

CHAPTER-1
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1.0 Introduction

Prophet Muhammad (peace be upon him) is quoted to have said;

“He, who learns for the sake of haughtiness, dies ignorant.

He, who learns only to talk, rather than to act, dies a hypocrite.

He, who learns for the mere sake of debating, dies irreligious.

He, who learns only to accumulate wealth, dies an atheist.

And He, who learns for the sake of action, dies a mystic.”

Education has been the bedrock of developments all the world over. Education has an influence on girls' and women's ability to claim their rights and achieve the better positions in society, such as economic independence and political representation. According to the Article 26 of the Universal Declaration of Human Rights (UDHR) “everyone has the right to education. Education ought to be free. in the elementary and fundamental stages.

A new situation is emerging in India, very rarely in history have we come across such a constellation. In earlier times, education was primarily meant for survival. Children were taught the necessary skills for living. Gradually however, man began to use education for a variety of purposes. Today we realize that education may be used not only for purposes of survival, but for a more enriched life. As it is said. “A good society is the product of a good educational system and good educational system is the product of good society.”

Achievement of sustained and equitable human development is an urgent need and that is possible only through opening the doors of higher education for girls. Higher education is considered to be the key factor in promoting and accelerating the process of national development. Higher education makes women more autonomous and giving more control about various dimensions in their life.

Higher education is associated with the personal, social, economic and cultural aspects of human being, and underpins the goal of a sustainable society. Education provides

opportunities for people to enjoy an improved “life of the mind”. (Yasmeen, 2005, p11). Education helps women in decision making related to social, economic, and cultural development, & the participation in the family and community (Shaukat & Siddiquah, 2013).

Education is the single most important tool for social and economic transformation. Especially women must have equal roles to play for the progress of the society. A well-educated population, adequately equipped with knowledge and skill is not only essential to support economic growth but is also a precondition for growth to be inclusive since it is the educated and skilled person who can stand to benefit most from the employment opportunities which growth will provide. Education is the most important thing for any nation. Right to Education Act (RTE) gives fair and equal opportunities to every Indian child to get free and compulsory primary education. Modern studies suggest that female education is more important than male education for social and economic development. According to Nelson Mandela, “Education is the greatest engine of personal development. It is through education that the daughter of a peasant can become a doctor, the son of a mineworker can become the head of the mine, that children of a farm worker 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.” Muslims, the largest minority community in India, consisting almost 14.20 percent of the population, are seriously lagging in terms of most of human development indicators. The Muslim girls and women lag behind their male counterparts and women of all the other communities.

The Constitution of India grants Muslims and other minorities equality of status and opportunities with the other citizens to accelerate the process of educational and socio-economic justice. The Constitution of India grants the rights to equality and Right to Freedom of Religion and Protection of Interest of Minorities in regard to educational rights. For six decades, the nation has worked and progressed towards structuring and supporting a secular democracy and evolving the interests of the socio-economically backward and disadvantaged sections to include women, the Scheduled castes (SC), the Scheduled Tribes (ST) and the minorities. Determined efforts have been made towards equivalence and removal of inequalities. Major policy and programmatic contributions are being made to upgrade the entire state of the socially and economically disadvantaged sections of the society with the primary focus on women and girls. In the last two decades with major emphasis put upon education and

empowerment. Muslims constitute India's largest minority as well as the second largest Muslim population in the world after Indonesia. Regarding education, Muslims are the most backward communities. Muslim girls and women are behind in their acquisition of education and empowerment as compared to males and women belonging to other communities. The nation is dedicated to educational advancement and empowerment of all Indian women in acquirement of the Constitutional assurance of equality and life with self-respect as stated in the National Policy of Education 1986 and its Revised Programme of Action in 1992. Programme of Action, 1992, first identified the existing programs for the Muslim Minorities and suggested a large number of short-term, medium term and long-term measures to promote education amongst them and lead to the formulation of major programmes.

Muslims comprise of 14% of the population. i.e., India's largest minority. Education is considered to be an indispensable source that contributes in making provision of assistance to the Muslim women in alleviating the conditions of poverty and socio-economic backwardness. The Muslim women are made to recognize the significance of self-sufficiency and independence through education so that they are not economically dependent. The reason being, economic dependency largely contributes to their low status. After India achieved its independence, there has been a considerable improvement in the education of women. There was an increase in schools and colleges for girls and women. Enrolment of Muslim girls and women in schools and colleges was slow and there was prevalence of anxiety amongst the Muslim parents to send their girls to schools and colleges.

The role of education in facilitating social and economic progress is well accepted today. Improvements in the functional and analytical ability of children and youth through education open up opportunities leading to both individual and group entitlements. The Indian Constitution is committed to the equality of citizen and the responsibility of the State to preserve, protect and the responsibility of the State to preserve, protect and assure the rights of minorities in matters of language, religion and culture. The United Nations Declaration on the Rights of Persons Belonging to National, Ethnic, Religious and Linguistic Minorities says that the promotion and protection of the rights of persons belonging to such minorities contribute to the political and social stability of the countries in which they live (Ahmed, 2012). Meeting their aspirations and ensuring their rights acknowledge the dignity and equality of all individuals and furthers participatory development. The National

Commission for Minorities in India has identified Muslims, Christians, Sikhs, Buddhists and Parsees constitute 20.22% of the total population of the country as religious minorities, while Hindus are the majority group. Among these various minorities, Muslims occupy an important position in Indian society. It is observable phenomenon that the educational status of Indian Muslims is very low (Parvez and Hasan, 2015). The status of Indian Muslims has a poor human development status because of widespread illiteracy, low income, irregular employment, high incidence of poverty. In this country the communities like Parsees, Christians and Hindus, had an earlier start in the educational field, while the Muslims entered into this field at a much later stage. Education is an indispensable means for helping the Muslims out of their economic misery because economic dependency is the major factor contributing to the low status of Muslims (Jawaid, 2007). Indian Muslims are far behind in achieving the literacy status because of their economic conditions, no availability of schools, more drop-outs, less likely to survive educationally, lack of resources in the available schools and low level of interest in education, lack of honest leadership in the community. It has also been reported that the dropout of the Muslim Students from schools and other educational institutions is of higher rate. 215 Aarhat Multidisciplinary International Education Research Journal (AMIERJ) A Peer Reviewed Multidisciplinary Journal UGC Approved Journal No 48178. 48818 EduIndex Impact Factor 5.18 ISSN 2278-5655 Vol VII Issues No. 1 Female literacy among the Muslims is also significantly low and this is one of the important reasons of ignorance and illiteracy in Muslim community (Hossain, 2012). Again, the adult education among the Muslims (both male and female) is significantly lacking. Beside formal education, the learning of new skills and technology is also not very satisfactory among the Muslim community. All these facts have shown that the ignorance and illiteracy are the characteristics of the Muslim society in India (Shazil and Asma, 2015).

The term 'minority' includes only those groups of the population which possess and wish to preserve ethnic, religious or linguistic traditions or characteristics marked different from those of the rest population. A sociological minority is not necessarily a numerical minority- it may include any group in terms of social status, education, employment, wealth and political power. To avoid confusion some writers prefer the term "minority" typically refers to a socially subordination ethnic group (in term of language, nationality, religion and/or culture).

Muslim, Sikhs, Christians, Buddhist and Parsis are the religious minority in our country. As per the Census 2011, the percentage of minorities in the country is about 19.3% of the total population of the country. The population of Muslim are 14.2%, Christians 2.3%, Sikhs 1.7%, Buddhists 0.7%, Jain 0.4% and Parsis 0.006%.

The Constitution of India ensures equal opportunities for all sections of citizens without any discrimination on the basis of belief, caste, creed, race, region or gender. In the light of constitutional provisions, girls hailing from any minority community enjoy, at least in principle, equal rights in education, employment and other fruits of the national progress. The constitution of India contains many Articles protecting the wellbeing of minorities. The Article 14 of the Constitution of India ensures equality of all before law and equal protection by the law. Article 15 prohibits discrimination on the grounds of religion, race, caste, sex and place of birth. Article 16 there shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State. Article 21 says that no person shall be deprived of his life or personal liberty except through the procedure by law. Article 25 ensures freedom of conscience and the right to freely profess, practice and propagate religion. Article 26 ensures right to manage religious institutions, religious affairs, subject to public order, morality and health, Article 29 protects minorities' right to conserve their language, script or culture. Article 30 provides for the protection of the interest of minorities by giving them a right to establish and administer educational institutions of their choice. Article 39: The State shall, in particular, direct its policy towards securing— that the citizens, men and women equally, have the right to an adequate means of livelihood. Article 45: The State shall endeavour to provide early childcare and education for all children until they complete the age of six years. Article 51: It shall be the duty of every citizen of India – to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities: to renounce practices derogatory to the dignity of women. Article 347, 350 highlight all the matters relating to the safeguards provided for the linguistic minorities and their development.

Table-1.1:***Literacy Rate among Religious Communities:(in % age) India.***

Religious Community	Female	Male	Total
Muslim	51.9	62.41	57.155
Hindu	55.98	70.78	63.38
Jain	84.93	87.86	86.395
Christian	71.97	76.78	74.375
Sikhs	63.29	71.32	67.305
Buddhist	65.6	77.87	71.735
Others	41.38	59.38	50.38

Literacy rate among the religious communities in India according to the Census 2011

The above table reveals the inter-religious disparities in literacy level of India. Condition of the Muslims is worse than that of all other religious communities. they recorded lowest literacy rate among the religious groups as only 57 of them are literate. Literacy level of Muslims are not only less than the other religious communities and national average literacy level but also national Muslim average literacy level, where only 62.41 per cent of males and 51.90 per cent of females are literate, or in vice-versa they are the most illiterate religious community in India. The highest literacy level is found among Jain (86.43 per cent), while Christian accounted for 74.35 per cent and Buddhist with 71.84 per cent literacy level respectively. Literacy rate of Muslim female is significantly very low in comparison to others religious group. The following table depicted the percentage distribution of Muslim of population, Muslim enrolment as well as Muslim girls' enrolment in India.

1.1 Rationale of the study

"No democracy can long survive which does not accept as fundamental to its very existence the recognition of the rights of minorities" said Franklin D Roosevelt, the 32nd US President. Dr Kalam also offers a solution to achieve such a society, when he says: "... education with value system ... religions graduating into spiritual forces ... economic prosperity through national vision". We are Indian. Out of 121 corers (2011-12 census report) here lives various type of major and backward communities. One of them Minority community (including Muslim, Christian, Buddha, Sikh, Parsi and Jain) is important Community. And Muslim is little in India. Very few Muslim girl students can complete their secondary and higher secondary education. Some

problem involves it, there are some families related problem, economic problem, religious problem, communication problem, linguistic problem and some personal and mental problem involve. And we never underestimate the drop out and wastage of in this level. These are the main Educational Problem which appears a great barrier for Muslim community at secondary and higher secondary level.

Most of the available studies were reviewed and findings were indicated that there may be no researches have been conducted on family and social support of Muslim minority students(girl's) of secondary and higher secondary grade. So, there is a knowledge gap existing in this area.

1.2 Statement of the problem

The Researcher wants to conduct the study on **“family support, social support and academic achievement of Muslim Minority Girl Students at Secondary and Higher Secondary level”**.

1.3 Operational definitions of the term used

1. Academic achievement:

Academic achievement for the present study can be defined as the final scores obtained by the secondary (9th, 10th) and higher secondary (11th, 12th) students in their previous class in the session 2020-2021.

2. Family support:

Family support for the present study can be defined as a support from the parents, brother and sister to a student to do study (financial support, moral support, emotional support, et cetera)

3. Social support:

Social support for the present study can be defined as a support from the school, teacher, neighbors, relatives to a student to do study.

4. Minority:

A minority group is any group of people who are numerically smaller than the rest of population of the country, state or a part of the state. For the present study researcher take Muslim as minority group.

5. Secondary students:

For the present study researcher take the students are those studying in class 9th and 10th.

6. Higher secondary students:

For the present study researcher take the students are those studying in class 11th and 12th.

1.4 Objective of the study

1. To study the Family support of Muslim minority girl students of Secondary and Higher Secondary level.
2. To study the Social- support of Muslim minority girl students of Secondary and Higher Secondary level.
3. To study the Academic Achievement of Muslim minority girl students of Secondary and Higher Secondary level.
5. To study the Academic Achievement of Muslim minority girl students of Secondary level with respect to Family and Social support.
6. To study the Academic Achievement of Muslim minority girl students of Higher Secondary level with respect to Family and Social support.

1.5 Null Hypothesis (H₀)

H₀₁: There is no significant difference of the family support of Muslim minority girl students of Secondary level and Higher Secondary level.

H₀₂: There is no significant difference of the social support of Muslim minority girl students of Secondary level and Higher Secondary level.

H₀₃: There is no significant difference in Academic achievement of Muslim minority girl students of Secondary and Higher Secondary level.

H₀₄: There is no significant relationship between Academic achievement with Family and Social Support of Muslim minority girl students of Secondary level.

H₀₅: There is no significant relationship between Academic achievement with Family and Social Support of Muslim minority girl students of Higher Secondary level.

1.6 Delimitations of the study

This study will be delimited to the following aspects-

1. Only 20 secondary Muslim minority girl students from 2 different schools will be taken as consideration.

2. Only 20 higher secondary Muslim girl students from 2 different schools will be taken as consideration.

3. This study is only limited to Muslim minority girl students.

4. This study only include Academic achievement of Muslim minority girl students.