central and East Zone.

3. Significant difference was found with only good library facilities shows the relationship with t-value (2.626) of central zone and eastern zone.

4. The factor ‘poverty’ shows significant difference between central zone and east zone.
5. Introduction of advance professional courses show the relationship with \( t = 3.182 \) value of central and East Zone.

6. Literary activities show the relationship with \( t = 2.25 \) value of west zone and central zone.

7. Introduction of advance professional course shows the relationship with \( t = 2.210 \) value of western zone and central zone.

7.4 Objective 4

To identify Hurdles in the progress of education of Muslim Women:

Findings:

Hurdles in Promotion of Education of Muslim Women:

Every society has some factors, which negate the progress of education. The society has its own outlook and thinking which may not be conducive to create proper educational environment among the people. With the development of modernization there is a clash between the old and new. When there is a clash one has to win and other has to lose. The same situation is prevalent among Muslim Community. There are some social cultural and religious beliefs, which to some extent are finding difficulty to adjust with new situation. There beliefs also hinder in getting proper attitude for modern education. The major constraints, which negate the progress of modern education, are Social, Religious, Cultural and Economical.
1. **Lack of free mixing:**

The quality of free mixing with other community is lacking among Muslims. They do not mix with the persons of other community. The result is that they live in their own limited and confined pocket. This keeps them isolated physically as well as mentally. It also hinders the development of proper attitude for others, men as well as materials. It negates the development of independent thinking which is a must to watch the others, to judge the right or wrong, to know the good or bad, to observe the benefits or loss. Because of this lacking the Muslims women find difficulty to develop proper attitude for education.

2. **Lack of female education**

Because female community comprises about half of the population, it is the demand of the time to promote proper climate for fostering education among females. It is found that majority of male Muslims have very conservative outlook towards females. They do not provide education to them. Even some persons who allow to get education to females they allow to educate in the institutions run by Muslim organizations, which have no proper climate and facilities for education. The result is that half of the population is denied education. The curbs on females or girls imposed by their male guardians hinders the growth of mental development. They lose
their curiosity, observation and initiative, which are essential for development of education of Muslim Women.

3. Ignorance about modern society:

   The society is rapidly developing and changing to the maximum extent, even the thinking of the man is changing. It is found that majority of Muslim population is ignorant for modern society and its real nature. They do not know the utilitarian value of modern education. This keeps them in dark and to live in the position where they are. It also hinders the proper development of mind in a right direction.

Religious Constraints:

   From the very beginning Islam directed people to cultivate science. It is the foremost duty of every individual to make all its brethren aware of this fact and to prepare them to face life in a scientific way. The main reason why Muslims in large numbers are unable to reach a higher standard of education is their loyalty to their traditional learning which fails to develop creative intellectual faculties of the individual.

Cultural constraints:

   Every culture has right to preserve and should flourish. It is greatness of the human beings who have love and affection for their own culture. But there should be some scope of its change with advancement. There are
people having multiple cultures. When there is interaction among different cultures, change is a natural process. The culture consists of way of living, beliefs, customs that should not live in a closed room to suffocate. The cultural constraints definitely create an environment not conductive to proper development of education of Muslim Women.

**Economic Constraints:**

It is an undisputed fact that Muslims are economically very poor in India and they are living below poverty line. This condition is due to lack of education and knowledge, as they have no good sources of income either by service or by physical labor. They poor financial position of the Muslim parents; do not allow them to send their children for learning in the schools and to develop their minds. When there is struggle for existence and survival, it cannot be thought of getting education. In this struggle individuals are treated as an economic unit in rather young age who start earning while learning which has adverse effect on their educational development and causing wastage and stagnation.

**Urdu Medium:**

The blind love of education through Urdu medium only, at all, stages are also hazardous for Muslims. Education through Urdu medium can help only to 12th standard and ultimately Muslim students have to switch to other
medium for their degree education. This switch over to other medium is very
dangerous at college level because they will never be equal to the people
who had Hindi or English as their mother tongue or as their medium right
from their primary education. Hence with the difficulty of acquiring the
required standard in other languages Muslims students miserably fail in the
examination and being disgusted and frustrated they discontinue their
education.

The Muslims should not forget this fact that they are living in India,
which is a Multilanguage country where more stress and importance is given
to the regional languages and to Hindi as our National Language. Therefore,
Muslims can never develop educationally by neglecting the languages of
their states or region in which they are having their services and business.
They fail to prove themselves competent for the services and jobs on the
pretext that Muslims have very little knowledge of Hindi or regional
language, which are official languages. Consequently they remain educated
un-employed for years together develop pessimistic views about higher
education.

Revisionist Tendency:

It is a proverb- ‘Old habits die hard.’ These habits made by religious
leaders do not allow to see forward to get the benefits of modernization.
They propagate old things and to see backward is its quality. Every thing has to change with the passage of time. The thinking, living outlook should be changed to cope with the modernization. There may be some drawbacks of materialization, which should not be allowed to pollute the old, and its goodness but its benefits must reach the community. The tendency of Revisionists should not be allowed to develop unscientific approach amongst Muslims.

Lack of interaction between parents/guardians teachers and school managements:

The guardians get their wards admitted to the institutions owned by their community. They understand that their duty is over. They do not bother to have any contact with college officials and management to know the performance and achievement. Even college management and officials do not have any contact with the guardians of the students. A gap is created the result of which students are not cared up to the mark for proper growth of their mental development and their good performance in the class. Even the teachers working in Muslims college do not encourage their students to develop proper scientific approach among their students. The students need to develop curiosity towards the subjects to make arguments, to think and
observe independently, and to create rationality. This can be achieved at least partially with the encouragement of the teachers.

**Low Standard of Institutions:**

The Muslim Women college runs by Muslim Society lack the facilities of good libraries with good books on science, Laboratory and other scientific instruments, apparatus and computers that may be helpful in developing scientific outlook among Muslim students. It is a fact that scientific facilities create environment in which the students may get proper attitude developed for science and technical education the promotion of modern education cannot be made in the absence of scientific facilities.

7.5 **Objective 5:**

**Give the suggestions for improvement of education of Muslim women in Uttar Pradesh:**

**Findings:**

**Suggestions for improvement of education of Muslim Women:**

1. The educational programmes and modification of college curricula to eliminate gender bias. Enrolment of girls in elementary, secondary and higher education courses, formal as well as non-formal, has been accorded high priority.
2. Talented girls are to be encouraged to pursue higher education. It is also proposed to expand the ‘open learning system’ including correspondence courses for them. In order to promote technical and vocational education for girls, more women’s polytechnics are to be set up and programmes for vocationalization of education are to be expanded.

3. Financial assistance is envisaged for construction of hostel buildings for girls at the district level and for purchase of equipment, furniture utensils, books and periodicals in these hostels.

4. Under the National Sports Policy, participation of women and girls in sports and games is to be encourage. Stress is to be laid on the identification of sports talent among women, and provision made for sports scholarships, coaching and nourishing support for promising girls with a view to improve the standards of their performance in competition.

5. To attract Muslim women towards distance learning programmes by making them aware about their utility and mode of functioning. Distance education may become a boon for allow such women who could not get the opportunity of formal education because of their
domestic preoccupations, financial difficulties, social customs or any other obstacles.

6. Increased involvement of educated Muslim ladies in literacy programmes of some of them can spare one or two hours per week to render free services to less privileged girls, they would contribute positively to the cause of women’s education. Their active involvement would make them aware of healthcare, cleanliness, nutrition and family planning.

7. Coordinated efforts are needed for the implementation of existing laws to make access of Muslim girls easy to educational opportunities. Here we can take the help of like minded politicians, bureaucrat and administrators.

8. Involvement of more educated men and women in empirical social researchers regarding the problems of Muslim communities, especially of Muslim women on the basis of data collected from the real field, under standing of the problems and their solutions would become easier. Such social researches would open new avenues not only for the researches but also for the unprivileged Muslim women.

9. Politician of the issue of Muslim women’s education would endanger the very cause. Thus there is a need of a cautious approach from the
well-wishers and from the entire Muslim community to make the environment favourable for educational empowerment of Muslim women. Whole-hearted support from both men and women would make this difficult task easy.

10. Higher education institutions should recognize and promote actions needed for women to have equal access to, and participate in technical and vocational training courses. Wherever possible, higher education institutions in the Pacific are to raise awareness of gender issues through curricula, staff induction and training programmes, policies and practices, among other things.

11. Women’s part in the building of a better humanity is more direct more personal and immediate than that of men. Thus “female education should be so devised that it should fit women for her high function of building a better community.

12. Introduction of some vocational, technical and professional courses (like teaching, typing, nursing etc.) to make education more useful on attractive to Muslim women. This would help them to enhance their productivity and supplement her family income.
13. Reorientation of existing educational facilities for Muslim women as well as restructuring of the existing syllabi by making them more useful to cater to the needs of Muslim women.

14. Religious instruction is considered indispensable for women by the Muslim community. But at present it is competing with the state educational system in so far as heavy demand is placed on the women by both college and higher institutions of Muslim women.

15. Since very strong preference has been expressed by the majority of Muslim men and women for separate colleges for girls women it is desirable that separate educational institutions for women be established in Uttar Pradesh.

16. The structure of the Muslim family is not conductive to women’s freedom. The major stumbling block is seclusion. There is neither logic nor need for keeping women indoors and not permitting them to mix freely with society as other women. They should be allowed to enjoy all extra-family freedom as is enjoyed by women in other communities in the societies.
CONCLUSION:

Muslim women today are different from yesterday in all spheres of life. They are coming out of their seclusion and are sharing greater responsibilities in National reconstruction. Development of Muslim women is intrinsically linked with socio-cultural and economics heterogeneity in India. Hence, a region wise analysis of Muslim women’s participation in education is of prime important. Women are indeed moving forward with the passage of time breaking barriers to various spheres of life. However, the pace of moving varies from region to region. Education is a significant component as well as facilitator of development of Muslim women. Education is the key to the National development. It promises the fulfilling of the basic needs and improving the quality of life of the people given all the ingredients essential for progress, the pace and quality of the progress and development will depend upon the management of resources and to blending of education in a manner that will generate symbiosis and synergy. Women have become chief minister, administrators, eminent educationalists, artists. However, they constitute satisfactory in percentage. It is our prime responsibility to see that more and more women qualify to assume responsible positions. Despite the pressures of society and family system history reveals that muslim women emerged in eh forefront and proved their
mettle. Tara Bai, Razia Sultana, Arun Asif Ali, Nurjahan, Mustaz, chand Bibi. Begum sultan Jahan and Begum of Bhopal are but few names in the galaxy of women assets who left an indelible mark in the pages of the Indian history. So, we can say that equality of access to higher position in education is an important issue that affects Muslim Women education in the country. We have to educate Muslim Women to discover their own identity and space that acknowledges their rightful status and helps in changes in traditional practices that help. Women in subsequent roles in the society. A very large number of Muslim women are confined to kitchen and four walls of the houses; whereas, the other communities we have open all the doors of education and progress to their women Muslim community should give top priority to women’s education to remove backwardness of the community in education.

Conservation denial to modern education and inadequate community support have variously contributed the educational backwardness of Muslim women. The racial and cultural prejudice and discrimination of the western type does not exist in the case of Muslim. Although Muslim suffer disadvantage in term of education, opportunities wealth and power like others. There have been concerted efforts by the central and state government, voluntary organizations to improve the educational status of Muslim women over the
years. These efforts whether produced any result in raising educational status of the women is no clear as literacy data on education is not cross tabulated on the parameter of religion. When some communities are educationally forward. Some are suffering backwardness economically and educationally. Poverty and unawareness is the main cause of their educational backwardness at the same time educational backwardness is the root cause of their economic backwardness. It seems the schemes and programmes launched by central government remained untouched as there is continued existence of the educational backwardness of Muslim minorities as a whole. Their backwardness cannot be vanished in a day or year. For educational upliftment of Muslim women as well as other socially disadvantage section. There is an urgent need of self awareness regarding education, community involvement and mass mobilization. Education for women’s equality is a vital component of the overall strategy of securing equality and social justice in education. Paras 4.2 and 4.3 of the National policy on education (NPE), 1986 are very strong forthright statements on the intervening and empowering role of education. The POA clearly shells out the actions which need to be taken to promote education for women’s equality. The national policy on education (NPE) 1986 state the following regarding education of minorities vide para 4.8 of the document. “Some minority groups are
educationally deprived or backward. Greater attrition will be paid to the education of these groups in the interest of equality and social justice. This will naturally include the constitutional guarantees given to them to establish and administer their own educational institutions, and protection to their languages and culture…”

- In areas where there is concentration of educationally backward Muslims, girls hostels to be constructed in schools and colleges on apriority basis.
- The safe guards guaranteed in the constitution to linguistic and religious minorities in respect o education at the higher level be effectively implemented.

Implications of research study:

In the light of findings of the present study, the researcher would humbly like to make certain educational implications of the study.

(a) Why education to Muslim women

Muslim women can equalize themselves with men if they excel in education without proper education even if they enjoy the rights and facilities will hardly be benefited. The present state of Muslim women in India clearly indicated that they need education first. Education helps the women to maintain high moral character and warm them against the ensuring oddities.
Mental faculty develops with educational development and our common experiences say that education helps in improving the economic status also. Education not only improve the personality of a women herself but has great impact upon the entire family. Educated women is more capable to manage her life in better way than illiterate does.

Muslims are the largest minority and plays important role in the development of a country. The Muslim women should be aware of their rights because Islam has given equal right to women and Islam is not against the education of Muslim Women.

Taking into consideration the above discussion on education, it can be concluded that Muslim women at the prevailing circumstances should demand for special facilities for them to acquire education.

(b) What are the ways of educating of Muslim Women:

There are different ways through which education can be provided to Muslim women –

(i) Eradicating ill-traditions:

To remove backwardness of the country, to control population rise, child care, to become independent, to avoid exploitation of women, education is necessary. Purdah in narrow sense, negative attitude of parents towards
education of women. Stereotype mentality of parents and members of the society.

(ii) Making girls more confident:

- If Muslim women create will power or determination they can reach to a peak of elevation. Determination is an element without which no person can succeed in any venture. Therefore, girls should develop will power to the fullest extent.

- Due to the influence of ancient traditions and practices in Hindu as well as Muslim societies especially in remote areas women lose courage from the childhood and become dependable on man. Parents discourage their female children. Therefore, the women of the day need to develop their genius not by suppressing the genius but by generating in them the bravery.

- Adaptability is an important quality women should have. The women should have the quality of adaptability in the environment. She face or suppose to live in or work for. As such if a woman is adaptable to the situation she faces in her activity, she will be true success. Thus adaptability helps encouragement and make Muslim women successful.
(iii) Providing Vocational and Technical/professional education:

- Muslim women should be provided professional technical education.
- Computer skills should be taught to girls students because it is the need of this fast changing world.
- For girls, coaching centres, career guidance and library facilities should be made available.
- Further research studies are required for meaningful domestic education, practical home science training and theoretical syllabus.

(iv) Government Actions:

- Provisions should be made for providing Muslim Women free and compulsory education for their upliftment.
- Government should implement certain programmes in rural and urban areas for providing women educational.
- Government should provide appropriate transport facility so that the women feel secure.
- Right of employment should be declared as fundamental rights for Muslim Women.
• Provisions should be made for physical training suitable for Muslim women, strenuous games are decidedly bad for Muslim women and must be avoided.

(v) Reservation:

• Provisions should be made by the government for the reservation of employment for educated Muslim women.

• Reservation should be made for Muslim Women in the appointment of teachers in women’s colleges and co-educational institutions.

• Reservations should be made for Muslim Women by the government in professional and technical institutions.

• Findings of the present study would be helpful to make the parents aware regarding the education of their daughters.

• This study highlights the importance of functional necessities of formal education in the life of Muslim Women for the betterment of the Muslim society.

• The findings would be helpful in all kinds of future planning for the benefit of the education of Muslim Women.

• It would be helpful for professional development of Muslim Women. Also helpful for professional development of managers,
principals, teachers of minority managed Muslim institution. The training may include pedagogical innovation as well as content upgradation to meet the present demands of the society.

Suggestions for further Research:

A brief review of the studies on education on Muslim women reveals many gaps in our knowledge. It is an important area of research, especially in a country like India, where a large number of linguistic and religious minorities have to be taken care of. Thus, based on the gaps with reference to aspects quality, trends and methodology of researches on Muslim women’s education, following suggestions are made to be taken care of on priority basis:

1. Research may be conducted on education of Muslim women relating different aspects of education like higher education, professional and vocational education.

2. Studies may be conducted on academic aspects of Muslim Women’s college like functioning of Muslim educational the relevance of curriculum and instructional materials, behavioural issues and adjustment problems of Muslim Women belonging to different socio-economic status.
3. Action research on the problems faced by the Muslim Women students may be conducted by college, teachers who really face the problem.

4. In-depth studies, e.g. case study may be conducted with a view to explore the micro level realities pertaining to the causes of dropout and non-enrolment; factors determining achievement motivation and level of aspiration; and adjustment problems etc. in respect of the student’s belonging to Muslim minority.

5. Ethnographic studies may be conducted to understand the socio-cultural contexts of different issues associated with minority education, e.g. poor learning achievement, low rate of enrolment, low level of aspiration, functioning of minority educational institutions. These studies may make use of triangulation (interviews, observation, documentary analysis) in the collection of data from multiple sources.

6. Comparative studies may be conducted in the following areas; status of educational institutions run by Muslim minorities and by government; factor of dropout among the student of different religious groups; status of educational institutions run by different religious and linguistic Muslim minority groups etc.
7. Analysis of text books in different subjects and grade levels may be made to study the religious – bias, if any.

8. Intervention (experimental) studies may be conducted with teachers of varying religious groups/co-curricular activities/text books of different languages, as independents variables.
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List of sample elected minority Managed institution of Uttar Pradesh

(1) Muslim Women College, Aligarh
(2) Hamidia Girls Degree College, Allahabad
(3) Hashmi Girls Degree College, Amroha
(4) Shibli National College, Azamgarh
(5) Khusro Memorial Degree College, Barilly
(6) Muslim Girls Degree College, Bulandshahr
(7) Islamia Degree College, Deoband
(8) Sri Fayyaz Hussain P.G. College, Etah
(9) Shri Farooq Hussain P.G. College, Etah
(10) Sir M.U. Teacher’s Training Degree College, Etah
(11) Jawwad Ali Shah Degree College, Gorakhpur
(12) Kamal Muslim P.G. College, Kanpur
(13) Muslim Girls Degree College, Jaunpur
(14) Mumtaz P.G. College, Lucknow
(15) Karamat Hussain Muslim P.G. College, Lucknow
(16) A. Islamia Degree College, Lucknow
(17) Shai P.G. College, Lucknow
(18) Faiz-A-Aam P.G. College, Mathura
(19) Ismail National Girls P.G. College, Meerut
(20) Muslim Degree College, Muradabad
(21) Sir M.U. Degree College, Muradabad
(22) Sir M.U. Degree College, Sahwara
List of total minority Managed institution of Uttar Pradesh

(1) Hamidia Girls Degree College, Allahabad
(2) Syed Z.H. Abdi Degree College, Orai
(3) Muslim Girls Degree College, Bulandshahr
(4) Faisal Degree College, Balarampur
(5) Jawwad Ali Shah Degree College, Gorakhpur
(6) A. Islamia Degree College, Lucknow
(7) Karamat Hussain Muslim Girls Degree College, Lucknow
(8) Muradabad Muslim Degree College, Muradabad
(9) S.S. Walayat Hussain Degree college, Dcoria
(10) Dr. Akhtar Hussain Degree college, Jaunpur
(11) Shibli National College, Azamgarh
(12) Abdul Aziz Ansari degree college, Jaunpur
(13) Women College A.M.U, Aligarh
(14) M.H. degree college, Jaunpur
(15) Ismail Girls Degree College, Meerut
(16) UMNR Asif Degree College, Baharaich
(17) Mumtaz P.G. College, Lucknow
(18) Shai P.G. College, Lucknow
(19) Khusro Memorial Degree College, Barilly
(20) Shri farooq Hussain P.G.College, Etah
(21) Sir M.U. Teacher’s Training Degree College, Etah
(22) Sri Fayyaz Hussain P.G. College, Etah
(23) Hashmi Girls Degree College, Amroha

(24) Islamia Degree College, Deoband

(25) Faiz–A-Aam P.G.College, Mathura

(26) G.F. Degree College, Shajahpur

(27) Falahe Ummat girls Degree College, Bhadoi

(28) Islamia College of commerce, Gorakhpur

(29) K.B.M.B. Girls Degree College, Deoria
### Districts of Uttar Pradesh

- Agra
- Aligarh
- Allahabad
- Ambedkar Nagar
- Auraiya
- Azamgarh
- Baghpat
- Bahraich
- Ballia
- Balrampur
- Banda
- Barabanki
- Bareilly
- Basti
- Bijnor
- Budaun
- Bulandshahar
- Chandauli
- Chitrakoot
- Deoria
- Etah
- Etawah
- Faizabad
- Farukkhabad
- Fatehpur
- Firozabad
- Gautam Buddha Nagar
- Ghaziabad
- Ghazipur
- Jyotiba Phoole Nagar
- Kannauj
- Kanpur Dehat
- Kanpur Nagar
- Kaushambi
- Kushi Nagar (Padrauna)
- Lakhimpur Kheri
- Lalitpur
- Lucknow
- Maharajganj
- Mahoba
- Mainpuri
- Mathura
- MAU
- Meerut
- Mirzapur
- Moradabad
- Muzaffar Nagar
- Pilibhit
- Pratapgarh
- Raebareli
- Rampur
- Saharanpur
- Sant Kabir Nagar
- Sant Ravidas Nagar
- Shahjahanpur
- Shravasti
- Siddharth Nagar
- Sitapur
- Gonda  
- Gorakhpur  
- Hamirpur  
- Hardoi  
- Hathras  
- Jalaun  
- Jaunpur  
- Jhansi  
- Sonbhadra  
- Sultanpur  
- Unnao  
- Varanasi
Respected Sir/ Madam,

Myself, Ms Firdous Jabeen, a student of Ph.D. in department of Education, Aligarh Muslim University, is making a research study on the topic ‘Development of education of Muslim women’s in Uttar Pradesh since Independence’ For the purpose of research. I am being engaged in collection of data through this questionnaire. It is my humble requests to you kindly give the answers of these questions honestly. Your responses will be kept strictly confidential.

Your kind cooperation in this regard will highly be appreciated.

Your sincerely

(Firdous Jabeen)
Research Scholar
Department of Education
AMU, Aligarh
Questionnaire for Muslim Women college

A. General Information

1. Name of the college
2. Address of the college
3. Name of Organization maintaining the college
4. Medium of Instruction
5. University to which the college is affiliated
6. Whether financed by the state Government or central Govt.

SECTION - I

Kindly put a tick (✓) against the appropriate response.

7. Whether any student of your college did get position in merit list of university. Since last 10 years. If yes, please give the year
8. Whether your college has adequate facilities for smooth running of academic activities
9. The building of your college has adequate rooms
10. Whether adequate sports facilities are available in your college.
11. Do you feel that a financial problem
is the major hurdle in the progress of Muslim Women’s education

12. Social barriers like purdah and poverty are also responsible for low status of education among Muslim women

13. It is the need of the hour to spread awareness of educational benefits among Muslim population

SECTION – II

Kindly tick the appropriate one

1. What would you like to include in your institution as additional infrastructural facilities in your college?
   a) Auditorium
   b) Common room
   c) Library
   d) Science laboratory

2. What type of co-curricular activities do you have in your college?
   a) Cultural activities - drama and songs
   b) Literary activities - debate, essay writing, short stories
   c) Quiz programmes
   d) any other _______________

3. What type of sports facilities do you have in your college?
   a) Athletics
   b) Badminton
c) Cricket

d) Hockey

4. **What additional requirements do you want for sports in your college.**

   a) Indoor game

   b) Play ground

   c) Sports Equipments

   d) Sport's Instructor

5. If you feel that your students are interested in academic activities what factors responsible for it.

   a) Regular teaching

   b) Discipline

   c) Good Library

   d) Adequate academic facilities

6. If you feel that your students are disinterested in academic activities what factors are responsible for it.

   a) Availability of guess papers and guides in the market.

   b) Distance of college from home.

   c) Poverty

   d) Private tuition

7. What future aspirations do you have to raise the standard of your college.

   a) Affiliation of new subjects

   b) Introduction of advanced professional courses

   c) Provision of women's hostel
d) Upgrading the standard of teaching

SECTION – III

1. Kindly give the record of enrolled number of students in last twelve years.

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Years</th>
<th>Number of Students Enrolled</th>
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</thead>
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<td>1995-96</td>
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<td>1996-97</td>
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<td>11</td>
<td>2005-06</td>
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<td>12</td>
<td>2006-07</td>
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</tr>
</tbody>
</table>

2. Number of drop-outs in different years (since last twelve years)

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Years</th>
<th>Number of Students drop-outs</th>
</tr>
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<tbody>
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<td>1995-96</td>
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<td>12</td>
<td>2006-07</td>
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</table>
3. Evaluation as the final result of your college (since last twelve years for undergraduate and post graduate classes)

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</table>

4. Record of any award/medal in co-curricular activities or in sports. (last twelve years)

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<th>S.No.</th>
<th>Years</th>
<th>Co-curricular activities</th>
<th>Sports</th>
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Razia Sultana [1205-1240]

Daughter of Iltutmush, Razia Sultana was the first female Muslim ruler of South Asia. She was a talented, wise, just and generous woman. She was a great administrator and was well versed in governmental affairs. She was not only a good leader in the battlefield but herself was also an excellent fighter.

Begam Nur Jahan (1577-1645)

Begam Nur Jahan was the twentieth and favourite wife of Mughal Emperor Jehangir. She remains historically significant for the sheer amount of imperial authority she wielded - the true "power behind the throne," as Jehangir was battling serious addictions to alcohol and opium throughout his reign - and is known as one of the most powerful women who ruled India with an iron fist.
Zeb-un-nisa

She was the eldest daughter of Emperor Aurangzeb. She was very intelligent from her childhood and started her studies at a very tender age. Emperor Aurangzeb himself being very careful about the education of his children taught this princess under his personal guidance. Zeb-un-nisa cultivated a taste for poetry and became a gifted poetess.

Begum Hazrat Mahal (1857)

Begum Hazrat Mahal placed her 14-year-old son Birjees Qadr on the throne of Awadh and she fought to regain the territory lost to the British. For six months she defended Lucknow from the British army. The people of Oudh supported her and she proclaimed independence from the British rule. She fought bravely and had urged the rural folk to take part in the war.
Aruna Asif Ali (1909)

Parents: SHRI UPENDER NATH GANGULI & SMT.AMBALIKA, A Brahmo Samaji migrant family from Bengal. Father running a restaurant at the Kalka Railway Station. After independence did not seek office but plunged into Social movements for the advancement of women, children's development, giving leadership to the Youth, championing the cause of minorities wherever they were affected.

Nafisa Ali

Nafisa retains, since her beauty queen days, what has popularly come to be known as “1,001 watt smile” even though she has now dedicated herself to extensive care of HIV and AIDS patients. Her Care Home provides holistic care and support to the people suffering from HIV.
Prof. Zoya Hasan

Prof. Zoya Hasan is Professor of Political Science at the JNU. She has been the Chairperson of the Centre for Political Studies, JNU. Professor Hasan is Member, Central Advisory Board of Education (CABE), Ministry of Human Resources and Development, Co-Chair CABE Committee on "Regulatory Mechanism for Textbooks and Parallel Textbooks Taught in Schools Outside the Government System", member of the India-European Union Round Table, Chairperson, Working Group on 'Empowerment of the Minorities', Eleventh Plan, Planning Commission.

Sania Mirza

she has jumped over 150 places in the WTA ranking not done by any women tennis player in the same time and has also reached 4th round of a Grand Slam Singles not done by any Indian in last 18 years.