

Chapter II

Developing the framework of the study

2.1 Introduction

This chapter tries to bring to the fore, major issues, relating to education of Muslims in general, and, of the Meo community, in particular, on the basis established literature review such as educational research, journals, year-books, educational reports, books, theses and so on. Reviewing the literature provided the researcher a base in directing, verifying, assessing, situating, and observing opinion. This ultimately helped to the plan the research appropriately.

The researcher found that though there are several literatures were available, however, they were of varied types. The investigational journey began when the researcher started analyzing the available literature so as to comprehend issues pertaining to education of Muslims in general and Meos in particular. The context of literature review was to comprehend the processes of schooling. Categorizing abundance of information best suited for this research was the most difficult task for the researcher as rarely any study provided information of one type. Therefore, earnest effort has been made to sort out such problem on the basis of the nature of the literature, but still the researcher feel it provides a blurred sense. This is also because, in context of poor education of Muslims many circumstances seems to be responsible.

The literature review has been done thematically and has been presented with sub-headings in order to bring a coherent body of information collectively and also to understand the scenario of Muslim education categorically.

2.2: Familial acculturation and schooling

The researcher found some of the studies (Qin¹, 2006) which talk about prevalence of a situation where parents and child develops different parallels regarding educational aims. Qin, (2006) found prevalence of such situation more intense in the middle class families on the basis of an ethnographic study on Chinese families which was

conducted over five years on 400 sample students. He says that due to different parallels of desires parents and children spend very little time together which provide fewer time for mutual interaction and contribute to estranged feelings towards education. The researcher believes that the due to such intense relation children develops stress and hopelessness for the educational life. Thus, due to the prevalence of such discord, the estrangement from education actually emanates from the home than the outer world of the child. Another study (Michael², 2005) also suggests that parental involvement essentially affects educational achievement and life prospects of Muslim students. Michael (2005) conducted the study in the Belgian educational system to understand how education policy and educators' practices emanates social exclusion and social reproduction in context of education. He found that widespread feelings of social exclusion among Muslim parents relate to the prevalence of poor quality of education and also due to the fear of loosing one's own culture. Further, language of instruction and family chores is seen as other important factors contributing to ostracizing the minority especially the girls from educational life.

2.3: Education, accessibility and prospects- What literature says

It was imperative for the researcher to locate literature that emphasizes opportunity and prospects pertaining to Muslims. There were several texts and articles that suggest missing accessibility and jobs prospects for Muslims. The researcher believes that it is obvious for the community under such situation to distract from education. This is because any person investing time, energy and money in education wants to get better return in long run. Not finding better prospects for life excellence even after being educated will not result in getting attracted towards schooling and education. With regard to Muslims the researcher found several studies (Sharma, 1978; Dorsey, 1980; Ahmad, 1981; Hasan, 1981; Ansari, 1992; Ahmad, 1993; Mbaku, 2000; Nambissan, 2000; Hasan & Mehta, 2006; Navlakha, G. 2006; Hasan & Menon, 2006; Najiullah, 2006; Ali, 2007; Shah, 2007; Wilkinson, 2007; Basant, & Sheriff, 2010) which points out that accessibility and prospects for Muslims are either blocked deliberately, or, such non-conducive situation have been created, that force them, to leave education, without completing it. Further, a comparative study (Sharma³, 1978) between Muslim and non-Muslim students with a similar socio-cultural and economic

background and with the same neighbourhood schools in Delhi found missing equal educational opportunities and hindered accessibility for Muslims students due to comparatively poor and illiterate parental background.

The researcher believes that all these situations have cumulative effects. In case of the missing prospects, education for Muslims becomes de-motivating. Such situation is reflected not only in India, but across the globe, as prospects to the job market for Muslims are limited that leaves them disheartened. Dorsey⁴, (1980) conducted a study in white dominated Rhodesia, and found that access to schooling based on race, shows little opportunity for life prospects of Black pupils. The study further highlighted that not only race but other factors such as sex, regional and ethnic variations, quality of schooling and so on differentially influence the prospects. However, the Indian Muslims, who have mostly poor economic background and lack of cultural capital in terms of education, fail to understand the beneficial effects of schooling. They show unawareness towards the substantial benefits that schooling brings in their lives. Therefore, the general Muslim masses rarely go for education. Ahmad⁵, (1981) says, that, in any community, the educational opportunities often benefit those sections who are oriented to employment in the professions and services. This is because, a majority of people strongly believe that education provides opportunity to enter into a job and bring prestige with upward social mobility. This is why, if the aspirations are oriented towards any occupation, which do not require essential educational prerequisite, then the member of the community often show unwillingness to investment time, energy and resources in schooling and education.

Many literatures suggest that after the partition of India, majority of Muslims were migrated to Pakistan in an anticipation of employment opportunities. Therefore, the educational backwardness of the community should be seen in terms of smaller size of the social strata, seeking life prospects through schooling and education. The researcher also found some literature (Hasan⁶, 1981) that tried to understand non-accessibility and missing prospects for Muslims in context of political development. Hasan (1981) suggest that certain broad political development in the country kept Muslims underdeveloped and provided bleak opportunity to grow. He says, that, political inclination of the community remained with the congress that showed

insensitivity towards their specific demands. This led Muslims lost and out-of-command with the reality of contemporary life. The frequent occurrence of communal riots, in areas where they had excelled through traditional arts and entrepreneurial skills as well as have attained a measure of economic stability, filled them with the sense of insecurity. Thus, their virtual moral got breakdown.

Another study (Ansari⁷, 1992) suggests that, a person can work for long only when equity and social justice remain integrated. Further, he says, that, since education is an important constituent of socio-economic transformation, therefore, every segment of the citizens should be allowed to excel educationally and economically. Further, systematic neglect and blocking of community's interests and economic advancement through ideological indoctrination pushed the community educationally further behind (Hasan, 1981; p.2470). Therefore, educational backwardness of the community should be seen in tandem as in case of Muslims, several factors, such as, anti community ethos, discrimination in employment opportunities, poor socio-economic background, absence of reform from within worked as an alienating factor from schooling. This is why a field survey (Ahmad⁸, 1993) also confirms that opportunities for the Muslims comparatively in relation to other communities are missing.

Mbaku, John (2000)⁹ says, that, after independence, the benefits of the economic growth were reaped, primarily, by the ruling elites, overburdening the historically marginalized groups, to bear the cost of the economic programmes, promoted by them. The author argues that, as a consequence, the Indian Muslims felt hopeless for their economic growth. Therefore, Nambissan¹⁰, (2000) in order to combat such unequal situation specifically for the marginalized, suggests, that, equal opportunity should be provided not only in accessibility but also in the condition of success. She further says, that, one of the most important factors in the educational backwardness of the marginalized and poor is lack of quality schooling. In fact, the educational experiences of these children suggest that the larger context of social deprivations influence the schooling of the marginalized. Further, the omitted minority cultures in schools de-motivate and adversely affect the schooling and self-identity of these children. This is why Hasan & Mehta¹¹, (2006) found that under-representation of Muslims in higher education is directly related to their inadequate school completion.

With regard to Muslims, Navlakha¹², (2006) also highlights such concern on the basis of the recruitment policy of the armed forces, which collect information about religious orientation of the person, while applying for the job. The article suggests that prospects for Muslims are rarely addressed properly and it is limited that demotivate the community members in many ways. Hasan & Menon¹³, (2006) mentions that Muslims' disadvantage in terms of prospects in the formal job arenas, is due to the negative impact of their schooling. Their study suggests that, Muslims requires a liberal and tolerant view of an equitable sharing of politico-economic resources, so as to provide them a sense of belongingness. This is because, simply projecting the under-representative data of Muslims will not bring any pragmatic change, unless affirmative action is done politically (Najiullah¹⁴, 2006; Wilkinson¹⁵, 2007; Basant & Sheriff¹⁶, 2010). Further, another literature (Shah¹⁷, 2007; Ali¹⁸, 2007) also mentions equitable accessibility and prospects for Muslims and suggests ensuring economic opportunity with social security for the community. This is because, the researcher believes, that, without equitable justice and pragmatic political action, rarely major change is possible. After exploring literature, the researcher found that non-accessibility and prospect crunch situate the community in such dilemma where they show withdrawal of positive hope towards schooling.

2.4: Furthering marginality- State, political inaction and ramification

The researcher found several studies that mentioned lack of political will leading to inequitable justice to the marginalized especially Muslim minority. As a consequence, the marginalized and disadvantaged community could not reap the benefits of the governmental positive policies (Little, 1980; Engineer, 1990; Puri, 1993; Raza, 1994; Saxena, 2000; Wajahat, 2003; Farah, 2007; Mahmood, 2007; Fazal, 2007; Alam, 2009; Gupta, 2009; Dasgupta, 2009; Hussein & Chatterjee, 2009). An empirical research (Little¹⁹, 1980) conducted in UK suggests that political affirmative action is vital in framing effective educational policy especially in terms of addressing various aspects of disadvantaged social groups.

Actually, the politico-economic situation in India suggests, that, several political parties has glorified the past on the basis of communal lines, which has paved the way for present social conflict (Engineer²⁰, 1990). As a result, the antagonistic perceptions

emerged, especially in the two principal communities i.e. Muslims and Hindus where both the communities in an effort to glorifying the past tried to establish supremacy over each other. This has paved the way for a conflicting political situation that affected the perceptions of the communities adversely. Post partition, the real political issue was of sharing of power between the elites of the principal communities rather than of religion.

Looking to the fabrics of Indian society, one can find that more or less the life of a person is more communitarian than individualistic. This can be seen from the fact that every citizen in India, enjoys constitutional rights as an individual, but on the contrary, behaves socially as a member of a caste or a community, linking themselves politically too. Such political situation has affected the economic situation of Muslims. This is why, we find several places, where Muslims have made some progress are attacked economically. Therefore, the political situation becomes important aspects to be looked into while analyzing Muslim situation in India. Puri²¹, (1993) also suggests that the while understanding Muslim situation, it is prerogative to see it in collectivity of all political, economic, social, religious events that have determined the social situation of Muslim.

Raza²², 1994 says that the Indian consecutive political power has not addressed the underdevelopment of Indian Muslims with true intention in spite of the fact that the socio-economic hierarchical stratification among Muslims and their educational under-development were quite pronounced. Instead of addressing their problem, the consecutive political powers since independence tried to deliberately legitimize several misconceptions, by not intervening into the issues, due to vested interests. However, people's organized fight for their own rights through mobilization, empowerment and awareness, suggest some shift in policies of the government on education for the deprived (Saxena²³, 2000). She says that the government is paving ways for people to struggle for themselves, instead of guaranteeing the fundamental human rights through forceful actions such as punishing the dominant oppressors and exploiters or redistributing resources. Therefore, under such circumstances, the burden of dispossession is on the people themselves. Further, the researcher believes that, after Independence, due to scarcity of greater agenda of national importance, the

democratic processes become communalized with religion and caste and hence, reinforced the communal forces. This is why, Wajahat²⁴, (2003) says that socio-cultural development did not take in its true secular form.

The researcher further understands that in case of Muslims, due to such communalization of politics, the foremost developmental agenda got diluted and missed somewhere or de-accelerated at a very slow pace. This is why, fear for security has reverted them to a ghetto, which left their habitat underdeveloped. Therefore, Farah²⁵, (2007, p.35-39) writes, that,

'for 60 years, the community has remained a victim of systematic neglect by the successive governments and the experiences of the community are lodged only in a frustrated political space, never to cross-feeding into developmental trajectory. Even after sixty years of Independence the government has shabbily brought out the dismal developmental report for Muslim in the name of the Sachar report'.

This is why, she further says, the discrimination and marginalization is clearly reflected in their premeditated elimination from white collar jobs. She suggests that political and bureaucratic conscience should come out through justice and security with positive action, enabling environment, anti-discrimination laws, and so on, so as to structure the deeply splintered relationship between the community and the state.

The researcher believes that the political functioning can not be translated into pragmatic action, unless official provisions are rectified. This is because, Mahmood²⁶, (2007) says, that, the policy with regard to inheritance of social injustice towards the marginalized and that of executive inaction since British time continue till date and in spite of the states' solemn obligation to ensure a sizeable presence of minorities in institutions of educational, professional and vocational studies, effective action has not been taken officially so as to eradicate the educational backwardness of Muslims²⁷. He further says, that, even the community, as compared to other minorities, has also not done anything concrete on their own, to utilize available community resources. On the other hand, Fazal²⁸, (2007) says, that, the members of the community are targeted on the basis of suspicion and arrested without examining the incidents. Such structured discrimination, instills fear in the member of the community on the one hand, and, on the other, it leaves the Muslim inhabited areas underdeveloped. Therefore, the political indifference and conscious state neglect

(Gupta²⁹, 2009) is also responsible for their marginalization, and, hence, it leads them to feel that their existence is in danger (Alam³⁰, 2009). The political actions directly affect the development of any community. In this regard, Gupta, (2009) shows that prior to independence, 37% Muslims were employed in government jobs which has been reduced to 2% at present. Therefore, the new generations, due to political reasons, feel disheartened due to inequitable distribution of national resources. Some of the literature (Dasgupta³¹, 2009; Hussein & Chatterjee³², 2009) suggest existence of political discrimination for deserving dalit and backward Muslims who have been excluded from the OBC list in West Bengal.

The literature suggests that poor schooling and educational development is a persistent feature among Muslims since Independence. Due to subsequent communal political development in the post-independence periods, the state avoided to come out with any realistic solution for their development. Several studies such as Raza, (1994); Zakaria, (2002); Alam, (2008); Aiyar & Malik, (2004); Hasan & Mehta, (2006); Najiullah, (2006); Kalam, (2007); Robinson, (2007); and Lateef, (2008) suggests that such situation of the Muslims' education is due to the state's step-motherly treatment for the Muslims. This is why, Raza³³, (1994) and Zakaria³⁴, (2002) say that whenever the welfare of the Muslim community comes to the front it meets an end in the name of 'appeasement', before it is initiated, due to the conflict of communal politics. Therefore, due to the apathy of government, Muslims have failed to avail the benefits of educational facilities. Further, it is due to this particular reason one could find lesser availability or lack of schools in Muslim populated areas.

Another discourse that emerged through literature review is that Muslims' educational backwardness is related to their poor prospects of employment and resistance that they face at every step. This de-motivates them to go for schooling and education. However, in spite of such de-motivation, their hope has not died which reflects from the "citizen and identity politics" (Alam³⁵, 2008) where demands for the equitable jobs, income, education are on rise. Further, politically motivated bitter propaganda against Muslims has developed a pessimistic consciousness among Muslims. The deliberate neglect and recognizing as well as actively addressing the socio-economic rights of Muslims by the state has prevented them to develop (Aiyar & Malik³⁶, 2004;

Robinson³⁷, 2007). Therefore, it is important for the state to implement recommendations, so as to bring optimum pragmatic change in Muslims' socio-cultural and educational situation, as their problems are historic and multiplied on continuum since independence (Lateef³⁸, 2008). The literature also suggests that the realization of helplessness due to communal tensions and political inactions has further marginalized them politically, socio-economically and educationally. The researcher concludes that for their development official support is essential. Further, it is important for the researcher to analyze their situation in tandem (Kamat, 1981; Hasan, 1981; Raza, 1994; Mahmood, 2007; Lateef, 2008; Alam, 2008; Engineer, 1990; Puri, 1993; Milhar, 2009) so as to reach an optimum understanding.

2.5: Socio-cultural identity and pedagogical concern

While going through the reviews of the available literature pertaining to education of Muslims, the researcher found ample of studies that relate to socio-cultural identities and pedagogical issues. The researcher understand that socio-cultural identities, though is little complex and abstract to understand, but, it is vital, especially with regard to Muslims in general and Muslim women in particular, as far as economic decision making is concerned. A study, (Carens, Joseph & Willams, Melissa³⁹, 1998) suggest, that, in a liberal democracy having social differences, Muslims, not only in western society, but, in academia also, face the vehemence of anti-Muslim sentiment. The similar view is projected by Ansari⁴⁰, (2006) also on the basis of the judgment with regard to Aligarh Muslim University. Therefore, Asghar Ali Engineer⁴¹, (1991) suggests that socio-cultural identity of Muslim in India should be analyzed in local as well as global context. This is because, often, in an underdeveloped society, a deprived community tries to struggle for obtaining a greater share of power, jobs and resources.

Actually, the sense of Muslim identity became prominent since 19th century, when, the socially and politically stronger elites, tried to support their respective communities, so as to bargain and strengthen their own socio-economic power. Thus, the identity transformed from a religious phenomenon to the question of livelihood. Analyzing the fate of Muslims in post- independence India, Engineer, (1991) says that it was almost as equal to that of the dalits. This is because, the urban elites, moved to

neighbouring country of Pakistan, and left behind the already educationally backward poor Muslim mass. When these poor mass of dalits and Muslims realized their bargaining strength, they asserted themselves socially as well as politically. Where as, due to the erosion of traditional monopoly of control, the upper castes, felt uncomfortable and retaliated brutally, especially against Muslims. Hence, the situation ultimately witnessed several riots that sharpened the sense of religious identity which was further escalated with the other socio-political developments. Such assertion can be seen in terms of realizing greater share in power, jobs and economic resources.

Literature also tries to look into the socio-cultural differences and communal impact as an explanation for Muslims' educational under-development. As a political dominant group for several centuries, Muslims developed their educational institutions that served the masses. After the 9/11 attack on the United States of America, the world view for these institutions changed as they were criticized and accused for terrorist activities. These institutions at international level were referred to be suspicious and its education as dangerous. Such accusations questioned the socio-cultural identity of Muslims in general. As a result, in the period of contest mobility, the prospects for employment of Muslims got negatively impacted pushing them for further marginalization.

In case of girls, the shaping of the consciousness is also related to stereotypes (Razzack⁴², 1991, 2003; Fakhri⁴³, 2008; Ahmad, 2009) as an essential intellectual and political task deliberately create a non-conducive situation (Michael, 2005; Abu El-Haj 2007; Ramakrishnan, 2011; Chopra, 2008) that lead to unequal educational experiences. Actually, such stereotype impinges upon the other aspects of life (Choudhary⁴⁴, 2008). Consequently, it shapes the negative perception among the marginalized who ultimately loose self worth. Razzack (1991) says that stereotypes brand the person with a particular mentality and hinders their development. Another study (Michael⁴⁵, 2005) shows that the present educational curriculum and pedagogical strategies are meant to favour specific students that diminish students coming from lower socio-economic background as they are pushed to vocational programmes. Therefore, it fails to provide equal educational experiences and socio-

economic outcomes to students who are placed in different tracks⁴⁶. To students coming from marginalized groups, it develops feelings of losing their ethnic culture.

The issue is basically related to the larger issue of identity which is on the one hand is 'inherited' or 'givens' out of the social existence. On the other, it is shaped and crystallized in a specific political context (Hasan⁴⁷, 1989; Ahmad⁴⁸, 2009). Any such religious groups have a firm social base and operate in the same social structure. As the social structure operates within political structure therefore, the issue of identity becomes a political phenomenon, and hence, the role of the state in its assertion cannot be divorced (Ahmad, 2009). With regard to Meos, the socio-economic conditions, systematic neglect, discrimination, enormous under development and so on have constructed their identity as a product of specific political processes. This is why some of the studies (Wahid⁴⁹, 2002; Chopra⁵⁰, 2008; Ramakrishnan⁵¹, 2011) say that, a particular religious group is often seen with particular lenses which are readily given by those who never let them out of that framework. Therefore, the formation of identity under a particular framework, often exclude the person from larger developmental domain. The media, literary works and cinema assert such identity (Hasan⁵², 1995). Razzack⁵³, (2003) therefore, asserts that understanding the socialization process is very important as it gives an advantage to understand the political and cultural indoctrination of the dominant upon the marginalized. She says that 'silencing the culture of the oppressed' legitimizes the powerful over the marginalized. This is why, after the independence, when the Meos made socio-political demands, it was often ignored and was not treated seriously.

Further, the researcher found studies (Abu El-Haj⁵⁴, (2007)) relating to the impact of instructional language that contributing to excluding the minority from civic life. Abu El-Haj (2007) found that due to racialized images, the students are seen as threat and also as anti social elements. Hence, they are disciplined, suspended and even expelled from educational domain. Such action demonstrates the complexity relating to identity negotiation, as well as the participation of such students in contemporary times. Another study (Puri⁵⁵, 2009) finds out that ethnic identities often become an important factor in determining the behaviour. A religious group not always victimized because of their religious faith, rather, when their faith becomes an

exclusive base of their identity, they feel victimized. A study (Shavit⁵⁶, 2000) shows that by virtue of victimizing the marginalized ethnic group, often, the privileged ethnic group, secure higher educational levels. They also attain such privileges for several generations by commanding the political processes. This is why, often, students belonging to advantaged social groups excel in schooling which, in turn, lead them higher to desirable prospects in life. By the time the subordinate groups penetrate and achieve some level of schooling, the privileged group reaches up to the further level, due to their relative advantage.

Learning provides the basis that shapes our understanding to struggle with the prevalent situation. This lead to make, mend or break the convictions between a teacher and the student. With regard to Meos, the existence of distorted perceptions and non-validated facts, have widened the chasm across other communities leading to augment the divide negatively (Setalvad⁵⁷, 2003). She says that branding of the community as a whole have a negative impact on their participation in different walks of life. Raising the issue of mistaken identity a study (Murlidharan⁵⁸, 2008) says that such understanding often shapes the mindsets and fosters a belief that discrimination is deliberately legitimized (Bharucha⁵⁹, 2003). This is because a community often exists and operates within a historical matrix (Alam⁶⁰, 2009). Such negative stereotypes polarize the relations across communities and raises issues of insecurity (Hasan, 1981; Sheth & Haeems, 2006; Kothari, 2006; Farooqi, 2007; Shah, 2007; Farouqui, 2009; Menon, 2010; Menon & Nandagopal 2010) which ultimately hinders the educational development, and also the same in allied fields. However, some of the studies (Grant, 1980; Willimas and Roberts, 1980; Platt, 1980; Cordasco & Bernstein, 1980; Hasan, 1995; Wahid, 2002; Bharucha, 2003; Setalvad, 2003; Qaisar, 2003) also suggest that the cultural and intellectual autonomy often provides the opportunity to avoid negative stereotypes and hence safety from cultural dominance. This is why, the developmental outcome of distinct cultural group depends largely on the greater government commitment (Treffgarne, 1980; Orvik, 1980).

2.6: Sensing insecurity, discrimination and exclusion

The researcher found several grounded studies with regard to the community that raises the issues of insecurity, inequality, discrimination and exclusion. The

researcher understands that these issues are of importance with regard to the school going children, especially with the girl child. Actually, full and meaningful participation in a plural society often depends upon the inter-community support. This in turn develops attribute such as a sense of belongingness by crossing the boundaries of different types of communitarian conflicts (Abu El-Haj, 2007; Qin, 2006; Smolicz, 1980, Milhar⁶¹, 2009). However, several studies in India suggest that post partition communitarian and similar other conflicts led to exclusionary trends. Kumar and George, (2009) and Sharma, (1978) suggest that, socio-economic and political life had remained the main reasons for such conflict. Where as Bandukwala⁶², (2006) says that lack of education especially English and science education remained responsible for the same. However, there are studies (Setalvad⁶³, 2003; Qaisar⁶⁴, 2003) that suggest lack of goodwill and inter-communitarian understanding between major communities of India created a situation where the marginalized community was discriminated by the dominant community. Thus, chasm among communities has also augmented the divide leading to further marginalization of the already marginalized community. With regard to Meos, the burden of branding developed a sense of insecurity amongst them. This is because in the present era, the global context can not be overlooked (Engineer, 1991).

There were study (Razzack⁶⁵, 2003) that focuses the process of socialization and say that, often, in schools, promotion of dominant majoritarian culture lead to political and cultural indoctrination that ultimately silence the culture of the marginalized. Such situation also encourage the sectarian chasm and violence that lead to furthering the feeling of insecurity, discrimination, exclusion and so on among the community especially in context of girl child. Within this context, Taha⁶⁶ (2011) found that direct violence reinforces structural violence and is often used to justify violence especially in context of the marginalized. Therefore, legitimization of violence sharpens the feeling of insecurity and discrimination among the marginalized section of the society (Menon⁶⁷, 2010; Menon and Nandagopal⁶⁸, 2010; Editorial⁶⁹, 2008; Sheth, & Haeems⁷⁰, 2006; Sikand⁷¹, 2001). As a result, the marginalized often loose their faith in the executive system and develop anger against the governmental system. The anti-minority propaganda and bias often develop the psychosis among the community members. This is because preventive measures in the name of 'control' by the

executive power of the state are often misused to victimize the marginalized. Such 'measures' exceeds the suspicion of the community towards secular character of the state and its institutions. Sikand⁷², (2001) says that such suspicion generates insecurity among the community members leading to adverse effects upon their development. Therefore, targeting madrasas due to political vested interests by the state, will severely hamper the educational needs of Muslims (Sikand⁷³, 2001). This is because, the perception of fear of violence often encourages discord among various communities (Sheth, & Haeems, 2006) and ultimately diminishes prospects and leads to perpetuated illiteracy and early marriage among girls. Further, there were studies (Farooqi⁷⁴, 2007; Fazal⁷⁵, 2007; Farah⁷⁶, 2007) that talked of everyday encounter of discrimination being a member of the marginalized community. Farooqi, (2007) says that false implication stigmatize the person for long. Arrest simply on the basis of suspicion shows apathy and discrimination on the part of the executive agencies of the government towards the marginalized community (Fazal, 2007). This is why Farah (2007) says that the community remained a victim of systematic disregard by almost every government. Such discrimination and marginalization is also evident from the fact that the community had been deliberately excluded from white collar jobs.

2.7: Shattered hope and devastated motivation

The researcher located studies (Gupta, 2009; Godbole, 2001; Nambissan, 2000; Verma & Nayak, 1990; Ahmad, 1976) suggest lack of motivation thwart the self esteem of pupil from education. These studies suggest that educational reforms become a distant dream as a result of power relations between community, students and teachers which create a barrier among them. In context of Meos, the existence of such relations has not challenged the societal power structure. Ansari⁷⁷, (2006) and Heredia⁷⁸ (2011) see it in terms of preferential treatment and lack of affirmative action on the part of government for the deprived. They say that more deserving disadvantaged community has often been excluded from benefits of the government. In the case of Meos, such benefits are missing due to their continued marginalization. Khan⁷⁹, (1996) on the basis of empirical study says that neutral interactions between educators, students and communities often remain absent. Therefore, it either reinforces or challenges the coercive power relations, in the wider society (Jim, 2001).

Existence of such common perception among the marginalized community demotivates and blocks the path of upward mobility (Thorat & Newmen, 2007; Thorat & Attawell, 2007; Farah, 2007; Hasan, 1989; Greenland, 1980). In case of the backwardness of the Meos, the root cause also lies in lack of formation of the lower and middle class segments, employed in professions (Kamat⁸⁰, 1981). Since Meos as a Muslim community largely perceives that their prospects are deliberately blocked, therefore, school success for them contains no value (Ansari, 1992; Ahmad, 1981). The researcher believes that actually, there are some specific minority groups that have experienced oppression for generations, which has led to their under development in allied fields (Michael, 2005; Puri, 1993; Kochhar, 1992).

2.8: Curricular experiences and the world view

There were studies which suggest that deviation from original culture often create a situation where students did not get adjusted properly. In context of schooling processes of Muslims, Razzack, (2003) says, that, the curriculum largely ignores the process of their socialization. This is because the formation of curriculum that represents future vision is actually a political exercise (Talib⁸¹, 2000) and hence, ideological conflicts impact the ideals of social justice especially in case of any marginalized groups (Rathnam⁸², 2000). The existence of majoritarian culture in schools suggests that the marginalized groups enjoy a very pathetic relationship with the majority community (Abu El-Haj, 2007; Razzack, 2006; Grant, 1980; Greenland, 1980). The absence of the culture of marginalized from the larger education policy and practices of educators, has bearing upon the educational achievement and life prospects of the marginalized. This is because children at a very early stage of life explicitly identify and also communicate such prejudice Gupta⁸³, (2008).

However, the researcher found some study (Poole, 1980) in context of minority marginalized group in Australia, which suggests, that, with the change of socio-political and educational policy such groups did not find themselves disadvantaged, barring in language related areas. Similarly, even in Africa, a study Greenland⁸⁴, (1980) shows that with the incorporation of flexible curriculum in the schools brought marginalized minorities into school and reinforced institutional development. But the fact in relation to India is that it differs from western society in the sense that Indian

society is largely divided along religion, caste, class, region and so on. Therefore, in India we do not find equitable consensus for national socio-political culture and identity as available in many western societies. This is why, many political parties, due to vested interests, after forming government, often remain reluctant, to grant marginalized groups, and, minorities, a place, in the national identity, and, avoid promotion of multiculturalism, at the individual level (Sarah⁸⁵, 2000). Cumulatively, such ordeal often mal-adjusts these groups (Kumar & George⁸⁶, 2009).

2.9: Consistent deficit and deprivation

With regard to Meo community, as a marginalized group, a range of socio-political, economic, cultural deficit and deprivations become reasons of their regression, which, not only, have de-motivated them, but, have shattered their hope for upward mobility. The researcher located several literatures that talks of economic deficit and deprivation concerning Muslims community (Sharma, 1978, Bhatt⁸⁷, 1987; Ahmad⁸⁸, 1992; Razzack⁸⁹, 2006; John, & Mutatkar⁹⁰, 2005) which has spiraled their backwardness in the field of education and allied fields. This is because of their economic poverty where striking variations are found across different religious groups, both within and across states in India John & Mutatkar (2005). Among Muslims he found prevalence of lowest per capita income and expenditure as compared to other religious groups especially in the rural India than in urban India. This has further pushed the community towards emotional distress and deficit (Farooqi, 2007; Qin, 2006; Hasan & Menon, 2006; Wajahat, 2003; Baig, 1974).

In one of the study (Razzack, 2006) it was found that it is actually the lack of enabling environment for the community that is problematic because it often goes unrecorded. This further becomes one of the reasons of discontinuation of education among the community which should be qualitatively probed so as to understand the barriers that a Meo girl child encounters while accessing and negotiating their schooling. This is also because the education of Meos Muslims should be seen in relation to socio-economic, political and a larger spatial context (Alam & Raju⁹¹, 2007; Godbole⁹², 2001).

There are other literatures (Mondal⁹³, 2003; Zainuddin⁹⁴, 2003; Ahmad⁹⁵, 2003; Thorat, & Newmen⁹⁶, 2007) available with regard to Muslim education that talks of

deficit in terms of social stratification. Zainuddin, (2003) looking their educational issues in historical perspectives says that the caste among Muslims as a system is a reasons for their social stratification. Therefore, he suggests a separate reservation for them for achieving social equality and justice as they are placed at the complete marginalization (Ahmad, 2003) of the social hierarchy as caste persists as a system of inequality and reduces the chances of complete development of human in society (Thorat, & Newmen, 2007) and leads to deprivation, discouragement, lower self confidence and so on. In context of women of the community, Khan⁹⁷ (2007) says that various restrictions in a male dominated Muslim society, often leads to their exclusion as a whole. Actually, the Meos as a group, are marginalized from the mainstream political, social and cultural fabric. This is why, their education and prospects often move in opposite directions (Swaminathan⁹⁸, 2008) and educational inequalities in context of social customs, lack of adequate facilities, low economic status and so on is quite large (Awasthi⁹⁹, 1992).

2.10: The period of transition- Socio-political and historical situation

The researcher found several studies (Lateef¹⁰⁰, 2008; Dasgupta¹⁰¹, 2009; Kochhar¹⁰², Bhatt¹⁰³, 1987; 1992; Kothari¹⁰⁴, 2006; Mahmood¹⁰⁵(ed.) 2007) that tried to locate the reasons of educational backwardness of the community in context of post partition historical situation where vested interests of the successive governments, has belittled the essential cause of the community as they were attacked politically and economically (Lateef, 2008). The lack of will on the part of the government (Dasgupta¹⁰⁶, 2009), in tackling their problems, has demoralized the community and has thwarted their politico-social, economical and educational efforts. Such situation of the community could have been averted by the Indian government after the end of the colonial rule, but, was avoided (Kochhar¹⁰⁷, 1992). This ruptured the self-perception of the community as their sense of identity moved in the direction of polarized religious identities (Kothari, 2006). Mahmood, (2007) says that apart from official inaction and governmental neglect, the community also itself has not made any effort on their own so as to eradicate their educational backwardness. Hasan & Menon¹⁰⁸, (2006) suggests that their being socio-economically and politically disadvantaged have made them educationally marginalized sections of Indian society.

This understanding was also supported by Cummins¹⁰⁹, (2001) who tried to explore the relationship among socio-economic patterns, social discrimination and academic failure and found a very strong correlation between academic failure and collective poverty level students in schools. Actually it is the social class factors that lead a community to remain educationally disadvantaged rather than minority group factor (Poole¹¹⁰, 1980).

2.11: Geographical locale and marginality

While exploring the literatures, the researcher found that apart from deficit of resources and impact of habitus, socio-cultural stratification, deeply influence the opportunity of various marginalized groups in spite of various legal safe guards. Actually, marginalization is a consequence of the ways in which we view marginality (Lipsky & Gartner¹¹¹, 1999). Therefore, geographical location along with economic conditions, often influence the daily life and meaning making of people (Bose, 2005). This is why, the governmental policy affects the common people more due to their poor economy that often remain relative to their geographical locations of habitat. In case of Meos, the prospects deficit can be attributed to their geographical locations. Some of the studies (Dorsey, 1980; Thorat & Attawell, 2007; Alam & Raju, 2007; Bose, 2005; Awasthi, 1992; Alam, 1992; Bhatt, 1987; Ahmad, 1981; Sharma, 1978; Bhagat¹¹², 2011; Thorat & Attawell¹¹³, 2007; Bose¹¹⁴, 2005; Laquian, Tewari, & Hanley¹¹⁵, 2008) support the view that educational backwardness among any group is often related to their concentration in economically backward sectors of the poor habitat which make them disproportionately poor as a social group. This is because attainment of education is analyzed in terms of distribution and the location of the population (Bhagat, 2011). The researcher also found on the basis of a study (Laquian, Tewari, & Hanley¹¹⁶, 2008) that integrating urban poor, into the mainstream is difficult because of their location of settlements in the urban area; legality involved relating to land and shelter; available resources and their equitable distribution and survival in the urban setting. Apart from these, the researcher believes that it also involves the issues of identity and social class (Gayer & Mahajan¹¹⁷, 2011).

2.12: Concluding remarks

After reviewing the available literature the researcher found that for long the government of India is making its effort to provide comprehensive range of services towards educating children. However, despite commitment towards constitutional provisions of equal educational opportunities to all citizens under the law, Meos are far behind in the field of education, especially when it comes to education of Meo girls who are not able to face the challenges so as to improve their educational status and keep pace with that of the rest of society. The researcher, by going through the literatures, has generated a comprehensive understanding, so as to explore the present research. Exploration of the literatures has opened several avenues, and, areas of challenge, that provided a guideline to explore the present research in more comprehensive manner.

2.13: Contextualizing the study in relation to literature explored

The researcher believes that a range of reasons (Socio- political, economic, cultural and psychological) have contributed for breaking the morale of the community (Hasan¹¹⁸, 1981) that has exerted its effect in tandem upon the education of Meos in general and Meo girls in particular. Therefore, the exploration included looking all these issues in tandem. Actually, the research provided an exciting challenge in exploring the rapid progress, the Meo girls have made in the field of education. The world has recognized the needs and rights of girls' education on the one hand and on the other education of Meos are also increasingly recognized in all spheres of life.

There were two fold purpose of exploring literatures. On a larger context, it was done to gather information about education of Muslims as Meos belonged to Muslim community. On the other it also provided a base to comprehend several issues that emerged with regard to educational underdevelopment of Muslims from formal education. Locating several studies that had direct or indirect consequence upon Muslims education were included. Many literatures on Muslim education focus on the post partition political development, state's inaction to actively address the issue of the socio-economic rights of Meos, inaccessibility to education, diverse needs, inadequate representation of Meos in services and government jobs, economic underdevelopment, stagnant upward mobility, language barriers, non

acknowledgement of the cultural identity in the curriculum, institutional discrimination, lack of facilities in Meos dominated areas, inequitable access identity and stereotypes with regard to the community and so on. Some studies evaluated specific situations of Muslims, from the perspectives of students, professionals and experts. There was a single study (Ahmad, 1981) that focused on psycho-social dimension, and suggests that a person without having an anticipation of good return could not want to invest time, money and energy in schooling for a longer duration. Almost the entire studies that were explored suggested seeing the education of Meos in their overall situation. These studies broaden the horizon of understanding of the researcher, comprehend and identify the issues and showed the trend of research not only in India but across the globe.

After going through these studies, the researcher finally realized, that, very little empirical research had been conducted upon the aspect that the researcher has included in the present research. Studies on education of Meo girls needs special attention as the numerical data does not thoroughly address the issues, unless it is qualitatively explored. Therefore, a comprehensive study had been taken up with the perception that it will address the practical situation of education of Meos girl child that will have a base on ground realities.

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