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Muslim women professional education opportunities UNESCO's Agenda 2030 Policy forwarding Statistical Analysis and students interests of forecast data

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ABSTRACT

Higher education is the basic must and should need in this competency world and fundamental requirement for the advancement and evolution of universal community. Gender inequality in education throwback to the different position of women in highly gender biased social order. This is true not only of developed societies but also of developing societies like India where women are at a drawback inspiration to series of educational programs and improvement. In all of the religious communities, Muslims are the moderate trained in education part of Indian Society and Muslim women the lowest one. Dr. M. APJ ABDUL KALAM sir said higher education which leads to the nation right way of greatness with stand longer span. As per UNESCO's agenda is completely interconnected to its attempts to promote the right to education as follows Indian CONSTITUTION and support to the achievement of the Sustainable Development Goals (SDGs). The backwardness among Muslim women in collation with Othethan-The Muslim women in India has become a matter of concern at present world. This present paper is deliberate to numerically expressed and analyzed the role of higher education along with it's abundant opportunity drive statements in conduct the research to elevate students interesting opinions and their position especially in the marginalized outcome and Muslim minority category of Indian community.

Keywords: Higher Education for Muslim Minority Women, UNESCO, Statistical Forecast Data.

1. INTRODUCTION

The substantial proportion of the population, and their socio-economic standing is also increasing in the 21st century. Unfortunately, women have been socially and culturally suppressed in this oppressive culture for years.iliation with specific groups based on regional and cultural specificities.

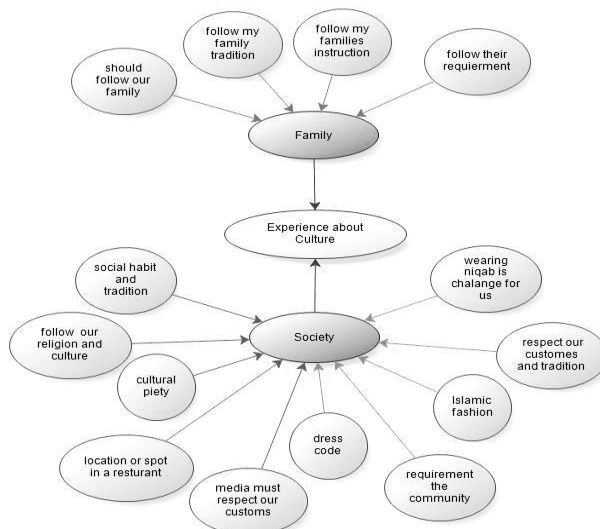


Fig1: Moderate generation Interlinking Family-Experience about culture-Society

In order to comply with the analytical method, which must be closely researched in order to eliminate conclusions are suggests that the Muslim crisis in India has a tradition of its own. In order to understand the real problems, one must begin with the post-Mutinian era and the reform plan suggested by the British, which led to a sharp confrontation between the two main religious communities: the Hindus and the Muslims. Indian Muslims suffer from a lack of security and are consumed by a sense of danger to their identities. Training for women is also the ideal path to boost their nutritional wellbeing and their economic standing responsible situation corelate and shown below fig1.

Education is the only treasure for a woman to be empowered in society. Education is becoming a key priority for all, when discussing human rights and progress. While there has always been a gap in the history of education for boys and girls, particularly in the Muslim family of our nation, India. Equality and liberation of women are also important to bring about an inclusive human community.

The measure in modernization in every culture is the status of its women vis-à-vis men.

The National Policy on the Empowerment of Women, 2001 proposed the following proposals for the education of the girl child. Fair opportunities for women and girls would be guaranteed, Special steps would be taken to eradicate discrimination; Universalize education; Eradication of illiteracy Establish a gender-sensitive education system; Increase in the enrollment and retention levels of girls; Improving the standard of education in order to promote lifelong learning as well as the growth of female occupation/vocation/technical skills.

More important policies, regulations, acts and laws:

1. Equality under the rule of all persons (Article-14).
2. Prohibition of discrimination on grounds of faith, ethnicity, caste, gender or place of birth (Article 15(I)).
3. The State can, however, make special arrangements in favor of women and children Article 15 (3).
4. Equal opportunities for all people in the field of jobs or appointment to every position under the state (Article 16).
5. State policy to ensure the fair right of men and women to sufficient means of subsistence (Article 39(a));
6. Fair wages with equal jobs for both men and women (Article 39) (d).
7. Provisions to be rendered by the State to provide a fair and humane working and maternity allowance (Article 42).
8. The promotion of peace by any resident of India and the renunciation of activities degrading the reputation of women Article 51A (e).
9. Reservation of not less than one third of the overall seats for women in direct elections to local authorities; Panchayats and Municipalities (Articles 343(d) and 343).

India's Religious diversity as of the 2011 census

S.No	Religion	Population	%
1.	Hindus (Om.svg)	966,257,353	79.80%
2.	Muslims (Star and Crescent.svg)	172,245,158	14.20%
3.	Christians (Christian cross.svg)	27,819,588	2.30%
4.	Sikhs (Khanda.svg)	20,833,116.	1.72%
5.	Buddhists (Dharma Wheel.svg).	8,442,972	0.70%
6.	Jains (Jainism.svg)	4,451,753	0.37%
7.	Other religions.	7,937,734	0.67%
8.	Not stated	2,867,303	0.24%
	Total	1,210,854,977	100%

Controversy of Muslim population in India

As per as 2011 census records of India, it was found that 172.2 million Muslim minorities are living in India like as it's citizens, constituting of data gathered census community 14.2% of the country's population. As per as recent survey data estimation of year (2020) Indian religious communal demography by PEW research center analysis, it has been found that 213.34 million Muslims are living in the India constituting allover 15.4% of the country's population data. But however, at a same time, many individuals and experts have said that the Muslim population analysis in India is more than the expected results of census statistical survey significance data , leading to a heated debate and the committees reports as their Proceeds of being that estimation as correct information

Objectives:

1. To find out the problems faced by Muslim women in pursuing professional education in relation to social, economic, cultural, educational and religious aspects.
2. To study the prospects of Muslim women in pursuing professional education.

2. LITERATURE'S INSPECTION

According to many research, women in India have a rather poor socioeconomic, cultural, and educational standing. One of the main factors why women in general and Muslim women in particular, experience difficulties in life is because of gender disparity and

injustice. It is regrettable to note that the problem of gender disparity and injustice is more or less the same across the world. At the international stage, the United Nations Charter of 1945 established a ban on gender segregation, which was later reaffirmed in the Universal Declaration on Human Rights of 1948. Since then, efforts have been made all around the world to ensure that men and women are treated equally in all aspects of life. Article 14 of the Indian Constitution guarantees fair treatment and opportunities for men and women in the political, legal, and social realms. Similarly, Article 15 forbids prejudice against any person based on religion, ethnicity, caste, sex, or other factors. Despite the fact that the Indian constitution provides significant protections for women by its legislative clauses, this has not yet been realized in reality.

Hasan and Menon (2004) observe that more than 75% of the Muslim women in the country remain illiterate in their detailed field survey of 42 districts in different states of India. In rural North India, 85% of Muslim women are illiterate, but the rate is better in urban South India, where 88% of women are said to be literate. There is a wide gap between the education of boys and girls in every community in India in general, but the disparity between Muslims is much higher. The lack of facilities, such as an adequate number of female teachers, separate girls' schools, transports and scholarships, are the main reasons that discourage women from accessing education. The study further argues that the representation of Muslim girls who complete the 8th grade was 17 per cent and less than 10 per cent in higher secondary education, which is below the national average. Indian Women's Position

According to many research, women in India have a rather poor socioeconomic, cultural, and educational standing. One of the main factors why women in general and Muslim women in particular, experience difficulties in life is because of gender disparity and injustice. It is regrettable to note that the problem of gender disparity and injustice is more or less the same across the world. At the international stage, the United Nations Charter of 1945 established a ban on gender segregation, which was later reaffirmed in the Universal Declaration on Human Rights of 1948. Since then, efforts have been made all around the world to ensure that men and women are treated equally in all aspects of life. Article 14 of the Indian Constitution guarantees fair treatment and opportunities for men and women in the political, legal, and social realms. Similarly, Article 15 forbids prejudice against any person based on religion, ethnicity, caste, sex, or other factors. Despite the fact that the Indian constitution provides significant protections for women by its legislative clauses, this has not yet been realized in reality.

Dr. Seemin Hasan of Aligarh Muslim University defined it very specifically in her study paper "Status of Women," which was published in a book edited by A. R. Kidwai (2010) *3. ("Higher education: Issues and Challenges, p 64-65). Various studies undertaken by academicians, students, and research scholars, which are included in this text, show that women face gender inequality, abuse, and massacres, as well as being victims of social evils such as child marriage, dowry, instant divorce, gang rape, and the ritual of staying widowed known as sati, among others. Furthermore, the numbers provide a good view of the role of women in India and across the world, demonstrating that women continue to be vulnerable. Despite the passage of legislation prohibiting all forms of discrimination against women in society, the reality is very disconcerting. What is true on a national level is indeed a source of worry on a global scale.

Sachar report 2006 The interesting finding of the Sachar report is that the educational and employment status of Muslim men has an impact on the opportunity to improve the status of women in the community. According to the survey, 26% of qualified Muslim women have illiterate husbands. Most Muslim men are engaged in self-employed activities which do not require any professional qualifications. The low educational status of Muslim men negatively affects Muslim women's education and ultimately leads to early marriages. Apart from this, the orthodox parenting mentality towards the education of the girl child, the proneness to early marriages and the practice of conventional education are the main factors that hinder the advancement of Muslim women in education.

Ranganath Misra Committee (2007: 17), the participation of Muslims is 65.31 per cent at the primary level, but their proportion is down to 10.96 per cent as we move to the secondary level and drops to 4.53 per cent further at the senior secondary level. The high drop-out rate has a significant impact on the Muslim community in their higher education and employment. As with many Indians, the main reason for the educational backwardness of Muslims is the abject poverty due to which children are forced to drop out after the first few classes, and this is especially true of Muslim girls. The report also discusses the correlation between the place of residence and education, the lack of educational institutions in Muslim-dominated.

Jayaram (2012) points out that it is important to look at the historical background and socio-economic system of society in order to understand the various types of plurality among Muslims. It is not only the numbers, but also the socio-political factors that make them a significant minority. He also points out that Muslims are distinct from other ethnic communities and have been a minority through will or coercion. It is further suggested that they do not want to be assimilated into mainstream culture due to their minority status and increasing vulnerability areas, which discourage girls from enrolling.

3. SOCIAL, ECONOMIC AND EDUCATIONAL CONDITION OF MUSLIMS IN INDIA

India has the world's second largest Muslim community. Muslims comprise 14.23% of the overall population, according to the 2010 census, the biggest ethnic minority group in India. In accordance with the 2011 census figures, the following table (1.1) indicates the Indian population religious wise.

Religious group	Population						
	1951	1961	1971	1981	1991	2001	2011
Hindu	84.1	83.45	82.73	82.30	81.53	80.46	78.35
Muslim	9.80	10.69	11.21	11.75	12.61	13.43	14.2
Christian	2.00	2.44	2.60	2.44	2.32	2.34	2.34
Sikh	1.89	1.79	1.89	1.92	1.94	1.87	1.87
Buddhist	0.74	0.74	0.70	0.70	0.77	0.77	0.77
Jain	0.46	0.46	0.48	0.47	0.40	0.41	0.41
Parsi	0.13	0.09	0.09	0.09	0.08	0.06	0.06
Animist, Others	0.43	0.43	0.41	0.42	0.44	0.72	0.72

While it is the largest minority group in India (14.23%), in its social, commercial, educational and jobs sectors, the Muslims are the most disadvantaged of the population. After Independence, the Central Government has named numerous committees and committees such as the Committee Gopal Singh (1980), the Commission Mandal (1979), the Committee Sachar (2006) and the Committee Ranganath Mishra (2007).

The social and economic backwardness of Muslims in India is illustrated in all studies from these committees. The above-mentioned committees have stated that the absence of links to school, health care, work and other public facilities is depriving Indian Muslims of social opportunity. In the social transformation and modernization phase the Muslim community is mostly left behind. One of the main factors for the suffering of the Muslim community was the lack of a powerful community-based political organization. Instead of fair citizenship rights, the current politicians have used Muslims as a mere voting bank. They are left far behind by their "delusion" over their faith and national loyalties and the poor socio-economic position compared to other groups.

Muslims had the largest proportion of illiterates in the world in the 2011 census (42.7%), along with the 36.4% of Hindus, 32.49% of Sikhs, 25.66% of Buddhists and 28.17% of Christians. These numbers are dependent on schooling levels in relation to various faith groups aged seven years and older. Muslims' illiteracy is 36.9 per cent over the national level (Census report 2011). The data show clearly the socio-educational condition of Muslims in India after independence. Muslims are, demographically, India's highest and sociologically most prominent minority group.

In contrast to the general opinion that the key explanations for the backwardness of Indian Muslims are their dubious attitude towards modernity, westernization, and their orthodox religious attitude towards various socio-cultural issues, Jayaram (2012) argues that it is fear that does not cause them to be absorbed into mainstream society as they feel it will hurt their social life. He also points this out as the explanation why the Muslim community did not change its status and take up the opportunities afforded by an evolving culture and economy.

Many scholars have expressed similar opinions on the socio-economic conditions of Muslims in India. The response of Muslims to these socio-economic and political problems varies depending on their aff

As discussed earlier, all the commissions and committees appointed by the government showed the precarious circumstances of minorities, especially those of the Muslim community, even after 70 years of independence. The following part of the chapter discusses the findings and recommendations of the various committees and committees, such as the Gopal Singh Committee (1980), the Mandal Commission (1979), the Sachar Committee (2006) and the Ranganathan Misra Committee (2007), which were appointed by the Government of the Union of India and produced key findings on the socio-economic and political conditions of Muslims in India.

4. GOPAL SINGH COMMITTEE 2020

A High Power Panel for the understanding of social and economic conditions for indigenous minorities, Scheduled Castes and Scheduled Tribes was established in 1980 by the Ministry of Home Affairs, the Indian Government (ST). Dr. Gopal Singh, along with ten members, was chairman of the group. The Panel submitted its opinion on 14 June 1983. The Committee noticed that Muslims and neo-Buddhists are the most backward groups in the world. They also noted that there was a strong feeling of discrimination against minorities and that it would be excluded from the foundation itself in order to render them an effective member of the mainstream. The Committee also identified key conclusions that say that statistics on the benefits of religious minorities are not accessible through any public office. The Committee gathered data from 80 districts in various parts of the world and noted that the main causes for their backwardness were their low socio-economic status. The Commission has emphasized the invisibility of Muslim women in all respects of culture (Gopal Singh Committee 2020). The Committee found that more and more Muslims are removed from school, economics and politics than any other group. The worst aspect, according to the paper, is that most of them reside in ghettos around the world with a sense of terror and insecurity; and the population suffers from a sense of injustice and alienation. The Committee made two suggestions to the Government that are important to put an end to prejudice against Muslims. They've acknowledged,

“Wherever the government has to make appointments through nominations, as in the case of governing bodies of banks and other public undertakings, utmost care should be taken to have a fair number of the minorities’ representatives, especially at the decision-making levels. Similarly, every recruiting agency or services commission must have an adequate number of their representatives, so that the sense of discrimination now prevailing may end” (Gopal Singh Committee 1980).

The Committee noticed the Muslim employability rate at central government offices to be just 4.41%, in class I an abysmal 1.61%; in class II it was 3.0%; in class III the employment rate was 4.41%; and in class IV it was 5.12%. In the other side, Muslims made up 6.01% of overall workers in state government departments, Class I was just 3.03%, Class II 4.62% and Class IV was 6.35%. The Commission also concluded that just 4.52 percent of Muslims had to be judged and, surprisingly, that the High Court was not composed of a single Muslim judge.

5. SACHAR COMMITTEE REPORT

In March 2005, the first UPA government named an exclusive High Power Committee, chaired by Justice Rajinder Sachar and six other representatives, to prepare a study on the religious, economic and educational status of the Muslim community in India. The study of the Committee is popularly regarded as the Sachar report. Robinson (2007) rightly points out that the report of the Sachar Committee brings together a wealth of data of immense value with regard to the growth and marginalization of different socio-religious groups, particularly Muslims, in the country. It is evident from the study that Muslims face injustice on almost every front of their lives. Following the study of the Sachar Committee, the government has begun to examine the issues of Muslim minorities in terms of policy formulations to boost their status in different fields, such as education, jobs and empowerment of women.

Table 1.2: Literacy Rate among Religious Communities: (in percentage)

Religious Community	Female	Male	Total
Muslims	51.9	62.41	57.155
Hindus	55.98	70.78	63.38
Jains	84.93	87.86	86.395
Christians	71.97	76.78	74.375
Sikhs	63.29	71.32	67.305
Buddhists	65.6	77.87	71.735
Others	41.38	59.38	50.38

According to the census 2011, Table 1.2 shows rates of literacy among the religious groups in India. The literacy rate for Muslim women is seen to be just 51.9%, which is smaller than that of all other religious groups, and much less than the national average of women, that is, 65.46%.

Table 1.3: Percentage of literacy among Muslim population in India:

Total Muslim population in India 17.22 crore	Illiterate 42.72%		Literate 57.27%	
	Male 19.26%	Female 23.45%	Male 31.98%	Female 25.29%

According to Table 1.3, there are 17.22 million Muslims in India, accounting for 14.23 percent of the total population. Illiteracy among Muslim females in India accounts for 23.45 percent of the total Muslim population, while illiteracy among Muslim males accounts for 19.26 percent of the total Muslim population. In India, Muslim women are also more illiterate than Muslim men.

Table 4: In India, the percentage of Muslims at various educational levels is as follows: (in percentage).

Total Muslim literate -																		
Literate without		Below Primary		Primary		Middle		Secondary		Higher Secondary		Non-technical		Technical diploma		Graduate and above		
M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	
2.81	2.24	13.47	11.51	15.18	12.88	9.66	7.32	6.4	4.63	4.42	3.31	0.16	0.12	0.35	0.12	3.05	1.75	

The proportion of Muslim population in India is highlighted in table 1.4 at different educational levels. Here we can see that in all levels of education, Muslim ladies have a very low percentage of the total Muslim literate population, particularly in technical education. The maximum number of Muslim women in primary school is 12.88% of the total population of Muslim writers. According to the 2011 census report, Muslim men are better educated at all levels of education.

The enrolment rate of Muslim girls in schools is only 40.6 per cent and the proportion of Muslim women in higher education is only 3.56%, which is even lower than that of Scheduled Castes, which is 4.25 per cent. However, recent educational statistics for 2015-16 show a declining rate of dropouts among Muslim children. According to the report, over 4.34% of students enrolled in classes I

to V drop out. Similarly, more than 3.7% of students enrolled in classes V to VIII drop out. The drop-out rate at the secondary level is 17.8%. All these statistics show that the drop-out rate was higher for girls (HDR 2006: 8). It is important to note that, although the drop-out rate is lower, it has not significantly decreased in the Muslim community.

6. STATUS OF WOMEN EDUCATION IN INDIA

Women's education plays a critical function in the growth of our culture. It helps to improve their experience, skills and overall values, which are very necessary for their whole growth. It also helps to bring about a change in the position and status of each and every woman needed to bring about the growth of a society. It is necessary to empower women socially, economically, culturally, politically and, after all, to build confidence, competence and standing on their own feet. It makes them a key to national development rather than a hindrance to national development. Skilled women still have the ability to improve their livelihoods by fruitful practices that include them in the various sources of income. "When women are encouraged, a stable community is ensured." It was the extraordinary view of the President of the Citizens of Dr. A. P. J. Abdul Kalam and the Missile Man of India. Education in India is no longer a choice. It has turned out to be something of a simple imperative, and there is no questioning the importance of educating women in this dynamic environment. In modern times, almost every woman needs to have her children a highly educated citizen which has been a never-ending Professional education, empowerment of women and national development Education enables girls to engage in community and household growth, since trained women exercise their personal rights to participate in political and economic decision-making both in the community and in the household (UNESCO, 2000). Educational involvement of girls increases key national development indices such as reduced child and maternal mortality, longer life span, lower birth rates and improved wellness, nutrition, literacy and economic growth (Rugh, 2000). Educated women add more positively to a nation's economic productivity as they are more likely to join the organized labour force and gain higher salaries (UNESCO, 2030). The word "technical education" encompasses every curriculum that strengthens the expertise, abilities and attitudes of appreciation for the career. The more equal the system of opportunities for men and women, the greater the position of women in culture and, ultimately, the higher their status. It is vital that both women and men play an equitable part in the growth initiative in a developed society. Therefore, improving women's conventional role is an initial phase in the initiative.

Widening gap?

In proportion to their population, Muslims were worse-off than scheduled castes and scheduled tribes. Muslims comprise 14% of India's population but account for 4.4% of students enrolled in higher education, according to the 2014-'15 All India Survey on Higher Education. The situation has worsened over the last half century, according to the 2006 Sachar Committee, appointed to examine the social, economic and educational status of the Muslim community.

Among younger members of scheduled castes and scheduled tribes, (aged 20 to 30), the committee reported three times the proportion of graduates as in older scheduled castes and scheduled tribes (aged 51 years and above). Among Muslims, the committee found double the proportion of graduates among younger Muslims compared to older ones, "a widening gap between Muslim men and women compared with 'All Others', and an almost certain possibility that Muslims will fall far behind even the SCs/STs, [scheduled castes and scheduled tribes] if the trend is not reversed".

Since Justice Rajindar Sachar completed his report a decade ago, the gross enrolment rate of Muslims doubled from 6.84% to 13.8%. Despite this, they trail the national average, as IndiaSpend said. The 147% increase in enrolment rate for scheduled castes and 96% increase for scheduled tribes since 2001 – though it lags in comparison to the general population – is the outcome of affirmative action, as we explained in part one of this series. The second part described how the proportion of other backward classes in higher education is now almost the same their corresponding share of the general population.

So, should reservation be extended to Muslims? That is not an easy question to answer. In a nation declared secular by its Constitution, educational institutions are disallowed from discriminating between students on religious grounds. However, states can tweak constitutionally mandated reservation provisions to provide "for the advancement of any socially and educationally backward classes of citizens or for the scheduled castes and the scheduled tribes". Muslims minority people have the lowest rate of enrolment in higher education in India. In proportion to their population, Muslims were worse-off than scheduled castes and scheduled tribes. Despite almost trebling in the decade ending 2010 – from 5.2% to 13.8% – the rate of Muslim enrolment in higher education trailed the national figure of 23.6% and that of other backward classes (22.1%) and scheduled castes (18.5%). Scheduled tribes lagged Muslims by 0.5%. The rate of enrolment is a measure of the number of enrolments in higher education, regardless of age, in a given academic year compared to the 18- to 23-year-old population eligible for higher education in that year. Women and their position especially in the marginalized and minority section of Indian society.

1- In what way does it the convergence of social-class, caste, ethnically, and doctrine impact Muslim female students identity development and their overall experiences of higher education in Andhrapradesh?

2- What are the initiative schemes for Muslim minority female students perceptivity, and reply towards the induce standardize about Muslim women in universities?

census, instead of 172.2 million as reported by census authority discussions report earlier mentioned committees concluded points.

7. CONCLUSION

After Independence Many commissions and committees, including the University Commission for Education (1948-49), have been formed since independence (1952-53). National Women's Education Committee (1958-59), Educational Committee Kothari (1964-66), National Education Policy (1979), National Education Policy (1986), National Women's Perspective (1988), etc., etc. In general but not especially for Muslim people, the committees and all of them stressed the issue of women. Muslim women's education is now tied to Indian economic and socio-cultural growth in the 21st Century. The involvement of Muslim women in education in our

nation is therefore of prime importance. Education is an important aspect and facilitator of Muslim women's advancement in the world. still unknown today. From various minority population analysis as per as Dr. Vijaya Krishna Naidu research previous committees concluded and he proposed that India has over 250-300 million Muslim minority community people. He is also informed that the government of India suppress real Muslim population. As per as author Heena Kowsar research scholar is proposed various analytical thesis statements and report data records particularly be survey report not recognized at least 90 million Indian Muslims are who have not been registered by the Indian authorities during last census. This means from the data collection of that in the year of 2011 census statistical report, there were at least 22 Muslims out of every 100 Indians. There should have been about 262 million Muslim minorities are present. The government then opts for steps to strengthen the status of women in society.

8. SIGNIFICANCE OF THE STUDY FUTURE SCOPE

In their families and outside Muslim women always live in fear and domination. Most Muslim women must tackle their parochial views in order to gain freedom in education. Muslim women's position is not adequate in terms of their socio-economic and educational status, citizenship, political representation, and the involvement of women in the decision-making process. Education will give men and women enough power to assert their rights and achieve their capacity within the economic, political, social and religious spheres. Education is also the most effective path to lift people out of poverty and as a basis for the advancement of girls into the life of adults. Education will contribute phenomenally to the religious, cultural and educational status of Muslim women, answering the above questions, improving the trust of women and raising their status in the family as well as in society, raising awareness of their rights, increasing self-esteem, increasing their self-efficacy, re-establishment of their rights. Again, recent studies have shown that Muslim people, also uneducated or untrained, emphasize in particular the role of education in modern education of their daughter. You have much faith in the area of education for your daughter. Muslim people are as as other women. It is therefore important to research studies at different levels, from primary to professional education.

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