



Research Paper

Educational Status Among Muslim Women in Haridwar: Sociological Study

Dr. Birjies Qadar

Assistant Professor, Department of Sociology, Hind Valley Institute of Science & Technology Mustafabad
Padartha, Laksar, Haridwar, (Affiliated to SDS University) Uttarakhand, India

Abstract

Education is the basic and fundamental requirement for the progress and development of the entire society. Gender inequalities in education reflect the unequal status of women in a highly gender biased social system. This is a reality not only for developed societies but also for developing societies like India where women are still backward despite a series of educational programmes and reforms. That is, almost half of the world's population is backward. In that too, Muslim women are the most backward in our modern society. Education is the best way to get Muslim women out of their economic and social crisis. Because among all religious communities, women are the least educated section of the society and among them too Muslim women are the least educated. The backwardness of Muslim women in India as compared to non-Muslim women has become a matter of concern at present. Although Islam as a religion lays its full emphasis on the attainment of women's education, yet there are many social reasons for their backwardness such as large size of family, poverty, negative attitude towards education of girls, lack of connection between madrasa education and modern education etc. The objective of this paper is to study the educational status of Muslim women in Haridwar the reasons for their illiteracy and possible solutions.

Muslim community, educational status of women, main meaning of education, social status of Muslim women, economic status of women India is a huge country which holds a unique place in the world for its large population as well as its multi-religious, multi-cultural diversity. In this diversity, the educational status of the country's largest minority community, the Muslim community, is backward as compared to other communities. Especially the educational status of women of the Muslim community is extremely worrying. In this research, the educational status of Muslim women of Haridwar districts of Haridwar division has been studied.

I. Introduction:-

Education means acquiring knowledge. Similarly, in Islam, the main meaning of education was to convey the knowledge of the teachings of Hazrat Mohammad in the verses of the Quran Sharif to the public and to propagate it as much as possible through Maktabas and Madrasas. Islam believes that ignorance is the cause of all sufferings and sorrows and thinking is the reliable source of knowledge. Therefore, Islam believes in the purest knowledge. In principle, Muslim culture respects women and talks about giving them equal opportunity for education, but in practice no concrete measures or efforts were made in this direction. This was the reason that women were provided primary education in Madrasas. But they were not allowed to enter Madrasas for higher education. The biggest reason for prohibition of their entry in Madrasas was the practice of purdah. As a result of this, girls from lower and poor classes were either deprived of the benefits of acquiring knowledge or their knowledge was limited to very little reading and writing.

India is a country of multi-ethnic, multi-cultural, multi-lingual and diverse religious faiths. As far as minorities in India are concerned, Muslim population is the largest minority in our country. According to the 2011 census data, the total population in India is 1210193422, which is 14.23 percent of the total population of the country. About 12.16 percent of the country's population consists of Muslim women. (Census of India, 2011) That figure of Muslim women cannot be ignored in any walk of life. But the majority of this minority community is educationally, economically and socially backward. Almost all other minorities in India, except the Muslim community, are in a better position educationally, economically and socially. At the national level, Muslims are the most educationally backward religious minority community, that is why the Government of India recognized them as a 'national backward minority' in 1993. Yet the fate of the Muslims of our country has not changed in the past glorious 75 years of independence. In 2006, the Sachar Committee also recommended that Muslims are the most deprived in the country.

The all-round progress or development of any nation or state is not possible without considering the women living in that country as they constitute almost half of the population of the country. In Muslim society, women are still very much restricted in the social environment. They are mostly confined to their homes due to many social and family ritual restrictions regarding the nature of behavior and activities.

Study Objective:-

- The following objectives have been set for the study of the present research paper:
- To study the socio-economic condition of Muslim women.
- To study the cultural barriers in the way of educational development of Muslim women.
- To study the level of awareness of Muslim women regarding their educational rights.
- To study the educational status of Muslim women.

Study Method:-

Keeping in view the nature of the research problem, survey method was used in the present research study.

Study Area:-

Haridwar district is a district of Uttarakhand state whose headquarter is situated in Haridwar city. Haridwar is the main pilgrimage place of Hindus and is a holy city. Haridwar is controlled by the Municipal Corporation Board. This is a very ancient city. Haridwar is one of the seven holy places of Hindus. Situated at an altitude of 3139 meters, Ganga river enters the plains of Haridwar after travelling 246 km from its source Gomukh. That is why Haridwar is also known as Gangadwar. Haridwar means the gate of Hari (God). Haridwar district is located in the north of Haridwar district, Podi Garhwal district in the east, Saharanpur of Uttar Pradesh state in the west and Muzaffarnagar and Bijnor districts of Uttar Pradesh state in the south. Haridwar district was established on 28 December 1988 under Saharanpur division of Uttar Pradesh state by combining Haridwar and Roorkee tehsils of Saharanpur district, 43 villages of Sadar tehsil of Muzaffarnagar district and 24 villages of Najibabad tehsil of Bijnor district. On 9 November 2000, Haridwar was newly formed

Became part of Uttarakhand state. The administrative headquarters of Haridwar district is in Roshanabad area of Haridwar city. For administrative work, the district has been divided into 4 tehsils - Roorkee, Laksar, Haridwar and Bhagwanpur. According to the 2011 census, the population of Haridwar district is 18,90,422, in which the population of Muslim Women is estimated to be 3 it could be more than lakh.

Sample:-

In the present study 50 Muslim women have been selected as sample and stratified random sampling has been used for sample selection.

Technique of fact collection:-

the researcher will use two sources for collecting facts in his research study.

Primary source:-

Primary source is the material or information which is obtained by the researcher himself, i.e. the information collected at the first level is called primary source. Primary source contains basic information which a researcher himself collects through direct observation, interview schedule or questionnaire related to his research problem.

Secondary sources:-

Secondary sources are those which are not for a particular research but are collected by other persons or institutions. The researcher selects relevant facts from these previously collected facts. These are called secondary sources because they are reused by the researcher. These include written books, reports, historical documents, newspapers, magazines, internet, government and non-government statistics and research articles etc.

Description of Cultural barriers to educational development

Cultural barriers to educational development appear in many forms, including language, cultural bias in education, socio-economic status, and traditional values. These barriers can hinder all students from achieving equal educational opportunities and affect them in different ways

Table no - 01

| Description of Cultural barriers to educational development | | | |
|--|--------------------|------------------|----------------|
| Seri el no | Description | frequency | percent |
| 1- | yes | 36 | 72% |
| 2- | No | 8 | 16% |
| 3- | Unanswered | 6 | 12% |
| | Sum | 50 | 100% |

It is clear from the above table that 72% Muslim women of Haridwar district believe that Cultural barriers creates a big obstacle in their educational development, whereas 16% women believe that Cultural barriers does not create a big obstacle in their educational development and 12% women are unanswered.

Therefore, it is clear from the study area that Cultural barriers creates a big obstacle in the educational development of Muslim women of Haridwar district

Description of Awareness of educational rights

Awareness of educational rights means that people are aware of their rights to education and they can use these rights. It is about making the right to education available, ensuring and securing it for all. It is related to how to promote the right to education so that no one is deprived of it.

Table no - 02

| Description of Awareness of educational rights | | | |
|---|--------------------|------------------|----------------|
| Seri el no | Description | frequency | percent |
| 1- | yes | 10 | 20% |
| 2- | No | 32 | 64% |
| 3- | Unanswered | 8 | 16% |
| | Sum | 50 | 100% |

It is clear from the above table that 64% Muslim women of Haridwar district are not aware of their educational rights whereas 20% women are aware of their educational rights and 16% women are unanswered.

Therefore, it is clear from the study area that Muslim women of Haridwar district are not aware of their educational rights

Description of attitudes of families towards Muslim women's education

The attitudes of families towards Muslim women's education are varied, with some families valuing education while others remain bound by traditional stereotypes.

In some families, education is seen as a means for a woman to become empowered and economically self-dependent, while in other families, it is believed that education can pull women away from their traditional roles.

Table no - 03

| Description of attitudes of families towards Muslim women's education | | | |
|--|--------------------|------------------|----------------|
| Seri el no | Description | frequency | percent |
| 1- | yes | 33 | 66% |
| 2- | No | 9 | 18% |
| 3- | Unanswered | 8 | 16% |
| | Sum | 50 | 100% |

It is clear from the above table that 66% of Muslim women of Haridwar district believe that there is a difference in attitude towards education in their family, whereas 18% women believe that there is no difference in attitude towards education in their family 16% women are unanswered

Therefore, it is clear from the study area that there is a difference in the attitude towards education among the Muslim women of Haridwar district.

Description of purdah Pratha disrupting education

The practice of purdah has a negative impact on education, especially the education of Muslim girls. It is a social custom that prevents women from going to public places and limits their access to education.

Table no - 04

| Description of purdah Pratha disrupting education | | | |
|---|-------------|-----------|---------|
| Serial no | Description | frequency | percent |
| 1- | yes | 28 | 56% |
| 2- | No | 16 | 32% |
| 3- | Unanswered | 6 | 12% |
| | Sum | 50 | 100% |

It is clear from the above table that 56% Muslim women of Haridwar district believe that the pradhya system hinders their education while 32% women believe that Purdah Pratha does not interfere in their education. 12% women are unanswered

Therefore, it is clear from the study area that the education of Muslim women of Haridwar district is being hindered by Purdah Pratha

II. Conclusion

After studying the presented research paper ``**Educational Status Among Muslim Women in Haridwar: A Sociological study**`` the conclusion of the research study is that there is a problem in the educational development of Muslim women of Haridwar district. Cultural barriers to educational development appear in many forms, including language, cultural bias in education, socio-economic status, and traditional values. Muslim women of Haridwar district are not aware of their educational rights, due to which their educational status remains low. There is also a difference in the attitude of their families towards the education of Muslim women, due to which Muslim women are lagging behind in the field of education. Purdha Pratha is also hindering the education of Muslim women. Muslim women in India are making progress in almost every field. are lagging behind the mainstream. In the perspective of socio-economic status, educational status, employment, health status, political awareness and political participation, Muslim women are the most marginalized, secluded and deprived section of the society. Muslim women of India are poverty stricken and educationally backward in the field of education, knowledge, economy, culture and political participation. It is a visible fact that the educational status of Muslims in the context of women is very low. There is an urgent need for the overall development of Muslim women. For the overall development and transformation of the Muslim society there is a need to come out of their low level of aspirations, frustration, cultural retardation, social depression.

III. Suggestion

- To remove the educational deprivation of Muslim women and girls, people of Muslim society should change their thinking and encourage girl education.
- The number of members in Muslim families is more. At present, the number of members in the family should be limited and arrangements for the education of girls should be made.
- The elders living in Muslim joint families should leave aside their traditional, rigid thinking and encourage girl education.
- There should be no discrimination in the education of Muslim girls and boys.
- The practice of purdah, which is the main obstacle in the education of Muslim Women must be abolished.
- A girl below 18 years of age should not be married.
- It is necessary for Muslim girls to be sent to co-educational schools/colleges for studies.
- The girl should be freed from household chores, taking care of younger brothers and sisters, etc.
- Apart from religious education, respected people of the society should come forward and make efforts to provide school education to girls.
- People of the Muslim community should be motivated for education by presenting examples of successful women and Muslim girls.

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