



Educational Status of Muslim Women: A Sociological Study

Rubeenakhathu

Assistant Professor,

Department of Sociology, Government First Grade College, Lingasugur, Raichur, Karnataka, India.

Email - rubeena.dsoc@gmail.com.

Abstract: Education is the most powerful and effective tool for social and economic change. A well-educated population with proper knowledge and skills is not only necessary for economic development, but it is also a precondition for inclusive growth. Because the educated and skilled person is the one who stands to gain the most from the employment prospects that generate progress. Education is the most important aspect of every country's development. This paper attempts to study the Educational Status of Muslim Women.

Key words: Education, Status, Muslim Women.

I. INTRODUCTION:

“Education is the great engine of personal development. It is through education that the daughter of a peasant can become a doctor, that the son of a mineworker can become the head of the mine that a child of farm workers can become the president of a great nation. It is what we make out of what we have, not what we are given, that separates one person from another.” **Nelson Mandela**

Education is an important element of human life. It began with the birth of the human species and will continue to function as long as humans exist. It has been determined to be vital for human growth since the beginning of time, and it will continue to be an indispensable aspect of modern techno-based society indefinitely. It is seen as a necessary human virtue. Education is how a man becomes a man. He is the product of his schooling. Man is a superb slave, reasoning primitive, without education, it has been stated. It is one of the most important aspects of a person's social life. It leads to the development of skills, as well as psychological and social qualities. Expanding educational opportunities is thought to be one of the most important aspects in accelerating society's socio-economic growth, since it leads to skill formation, productivity, and understanding of concepts and procedures. Education becomes a process of incalculable value to an individual because it aids in the development of one's personality and livelihood. It is a process of widening and tuning the formation, growth of self, critical awareness, and thinking independence, not in the sense of converting and turning out students into diverse domains of vocational and professional activity. It allows people to strengthen their decision-making abilities. India is a land of diversity, inhabited to a diverse range of ethnic, cultural, linguistic, and religious groups. The National Commission for Minorities in India has recognized Muslims, Christians, Sikhs, Buddhists, and Parsis as religious minorities, accounting for 18.8% of the country's overall population, while Hindus make up the majority. Muslims, among these diverse communities, play a significant role in Indian society.

2. EDUCATIONAL STATUS OF MUSLIM WOMEN:

Economic dependency is a major contributor to Muslim women's low status; education is an essential tool for assisting them in escaping their predicament. After the independence, women's education has made considerable progress despite the fact that, in actuality notwithstanding all changes women's can't be viewed as being liberated from conventionality the old customs and traditions determinate to the blossoming of their personalities. The social and religious attitudes towards the role of women in the family and society which despite everything have a fortification on the minds of the individuals are the fundamental obstacles in the method for social advancement of women's. In India and in many other societies is yet male commanded. The twofold standard of profound quality gives more social opportunity to men than the women. The significant burden of the family unit work and adjustment falls principally on the women in India. The number of girl's schools and colleges have increased. The number of Muslim women attending schools and colleges have risen slowly but consistently. Muslim parents are becoming increasingly concerned about educating their daughters as well as their sons. Village girls attend school, while many of them seek higher education in cities. Muslim women are gradually transforming. Because, most Muslim women



have been isolated and have lived a life of obedience for a long time. But studies done in the field of Muslim women revealed that, the lack of good quality schools and hostel facilities for girls, poor quality of teachers are believed to be some of the important factors responsible for the low level of educational attainment among Muslim girls. But it is worthwhile to say that, Muslim women have a strong desire and enthusiasm for education, but hurdles like low access to schools in the vicinity, poverty, financial constraints and discrimination faced at school prevent them from continuing education. These all demand a thorough discussion among the policy makers, academicians and community leaders.

It is true that the greatest method to assess a country's progress is to look at its women's situation. There is a close link between women's status and societal cultural levels. As a result, understanding the status of Muslim women in society necessitates a study of the complexities of roles that women play in society in the socio-economic, cultural, religious, and political realms. It's also essential to find out how they deal with problems and situations related to their responsibilities from birth to death, as well as how they react to those roles and situations. Women's inferior status in society was also associated with the denial of property rights, education, and access to specific jobs. However, the image of Muslim women has changed as a result of globalisation and industrialization. Education has become a need for many contemporary occupations. As a result of their education, Muslim women have developed a sense of self-importance, which has pushed them to assert many of the rights that were previously denied to them.

The indigenous system of education was quite popular at the beginning of the 19th century. According to the available literature, however, educational opportunities for women in the indigenous system of learning (Pathshalas, Maktabs, and Madarasas) were essentially non-existent. Girls were exclusively taught to read the Quran in Arabic, as well as Urdu and Persian, in upper-class Muslim families. Many parents forbade their daughters from attending school because it was deemed a breach of Islamic laws. With the passage of time, women are undoubtedly tearing down boundaries in all aspects of life. Later the parents realised that, education is an important component in Muslim women's development as well as a facilitator.

In the Indian context, the famous saying "Educate a man and you educate a person, educate a woman and you educate a family" holds true, especially in the case of Muslim women, who have been denied education for a variety of reasons, all of which are rooted in either government apathy or a lack of understanding of the religion. While there has always been an inequality in Indian education between boys and girls, there has always been a significant gap in the case of Muslim women. Education has traditionally required more resources in the form of more facilities, more female teachers, separate schools, transportation, and scholarships to provide the necessary incentives. Despite religious orthodoxies, social prejudice, and class/gender bias, Muslim women emerged from the isolation of conventional roles as self-aware individuals motivated to claim a greater role in public affairs at the 1920 century. All societies, including Muslims, took up the issue of women's education. Because of the effect of the caste system, India's Muslim society is immensely diverse, leading to the Indianisation of Islam. In today's world, Indian Muslims face a variety of socio-economic issues, which must be understood in context of their educational background. To emphasise the problem of Muslim women's educational backwardness through this debate, there are a variety of reasons for Muslim women's educational backwardness, including economic, social, and cultural factors. Women, in general, are the most vulnerable members of our patriarchal society in India. Muslim women suffer the most as a result of Islam's patriarchal structure; they are not given enough independence and they have limited access to higher education, even primary education is difficult for them to obtain.

3. METHODOLOGY:

Statement of the Problem

The present paper is titled as "Educational Status of Muslim Women: A Sociological

Objectives

The main Objectives of the present study are as follows

1. To find out the educational status of Muslim Women.
2. To know the role of education in the lives of Muslim Women.

Sample of the Study

Sample for the present study was selected through Simple random sampling technique. A sample of Muslim Women was randomly selected in Shivamogga District.

Tools and Techniques of Data Collection

In this study, the researcher has selected Muslim women from Shivamogga district for data collection. The respondents of this study are located at a wide geographical area of Shivamogga district. The main sources of data collection of the study are two:



1. Primary Sources
2. Secondary Sources.

The data collected through the field work was processed after the scrutiny and editing. In course of data processing, the completeness and accuracy of data was carefully examined. Tabulation and data processing was done manually and computer aid was also involved. The data was presented by using different tables and was analysed in a descriptive method.

3.1 Educational Level:

As discussed above, all the Muslim Women surveyed under the present study have agreed that, there is essential need for women education. Hence, information collected from the respondents on the level of education for women is presented below in the table.

Table-3.1 Educational Level

Particulars	Frequency	%
Primary / Secondary	---	---
Under graduation	12	20
Post-Graduation	45	75
Professional Degree	02	3.4
Research Degree	01	1.6
Total	60	100

It is noted from the above table that, among the 60 respondents, 45 (75%) have stated that women should be educated up to graduation, 12 (20%) have mentioned that women should be educated till Post graduation, 02(3.4%) have mentioned that that women should be educated till Professional Degree and remaining 01 (1.6%) have mentioned that women should be educated till Research degree.

3.2 Educational Aspirations:

Education is the most powerful factor in bringing about change in society and lack of education hinders the process of social change. Women must be educated for a healthy and a happy life. A well-educated woman can be a good human, a good mother, and a responsible citizen. Educating women will unquestionably increases the living standard both at and outside home. An educated woman will force her children to study further and wish them to live a better life than her's. Hence, at present the educational aspirations are increasing in Muslim women as the collected data as shown in the below table.

Table-2.2 Educational Aspirations

Particulars	Frequency	%
High	30	50
Moderate	26	43.4
Low	04	6.6
Total	60	100

The above table has reveals that, among the 60 respondents 30 (50%) have high level of educational aspirations, 26 (43.4%) have moderate level of educational aspirations and 04 (6.6 %) have low level of educational aspirations. From the analysis of the above data, it reveals that, the majority of the respondents have high level of educational aspirations and less number of respondents has low level of educational aspirations. From this analysis, we come to the conclusion that, at present the educational aspiration of Muslim women has increased.

4. FINDINGS:

- 45 (75%) respondents have stated that, women should be educated up to graduation, 12 (20.0%) respondents have mentioned that women should be educated till Post graduation, 02(3.4%) respondents have mentioned that that women should be educated till Professional Degree and remaining 1 (1.6%) respondents have mentioned that women should be educated till Research degree, because the value of education has been realized to be very important and significant at present among the respondents.
- Findings revealed that, 30 (50%) of Muslim women have high level of educational aspirations. Hence, they are most interested in education.



5. CONCLUSION :

To summarise, despite constitutional protections and other safeguards, women in general and Muslim women in particular, continue to lag behind in attaining educational status. Poverty, customs, and cultural traditions, gender-based discrimination, and the conventional notion of family could be the factors which obstacle in women education. Therefore, government should provide special educational opportunities for Muslim women so that they can contribute in the country's growth.

REFERENCES:

1. Ansari I. A (1988) "Muslim Educational Backwardness: New Educational Policy and Programme", the Muslim Situation in India, New Delhi: Sterling Publishers.
2. Ahmad, A. (1991) Muslims in India (Vol.1). New Delhi: Inter India Publications.
3. Fahimuddin (2004). Modernization of Muslim Education in India, Adhyayan Publishers, New Delhi.
4. Nasrin. (2013). "Education of Muslim Women – A Journey from Past to Present", International Journal of Management and Social Sciences Research (IJMSSR), Volume 2, No. 1, 37- 40.
5. Basant, R. and Shariff, A. (2010). The State of Muslims in India: An Overview. In: Basant, R. and Shariff, A. (eds.) Handbook of Muslims in India: Empirical and Policy Perspectives, Oxford University Press. Chapter 1: 1-23.