Chapter-I

CONCEPTUAL FRAMEWORK

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General idea of the Chapter

This chapter outline the origin of the research idea, on the title "Role of Stakeholders towards the Education of Muslim girls in and around Vadodara City", which explains the importance of education in this competitive era. As this era is marked by increase in technological advancement, increase in job competition, there is a need for development among all the socio- religious communities within the nation, which can be gained through the medium of education. It is with the overall development of all the socio religious communities, the inclusive development of the nation shall happen. The filaments of the chapter are weaved from the literacy data of Census 2011, which represents the lower education among Muslim community, and specifically the Muslim females in our country, and in the state of Gujarat, that overlays the way paves the way for developing the objective of the study:

> 1. To study the numbers of Muslim girls enrolled in secondary and higher
>   secondary classes in and around Vadodara city

The chapter further elaborates on the foremost explanations for the lower educational status of Muslim women in the country in comparison with other countries and also focusses on the historical progress of educational development of Muslim women in our country. The chapter also tries to bring out the linkages between the various management theories such as human development, human capital, human relation and the stakeholder's theory in relation with the education, and also discusses the inventiveness of the Indian government to increase the educational status among Muslims and especially Muslim females, which lays the origin of the research questions.

> 1. Who are the stakeholders associated with the education Muslim girls?
> 2. What are the roles stakeholders play in influencing education of Muslim girls?

1.0 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 farmworkers 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

The present 21st century era, is the utmost advanced passé of social evolution, in which, knowledge,communiqué, association, dexterity, completely remains astonishing. Education, over its diverse structures, partakes imperative part through numerous dissimilar resources. Education is measured as the solitarily greatest substantial resources resulting in social as well as economic development. Group of people through decent acquaintance, and skills will lead to inclusive advancement of the nation. **Bano (2017).** Thus, it is essential that all the citizens of the nation from all the sections of the society, irrespective of their caste, class, religion and gender should be well educated and well trained.

It is in this context; the education of women is very important and a crucial range of concerns for policymakers. Seeing the data on the educational advancement of women in India, the data of NITI Aayog literacy rate for females demonstrates at 65.46%, whereas, it shows to 82.14% for males in 2011 in India, which displays subordinate level of literateness among Indian females.

Congruently, the statistics for the state of Gujarat as per **Census 2011,** shows female literacy rate at 70.73%, and Male literacy rate at 87.23%. Thus, both the national as well as the state wise literacy information reveals the inferior literacy rates among females. However, it is imperative to understand Management of Education. It has a hierarchy from, national level to state level and local urban bodies as well as rural bodies and socio-religious organization providing education.

Educational Management

The concept of Educational Management is a systematic process of planning, organizing, directing and controlling the events of an educational institution through optimum utilization of manpower (Children, teachers, Parents, employees, university /boards of education,

office bodies at local, state and at central level) and the substantial resources (Infrastructural resources, finance) with an intention to successfully and resourcefully achieve purposes of teaching, and need based research and extension work. At the central level, the Ministry of Human Resource Development is the apex body, accountable for all matters relating to education, comprising of inclusive preparation ofprogrammes and disseminating supervision and guidance for further implementation. Thecentral government has formed specialized institutions and organizations to aid and advise government in formulation and implementation of various policies and programmes. Thefew apex institutions or boards are enlisted as under:

1) Central Advisory Board of Education (CABE)
2) National Council of Education Research and Training (NCERT)
3) University Grants Commission (UGC)
4) Council of Scientific and Industrial Research (CSIR)
5) All India Council for Technical Education (AICTE)
6) Distance Education Council (DEC)
7) Association of Indian Universities (AIU)
8) National University of Educational Planning and Administration (NUEPA)

Different bodies at the State level, are:

1) Department of Education
2) State Council for Educational Research and Training (SCERT)
3) District Primary Education Programme (DPEP)
4) Regional or Circle level Bodies
5) District Level Bodies
6) Block Level Bodies
7) State Higher Education Commission
8) State Institute of Educational Management and Training (SIEMAT)
9) State Institute of Educational Technology (SIET)

Thus, it can be said Ministry of Human Resource development in India, state level as well as the local level bodies plays a very significant role in educational management in the country. Hence with the help of the strategic and statutory bodies enacted at central, state and local level and moreover, with the intention to bring out comprehensive education, it is necessary to have educational access and progress of both males and females, belonging to all the socio- religious communities. The National Minority Commission in India has

described Muslims on the basis of faith as one of the largest minority groups among other minorities such as Christians, Sikhs, Buddhists and Jains.

1.1 EDUCATIONAL STATUS OF MUSLIMS IN INDIA

The primary marginal community in India facets enlightening backwardness in contrast with other socio-religious groups within the nation. In 2005 the United Progressive Alliance government, noting the lack of accurate knowledge on Indian Muslims' social, legal, and educational status, commissioned a report on the thirteen states with the largest Muslim populations. The report was to query into issues such as infant and maternal mortality rates, access to education and drop-out rates, health status, employment, and access to bank credit, led by Justice Rajinder Sachar, the report found that "the Indian Muslim community exhibits deficits and deprivation in practically all dimensions of development" **(Sachar 2006).** It recommended mechanisms to guarantee, freedom of opportunities for Indian Muslims.

The facts and figures on the literacy level of the Indian Muslim community as revealed by the **(Census data 2011)** is given below

Table- 1.1 Literacy rate of Socio- religious communities as per Census 2011

Religion	Literacy Rate (Total)	Literacy Rate (Males)	Literacy Rate (Females)
Hindus	65.1	76.2	53.2
Muslims	59.1	67.6	50.1
Christians	80.3	84.4	76.2
Sikhs	69.4	75.2	63.1
Buddhists	72.7	83.1	61.7
Jains	94.1	97.4	90.6
Other religions	47.0	60.8	33.2
India	64.8	75.3	53.7

Source: Census 2011

From the census data, literacy rates among Muslims are much lower than the literacy rate of other socio- religious communities within the nation.

In addition to the Census data 2011, the data revealed by **All India Survey on Higher Education (AISHE)**, undertaken by the Ministry of Human Resource and Development , Government of India depicts the representation of Muslim community is much lower than that of those belonging to the Scheduled Caste and Scheduled Tribes residing in India, which is relevant from the following table:

Table: 1.2 Enrollment of Muslim students in Higher Education

Year	Muslim%	ST %	SC %	OBC %
2010-11	3.8	4.4	11.1	27.6
2011-12	3.9	4.5	12.2	30.1
2012-13	4.2	4.4	12.8	31.2
2013-14	4.3	4.6	13.1	32.4
2014-15	4.5	4.8	13.4	32.8
2015-16	4.7	4.9	13.9	33.75
2016-17	4.9	5.1	14.2	34.4
2017-18	5.0	5.2	14.4	35.0
2018-19	5.2	5.5	14.9	

Source AISHE report (2018-19)

The above data of AISHE report, (conducted by MHRD, GOI) clearly indicates that there is a rise in the growth rate of education among Muslim community, from the calendar year 2010-11 to 2018-19, yet the enrolment in higher education is much lower than the scheduled and other backward communities of the country.

Thus, it can be said that Indian Muslims make up more than 12% of the Indian population, which is very high on any account, and in terms of actual figures, the numbers were estimated to 17.22 crores according to All India Religion Census data 2011. Therefore, their economic and educational growth is very important for the country's progress. No nation will boast of growth if its large minority lags behind and its large majority remains illiterate and poor. **Engineer (2002).**

From the above data and evidences of various reports, it can be said that the educational status among Indian Muslims is really a matter of concern **(Abdullah 2020)**. Identifying various reasons for the lower educational status among Muslim community, it can be said that the major factors for lower educational status are less preference towards the education;

due to religious restrictions (which Quran do not impose), lack of awareness on importance of education, and prevalence of socio- economic factors among Indian Muslims. As a corrective measure, the educationist and the other activist from the community have understood the grave problem of lower education among Muslim community and the measures are also undertaken such as establishing the schools and Madrassa to improve the educational status of the community. The ministry has also encouraged establishment of educational institutions for the educational progress of the community with a view to realize the full potential of India's human capital, with fairness and excellence. "All minorities…shall have the right to establish and administer education institutions of their own" is the mandate, provided under Article 30(1) of the Constitution. Government is committed to address the current backwardness of minorities' education, especially Muslims, which is the large chunk of minorities.

Another dominating reason for the lower educational progress of Muslim community is the community people do not foresee the education converting in to formal employment, thus this is also one of the reasons the Muslim parents do not invest in the education of children for both girls and boys. Similarly, for the girl child, the girls are not allowed for higher education for various reasons like early marriages, purdah system, lack of safety etc., and young girls are burdened with household responsibilities and siblings care, ultimately, they drop out from their education. Thus because of such beliefs and perceptions, the representation of Muslims is less in formal employment both in private as well as in public sectors. (**Abdullah 2020)**

Another significant reason is focus of giving "Madrassa" education to children, "Madrassa" is the Islamic learning center, which teaches children to recite the Holy Quran and to follow the Islamic principles of performing prayers five times a day, teaching prophetic ideologies. Thus, 'Madrassa' does not impart the contemporary education.

In present context, as well, the Muslim women, are always under discussions in numerous academic, research and policy making forums on the issues, such as purdah system, polygamy and All India Personal law board. Yet, it is a tragedy that there are several customs and practices in Islamic societies, actually ignored, misinterpreted or are denied on the rights given to women by Islam as a religion.

Focusing on the educational attainment and participation in labor force of Muslim women,

no Quranic citation as well as the preaching's imposed any restrictions. Studying the Quranic narration, it can be said that in this regard, the verses exemplify the youngest wife of the Prophet, Hazrat Aaaisha, who was a great Islamic scholar and had taught number of eminent scholars at that time. she was also known for encouraging women to educate themselves and to others and explaining them the importance of education in Islam.

Likewise, the Quranic excerpts also narrates that a Muslim woman has all the rights to earn money as well. And exemplifying, the verses cite the example of the Prophet's wife Khadijah- who was a successful business trader and the Prophet himself was very happy when he was employed by Khadijah and later on, he encouraged her for future success. Thus, the verses and the archetypal citations of the Quran, clearly mentions the importance of education and also gives liberty to the Women folk to enter the labour force.

In accordance with the Quranic excerpt, **Shazli and Asma (2015)** writes that Islam puts a greater importance on education by quoting its philosophy which says that "go in quest of knowledge to as distant as a place as China", thus there is no religious restrictions that obstructs the educational progress. In terms of gender equality in gaining education, **Fauzia (2017)** writes that according to Islam there is no discrimination between genders in terms of acquiring education, in- fact it provides equality of seeking knowledge and learning for both the genders.

Thus, on the basis of the discussions and citations on the beliefs, practices, prevalent among Muslim community, it can be said that there are lot of misinterpretations pertaining to the beliefs, practices, the customs followed by the Muslim community, which is because of lower education and correct and authentic knowledge among the Muslim community, specifically the females of the community. Inadequate knowledge is always a hindrance in the socio- economic progress of Muslim girls and women.

Hence, the education of Muslim girls is a serious issue, the access of education among the girls will bring about the social, economic development not only within the family or the community but will also improve in the national progress, as this will also increase the literacy level among the Muslim population- as one educated woman in the family will bring changes in the whole life of the family and for the coming generations as well.

1.2.0 EDUCATIONAL STATUS OF FEMALES IN OTHER COUNTRIES

Attaining education is one of the basic fundamental rights of every individual, according to Islam religion does not impose any restrictions on Muslim females for attaining education and entering the labour market, however, there are gender inequalities noticed with reference to women's education both in developing and developed countries. And specifically, the educational status of Muslim women is a debatable issue since a decade across the globe. Drawing to the history, in the beginning of 20th century, Muslim women were left out from various areas like politics, social, as majority of the them were illiterate. **AK (2019).** According to (**Zengenene and Susanti, 2019**) women are constantly repressed in all the facets like education, participation in work force and politics. Furthermore, internationally also, women in the 21st century still are unable to earn the strong base as compared to the men especially in the Muslim nations, and they are illtreated due to the socio-cultural background and the prevalence of the patriarchal system within the family and the society at large. **(Haque, Sarker, Rahman and Rakibuddin, 2020).**

Contrary to the above studies, the study conducted by **Mcclendon, David and Hackett, Conrad and Potančoková, Michaela and Stonawski, Marcin and Skirbekk, Vegard". (2018)** shows interesting finding, which says that "the educational attainment of Muslim women is noticed in the progressive form in the Middle East and North Africa". The educational level among Muslim women has also been noticed in a progressive way in countries like Egypt, Tunisia, Israel and Iran.

According to the study done by (**Haque, Muhammad, et al (2020),** 70% of the Muslim women receive education in Middle East and North Africa, more than 90% of women are educated in Indonesia and Malaysia, 40% Muslim women are educated in Pakistan and Bangladesh has shown a gradual increase from 50- 70% after 2010.

1.2.1 EDUCATIONAL STATUS OF MUSLIM WOMEN IN INDIA

Considering the plight of Muslim women, historically the women from the Muslim communities were not allowed to go outside their homes, they were not sent to gain education, they had to believe and follow the purdah system. Muslim girl child was labelled as "Choola, Chadar and Chardeewari" according to the report of committee of Governors on the welfare of minorities, in the year 1977. This report shows the high level of illiteracy among the Muslim.

women as the cause of lower status of Muslim women in the community. The dominance of the impact of patriarchal structure on the education of Muslim girls, is mentioned by **Hasan and Menon (2004)** that Muslim women are not involved in India's social, economic, or political progressions because of patriarchal norms in All India Muslim personal law board. Poverty and patriarchy particularly impact Muslim women's education. Wherein, girls are educated to an optimal level to find a suitable marriage partner with relatively higher levels of education (Muslim male literacy rates are also low in comparison with other socio-religious communities), and a belief that investing in a girl's education brings little returns to the family.

Ahmed and Mistry (2010) said that Muslim women are conscious of the importance of education and aim to be educated, to make choices, to have their voices heard in the choices they make, and to partake in decision making in family matters. However, poverty and absence of information about financial motivations for women's education endure to hold women's position.

According to **(Census data 2011)** only 50% of Muslim women are literate. The literacy rate of Muslim women is 17.5% points lower than the male literacy rate and 3.6% lower than the national average of female literacy rates. According to the **(AISHE 2018-19)** survey on the enrolment of students in higher education, 5.23% are from the Muslim community and 2.32% belong to the other minority communities. The data also reveals that among Muslim minority number of male students is higher than the female students in higher education. (Detail description of the data is shown in following table 1.3)

Table:1.3 Gender wise enrolment of Muslim students in Higher Education

Particulars	Male (%)	Female (%)
Enrolment of students from Muslim community	50.7	49.29
Enrolment of students from other communities	45.74	54.25

(Source: AISHE Report 2018-19)

The above facts and figures, and previous studies it can be inferred that the educational status of Muslim women in Indian context, is lower in terms of both the overall literacy rate and also the number of Muslim females is less in higher education as well.

1.2.2 EDUCATIONAL STATUS OF MUSLIMS IN GUJARAT

As per the report of the Sachar committee- the committee formed to investigate the socio-economic condition of Gujarat's Muslim in the parliament in 2016, the committee shows the literacy rate among Muslims in Gujarat to 73.5%, in comparison with the national average of 59.1%. The data on the educational attainment of Muslims in Gujarat is also representing a positive picture of Gujarat Muslims. (Detail description is shown Figure-1.0 and Figure -1.1)
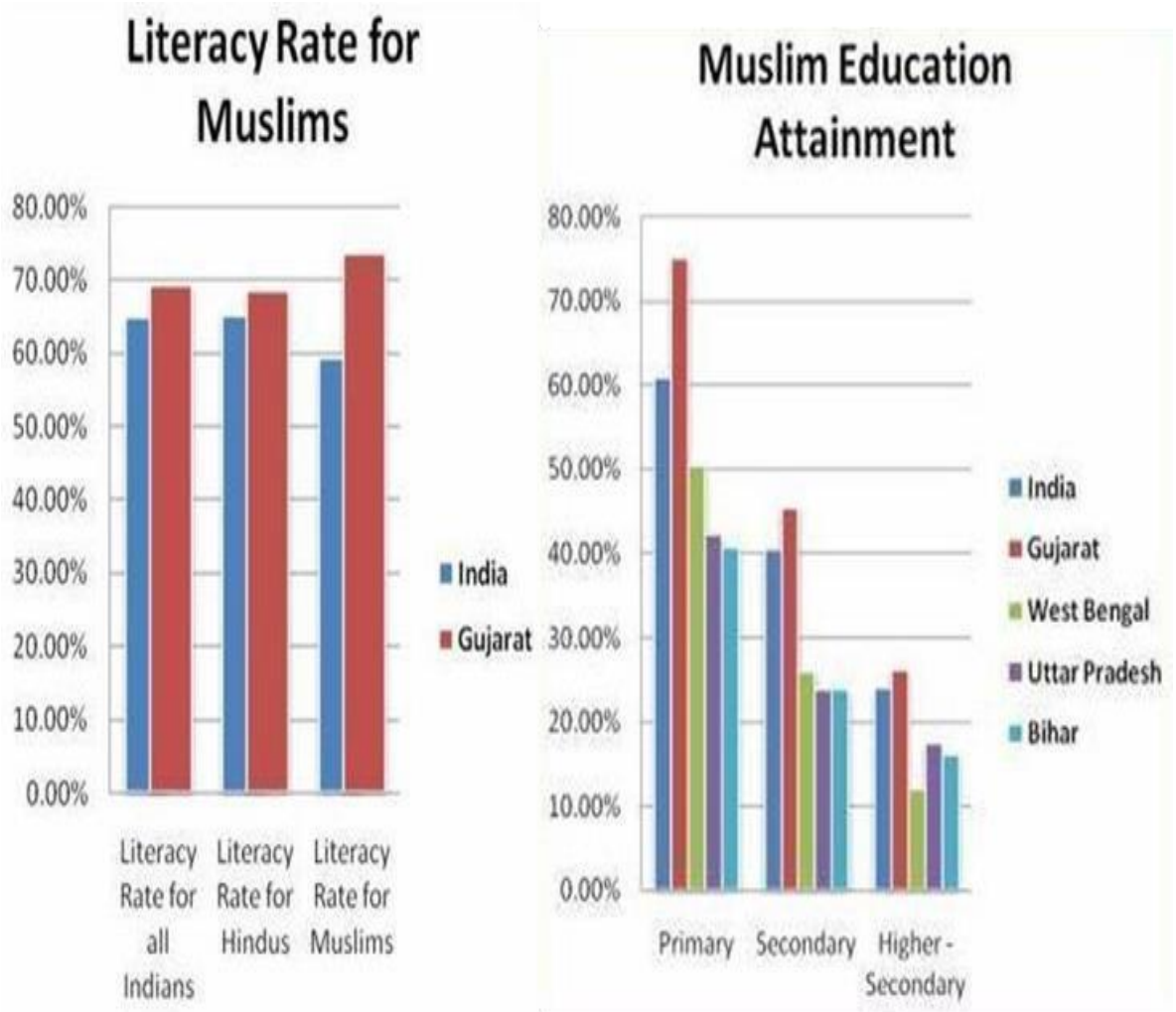

Fig- 1.0 and Fig-1.1(Source: Sachar Committee Report)

- The data in Fig1.0 shows that the literacy rate among Muslims in Gujarat is 5points higher than the Hindus i.e., 73.5 % for Muslims and 68.3% for Hindus.

- The educational attainment of Muslims at primary stage as shown in Figure- 4is 74.9% compared to the national average of 60.9%

- Figure-1.1 depicts the 45.3% of educational attainment at secondary stage, better tmthe national average of 40.5%

- The data in the Figure-1.1 shows the data at higher secondary education level at 26.1%for Muslims, which is again ahead of national average of 23.9%.

Thus, from the above facts and figures pertaining to the educational status of Muslims in the state of Gujarat, it can be said that the Muslims are in a better situation in the state.

All the above data, reveals a progressive development of Gujarat's Muslims in education sector, however, the educational status specifically of Muslim women in the state is less, which is evident from Figure-3, demonstrating the literacy level in the state. The data shows that literacy among Muslim women is less as compared to Muslim men. The enrolment of the Muslim females in the higher education is less in number, which is evident from the AISHE report of 2018-19.

Table:1.4 Gender wise enrollment of students in Higher Education for Gujarat State

Particulars	Male (%)	Female (%)
Enrolment of students from Muslim community	56.24	43.75
Enrolment of students from other communities	53.95	46.04

(Source: AISHE Report 2018-19)

The enrolment of Muslim male students in higher education is 56.24% which is higher than 2.29% than the enrolment of students from other communities, whereas for females it is 43.75%, which is less than 2.29% than those from other communities. The enrolment of Muslim males is 12.49% higher than the Muslim females in higher education. Hence, with the help of the data, it can be said that though the education level among Muslims from Gujarat region is showing a positive picture, yet the data shows that the education of females is less and the issue of the educational status of Muslim women in the country is a significant matter.

1.3 HISTORICAL FOUNDATION OF MUSLIM WOMEN'S EDUCATION IN INDIA

Drawing to the historical foundation of education among Muslim women, the education of females was rarely focused on. The area of the education of Muslim women was primary elevated at the "All-Male Muslim Educational Congress" held in 1896. Subsequently, in 1906, "Sheikh Abdullah and his wife Wahid Jahan Begum" laid the foundation of a separate school for girls at Aligarh. "Purdah nashin Madrasa" a separate school for girls was established in Kolkata, in 1913. Followed by, in the year 1914 Begum of Bhopal, Sultan Jahan Begum established lot of educational institutions in Bhopal and recognized free and compulsory primary education in the year 1918. Similarly, during 19th century the writings of BegumRokaiya through her various articles and books, had played a significant role in hovering the status and constructing identity of Muslim women. Thus, it can be said the issue of Muslim women's education is of greater concern since 19th century, however in India, the educational status of Muslim women continues to be a concern.

1.4 GOVERNMENT INTIATIVES FOR THE EDUCATIONAL UPLIFTMENT OF THE MUSLIM.

School education, including primary, intermediate and higher secondary education, which is either general or professional education, and vocational education, is part of the Indian education system. The Ministry of Human Resource Development primarily oversees the Indian education system (MHRD). The related bodies at the central level are the National Council for Educational Research and Training (NCERT), the University Grants Commission (UGC), the All-India Council for Technical Education (AICTE) and the National Council for Teacher Education (NCTE), and the Department of Education and the State Council for Educational Research and Training (SCERT).

1.4.1 PROGRAMMES AND POLICIES FOR THE EDUCATIONAL UPLIFTMENT OF THE MINORITY COMMUNITY IN INDIA

For the purpose of upliftment of minorities, there are various programmes and policies, established for the educational improvement of the minority community listed below:

a) **INFRASTRUCTURE DEVELOPMENT IN MINORITY INSTITUTIONS (IDMI)**

IDMI has been established to enhance infrastructure in private aided/unaided minority schools/institutions in order to enhance quality of education to minority children. The relevant features of IDMI scheme are: - i) The scheme would facilitate education of minorities by expanding and establishing school infrastructure in Minority Institutions in order to expand facilities for formal education to children of minority communities. ii) The scheme will cover the entire country but, preference will be given to minority institutions (private aided / unaided schools) located in districts, blocks and towns having a minority population above 20%. iii) The scheme will, encourage educational facilities for girls, children with special needs and those who are most deprived of educational facilities.

b) PRE - MATRIC SCHOLARSHIP SCHEME:
The scholarship provided for students from minority communities at pre- matric. The scholarship would promote and inspire parents from minority groups to send their school-going children to school, reduce their school education financial costs and assist their attempts to help their children complete their school education.

c) MERIT CUM MEANS SCHOLARSHIP

The Minority Scholarship is a scholarship structure initiated by the central government for increasing the education proportion in minority community students. Under the Ministry of Minority Affairs – MOMA Scholarship Scheme: "students belonging to **Muslim, Sikh, Christian, Buddhist, Jain and Parsi** minority communities can benefit by the Merit-Cum-Means Scholarship 2020-21 for vocational and technical courses". **The beneficiary of these National Minority Scholarships receives a scholarship amount of up to Rs. 20,000 per year, at undergraduate and post graduate levels.**

d) MAULANA AZAD NATIONAL FELLOWSHIP SCHEME

"Maulana Azad National Fellowship scheme" is the scheme which is operated by Ministry of Human Resource Development through University Grants Commission as the nodal agency, with an objective to provide five-year fellowship by giving financial help to students from the minority community aspiring to undertake research studies awarding them the degree of M.Phil. or Ph.D.

The government has enacted and implemented various policies and programmes for the educational upliftment of minority community from time to time. The government has also taken due consideration of women folk of the country and specifically for women belonging to minority community. Following are few studies depicting the scenario of Muslim women and their participation in employment sector.

1.5 MUSLIM WOMEN AND EMPLOYMENT

It is evident from the above-mentioned studies and data that there is lower educational progress of Muslim women, irrespective of the its basis since 19th century and the governmental initiatives for the upliftment of the community. Because of lack of education, there is lack of involvement and representation of Muslim women in the employment sector as well, sixty percent of Muslim women are self-employed in comparison with other socio-religious communities of India **Kazi (1999)**. Muslim women are prodigiously entrepreneurial (in homebased work) like sewing, embroidery, zariwork, chikan jobs, ready-made clothes, agarbatti rolling, beedi rolling, etc., and their working conditions are characterized by low pay, bad working conditions, lack of toilet, crèche facilities, and absence of social security. **Lakshmi Devi (2014)** The major reasons for the lower educational accomplishment and employment, are the restrictions imposed on Muslim women and girls pertaining to their mobility outside their homes, the patriarchal family structure, preference of education towards their sons rather than their daughters, and giving preference to religious education through Madrassa only for the daughters. **Sacchar report (2006).** Hence it can be inferred that there is a need to bring empowerment among the Muslim women which can be brought in through the medium of education only, as education puts emphasis on the development of an individual, which is substantially dependent on the "Human and their environment". Therefore, it is imperative to focus on and find out what type of environment leads to development of Human and in what way? Moreover, in order to bring out overall development of an individual, it is essential to invest or to create the resources (investing in human capital), which are required to bring about the development

in totality comprising of Human Development, Human Relation, Human Capital and the support of stakeholders in the educational institutions.

1.5.1 ROLE OF EDUCATION IN HUMAN DEVELOPMENT

The era of 1990's, marked the recognition of the concept of human development generally, and thus numerous programmes like Earth Summit (1992), Education for All (1990 and 2000), "Millennium Development Goals (2000)", "Sustainable Development Goals (2015)" has played a larger attention on education. "Human development" is one of the recognized and valued method to measure, describe and direct the changing development process globally. **Haq (2000)** contends human development, "a development paradigm that is about much more than the rise or fall of national income. It is about generating an environment in which people can develop their full potential and lead productive, creative life in accord with their needs and interests". The definition focus on constructing the environment, wherein people have access to the available resources and to make every human being, an independent being so that one can satisfy their needs.

In order to meet the new challenges, education has become the demand for the nation, because of new development in science, innovations as well as changes in to the employment sector as well. Along with meeting the new contests, education is also needed to resolve many social issues, which has also been emphasized by Human Development Report (2000) by stating that "education is very helpful in tackling many social problems and bring about empowerment, especially to the females".

Resting importance of education and human development, UNESCO, also states that education is primary change agent for "human development". In order to bring change in a society, social development also plays a dominating role, thus to make transformation socially, it is imperative to have good educational institutions, in the same line Patnaik **(1995),** in his article "The international Context and the 'Kerala Model'", says that any social development needs a group of intellectuals for its smooth functioning and it is the responsibility of the educational institutions to produce such intellectuals. Moreover, education will not only produce the intellectuals, rather it will also help in developing social, cultural, political, and economic system.

For the needed transformation it is required to have a joint support of all those who are a part of the social system, stressing on the same point **Reed (2008)**, using the term 'ordinary citizen', in his book "Human Development and social power: Perspectives from South Asia", says that through education even the ordinary citizen, will be able to organize and mobilize social and political influences, in order to develop healthy and lively society.

Along with making changes in the social environment, it is also essential to bring variations in the economic system as well, so as to have an improved living standard among the citizens, **Chauhan V (2016)** in his paper "Conceptualizing Education in the Human Development Paradigm" by mentioning that it is not only the education, which is sufficient for an individual to live a dignified life, but simultaneously along with good education, a good 'work' is also necessary. **Human Development Report (2015)** also mentions that there is a common relationship between work and the human development, the report states that, it is the work that reinforces its relation with human development, it isthe work which not only gives a decent standard of living to an individual, but it also aids in solving social problems like poverty, unemployment, gender inequality, solidarity.

Hence, it can be concluded that education is an essential requirement in this 21st century, it is the education which fosters, a positive socio- cultural environment, positive political and economic environment, and also governs the wellbeing and income of not only the individuals, but groups.

1.5.2 HUMAN RELATION THEORY AND EDUCATION

The writings of the **Mary Parker Follet (1933),** who was also known as 'Prophet of Management', has emphasized that no individual can become complete individual unless one is associated with any of the group. She further says that it is very much important to have a consistent and interactive relationship among the members of the group. In an educational institution, in reference to human relation approach, the status of all individuals associated with the system, particularly their opinions, desires and biases governs the system. Exemplifying the same, the requirement of the school and the teachers are corresponding, both require each other for balancing to attain optimum results.

Thus, the major focus of the human relation school of thought is to consider the needs and goals of every individual and to provide the developmental opportunities to them so that the individual can accomplish their own goals and attainments.

1.5.3 HUMAN CAPITAL THEORY AND EDUCATION

The beginning of the Human Capital Theory lies in the article which was written by T.W Schultz (1961). The main idea of the theory is to make investments in 'human resources' with an aim to improve their productivity and therefore concurrently to improve their earnings. The fundamental postulation states that that proper education is very much contributory to progress or to bring improvement in the productive capacity of a given population. Wood Hall (1997) writes that through proper education, an investment is made in 'human capital', which is valuable than the 'physical capital'. Since the era of 1960's, the "Human capital theory' is the most significant and persuasive theory in western countries, as many countries has established their government and educational policies by using the human capital theory as their base.

Babalola (2003) has presented his ideas on investments in human capital by giving following opinions:

1) The upcoming/current generation needs to be provided with the appropriate information, and facts which is gathered by earlier generation.

2) The upcoming/current generation should be educated and trained on how prevailing knowledge could be used to bring innovations in various manufacturing approaches and even in social services.

3) The generation must be stimulated to develop completely novel thoughts, products, procedures, and approaches through innovative ways.

According to the views of **Fagerlind and Saha (1997)** the natural resources that country owns and the capital power are inactive factors, whereas its human are the dynamic and lively resources who develops the country's social, economic and political organizations and further contributes to the development of the nation as a whole. Thus, from the above-mentioned viewpoints it can be said that the that proper education will be beneficial in accomplishing the positive results is been stressed by various scholar of the time. It is through proper education only, the appropriate knowledge can be acquired, and especially with reference to Indian context, which comprises of population following multilinguistic cultures, it is the proper education that can bring out people from the conservative, orthodox, superstitious beliefs and practices, prevalent in the society and generate healthy and positive

environment for all its citizens. Thus, it is very much essential for each and every resident of the country and it is the fundamental right of every voter to get proper education.

1.5.4 STAKEHOLDER THEORY AND EDUCATION

Freeman's (1984) work is considered as pivotal work in developing stakeholder theory. The author points out that for the effective management of any organization, it needs a change model. Not only this, but it is also very imperative to manage the relationship between the stakeholders, to achieve the organizational objectives/ goals **(Freeman et al., 2020)**

The era of modern technology, makes obligation on the industries, to develop new and innovative ways in their manufacturing process, in the similar manner, in order to produce the intellectuals, it is imperative for the educational institutions to bring about improvement in the teaching quality, by adopting technological means in teaching learning. There will be an additional collaboration amongst the stakeholders within the organization, if their interest and the work done will bring benefit to them, is the basic assumption of the stakeholder theory. Additionally, the associated stakeholders, through their acquaintance and capabilities will be beneficial for the organization through mutual exchange of thoughts, which will decrease the possibility of disappointment among the groups. **(Esterhuyse, 2019; Ngah and Wong, 2020).** This can be done through proper interaction with the stakeholders, which will also be helpful in dealing with the changing demands of the associated stakeholders (**Li and Nguyen, 2017; Kolding et al., 2018)**

1.5.5 THE CONCEPT AND THE ROLE OF THE STAKEHOLDERS

Stakeholder: "The term stake can be simply described as a share, interest or investment that a certain party attributes to an entity **(Freeman, 1984).** A stakeholder is an individual or group with an interest in the success of an organization in fulfilling its mission—delivering intended results and maintaining the viability of its products, services and outcomes over time" **(Engaging Stakeholders- Sustainability series No-6 2009)**

Based on the system view, the stakeholders involved in the education of Muslim girls can be Internal and external stakeholders.

a) **Internal Stakeholders:** Internal stakeholders are those individuals who are enrolled with the school system and they are the one who study in the school or perform their duties within the school system, on day-to-day basis and they are the individuals who acquire control over the activities within the school. e.g., the teaching and the non-teaching school staff, the district and the state authorities, the school management boards.

a) **I) School Authorities as Stakeholder**: It is the school authorities who are responsible in catering and imparting quality education. It is majorly the school authorities who manage the education for all. For the Study purpose, the attitude of the school authorities including the teaching and the support rendered by the non-teaching staff of the schools towards the education of Muslim girls is looked in to.

b) **External Stakeholders:** External stakeholders are those individuals who do not perform their work duties on a daily basis within the school premises, but are associated and gives more attention to the results of the school. They are the individuals who do not acquire control over the activities within the school, but have close association with the school system.
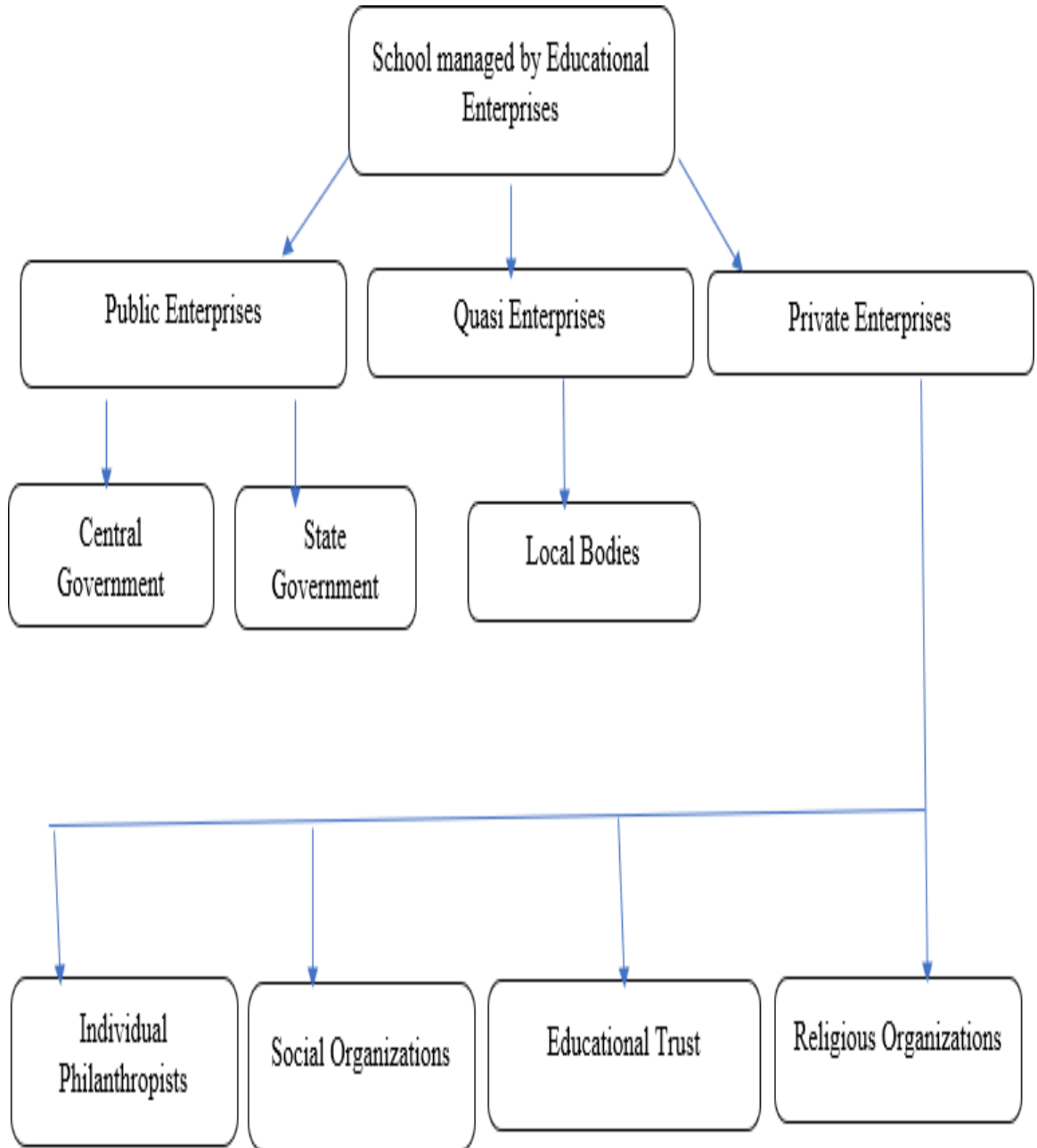
b) I) Parents as Stakeholder: Various associated factors such as awareness, attitude, educational level, income of parents of the Muslim girls are the important factors towards the education of their children. If parents comprehend the importance of education, they will apparently make extensive efforts to give their children the best education. **Ahmed and Mistry (2010)** in their study writes there is "generational change" in the attitudes of the parents who are educated and further expect their children to get good education. The study deals with exploring the roles and support extended by Muslim parents towards the education of their daughters.

b II) Government as Stakeholder: When it comes in formulating policies, rules and regulations, both for the internal as well as the external stakeholders, the resources, in managing the educational institution, government plays a very pivotal role. The study has also looked into the rules and regulation followed within the school premises and also has focused on the awareness level of both internal as well as external stakeholders pertaining to the support rendered by the government to increase the educational level among the minorities within the country in form of various scholarship programmes laid down for the minorities.

Hence it can be concluded that the efforts of Indian Education system, and consecutive educational policies and programmes have shown considerable outcome in identifying and further connecting the social gaps that restricted the socio- economically disadvantaged population, socio- cultural disadvantaged groups including minorities to have access to quality education.

1.6 TYPES OF SCHOOL

In Indian education system, the schools are managed by different educational agencies as explained diagrammatically

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                    ┌─────────────────────────┐
                    │ School managed by Educational │
                    │        Enterprises        │
                    └─────────────────────────┘
         ┌──────────────────┬──────────────────┐
         ▼                  ▼                  ▼
┌─────────────────┐ ┌─────────────────┐ ┌─────────────────┐
│ Public Enterprises │ │ Quasi Enterprises │ │ Private Enterprises │
└─────────────────┘ └─────────────────┘ └─────────────────┘
    │         │              │                    │
    ▼         ▼              ▼                    │
┌────────┐ ┌────────┐   ┌────────────┐           │
│ Central │ │ State   │   │ Local Bodies │         │
│Government│ │Government│  └────────────┘          │
└────────┘ └────────┘                             │
                                                  │
  ┌───────────┬──────────────┬──────────────┬─────┘
  ▼           ▼              ▼              ▼
┌──────────┐ ┌────────────┐ ┌────────────┐ ┌────────────────┐
│Individual │ │   Social   │ │ Educational │ │   Religious     │
│Philanthropists│ │Organizations│ │   Trust    │ │ Organizations  │
└──────────┘ └────────────┘ └────────────┘ └────────────────┘
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(**Fig 1.2 Diagrammatic representation of School managed by educational Enterprises in India**

For the purpose of the study, categorization of schools is mentioned below:

Muslim Managed Schools: According to the present study, the Muslim managed schools are those schools, which are managed by Muslim trusts/ organization in Vadodara city and around.

Government Schools: For the Present study, the schools that are funded, administered, and have their affiliation with Gujarat Secondary and Higher Secondary Education Board are considered as the government schools.

Private Schools: According to the Study, the schools that manages its fund as well as its administration by the private body, yet follows the rules and regulations of the local and state government and have its affiliation with Gujarat Secondary and Higher Secondary Education Board.

Aided Schools: In context with the present study, the aided educational institute is a private institute that is getting aid from the government of India. And specification related to the qualifications required for appointment as teachers is prescribed by the government in recognized private (both aided and unaided) schools.

The above discussions, on the educational status of Muslim women; the statistical data revealing the lower educational progress of Muslim Community as whole and precisely for the education of Muslim girls gave the derivation of the study objective:

1. To Study the number of Muslim girls in secondary and higher secondary classes in and around Vadodara city.

3. To understand the home environment of the Muslim girls

Having realized, this grave issue, in accordance with the government programmes and schemes levied for the educational progress, there are initiatives taken up by the community stakeholders by establishing the educational institutions, with the intention to increase the educational level, among Muslims and precisely for the girls. This gave the specification of stratifying the sample of selecting the Schools Managed by Muslim Trust/ bodies, detailed methodology is explained in the successive section.

The study categorizes the schools as one of the important stakeholders in facilitating the education in the community and more specifically for the girls, which gave the insight of formulation of the following research questions:

> 3. What are the views of School Management related to the number of enrolments of Muslim girls in the higher secondary classes?
>
> 4. How has education influenced the attitude and aspirations of Muslim girls inthe Vadodara district and around?

According to the study done by **Jain (1988)** women folks from the Muslim community in India are considered as a probable substance for the progress of the community. Enhancement of their current status within the community will not only results in the progress of the community, but will also contribute to the national development.

Chaturvedi (2003) says Muslim women are unable to make optimal use of the developmental facilities available to them due to various reasons, hence to improve Muslim women's status, it is imperative to change the community behavior towards the females.

The study conducted by **Shaikh (2013)** brings out the positive aspect of education among Muslim women in the country. The author says that education is a very essential tool to bring about the total development comprising of physical, psychological and spiritual wellbeing for an individual. The study mentions the transformation of parental attitudes among Muslim community, wherein parents strongly want to give their daughters the best education not only with an intention to make them a capable housewife but also with an intention to make them financially independent. The author highlights by saying that the Muslim community also has realized the importance of giving education to the women folk of the community. In the similar line another study undertaken by **Noor (2016)** says that it is a very wrong perception, where people held religious restrictions to be responsible for lower educational status, and also narrates that the private minority organizations and Madrassa are established by the community, to bring improvement in the educational status of the community.

Reviewing available articles, and relating with available literature, it can be said that the status of Indian women from the Muslim community, over a period of time, highlights ongoing low literacy rates and recounts various socio-economic factors like patriarchal family structure, the parental attitude - which holds the belief that investing in girl's education givesno direct result to the family, the minimal contribution of Muslim women in the work force.Correspondingly, all the management theories such as Human development, Human Capital, Stakeholder and Human relation theories also stressed that the education of each and every individual is very much essential for the overall development of the nation, it is true that there are challenges pertaining to the education as a sector, especially for the girlsof the minority community. The collaborative actions with all the associated stakeholders need to be planned so as to make the optimistic changes within the society by imparting quality education to our future generation.

Thus, the contemporary study deals with exploring the roles of the stakeholders and weaved the process of establishing following objectives:

> 2) To explore the roles of the stakeholder in the education of Muslim girls.
> a. Exploring the role of Principal/ Head of the School as an Educational Stakeholder.

The schools are important educational stakeholder, who owes the responsibility of imparting quality education, The study investigate views of Principals/ Head of the schools in managing the schools, the infrastructural facilities in schools, the management of the teaching and the non-teaching staff, the developmental opportunities provided to the teachers through need-based training programmes with an intention in improvising the teacher's performance, which further contributes towards the quality education. The other notable stakeholder classified by the study are the higher secondary school teachers which paves the development of another sub objective:

> 2) To explore the roles of the stakeholder in the education of Muslim girls.
>
> b. Exploring the role of Higher Secondary School Teachers as an
> Educational stakeholder

This sub-objective identifies the views of higher secondary school teachers- as teachers are the torch bearers of the nation, thus the study investigates the views of teachers on the availability of educational infrastructural facilities in school and its impact on teaching learning process, the trainings imparted to them, the encouragement and motivation provided to Muslim girls for higher education and their views on the higher educational prospects of the Muslim girls.

Related to the education, the study recognizes Parents – as an educational stakeholder, who performs the role of influencer in the education. The influencing factor from the parental aspects are their educational qualification, their occupation, their views and attitudes towards the higher education of their daughters, their involvement, participation and support they extend towards the education of their daughters. The parental aspects weaved the thread for the development of following study subobjective:

> 2) To explore the roles of the stakeholder in the education of Muslim girls.
>
> c. Exploring the role of Parents of Muslim girls as an Educational Stakeholder

Identifying another important stakeholder, the study categorized the community-who plays the role of supporter in the educational progress through various sources like the beliefs and practices followed by the community which has its impact on the mindset of the families, the support extended by community people such as encouraging the Muslim girls and supporting the educational process through monetary and non- monetary aids, which laid the development of following sub objective of the study.

> 2) To explore the roles of the stakeholder in the education of Muslim girls.
>
> d. Exploring the role of Community as an Educational Stakeholder.

Any stakeholder cannot operate without the regulations of the governing bodies considering the educational stakeholder, the study categorizes the significant stakeholder- government by observing the applications and implementation of the government rules and regulations, the financial and non- financial assistance extended to the school authorities and to the Muslim girls as beneficiaries. This led to the thought of the following subobjective:

2) To explore the roles of the stakeholder in the education of Muslim girls.

e. Exploring the role of Government as regulator as an Educational

Stakeholder

1.7 RESEARCH QUESTIONS:

1.Who are the stakeholders associated with the education of Muslim

girls? 2.What are the roles stakeholders play in influencing education of

Muslim girls?

3. What are the views of school Management related to the number of enrolments

of Muslimgirls in the higher secondary classes?

4. How has education influenced the attitude and aspirations of Muslim girls in the

Vadodaradistrict and around?

1.8 ETHICAL CONSIDERATION IN THE STUDY:

The primary ethical consideration of any research is to evade any harm or

misleading the information shared by the respondents to the researcher.

Incorporating the guidelines and principles of undertaking the research, the

researcher has taken care while contacting the school authorities and conducting

interviews with higher secondary Muslim girls as well aswhile interviewing their

parents visiting their homes. The respondents participated in the study was

consented for their participation and was also assured about their fortification of

their identities.

Comprehensive discussion of the methodologies adopted for the study is discussed

in the subsequent chapters of the study.

1.9 CHAPTERIZATION OF THE STUDY: The chapterization of the present

study is described as below:

Chapter-1 Conceptual Framework

Chapter-II Review of Related Literature

Chapter-III Research Methodology

Chapter-IV Data Analysis and Interpretation

Chapter-V Findings, Conclusions and Suggestions