Exclusion of Muslim Girls from Schools:
A participatory analysis in the district of Rampur
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Chapter 1 Introduction

1.1 Background

Education is critical for sustainable development. The realm of education not only helps people to realize their full citizenship in a democratic set up but also acts as a source for their evolution as free human beings capable of making choice.

After independence much emphasis has been given on education in the country and there is, no doubt that during last five and half decades we have made tremendous progress in this regard. At the time of adopting the constitution, the Indian state had committed to provide elementary education under Article 45 of the Directive Principles of State Policy (DPSP). Article 45 read, “The state shall endeavour to provide within a period of ten years from the commencement of this Constitution, for free and compulsory education for all until they complete the age of fourteen years.” In 1993 in a landmark judgment, the Supreme Court ruled that Right to Education is a Fundamental Right flowing from Right to Life in Article 21 of the Constitution. Subsequently in 2002 education as Fundamental Right was endorsed through the 86th Amendment to the Constitution. Article 21A states that the state shall provide free and compulsory education to all the children of the age of 6 to 14 years in such a way as the state may by law determine. 86th Amendment also modified Article 45, which now provides that the state shall endeavour to provide early childhood care and education for all children until they complete the age of 6 years.

“The role of education in facilitating social and economic progress is well-recognized. It opens up opportunities leading to both individual and group entitlements. Education in its broadest sense of development of youth is the most crucial input for empowering people with skills and knowledge and giving them access to productive employment in future. Improvements in education are not only expected to enhance efficiency but also augment the overall quality of life.”


This constitutional goal has not been achieved despite emphasis on education in various Five Year Plans and formulation of various policies for achieving Universalisation of Elementary Education (UEE) in the country. The National Policy on Education 1986 (NPE) resolved that 'by 1995, all children will be provided free and compulsory education up to 14 years of age'. But again the goal has not been achieved
If we take the data of Arabic Farsi Madarsa Board, there are about 70000 Madarsas in Uttar Pradesh. Out of this, only 1300 Madarsas are recognized. Out of 1300 only 368 Madarsas have been provided with government aids. Rest of the Madarsas has been running with community contribution. In order to impart education to all children in the age group 06-14 years under the Sarva Shiksha Abhiyan, the government has strived to bring the children of Madarsas, who have so far received only religious education, under the fold of mainstream primary education. This has been tried under modernizing Madarsa programme. However, the effort is very little compared to the need.

Millions of students in the Muslim world receive some or all of their formal education in a madrasah or madaris, plural for madrasah. Typically a madrasah provides young Muslims with a religious foundation in Qur’anic recitation and Islamic values. For some Muslim children, the madrasah is the only source of formal education that is available; for others it is supplementary to secular basic education provided in primary and secondary school. Since 2001 these Islamic religious schools have become a concern to some in the West, largely for political reasons. The image of madaris spread through the press is often negative and has spurred the international community to “do something” about the supposed threat they may pose.

And if we talk about Muslim girls education, the Madarsa based education is considered as the major means to understand Dini Taleem (Islam religion) among large sections of the Muslim community. Thus the concept of "Dini Taleem" or religious education among Muslim children has been conceptualized. In this framework the Muqtab or Madarsa play an important role. Traditionally, the Muqtab Madarsas impart mainly religious education. However, in course of time, teaching of other subjects of mainstream education such as Hindi, Mathematics, English, Science and Social Studies has also been gradually introduced in many of them. But the teachers of Madarsa teach the mainstream subjects in much the same way that they teach religious books textually. The methods of teaching all the subjects in the Madarsas are traditionally based on recitation method. In fact the teachers of the Madarsa lack skills to teach mainstream subjects, because most of the teachers are untrained. Because of this, the children fail to receive quality education in these subjects. Also very little emphasis is given to teach the mainstream subjects.

During the study it was also realized that as much as 70 percent Muslim children start their education at Madarsas, which unfortunately is often unable to cater to parables of quality learning.
1.2 Profile of District Rampur

a. Location

The District is named after its headquarter city Rampur which is said to have been founded by Faizullah Khan, the first Nawab of Riyasat-e-Rampur (or state of Rampur) in 1775. He first named it Faizabad but, since it was represented that several towns of this name already existed, the name was changed to Mustafabad urf Rampur, a name, which may still be seen in the old records of the district.

The district occupies central part of the northern half of the Rohilkhand Division and lies between Lat. It is smallest district of Uttar Pradesh (U.P.), having total area of 2362 sq. km. in 2001. In configuration it is almost heart shaped and is bounded on the north by the district Udham Singh Nagar of Uttarakhand, on the east by district Bareilly, on the south by district Budaun and on the west by district Moradabad.

The District is almost an open plain with slight undulation, the surface being traversed by numerous river valleys. The Ramganga and its tributaries, the Kosi and the Gangan are the main rivers of the district- flow from north to south. Being in the vicinity of the Himalayan range and part of terai belt, the soil of the district is fertile. One could see trees, mango groves and green fields everywhere in the district. Indeed the district was covered by thick forest until the beginning of 20th century.

b. Administrative Division

The district was created out of the erstwhile Rampur state on December 1, 1949, which was merged in the state of U.P. It was divided into Six tehsils namely Suar, Tanda, Bilaspur, Rampur, Milak and Shahabad. The tehsil of Tanda was abolished and amalgamated with the tehsil of Suar in 1952. The same tehsil was again created out of tehsil Suar in 2007. Thus presently the district has six tehsils and 6 Blocks. Tehsils, blocks and block-wise distribution of Nyay Panchayats, Gram Panchayats and number of Villages of district Rampur are tabulated in the following Table No.2.1
**Table No. 1: Tehsils, blocks and block-wise distribution of Nyay Panchayats, Gram Panchayats and number of Villages of district Rampur**

<table>
<thead>
<tr>
<th>Tehsil</th>
<th>Block</th>
<th>Nyay Panchayats</th>
<th>Gram Panchayats</th>
<th>Number of Villages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shahabad</td>
<td>Shahabad</td>
<td>15</td>
<td>99</td>
<td>213</td>
</tr>
<tr>
<td>Sadar Rampur</td>
<td>Chamrauaa</td>
<td>8</td>
<td>71</td>
<td>153</td>
</tr>
<tr>
<td></td>
<td>Saidnagar</td>
<td>10</td>
<td>68</td>
<td>115</td>
</tr>
<tr>
<td>Bilaspur</td>
<td>Bilaspur</td>
<td>10</td>
<td>95</td>
<td>223</td>
</tr>
<tr>
<td>Milak</td>
<td>Milak</td>
<td>15</td>
<td>118</td>
<td>220</td>
</tr>
<tr>
<td>Suar</td>
<td>Suar</td>
<td>15</td>
<td>129</td>
<td>324</td>
</tr>
<tr>
<td>Tanda</td>
<td>Suar</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>73</td>
<td>580</td>
<td>1248</td>
</tr>
</tbody>
</table>

**c. Rampur district’s Population**

Census of India 2001 enumerates 1,923,739 population of the district. Having 1,023,775 (53.22%) population of male and remaining of females, the sex ratio of the district is 879, 19 points less than the state average (i.e. 898) and 54 points less than national average (i.e. 933). Rural-urban distribution of the population shows that 75.03% (1,443,286) population of the district live in villages while remaining 24.97% (480,453) dwell in urban areas.

**Table No. 2: Religion-wise Population of District Rampur and Uttar Pradesh**

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Religious Communities</th>
<th>Rampur Total Population</th>
<th>Percentage of total District Population</th>
<th>Rural population %age of Total Community Population in the District</th>
<th>Urban population %age of Total Community Population in the District</th>
<th>Uttar Pradesh Total Population</th>
<th>%age of total State Population</th>
<th>Rural population %age of Total Community Population in the State</th>
<th>Urban population %age of Total Community Population in the State</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Hindus</td>
<td>905062</td>
<td>47.05</td>
<td>83.97</td>
<td>16.03</td>
<td>133979263</td>
<td>80.61</td>
<td>82.91</td>
<td>17.09</td>
</tr>
<tr>
<td>2</td>
<td>Muslims</td>
<td>945277</td>
<td>49.14</td>
<td>65.43</td>
<td>34.58</td>
<td>30740158</td>
<td>18.50</td>
<td>63.98</td>
<td>36.02</td>
</tr>
<tr>
<td>3</td>
<td>Christians</td>
<td>7297</td>
<td>0.38</td>
<td>87.12</td>
<td>12.88</td>
<td>212578</td>
<td>0.13</td>
<td>43.09</td>
<td>56.87</td>
</tr>
<tr>
<td>4</td>
<td>Sikhs</td>
<td>61717</td>
<td>3.21</td>
<td>90.27</td>
<td>9.73</td>
<td>678059</td>
<td>0.41</td>
<td>67.93</td>
<td>32.07</td>
</tr>
<tr>
<td>5</td>
<td>Buddhists</td>
<td>2227</td>
<td>0.12</td>
<td>92.23</td>
<td>7.77</td>
<td>302031</td>
<td>0.18</td>
<td>86.18</td>
<td>13.82</td>
</tr>
</tbody>
</table>
The district has highest percentage of minority population in the state of U.P. Having 49.15 per cent population of the district, Muslims are the largest community. Next to them are Hindus (47.05%), followed by Sikhs (3.21%), Christians (0.38%), Buddhists (0.12%), and Jains (0.08%). Religion-wise population of the district is presented in the following:

**d. Some glimpses of literacy and Education status in Rampur**

**Table No. 3: Below is the literacy rate of Minority people in seven blocks of Rampur**

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Block</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Bilaspur Suar</td>
<td>50.12</td>
<td>29.38</td>
<td>40.47</td>
</tr>
<tr>
<td>2</td>
<td>Suar</td>
<td>43.45</td>
<td>21.76</td>
<td>33.37</td>
</tr>
<tr>
<td>3</td>
<td>Said Nagar</td>
<td>36.96</td>
<td>16.80</td>
<td>27.62</td>
</tr>
<tr>
<td>4</td>
<td>Chamrauaa</td>
<td>40.57</td>
<td>17.07</td>
<td>29.71</td>
</tr>
<tr>
<td>5</td>
<td>Shahabad</td>
<td>42.60</td>
<td>17.12</td>
<td>30.96</td>
</tr>
<tr>
<td>6</td>
<td>Milak</td>
<td>52.76</td>
<td>25.05</td>
<td>40.05</td>
</tr>
<tr>
<td>7</td>
<td>Rampur City</td>
<td>58.03</td>
<td>45.66</td>
<td>52.18</td>
</tr>
</tbody>
</table>

**Source: Census of India 2001, Report on Religion Data, Uttar Pradesh, Series-10**

Rampur is far behind with average literacy rate of urban areas of U.P. (i.e. 69.70%). It is highly surprising and a very important point of further investigation that lowest rate of literacy prevails among Muslims of those Blocks which are geographically contiguous to the city of Rampur. Said Nagar and Chamrauaa Blocks in fact, are part and parcel of tehsil Rampur and very near to city of Rampur. As the distance of a Block from district headquarter city increases, so literacy rate of Muslims goes up. Therefore, highest literacy rate i.e. 40 percent exists among Muslims/Minorities of Block Bilaspur and Milak.

Although Literacy rate is a basic indicator, exhibit educational status of a community or society, it does not convey reality of educational attainment or level of education in a community. For, a literate person
is defined as one who could simply read or write in any of the language. It does not show educational level of a person and consequently, one cannot have a clear idea about the educational condition of a group merely one the basis of literacy rate. Government statistics such as Census of India do not furnish community-wise educational level at the level of village, town or district.

The scene of literacy and education is also pathetic in the district. The district is far behind from both state and national average in literacy, which can be seen from the following table No. 4

**Table No. 4: Literacy Rate of the District in comparison to State and National Average (2001)**

<table>
<thead>
<tr>
<th></th>
<th>Literacy Rate (Male)</th>
<th>Literacy Rate (Female)</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>India</td>
<td>Uttar Pradesh</td>
<td>Rampur</td>
</tr>
<tr>
<td></td>
<td>75.85%</td>
<td>70.23%</td>
<td>48.62%</td>
</tr>
</tbody>
</table>

Source: Census of India, 2001

Literacy rate of minority community practically of Muslim community, because Buddhists and Christians have negligible population while Sikhs constitute only 3.21% population of the district and are mainly concentrated in Tehsil Bilaspur) differ from one Block to another in the district. The Report of Annual Work Plan and Budget of Sarva Siksha Abhiyan of district Rampur 2009-10 (AWP&B) presents following data of literacy rate among minorities in different Blocks and Headquarter city of the district

**Table No. 5: - Religion wise Sex-ratio in the District and State**

<table>
<thead>
<tr>
<th>Place</th>
<th>Average</th>
<th>Hindus</th>
<th>Muslims</th>
<th>Christians</th>
<th>Sikhs</th>
<th>Buddhists</th>
<th>Jains</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rampur</td>
<td>879</td>
<td>857</td>
<td>897</td>
<td>906</td>
<td>910</td>
<td>942</td>
<td>905</td>
</tr>
<tr>
<td>Uttar Pradesh</td>
<td>898</td>
<td>893</td>
<td>917</td>
<td>960</td>
<td>876</td>
<td>894</td>
<td>911</td>
</tr>
</tbody>
</table>

1.3 **Religious- wise distribution of population in Tehsil Rampur**

Census of India 2001 provides demographic figures of 5 tehsils, as the tehsil Tanda did not exists during the time of census operation. Tehsil-wise distribution of population exhibits that Rampur has largest
population i.e 6,53,772 followed by Suar (4,58,367), Shahabad (2,89,225), Milak (2,83,588), and Bilaspur (2,38,244). Population of minority communities out number population of majority community in three tehsils of the district namely Rampur, Suar, and Bilaspur whereas in remaining two Tehsil Shahabad and Milak majority community has highest population. Tehsil Rampur is covered in this study so its Religion-wise distribution of population is presented in the following Tables

### Table No. 6: Tehsil-wise Distribution of Population in District Rampur

<table>
<thead>
<tr>
<th>Religious communities</th>
<th>Rural</th>
<th>Urban</th>
<th>Total population of Tehsil</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Total (Rural)</td>
</tr>
<tr>
<td>Hindus</td>
<td>91170</td>
<td>78034</td>
<td>169204</td>
</tr>
<tr>
<td>Muslims</td>
<td>105704</td>
<td>93888</td>
<td>199592</td>
</tr>
<tr>
<td>Christians</td>
<td>678</td>
<td>597</td>
<td>1275</td>
</tr>
<tr>
<td>Sikhs</td>
<td>843</td>
<td>750</td>
<td>1593</td>
</tr>
<tr>
<td>Buddhists</td>
<td>356</td>
<td>324</td>
<td>680</td>
</tr>
<tr>
<td>Jain</td>
<td>24</td>
<td>12</td>
<td>36</td>
</tr>
<tr>
<td>Other religions and Persuasions</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Religion not stated</td>
<td>5</td>
<td>3</td>
<td>8</td>
</tr>
<tr>
<td>Total</td>
<td>198780</td>
<td>173608</td>
<td>372388</td>
</tr>
</tbody>
</table>

Source: Census of India 2001
1.4 Availability of Government Educational Institutions

Following Table No. 7 shows availability of Government Educational Institutions in district Rampur

Table No. 7: Availability of Government Educational Institutions in district Rampur

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Level of Educational Institution</th>
<th>Number of Educational Institution</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Primary School (Class I-V)</td>
<td>1276</td>
</tr>
<tr>
<td>2</td>
<td>Primary School with High School</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Upper Primary School (Parishadiya) (Class VI-VIII)</td>
<td>533</td>
</tr>
<tr>
<td>4</td>
<td>Upper Primary School with High School</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Kendriya Vidyalaya</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Navodaya Vidyalaya</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>High School</td>
<td>74</td>
</tr>
<tr>
<td>8</td>
<td>Intermediate</td>
<td>42</td>
</tr>
<tr>
<td>9</td>
<td>Degree College</td>
<td>4</td>
</tr>
</tbody>
</table>

Source: Annual Work Plan and Budget 2009-10, District Rampur

It is evident from the above table that availability of educational institutions sharply decreases as the level of education goes up. In other words people of district Rampur have little access to education after class VIII and more especially after class X. As no Industrial Training Institution, Engg. College or any college of Vocational College exists in the district; poor people of the district are deprived of technical education. Availability of higher and technical educational facilities in near by places is one of the important motivating factors for people to enroll their children in school education. As the facilities of the education are not available it might have prevented people from sending their children to school. Thus lack of higher and technical education facilities seems to be one of the important factors of low-level education in the district.
1.5 Problem

a. Muslim concentration districts and out of school children

It has been observed that higher is the concentration of Muslim Population lower is their literacy level. A same phenomenon was observed by Azharuddin Ahmad (1996) who had analysed Census 1991 literacy figures of the state. He says that an interesting feature of the data is that literacy rates are low in districts with a higher concentration of Muslim Population.

This is despite the fact that the Ayah (verse) of Quran emphasises on learning (acquiring knowledge) “Iqra Bisme Rabbek-al Lazi khalaq” (Read with thy lord who created you, Surah Alaq/30). Further Allah mention the importance of knowledge and learning with these verses “Read or proclaim and thy lord is most beautiful, who thought (you) by pen. Your Lord is Most Honorable, who taught (to write) with the pen taught man what he knew not Those of His servants only who are possessed of knowledge fear Allah; surely Allah is mighty of forgiving”. (Surah Alaq/30).

Furthermore with regard to children Islam has given particular attention for their education and training as well as for their respect, love, and affection. Islam provides detailed instructions for preservation of children’s rights and emphasize for their guidance so that they could endeavor for perfection as human beings with an aim of worshipping Allah and serving the humanity. The best inheritance that we provide to our children in this life is Education.

This is why Islam attaches such great importance to knowledge and education. The Qur’an, it should be noted repeatedly asks us to observe the earth and heavens. This instills in man the desire to learn natural sciences. When the Qur’an began to be revealed, the first word of its first verse was ‘Iqra’ that is, ‘Read.’ Education is thus the starting point of every successful human activity. All the books of hadith have a chapter on knowledge (ilm). In Sahih Bukhari (a much quoted hadith), there is a chapter entitled, ”The virtue of one who acquires ilm (learning) and imparts it to others”.

The very great importance attached to learning in Islam is illustrated by an event in the life of the Prophet. At the battle of Badr, in which the Prophet was victorious, seventy of his enemies were taken prisoner. Now these captives were all literate people. So, in order to benefit from their erudition, the Prophet declared that if each prisoner taught ten Medinan children how to read and write, that would serve as his ransom and he would be set free. This was the first school in the history of Islam, established by the Prophet himself. It was of no matter to him that all its teachers were non-Muslims, all.
were prisoners of war, and all were likely to create problems again for Islam and Muslims once they were released. This Sunnah (practices of Prophet) showed that whatever the risk involved, education was paramount.

b. Why Muslim Girls

Muslims in Rampur district are having highest rate of illiteracy. Further the gap widens across the gender and the Muslims girls are among the most educationally backward in the district, which happened to be also the centre of Muslim power for centuries. What are the reasons of lowest literacy rate of Muslims despite strong religious prescriptions? Why are Muslim girls devoid of education? Is it non-availability of schools in Muslim habitations or lack of accessibility of Muslims to school education? Or are there other social reasons for their educational backwardness?

1.6 Rationale of the study

Uttar Pradesh (U.P.), the land of Ganga and Yamuna and cradle of Indian civilization and culture, is the most populous state of the country. It plays a decisive role in Indian politics. Indeed, it is a barometer of Indian society and politics. As per Census of India 2001, it has a total population of 166,197,921.

Rampur state is divided into 70 districts. Demographic concentration of Muslims is not uniform in all districts. It varies from one district to another. Districts of the state are categorized into five clusters according to percentage of Muslim population.

Hindus and Muslims are two major religious groups of the state. Although Muslims constitute 18.49 per cent population of the state, their share in India’s total Muslim population is about 23 per cent. In other words nearly one-fourth of Indian Muslims resides in U.P. They are most illiterate community and do not have access to social and physical infrastructure (Sachar, 2006).

It is district Rampur which has maximum percentage Muslim population. Indeed half of the population of the district Rampur is comprised of Muslims. Not only that the district has 50 per cent Muslim population, it has also been the centre of Muslim power for centuries before independence, Rampur was an Estate ruled by Nawabs. The estate of Rampur was established by Nawab Faizulla Khan on 7th October, 1774 in the presence of British Commander Colonel Champion. After the Independence, Rampur was represented mostly by Muslims both in Parliament and State Assembly.
It is a cause of high concern that Muslims of district Rampur are highly illiterate community. As per Census of India 2001, average literacy rate of Muslims in U.P. was 48 per cent while that of Muslims of the district was only 32.8 per cent. Muslim female literacy is abysmally low i.e. 24.8 per cent. It is here that the study proposes to explore the reasons of Muslim girls’ exclusion from school.
Chapter 2 Research study

1.7 Coverage, Scope and Methodology

Uttar Pradesh is the most populous state in the country with a population of 16.6 crore (2001 Census). It is also the fourth largest state in geographical area covering 9.0 per cent of the country’s geographical area. Almost all social indicators of the state show that the state stands on 13th or 14th position among the sixteen major States. Bihar and in some cases Orissa, are the only two states which lag behind U.P. in terms of social development indicators like medical facilities, teacher-pupil ratio in primary schools, birth rate, death rate, infant mortality rate, literacy, per capita income, electrification of villages, per capita power consumption etc.

1.8 Objectives/research questions

For deeper understanding of exclusion of Muslim girls from schools and for understanding the ways of their inclusion, the study focuses on the following:

The broad objectives of the study are:

1. To understand the circumstances, which promote or prohibits Muslim girls from going to school or Madrasa
2. To analyses the reasons for restricting Muslim girls to Madrasa education only
3. To explore how the education/literacy is taken by the community, parents and children when it comes to Muslim girls

The study accordingly focuses on the following research questions

1. What are the triggers for Muslim girls going to school?
2. What are major reasons that community, parents and children, separately assign for Muslim girls conspicuous absence from modern education?
3. How Madrasa education acts as impediment for Muslim girls to acquire modern education?
4. How the community, parents and children relate themselves to Madrasa education?
5. How the community, parents and children relate themselves to Modern education?
6. How the Muslims experiences with government system especially education contribute in exclusion of Muslim girls from school?

1.9 Coverage and design of the Study

The design of the study is exploratory in nature and endeavors to explore the reasons for the exclusion of Muslim Girls from schools.

The selected district of Rampur, as mentioned above has 6 Tehsil and 7 blocks. In this study, Tehsil Sadar Rampur was selected which has two blocks called Said Nagar and Chamrauaa. Two villages of each block are selected for the study. Thus 4 villages are surveyed to understand the status of Muslim girls in these villages and find out the circumstances, which prohibit them from going to school or Madarsa.

Reason for selecting village: Sid Nagar is the most Muslim concentrated block of Rampur. Village Nagaliya Aquil is the most Muslim concentrated which consists of 10224 populations. Out of total population Male is 49.7% while women are 50.3% of total population. Girl’s upto the age group of eighteen years are just only 12.7%. And out of total population of girl children only 19.2% go to Madarsa for religious education, 5.3% to primary school and just only 1.3% girls are enrolled in secondary and higher schools school, out of total population.

The village has one primary, one junior high and one Private school inside the village. There are 10 active Madarsas, out of which, only two Madarsas, which, are supported by government and cover the academics along with religious education. Government supported Madarsas are upto five grades. If any student wants to study further then he can take admission in Junior-secondary school. There are two separate Madarsas, which are only for girls but only religious education is imparted there.

In the village, six Focused Group Discussions were organised separately with the parents, teachers, Moulanas and community members. Four FGDs were conducted with school going girls, Drop outs girls, only Madarsa going girls and with those who are never enrolled in school and madarsa. Apart from FGDs, Visual dream mapping exercises were also conducted with those girls who are going to school and Madarsa and can narrate that what do they like in School/Madarsa and what they don’t like there.
Surveyed village were selected on the basis of its population size and concentration of minority population. A village having more than 60% population of minority is defined as minority concentration village.

The data collected through the survey of village and schools are analysed and interpreted which are presented in the following chapters.

**Table No. 8: Selected village profile**

<table>
<thead>
<tr>
<th>Block</th>
<th>Village</th>
<th>Village Population</th>
<th>Sex ratio in Village</th>
<th>Girls upto 18 years of age in Village</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Said Nagar</td>
<td>Nagaliya Aquil</td>
<td>10224</td>
<td>5087</td>
<td>5137</td>
</tr>
</tbody>
</table>

**Table no.9: Status of Muslim Girl education in selected village**

<table>
<thead>
<tr>
<th>NO of Government school in Village</th>
<th>No of Private school</th>
<th>No of Madarsas</th>
<th>Girls going to Madarsa</th>
<th>Girls going to Primary School</th>
<th>Girls going to Secondary or higher secondary schools</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Govt Supported</td>
<td>Non-supported</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>1</td>
<td>2</td>
<td>8</td>
<td>250</td>
<td>70</td>
</tr>
</tbody>
</table>

**Table no-10: Distance of government schools, private school as well as Madarsas from village**

<table>
<thead>
<tr>
<th>Distance of nearest govt. Primary school from village</th>
<th>Distance of nearest govt. secondary school from village</th>
<th>Distance of Private school</th>
<th>Distance of Madarsas</th>
</tr>
</thead>
<tbody>
<tr>
<td>2KMs</td>
<td>4KMs</td>
<td>2KMs</td>
<td>1.5Kms</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>2KMs</td>
</tr>
</tbody>
</table>

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**Status of Madarsa Education in Nagaliya Aquil Village**

In India, Madrassa education aims at educating Muslim children living in this country. Madrasas were originally established to spread the message of Islam and impart religious teaching on its followers.

"Madrasa is an institution of learning, where Islamic sciences including literary and philosophical ones are taught" (Encyclopaedia of Islam - Leiden E.J.Brill). Avowed aim of madrasa education is to inculcate the belief and practice of Islam among its followers and guide them to follow Kuran and traditions of the Prophet. The foundation of Madrasa education is therefore, basically standing on two pillars of Quran (Collection of God's revelations to Prophet Mohammad) and Sunna (Tradition of Prophet Mohammad).

In this village there are 10 Madarsa namely:

1. Madarsa Islamiya Arsia Darsgahe Fatima
2. Madarsa Darsul Fatima
3. Madarsa Jamia Rizwiya
4. Madarsa Anjuman Islahe Qaum
5. Madarsa Gosia
6. Madarsa Taleemul Quran
7. Madarsa Sirajul Uloom
8. Madarsa Mirajul Uloom
9. Madarsa Noorul Islam
10. Madarsa Islami Markaz

In these madarsas religious education is provided to darja 1 to darja 5th. (Standard)

Darja (Standard) 1- 120 girls

Darja (Standard) 2- 82 girls

Darja (Standard) 3- 24 girls

Darja (Standard) 4- 16 girls
Darja (Standard) 5-8 girls

1.10 Quality of Education
Despite being girls are excluded from the education, village Pradhan and other leaders have their opinion about the quality of education in schools.

Following Table 10 shows their response in regard with quality of education that is being imparted in schools.

Table no: 11 Opinion of Gram Pradhan and religious leaders about Quality of Education in the school

<table>
<thead>
<tr>
<th></th>
<th>Excellent</th>
<th>Good</th>
<th>Average</th>
<th>Below Average</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>9</td>
</tr>
</tbody>
</table>

This is evident from the above table that none of the Pradhan or any leader think that the quality of education is excellent only 1 person say it is of good quality and other 2 consider school education of average quality. Majority of the people rate the quality of education as below average. In this way majority of village people are not satisfied with the quality of education being imparted to children in schools.

1.11 Coverage block of Rampur district:

<table>
<thead>
<tr>
<th>Tehsil</th>
<th>Block</th>
<th>Village</th>
<th>Rationale behind selecting the block and Village</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rampur</td>
<td>Said Nagar</td>
<td>Nagaliya Aquil</td>
<td>• 87% villages are remote</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• 27.62% literacy rate in Said Nagar</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Only 16.80% Female literacy rate</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Geographically contiguous to the city of Rampur but literacy rate is very low</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• 81% villages are remote</td>
</tr>
</tbody>
</table>

In this study, Said Nagar was selected for the study because it was highly surprising and a very important point of further investigation that lowest rate of literacy prevails among Muslims of those Blocks which are geographically contiguous to the city of Rampur. Said Nagar, in fact, is part and
parcel of tehsil Rampur and very near to city of Rampur. As the distance of a Block from district headquarter city increases, so literacy rate of Muslims goes up. Therefore, highest literacy rate i.e. 40 percent exists among Muslims/Minorities of Block Bilaspur and Milak

1.12 Tools used in study:

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Tools</th>
<th>Brief Description of the participatory tool</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Transect walk</td>
<td>Transect was used to explore the spatial dimensions of the people’s realities and also to explore the location of Muslim Habitations within the community. For using this method, a group of local people having some knowledge of the area and who are willing to walk with for the exercise. The purpose of transect is explained to people and are subsequently involved in the process to maximize the observation details of the locality. However, in the context of the present study it is primarily used to develop or strengthen familiarity with the area and the people.</td>
</tr>
<tr>
<td>2</td>
<td>Visualizing Dreams</td>
<td>Visualizing dreams was used among the groups to map their aspirations and worldview. In the present study it is done with girls in facilitating them to visualize their ideal school and depict it with visuals and symbols. Thereafter girls are also asked to sketch their present school. The strength of the tool lies on the fact that it provides a quick and visual narrative of what matters or what they want or don’t want in their schools and accordingly the answer the basic question-how to make school attractive and luring to girls? In this exercise a group of girls across class std and caste from same religion are asked and facilitated to draw on a piece of paper using visuals and symbols what they like to be in their schools or how they visualize their ideal school. Next they are asked sketch their present school. They are then asked to have a re-look on both the maps i.e. ideal school map and present school map, and make changes if they feel so. Facilitators then encourage a discussion among girls on possible ways to achieve the dream state, the agents of change, constraints etc.</td>
</tr>
</tbody>
</table>
Focus group discussions were conducted by gathering people from similar backgrounds or experiences to discuss a specific topic of interest to the researcher. The group of participants were guided by a moderator, who introduced topics for discussion and helped the group to participate in a lively and natural discussion amongst themselves. It provided good insight into how a group thinks about an issue, about the range of opinions and ideas, and the inconsistencies and variation that exist in a particular community in terms of beliefs and their experiences and practices.

For the purpose of the present study, FGDs were conducted to develop insight into how the people see the exclusion of girls from schools; how they place the reasons for out of school girls; how they see the education system, facilities and even the education per se.

Observational research techniques solely involved the researcher making observations. My observations were usually flexible and do not necessarily need to be structured around a hypothesis (hypothesis is a statement about what you expect to observe). In terms of validity, observational research findings are considered to be strong. Observational research, findings may only reflect a unique population and therefore cannot be generalized to others.

In the present study, the research team discussed on observation technique and observation domains to supplement in the triangulation and consolidation of rich qualitative facts that come out of the participatory exercises.

### 1.13 Methodological steps:

1. Study was started with detailed discussions with other research fellows and mentors on CRY board. After having a detailed discussion with mentors, I started my desk-based work on finding the administrative unit's officers in Rampur and taking their appointments for getting a copy of government schemes implementation status so that I can understand the status of Muslim girls education in Rampur.

2. Next step was to formulate the tools of the study and test it’s feasibility with Muslim girls. Once, tools were finalised. I shared it with other NGO persons who are already working in
those areas that what are the feasibility of using Transit walk, FGDs, Visual Dream Mapping and Observation as some of the tool for collecting data on the study.

3. After this, next step was to start the fieldwork and routine visits to administrative units of Rampur to meet with the block development officers and education department officials to take an appointment and get the data on literacy level of Rampur district, each block wise. After so many visits and convincing the officials, I managed to get the data about Rampur district.

4. I reviewed the data, which I got from Rampur education department and visited few villages to select the most Muslim concentrated villages for study.

5. Once, I selected the village, which is having more than 60% minority population. I started identifying and meeting with local NGOs and community leaders to share about the study and seek their opinion on this.

6. Along with local leaders and two NGO staff, I started using my Participatory tools and went for Transit walks. During my transit walks I noted down my observations, which can further help me in probing the focused group discussion with different groups. I visited many schools, Madarsa, Livelihood Training Centres, Non Formal Education Centres, Government offices etc to meet with the people and understand with their experiences that what all could be the possible reasons for Muslim Girls who either don’t go to schools of if they start to go, leave the education in between. Presence of local leaders and NGOs support, made a remarkable impact as it made the atmosphere comfortable in formulating the different groups of Girls, Parents, Moulanas and Teachers for conducting focused Group Discussions and understand that what are the social, economic and political reasons which keep Muslim girls away from schools.

7. Focus Group Discussions (FGDs) were conducted with different groups. The observations made at the time of Transit walk and meeting individual leaders became more pragmatic after the FGDs were conducted. The reasons why Muslim community Girls are struggling in education was discussed at large and FGDs generated an excellent set of information for developing a deeper understanding about the status of the Muslim girls.
8. At last, I started writing my observations, and articulating the information, which I got from different groups. I met with many others NGOs, which are already working with Muslim Girls before start writing the report i.e. Nalanda and Beti from Lucknow and understood with their experiences that what are the reason of exclusion of Muslim Girls from schools and Madarsa.

1.14 Difficulties in Survey

Collecting information/data from government departments or institutions is not an easy task. It is highly cumbersome, many of the time irritating and frustrating. This is because of following reasons:

a) It is very rare to find an officer in his or her office in time. One has to wait many hours, sometime two or three days for meeting a concerned officer. This is true especially with head of the office.

b) Officers do not provide information or data especially related with implementation of government scheme easily. I have to convince them and sometime an officer is not ready to understand my problem. This has happened with me in the fieldwork. I have started my fieldwork from the office of BSA, Rampur. I visited to him, submitted an application informing him about our study and the data needed for it like District Elementary Education Plan, details about Kasturba Gandhi Balika Vidayalya and other schemes under Sarva Shiksha Abhiyan etc but I couldn’t get the data on time.

c) Another problem which I had faced in the fieldwork was the absence of teachers especially Head Master of the schools. I generally reached schools at 8 o’clock in the morning but I never found any teacher at this time despite the fact school started from 7 a.m. So i have to wait for Head Master to come and take his approval for conducting FGDs with teachers.

d) Road connectivity in district Rampur especially in interior villages is very poor. Reaching to the selected interior villages was a cumbersome task as there were narrow and rugged roads

1.15 Mobilizing community/ Community heads

9. The field visits and interaction with many people in such short notice would not have been possible without the help of community leaders. Their presence and even sometimes their reference were the key role in mobilizing the community people, Madarsa, Schools teachers
and girls. People were feeling comfortable in answering the softer issues of the Muslim community.
Chapter 3. Findings

Findings have been categorised as per objective of the study:

Objective: 1 to understand the circumstances, which promote or prohibit Muslim girls from going to school or Madrasa

1. **Distance of the school/ Madarsa from girls's place of habitation:** On the basis of discussion, I found that in Nagaliya Aquil village, there are only two government and one private school on the population of more than ten thousand. If parents are willing to send their daughters to school, they have to travel minimum three to four kilometres. In this situation, safety becomes the major issue for the girls. Until, there is the sheer number of Muslim girls from a neighborhood going to a particular school, parents don’t send their daughters to school.

2. **Parent's fear:** It came out through discussion that parents are not willing to educate their daughters because they are worried that their girl child will be misguided in the name of Education & indulge in objectionable situations which make them guilty. The religious parents feel that the modern education whether in school or Madarsa will makes their daughters immoral and they may become irreligious. Therefore, they do not want to send their daughters to modern education.

3. **Gender Discrimination:** In Nagaliya Aquil village, it has been observed that the birth of a male child is proud to the family and birth of female child is a sad thing. None of the parents/teachers talked openly but indirectly they said that Female feticide has become common in our civilized society. Gender discrimination starts before the birth of girl child and continues till her death.

Parents themselves said that they send boys to private and in English medium schools whereas spending on girl’s education is considered as wastage of money. Denial of equality, rights and opportunity is prevailing in the Nagaliya Aquil village.

4. **Conservative mind of parent:** In Nagaliya Aquil village, parents think that if their daughters are educated, they will start demanding for their rights in property and they have to give their son’s share to them.

5. **Child Labour in household activity:** In Nagaliya Aquil village. Poverty or low per capita income does not allow people to think beyond their basic necessities like food, clothing &
shelter. People cannot imagine spending on the educational needs even if they are provided free education and books. Both the parents work hard for these basic necessities and the elder girl child has to take care of their younger sibling’s right from the age of five at the time when they are supposed to go to school. When they grow little elder they have to struggle for livelihood by working at the unorganized sectors. They have to work there for 10-12 hours every day. Under these conditions, education for them is like unfulfilled dream. In this village most of the girls are involved in embroidery work and earn some money so that they can contribute to their family.

6. **Child Marriage (16 to 17 years of age):** In Nagaliya Aquil village, some parents during focused group discussion said that the parents of boys prefer younger age girls for marriage. This way, girls are forced to learn household work rather than going to school. The worry of the Muslim parents start with the birth of girl child for their dowry and they are married off before they reach the legal age of marriage.

7. **Education becomes a barrier in Marriage:** Many parents had shared that they will not be able to marry their daughters if she is more educated then a boy. Even they are not willing to send them to Madarsa because now Madarsa also teach academics and their when their girls see boys studying other subjects then they also start demanding to get into those modern education classes.

8. **Co-education:** Although distance of a school is a major problem but many of the Muslim
parents do not want to send their daughters in coeducational schools because of purdah. The social evils, which spread due to the above reasons, restrict parents in sending their daughters in such schools. Muslim family believes that if a girl will go to the Co-ed school, boys will touch and she will have an interaction with the boys. Parents also believe that before marriage of a girl no boys can touch her except her family member.

9. **Poverty**: Poverty is the biggest reason of not sending their girls to neither school nor Madarsa because both parents have to go and work to earn their livelihood and it becomes the responsibilities of the elder girl child to take care of her younger siblings. She is not allowed to continue her education in case if she had been admitted in school earlier.

**Objectives**: 2- to analyses the reasons for restricting Muslim girls to Madrasa education only

10. **Muslim teacher/Moulana**: Many a time, parents shared that they prefer their daughters to be in Pardah and it is not possible that our daughters are seen or touched by a non-Muslim person. They don’t like their daughters to be taught by Non-Muslim teacher. If school appoint the Muslim teacher, it sends welcoming and safe signals to parents. They assume that Non-Muslim teachers will take them against the religion and their girls will not follow the religious practices. They prefer their girls to be sent into Madarsa or to such schools where Muslim teachers teach their daughters and in the case of Nagaliya Aquil village, there are only three Muslim teachers in government schools. Of schools appoint Muslim/Urdu teachers.

11. **Madarsa is a safe environment for girls**: In the case of Nagaliya Aquil village, maximum Madarsas are located within the village so parents don't have to worry in sending them to madarsa. But it also came out of discussion that as far as distance of Madarsa is concerned, parents are willing to send girls/small girls from long distances to study in a madarsas as opposed to a school due to the perceived safe environment for daughters. Madarsas generally have only male teachers and managers but this is not a deterrent for parents of small girls.

12. **In cases of cumbersome access / enrolment procedures**: In attending classes at a madarsa, there are fewer hassles such as not too many notebooks/books/pencil boxes etc; it is a no-fuss learning experience, all that is required is a veil and general cleanliness.
Interestingly, school teachers complain that Muslim girls are dirty and untidily turned out for classes despite numerous warnings. The same girls generally attend madarsas in the mornings and are much neater than the average school going child. Admission procedures also becomes a cumbersome for parents as many times girls have to drop school for a month because of Ramzan and after that they are not allowed in getting back to school while in Madarsa there are not such problems.

13. **School atmosphere:** Many girls and their mothers shared that school teachers ask our daughters to take care of their children, bring water for them, clean the class rooms etc. They said that we don’t like our children to do all these because we don’t send them to Young Muslim girls do not necessarily take up roles/extra responsibilities of tidying madarsa classrooms or serving water to teachers etc, something which is only far too common in schools. Primary schools emerge as most cumbersome options in terms of school uniform maintenance, carrying school bags to and fro, attendance, more hostile grown up girls, ‘judgmental’ female teachers who leave no stone unturned in finding fault with Muslim girls’ backgrounds and culture—be it the inability to wear skirts as uniform or observe purdah. It was also seen that Muslim girls were singled out in schools to take care of teachers’ girls (helping with toilet as well as feeding etc), as the girls were only too willing to take care of the child. The common perception being that they are ‘used to’ such responsibilities from their homes itself.

14. **Admission procedures:** In case of class promotion / T.C. /Ex. Sc. (Transfer certificates, Examination certificates): Girls are totally dependent solely on parents/siblings etc to do the running around/formalities for further education. They are committed students but shy
and reserved so can’t fulfill the procedures required for further admission. And parents usually have no time to do all these procedures for their girl child.

15. **Lack of respect by teachers in school:** Many male people said that whenever they go to school, school teachers treat them as illiterate, childbearing, backward people who cannot be taught anything. They said that they way teachers and principal talk to us is either far too strict or far too simple to ‘accommodate’ and somehow lower their level/standard. They said teachers always complaint about basic things such as maintaining cleanliness etc; it is rare that teachers will discuss the academics of the child with the Muslim parents more likely to discuss hygiene, indiscipline etc. Muslim parents not attending PTAs is a sign not just of them being busy/ illiterate/ ignorant but also of the lack of respect teachers have for them.

**Objective:** 3- To explore how the community, parents and children take the education/literacy when it comes to Muslim girls

16. **Conservativeness:** Parents think that girls are not required to do job so there is no need to educate them either in School or Madarsa. They prefer girls for an informal trainings such as stitching/painting etc despite training centres being run by men, Parents are willing to send them as it will help their daughters to get married in a good family.

17. **Disability:** One of the reason came out of discussion on Muslim girl’s education was that no school has a facility to There were cases of disability and the same acted as major barriers in school going in almost all the villages. In particular, in Chakjafar there were more than fifteen cases of disability in the age group of 6-18 years and almost all of them were outside the school Long distance, inapproachable road and inundation during monsoon

Aged 15 years Ruksana belongs to a poor family, with 4 more sisters and 1 brother who is pursuing graduation. The main work is of Zari Zarodosi in the family which she does with other household chores. She lives in ...Village where hardly any girl of her age go to school.

A conservative, superstitious village didn’t approve of the need to educate the girls of the village and also considered it bad to study Hindi. Their focus was only religious education or Deeni Taleem, Dunavi Taleem they always avoided. Worse was the case of Haseena Bano, whose father was too orthodox and clearly stated in the Focused Group Discussion that he would never send his daughter to school as he feared his security and didn’t want her to learn Hindi and any other subject.
season have been some of the disabling forces from children's perspective regarding their enthusiasm for school. Use of abusive language by teachers, corporal punishment, lack of toilet facilities and, lack of sports equipment/provision for games, have been highlighted predominantly in discussions with children as disabling forces that make 1. school going difficult or un-attractive.

2. **No benefit:** It came out of discussion that because of poverty, many parents think that we will not get any benefit if we teach our girls. They are others assets and it's like an investment which will not fetch any benefit.

4. **Social factor:** Parents said that we don't want our girls to go out and work because her main responsibility is to handle the household work and take care of children. They have doubts that if their girls will get study then they will refuse to work at home.

5. **Girls are the pride and dignity of each house:** This was largely accepted that girls are the pride and dignity of our homes and if she goes out and study then she might get influenced by boys.

6. **Environment/manifestations of discrimination**
   i. Attitude of teachers towards Muslim girls is generally partial
   ii. Teachers mince no words in berating/jibing students about the size of their families.
   iii. Their eating habits (too much garlic/meat consumption),
   iv. As well as their illiteracy and 'small mindedness' in forcing girls to maintain Purdah or other customs.
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