Breaking Boundaries and Escaping Marginality: An Enquiry into Meo Girls' Experiences of Resistance, Schooling and Change

Thesis submitted to the
Central University of Haryana

For the Award of the Degree of
DOCTOR OF PHILOSOPHY
IN
EDUCATION
Under the School of Arts, Humanities and Social Sciences
In the Department of Education

Researcher   *Supervisor*
RAHAT HAYAT   **DR. SARIKA SHARMA**
Roll. No. 6693

DEPARTMENT OF EDUCATION
CENTRAL UNIVERSITY OF HARYANA
JANT PALI, MAHENDERGARH- 123 029
2018

Certificate of Declaration

This is to certify that the material embodied in the present work entitled **"Breaking Boundaries and Escaping Marginality: An Enquiry into Meo Girls' Experiences of Resistance, Schooling and Change",** is based on my original research work. It has not been submitted in part or full for any other diploma or degree of any University/ Institution deemed to be University and College/ Institution of National Importance. References from other works have been duly cited at the relevant places.

Date: 11.05.2018   **Rahat Hayat**
                                                              Ph.D. Scholar
                                                              Roll No. 6693

Counter Signed by the Supervisor

Dr. Sarika Sharma
Head of the Department,
Department of Education
Central University of Haryana, Jant pali
Mahendergarh, Haryana

Forwarded By Head of the Department

Dr. Sarika Sharma
Department of Education
Central University of Haryana, Jant pali
Mahendergarh, Haryana

Certificate of Originality

The research work embodied in this thesis entitled **"Breaking Boundaries and Escaping Marginality: An Enquiry into Meo Girls' Experiences of Resistance, Schooling and Change",** has been carried out by me from the Department of Education, under the School of Arts, Humanities and Social Sciences at Central University of Haryana, Jant Pali Mahendergarh, Haryana, India. The manuscript has been subjected to plagiarism check by Urkund and Turnitin Software under submission ID no D38394787 & 960137962 respectively vide Plagiarism Analysis Report No CUH/2018/LIB.1/227 dated 7 May 2018. I declare that the work and language included in this thesis is free from any kind of plagiarism.

Date: 11.05.2018   **Rahat Hayat**
                                                                             Ph.D. Scholar
                                                                             Roll No. 6693

Counter Signed by the Supervisor

Dr. Sarika Sharma
Head of the Department,
Department of Education
Central University of Haryana, Jant pali
Mahendergarh, Haryana

Forwarded By Head of the Department

Dr. Sarika Sharma
Department of Education
Central University of Haryana, Jant pali
Mahendergarh, Haryana

ACKNOWLEDGEMENTS

A research work is never a whole sole contribution of the researcher alone. It is the result of help provided by several people which, keep encouraging and motivating the researcher, throughout the journey of the research. Acknowledging their help and support and paying thanks to their contribution, is a matter of realization rather than just a simple expression in words. With the core of my heart, I, express my gratitude, to all those, who, supported me at every steps and took pains, in the journey of my research.

I feel myself blessed with many people, my teachers around me, who, with their several inputs, widened my cognitive horizon and helped me articulate my thoughts. First of all, I thank, my supervisor, Dr. Sarika Sharma, not only for her guidance, but always helping, encouraging and providing all sort of help and assistance whenever I required. She guided me with her motherly attitude than as a teacher. I will remain always indebted for her unconditional support Thank you ma'am, for encouraging me throughout the journey of my research.

Thanks invariably to all my teachers, colleagues and friends for extending their generous support and encouragement, at every step, whenever, I needed their help.

The members of my family have always been a great source of support and encouragement. I express my deepest gratitude, to all my family members, especially my husband Dr. Sajjad Ahmad, who kept on motivating me at every step, in completing my research. Without their cooperation, support and prayers, this study would never have been completed and would have remained a dream.

Acknowledgements are also due to all those, whose names have not been mentioned here due to inadequacy of words on my part, but whose inputs, efforts and support, in various forms have made this work come out successfully.

Date: 11.05. 2018

Place: Delhi **(RAHAT HAYAT)**

CONTENTS

Chapter no.	Title	Page no.
	Certificate of Declaration	
	Certificate of Originality	
	Acknowledgements	
	Contents	
	List of tables	
	List of boxes	
	List of figures & diagrams	
	List of Abbreviations	
	List of Appendices	
1.	**INTRODUCTION**	**1-36**
1.1	Conceptualizing the contexts	
1.2	Post-partition educational development: Muslims and the Meos community	
1.3	Envisioning Perspectives	
1.4	The agency of schooling	
1.5	Schooling as an agency of identity formation	
1.6	Thoughts on social exclusion	
1.7	Exclusion emanating disadvantage	
1.8	Marginalization and the state	
1.9	Framework of Resistance	
1.10	The idea of social justice	
1.11	Summing up	
1.12	Rationale of the study	
1.13	Research Questions	
1.14	Statement of the problem	
1.15	Definition of the key terms	
1.16	Objectives	
1.17	Methodology	
1.18	Modalities of the problem	
1.19	Structure of the study	

LIST OF TABLES

LIST OF BOXES

LIST OF FIGURES AND DIAGRAM

LIST OF ABBREVIATIONS

Title	Abbreviations
AD	Anno Domini
AT	Average numbers of teachers
B	Boys
Co-Ed	Co-education
et al	Et alia meaning 'and others'
FGD	Focus group discussion
FT	Female teachers
G	Girls
GOI	Government of India
GS	Girls' School
i.e.	That is
ICSSR	Indian Council of Social Science Research
M. Ed.	Master of Education
M. Phil.	Master of Philosophy
MHRD	Ministry of Human Resource Development
MMS	Mewat Model School
MT	Male teachers
NCERT	National Council of Educational Training and Research
NCES	National Center for Education Statistics
NGO	Non-Government Organization
Ph.D.	Doctor of Philosophy
SRF	Sri Ram Foundation

LIST OF APPENDICES

Appendix no.	Title
I	Daily Schedule
II	Referral Points for Interview/interaction/FGD
III	Question of projective writing
IV	Referral Points for Observation
V	Reflections of trends emerged from in-depth interaction: Responses from sample students
VI	Reflections of trends emerged from in-depth interaction: Responses from Teachers
VII	Reflections of trends emerged from in-depth interaction: Responses from Parents and community members
VIII	Projective writings
IX	Scholastic Activities during Ph.D. Program
X	Published Paper on Ph.D.

Chapter I
INTRODUCTION

1.1: Conceptualizing the contexts

The present research has been conceived and formulated on a wide canvas of Meo Muslim girls in India, in context of their individual as well as collective significant existence. It directly or indirectly relates to their identity, freedom, equality and meaning making in context of their life situations and aspirations. All these issues are intertwined and impinge upon each-other.

The term 'Meo' is used for the Muslim peasant caste residing primarily in the area of Mewat. The cultural area of Mewat, in actuality, is a huge region, which extend from southward of Sohna town, which is located around 65 kilometers south-west of Delhi. The areas cover large parts of Gurgaon[1] and Faridabad districts in the present day Indian state of Haryana, and, the former princely states of Alwar and Bharatpur in Rajasthan. However, reducing it from a region, it was made an independent district by dividing Gurgaon and Faridabad on April 4, 2005. It was carved out as a district almost after three decades of formation of Haryana state i.e. on 1st November, 1966. These areas are a part of the Indo-Gangetic plain and the Aravali zones. The terrain of the area is undulating- sloping from south to North- in reverse to the general direction of flow of the perennial rivers passing through the neighboring plains of Punjab and Uttar Pradesh. Mewat, as a region has two distinct areas: a south- western hilly and undulating tract area; and a sandy area.

This peasant caste converted and embraced Islam from Hinduism fold. Actually, the term 'Mewat' itself has been derived from the term 'Meo', who retained many of their earlier socio-culture and religious traditions. Many among Meos, claim that their ancestors were high caste Hindu Rajput or warrior descent. This is why, it is found, that, many of them still have retained their Hindu caste names, and, also equally celebrate, both, Muslim and Hindu festivals, though these have been liquidated in recent years. Some of the studies (Channing[2], 1882; Harris[3], 1907) suggest that the

majority of the Meos are the descendants of lower Hindu caste converts, who, claimed to their Rajput ancestry alongside their gradual Islamization, so as to enhance their social standing and still feel pride in retaining it. In actuality, they belonged to many different castes and not just to that of the Rajput (Aggrawal[4], 1969). Many Meos still follow the 'gotra' system prevalent in the Hindus and avoid marrying in the same 'gotra' as followed in the Hindus. Such gotra system is not followed in Islam, and, in marriages among Muslims, there is no such restriction. Meos are the freedom loving community. This is why, they never accepted the suzerainty of any of the Mughal rulers or the British masters and always resisted to come under sway of any of these powers.

Meos in the entire region are extremely poor. They depend largely on the small rain fed farms and supplement their income by involving themselves in animal husbandry. The region of Mewat had faced severe drought, at regular intervals, which, led the Meos deep into financial debt at the hands of Jain and Hindu Bania moneylenders. The area had also seen '*tablighi*[5] *movement*' since 1940's, so as to promote Islam and familiarize Meos community with the rule of the Sharia. The works of the tablighi movement is responsible for the development of chasm between the Meos community, and, the Hindu peasant communities, such as, Gujars, Yadavas and Jats settled in the adjacent areas. The current political development has also widened the chasm among the Meos and some other religious group of the area as witnessed by recent incidents of clash in the area.

1.2: Post-partition educational development: Muslims and the Meos community

The period after partition was full of crisis for Muslims and hence, for Meos the situation was not very different. From among the Muslims, the educated rich and middle classes, after partition of India, migrated to Pakistan, in an anticipating of better job prospects. Their migration, left behind in India, the poor illiterate masses (Hasan[6], 1981) for whom daily life earning was more important for their survival. Even, till date, when India is seen, as the fastest growing economy globally, it is a shared perception among historians, politicians and others, that, Muslims in general lagged behind the other communities (Shah[7], 2007; Khalidi[8], 2006). This is why, the

Sachar Committee Report also acknowledged that Muslim community in general exhibit '*deficit and deprivation in practically all dimensions of development*' (p.237).

Under this socio-economic situation existing among the Muslim community in general, and, the Meos community in particular, the Tablighi Jamaat, actively worked at the ground level and generated mass movement among the Meos community. They were able to establish several Islamic Madarsas in the region where Urdu, became the medium of instruction in these madarsas. This enabled a new generation of literate Meos, who gained access to Islamic literatures. Due to lack of mainstream schools in the areas as well as the efforts of tablighi movement, people started sending their children for Madarsas education that fulfilled their psychological and intellectual needs. This led to the general perception among many people that Meos do not prefer sending their children to schools, rather, they remain inclined towards Madarsas education as they are mainly concerned about religious education.

In fact, Madarsas education did not enjoy, the social prestige, during the colonial period, as, the British officials, and, even the modern Muslim reformers, considered Madarsas as an obstacle to the progress of Muslim community (Mahmood[9], 1981). The Sachar Committee Report (2006) suggests that, only 4% students from the Muslim population across the country go to Madarsas, where as, 66% goes to government schools and 30% goes to private schools. Similar understanding is reflected from NCERT, which suggests that only 3% to 4% Muslims prefer Madarsas. Therefore, perceiving that Meos prefer madarsas has serious implications on their educational development, since, banking upon Madarsas education and their modernization, actually, will not address the educational backwardness of larger population of the community. Such measures of the government, further erodes the confidence of the members of the community, as they observe, that, policies and programmes framed by the authorities for removing their backwardness, often remain poorly directed, and become a paper work, due to the apathy of the bureaucracy (Siddiqui[10], 2004).

Education among the Meos of the entire region of Mewat has remained lowest in the country, since long for a number of reasons ranging from geographical topographical

reasons, to rare availability of schools that could address the school going population. Therefore, a number of factors have contributed to the backwardness among the Meo community. However, the persistent backwardness of the region itself can be attributed to the abysmal lack of education. The cohort data on educational statistics show that, the enrolment at the primary level are very high, however, the retention rate, after the lower primary stage, becomes very low. Further, with regard to Meo girls, the situation worsens with the withdrawal rate after lower primary, and, it shoots up to as high as 85%. Bhatty[11], (1998) says that the consistent poor educational facilities among the area, lack of commitment and deficient accountability of teachers towards their profession, along with the insensitivity towards the community's need is clearly reflected. The entire region lacks the sufficient availability of high schools for both boys and girls that could match the population of school going children. Ahmad[12] (2005) says that, though some of the schools in the name of English medium school opened up in the region by some private agencies, but they lack basic infrastructure and economy to provide quality education. Therefore, these handfuls of schools are unable to provide good teachers who can send positive message among the community. Most of the teachers in these schools are untrained and are unaware of the pedagogical understanding. Further, these schools run up to primary level, after which, they do not have any blue print to mainstream the students passing out of these schools. As a result, the member of the community, who send their children to these schools, find it difficult, to mainstream their children for further classes, as, high and senior-secondary level schools are very scarce in the region. Even if it exists, they can not meet the demand of schools going population of children, which is much higher than the number of schools. Therefore, the unavailability of schools contributes considerably to lessen the interest in studies. Even ICSSR[13] (2008) mentions that the availability of institute of learning in the area is scarce, where as, a handful of polytechnic and inter-college are located at an average distance varying from 7 kilometer for girls' primary institute, to 28 kilometer for training institutes. Such distance is one of the most important reasons for not sending girls for higher studies.

Table 1.1: Availability of educational institutions in Mewat district

Educational institutions	Villages not having educational institutions	Having	Average distance
Primary school (boys/ co-ed)	0	30	NA
Primary school (girls)	9	21	7.3
Middle schools (boys/ co-ed)	5	25	4.8
Middle schools (girls)	12	18	6.6
High/Higher secondary (boys/ co-ed)	18	12	6.3
High/Higher secondary (girls)	18	12	8.6
Inter college	23	7	15.7
ITI	25	5	16.9
Polytechnic	24	6	19.8
Other training school	16	14	28.5
Religious school	16	14	-

Source: Survey done by ICSSR (2008), p.13

The area also see some of the schools run by the voluntary organizations mostly, till primary schools, however, most of such schools fail to secure government recognition for mainstreaming the students after primary classes. Further, the comparative status of education of Meos girls with other girls of the region shows a grim picture. The illiteracy among both, Hindus and Muslims girls of the Mewat region, show that it is much higher, as compared to other region of the state, and, of India. The percentage of literacy rates among Hindu female decreases with the increase in the classes, which is 3.34% at middle level, 2.05% at high level, and, nil at higher secondary level. Where as, with the Meo girls, it is slightly better, as compared to Hindu girls of the area, but, shows a very disheartening picture. In case of Meos girls, it is 2.94% at middle level, 0.50% at high level and 0.47% at higher secondary level.

Table 1.2: Educational status of household members

Educational status	Hindus			Meo Muslims			Total		
	M	F	T	M	F	T	M	F	T
Illiterate	29.63	65.17	45.09	33.31	64.61	47.54	32.68	64.74	47.15
Below primary or informal education	22.07	19.78	21.08	27.74	23.86	25.98	26.80	23.19	25.17
Primary	20.62	8.55	15.37	15.37	7.03	11.58	16.26	7.27	12.20
Middle	15.50	3.34	10.21	11.50	2.94	7.61	12.15	3.00	8.02
Management or commercial school course (vocational)	2.40	0.23	1.46	1.20	0.20	0.75	1.40	0.21	0.86
High school	7.33	2.05	5.03	7.43	0.50	4.28	7.42	0.74	4.40
Higher secondary	1.57	0.00	0.88	1.85	0.47	1.22	1.81	0.40	1.17
Technical diploma or certificate below degree	0.55	0.20	0.40	0.44	0.00	0.24	0.46	0.03	0.27
Technical or professional degree	0.15	0.24	0.19	0.44	0.17	0.32	0.40	0.18	0.30
Graduate degree	0.18	0.20	0.19	0.41	0.19	0.31	0.37	0.19	0.29
Post graduate degree	0.00	0.24	0.10	0.29	0.00	0.16	0.25	0.04	0.15
Others	0.00	0.00	0.00	0.00	0.03	0.01	0.00	0.02	0.01
Total	100	100	100	100	100	100	100	100	100

Source: Survey done by ICSSR (2008), p.22; M= Male, F= Female, T= Total

The statistics shows that Meo girls are the most disadvantaged and backward as compared to others. Bhatty (1998) in her study showed that female literacy rates among Meos in Mewat region were 1.76% which is the lowest in the country with the highest dropout rates among the girls in the country. This is why, education among the Meos has always remained a matter of concern. However, in the preceding decades the perception of the Meos community has changed and many Meos children especially girls are coming forward to take education. As a result, almost 39 Madarsas are running Open Basic Education (OBE) within Mewat. The OBE is an initiative taken by National Institute of Open Schooling, Delhi that run the programme of basic education. The positive perception for education among Meos also reflect from the census reports which shows, that, the literacy rate among Meos girls in Mewat has

increased up to 36.60% (census, 2011) which was 23.90% according to 2001 census report.

Table 1.3: Literacy and sex ratio in rural Mewat-2001 & 2011

Tehsil	Literacy rate						Sex ratio			
	Male		Female		Total		All		Child (0-6)	
	2001	2011	2001	2011	2001	2011	2001	2011	2001	2011
Taoru	70.5	89.05	34.5	73.53	53.6	81.70	884	886	880	807
Nuh	61.8	77.91	23.2	60.47	43.6	69.62	891	912	888	942
Firozpur Jhirka	56.7	79.20	17.4	58.66	38.0	69.35	904	909	894	852
Punhana	53.6	78.98	15.3	52.72	35.3	66.41	910	915	904	902
Mewat District	**59.9**	**69.94**	**21.6**	**36.60**	**41.8**	**54.08**	**894**	**907**	**891**	**906**
Haryana	75.4	84.06	49.3	65.94	63.2	75.55	866	879	823	834

Source: Village level directory, Census, 2001& 2011

Another factor that has marked its negative impact upon the education of Meo girls is the fear of insecurity of the girls in the region which makes the parents reluctant, to send their girl child to far off places for study. Therefore, many girls lose the opportunity to receive education. Further, shortage of schools and teachers with redundant instructional strategies demoralize students towards schooling. Apart form these, early marriage in the Meos, limits their educational prospects as employment of Meo girls outside their home is seen as non-accepted practice among the community. The Meo girls within the strongly patriarchal rural community of Mewat face many disadvantages. As for example, they continuously engage themselves in household chores and actively participate in work, such as, animal husbandry and agriculture. Their engagement in these works, everyday, since dawn to dusk, shapes their worldviews and experiences. The profile of activities of Meo girls suggests that their workload is much higher than that of men. Their everyday experiences suggest, that, many socio-cultural traditions have exclusively reserved for women. The Meo girl in their family is often expected to help her mother to carry out the entire household activities, and, looking after her younger siblings. They are socialized quite differently and hence, their socialization directly or indirectly affects their education, and ultimately, shapes their perception. Further, in terms of education, men and women do

not have the same access to schooling. Educating a son often appears to be universally endorsed by Meos for economic reasons. They recognize that while education may not lead to a salaried job in formal sector, it helps them to cope with the demands of modern living.

In Mewat, the patterns of inequality in education, correlates significantly and consistently with several factors, such as, gender and poverty, and, suggest a very complex intersection that produces persistent education exclusion. The shaping of the experiences of any individual as a member of the community depends largely upon the social group that controls the educational structure, through the processes of political powers. Hence, for the construction of knowledge, institutional education becomes important. To understand how knowledge and understanding shapes the world view and life aspiration of Meo girls, it was necessary to observe those processes, which remains associated with them. The persistent backwardness of Meo girls are largely due to their lack of education[14] and because of their being doubly marginalized. The formal education system within the area is ineffective and uninspiring for potential student community. The apathy of the government officials and lack of accountability at all the levels have contributed immensely for such prevailing educational situation in the area. The condition of the government schools available in the area is hardly different from the other region with broken chair, windowpanes and unavailability of proper toilet and drinking water facility. Bhatti (1995) and Ahmad (2005) suggest that the school usually remain empty with a few teachers idling around, who tells, that, the student do not come to school because, the Meos do not value education. However, the members of the community want their children to go to school to learn and not to roam around (Ahmad, 2005). They are specifically concerned about their daughters, and fear, that, in the absence of teachers, they may get involved with boys that will bring bad name to the family. In fact, the educational statistics also shows that the enrolment rate at the primary level are high, but, a very low retention rate after the lower primary stage is reflected. In the case of girls the situation is worse as the withdrawal rate after lower primary goes up as high as 85%.

Besides all these, there is a total insensitivity towards the community's need with regard to education on the part of the government. This is also because of the identity

related issues of the Meo community. Actually, identity is a social construct[15] and is often manipulated[16] in everyday life situations, and, the cultural politics of race, class, ethnicity, gender, sexuality, citizenship, and other social categories[17]. It is argued that Meos identity and status as a religious group generate social and psychological insecurities, which affect their education in multiple ways. Therefore, under such case, the decrease in education occurs due to two major factors, viz. a viz. desire for acculturation and the desire for socio-economic mobility[18]. Psychologically and religiously, majority of Meos are aware that their identity is seen as hateful, and, alien. They also perceive that the powerful forces of the society want to dominate and rule them and also try to make them politically impotent[19]. Therefore, in contexts of education, shaping of experiences, worldview and life aspirations of Meo girls must be seen in tandem in relation to the global events and movements within the country[20].

There is some socio-cultural and linguistic non-commensurability that has widened a chasm between the two communities due to their historical circumstances which are becoming problematic for their developments in the present Indian socio-political situation. The psychological impact of the lingual identity of the Meo community has lessened their chance of development in the era of contest mobility. Further, majority of Meos are rural and live in demographically 'underdeveloped' areas of developed Haryana. The strong feeling of community with several insecurities makes it compulsive for them to live in a cluster of illiterate, poor and tradition bound areas. Most of these areas do not have proper facility of schooling and other amenities. However, even within their cultural contexts, Meo girls are showing positive sign towards schooling and coming forward for education breaking all the hurdles and cultural boundaries. Actually, Meo girls do not practice purdah, and hence, their retention in school can considerably be enhanced with appropriate steps so as to make them feel secure in and outside the schools. Even, most of the community members who were earlier reluctant to send their girl child to schools have recognized the value of education, and, coming forward to send their girl child to schools. No doubt, a small percentage of educated people from within Meo community have failed to bring about any rapid change[21] but, one can not deny the reflection of changing attitude towards education among Meo community in general, and, Meo girls, in particular.

This also reflects from the fact that, many girls, breaking the socio-cultural boundaries, have made their presence felt by excelling in the field of education and have become a motivating factors for others to come forward.

1.3: Envisioning Perspectives

The present section attempts to develop a theoretical discourse that seriously engages upon certain concepts. All these concepts (schooling, social exclusion, disadvantage, marginalization, resistance and social justice) are relevant in context of the research taken up, as it impinge upon each-other and directly relates to the community upon which the research has been taken up. While critically understanding these concepts, and, situating the perspectives, the researcher has tried to engage the challenges posed by Marcuse[22] (1960) who says,

> *'the divorce of thought from action and theory from practice is a part of un-free world. No theory and no thought can undo it; but, theory may help to prepare the ground for their possible re-union. The ability of thought to develop a logic and language of contradiction is pre-requisite for this task.'*

The challenges posed in the above thought of Marcuse centers around the need to develop critical understanding fashioned in theoretical discourse. This is because, it mediates, the possibility for social action and transformation, that will be, emancipatory. Hence, in this section, the researcher has tried to develop the discourse that, acknowledges a vital concern relating to the area of sociology of education. An attempt has also been made to analyze these concepts in context of human agency and structure, so that, it should help to understand, how, the dynamics of domination and contestation, mediates the specific forms, the Meos, take under their historical circumstances. Therefore, in essence, this section attempts to delve deeper analysis of the concepts in context of socio-cultural situations and practices that constitute the realm of everyday life.

1.4: The agency of schooling

The entire schooling processes plays a significant role in the life of a student, not only because of the explicitly stated activities, but, also because, the hidden curriculum that works differently in the life of children. This is because students coming to school belong to different socio-cultural, historico-political and economical background.

Therefore, developing conceptual understanding upon schooling in context of its functions was directly linked to this research. The works that were particularly significant to build understanding upon schooling and its functions were that of Parsons, (1959); Frere[23], (1985); Kumar[24], (2005); Apple[25], (2000); and Giroux[26], (2005) as all of these works revolves around the political character of schooling. The researcher has tried to conceptualize schooling by drawing my understanding primarily upon these theoretical works.

There are two major theories that relates to schooling. The thinkers belonging to the *functionalist* group, believes 'modern' schools, to be the most important social institution for the development of children, as it teaches common culture shared by the society. Parsons[27] (1959) belonging to this group believes, that, school teaches its pupil to think, how to cross the narrow boundaries of the self and the family, and, to move towards a more universal thinking and behaving. Therefore, schooling, as an agency of socialization, make the pupils learn to work, with many other individual, without even growing with them. With this perception in mind, he stresses upon providing suitable education, so that, it develop social values and norms that will enable people to live with each-other even in case of differing occupations and culture. Suggesting prescriptive role-performance for the students Parsons (1959; p.51) says,

> *'capacities can be broken down into two components, the first being competence or the skill to perform the task involved in the individual's roles, and the role-responsibility or the capacity to live up to other people's expectations of the interpersonal behaviour appropriate to these roles[28].'*

However, this view of schooling, attempts to understand principles of education, only in instrumental terms, and, locate it in an individual. This is why, the functionalists, overlook the relations among power, knowledge and ideology that work simultaneously in school, and therefore, ignore the social order within school. It is due to this ignorance, he see schooling, merely, as instructional sites. The functionalists, also ignore the fact, that, school is also associated with cultural and political life of the students, and, represent a place of contestation and struggle, among different cultural and economic groups. This is presented by the radical thinkers.

The radical group of thinkers, often known as *conflict theorists,* differs from the functionalists, and, sees the processes of schooling, in terms of power relations. They, therefore, challenge the traditionalist paradigm. They believe, that, conventional schools just teach children, how to remain submissive, and, fail to equip students, with skills to enter into workforce, and, challenge the inequality and injustice meted out to them. Some of radical thinkers, such as, Frere (1985), Kumar[29] (1987), Apple[30] (2000), Pathak[31] (2002) believe, that, the conventional schools prepare its pupils, to accept mindless instructions from the powerful, dutifully and obediently, without even questioning it. In order to this, the schools and its processes '*reproduces the domination of the powerful*'[32], who controls the processes of schooling through curriculum, contents, language, examination and so on. The conflict theorists, base their understanding upon the deepest divisions in complex Indian society, and argue, that, there is a need of '*special universal cultures*[33]' to be incorporated in the curriculum, for the emancipation of pupil, as, there is a huge rural and urban divide. Frere (1985) visualizes education, as a '*banking system*[34]', in which, students' involvement, often, remain as a depositories i.e. patiently receiving, memorizing and repeating, the task provided by the dominant i.e. the depositor, who, often, works as oppressor. Under such system of schooling, therefore, knowledge becomes a gift, by the powerful i.e. the oppressor, who considers themselves as the knowledgeable. Using this analogy of 'gift', Kumar[35] (2009) says, that, '*when we give a give a gift, we often, choose it, by considering the receiver's personality, likes and needs*[36]'. However, applying this analogy on the entire schooling processes of the child, the difficulty arises, that, education is not limited to one child and their likes and desires, but, for millions of children. This is why, the chances of creation and recreation, do not find place in schooling. Hence, the processes of schooling, becomes alienating[37]. In fact, under such schooling system, the oppressors try to change '*the consciousness of the oppressed and not the situation which oppress them*[38]'. The reason behind this, lies, in the maintenance and reproduction of power. Thus, '*the more the oppressed adapt to such situation, the more easily they can be dominated*[39]'. Frere (1985) suggests that, the solution from such circumstances, lies, in the transformation of the structure of schooling, as, it will liberate the students. Just integrating them into the existing structure without changing it, will continue, the oppression of students. This

is also because '*the school curriculum has no reference to children's life outside the school*[40]'. Trying to find the reasons for such precarious situation, Kumar (2005, p.50) says that, '*the hiatus between the curriculum and the learner's social milieu is part of colonial and pre-colonial legacies of our education system*[41]' which overlooked the question of equity and equality. Actually, it is '*in this context of curriculum, colonial perceptions and understanding of Indian society shaped the state's policy on what ought to be taught in the school*[42] without even challenging the curriculum. This is why, the processes of schooling are disassociated with the child's immediate socio-cultural and physical milieu which becomes one of the major reasons of estrangement from schooling[43].

Sensing this power relation in schooling processes, Gandhi proposed 'basic education', which had also a symbolic reason, apart from its functional aspects. Functionally, it proposed the introduction of local crafts and productive skills in schools with the idea that the schooling processes will get related to process of production in the local milieu. However, Kumar (2009; p.10) says that,

> '*symbolically, by proposing local crafts and production-related skills and knowledge in the school, Gandhi was proposing the allocation of a substantive place in the school curriculum to system of knowledge developed by and associated with oppressed groups of Indian society*[44]'.

In fact, had the basic education been implemented effectively, it could have '*seriously disturbed the hierarchy of the different monopolies of knowledge in our caste based Indian society*[45]' and hence, the cultural capital of the dominant class would have been challenged, as, it could not have carried the exclusive validity as appropriate school knowledge. Thus, the dominant group often utilizes education in their own favour, in such a manner, that, the voices of the disadvantaged should be phased out, and, become inaudible. Actually, the civilized dynamics of education do not let the schooling processes include the concerns of oppressed groups, and, that is why, we see existence of exclusive schools for the elites, other than, that of the common mass. In this context, Kumar (2009; p.44) says, that, '*the co-existence of parallel schools ensures that children of the better-off are separated early, from the children of the poor*'.

Another critical thinker Giroux[46], (2005) says,

> *'if public education is a crucial sphere for creating citizens equipped to exercise their freedoms and competent to question the basic assumptions that govern democratic political life, teachers in both public schools and higher education will have to assume their responsibility as citizen-scholars by taking critical positions; relating their work to larger social issues; offering students' knowledge, debate and dialogue about pressing social problems; and providing conditions for students to have hope and believe that civic life matters and that they can make a difference in shaping it so as to expand its democratic possibilities for all groups.'*

This suggests for educators, that, it is essential to take position and bring to the fore, ideas and researches, that should critically challenge the official knowledge, so as to help pupil, empower, as individual, and, as a social change agent. In fact, school as a state apparatus, function to maintain, and, reproduce the labour force, which in-turn, act in accordance with the dictates of capitalist and their institutions. Therefore, we find the structuring and re-structuring of the workplace, according to everyday routines and practices, which shape the social relations within classroom. Under such hidden curriculum, we often find, that, resources are selected, organized and distributed in schools, so as to maintain the power relations. This is why, the traditionalists do not give importance to praxis, subjectivity, class-struggle, emancipation and so on. Contrary to this, the radicals, make relations with schools, power and society.

Apple[47] (1993) sees education in the political dimensions, and says, that, its policy and practices are politically directed by the dominant groups of the society, so as control the knowledge, which Althusser has called, an *'ideological state apparatus[48]'*. Apple, (1993) says, that, it is *'to make their knowledge legitimate and increase their power in the larger arena'* (p.10). Therefore, our educational institutions, *'fill the needs of the social division of labour in the society, and, produce the knowledge and culture required by an unequal society'* (Apple[49], 1995; p.83). He directs that, unless it is understood how schooling situate in contexts, it is difficult to analyze the realities of schooling[50]. This is because *'there is another end to the rope which binds schools to outside agencies'* (Apple, 1995. p. 65). With regard to the girls, Apple (1995, p.98) says, that,

> 'Girls seem more marginal, because, they are often pushed by male dominance to the periphery of social activity. Their free time is controlled by parents more closely. They assume apprenticeship for domestic labour, which begins at home'.

All these works suggests, that, the processes of schooling are not only limited to the developmental aspects, rather, they assert identity formation among the pupil. These identities, pave the way for setting future course of action, either, by the individual, or, by the state.

1.5: Schooling as an agency of identity formation:

The manner in which the basic relationships are conceptualized, and, ordered in school, often shows, whether it meets the social needs or reproduces domination. Spending time in school for a longer duration, shape the identities of the child, and, how they respond to various challenges arising out of the processes of schooling. Therefore, the processes of schooling are directly linked to the formation of identity among students.

The work of Mead[51] (1934), Eric Erikson (1950[52], 1968[53]), Marcia[54] (1980), Kakkar[55] (1981) and Pathak[56] (2006) are particularly relevant works to conceptualize identity. Mead (1934, p. 135-226) emphasizes, that, the processes of social experience and activity, by which, an individual remains associated, plays, greater role in identity formation. He says, that, the social processes influence the behaviour of an individual. This makes identity a socially constructed reality, where, everyday cultural practices and the process of socialization shape the identity of an individual.

Erickson (1950, 1968) tries to understand the development of self, through eight stages of life, ranging from infancy to old age. He utilizes 'ego conflict' as the central concept that develops self. The ego conflict flows from the developmental tasks, and, remain in conflict, at each of the eight stages of life. However, the conflict may be resolved, either positively, or, negatively. He says, that, the formation of identity involves the meaning of existence, as to, who one is, what value one owns, and, what one wants to achieve, and, pursue in life. Marcia (1980) says, that, the question of identity remain very volatile, as, an individual pass through the period of adolescence. This is because, during the period of adolescence, the shaping of identity often keeps changing. This change is often attributed to interaction with different entity of the

environment, and, meaning making. Therefore, identity of a person works as a driving force, that addresses various commitments in life, such as, career, values, life aspirations, sexuality, body image, autonomy aspirations and so on. Hence, identity is related to psycho-social dimensions of an individual. This is why, a person holds multiple identities, and, acts in contexts of complex social structure, in which, they belong to various social institutions simultaneously.

Pathak (2006) suggests that, identity must also be understood in context of personal and social variables, such as, gender, religion, nationality and so on, in relation to the 'others'. This 'otherness' belongs to the groups, with which a person identifies, or, differentiates self. This is why, the worldview of an individual is determined by the identity of an individual, '*that often emanates from caste, ethnicity, language, religion, gender and nationality because of our memories of the historical past, local traditions and cultural specificities*[57]'. Pathak (2006) says that it is due to multiple identities, that, an individual develops conflict, with regard to religious identity, racism, casteism and so on. Therefore, multiple identities actually restrict an individual mind to think in a broader context, because, an individual consciousness, and, approach often remain situated in social relationships. This is why shared and inter-subjective world, becomes important, as, an individual, starts considering oneself comparatively in contexts of others. However, Kakkar (1981) points out, that, it is because of multiple identities, that, an individual, possesses personal inner world based on one's experience, and, visible external world, which s/he is socialized to lead. It is due to the influence of multiple identities that a person's behavior, and, appearance becomes dynamic. Further, due to the nature of Indian society, which is collectivist and patriarchal in nature, girls develop a relational sense of identity. Therefore, a girl projects her identity, in relation to others, and, often not, as an individual existential identity.

1.6: Thoughts on social exclusion

Throat and Newmen (2007, p. 4121-24) consider social exclusion as '*the inability of an individual to participate in the basic political, economic, and social functioning of the society*[58].' They also see it in terms of inequitable distribution of opportunities, due to external social reasons, where, equal access to opportunities is denied by the

dominant groups of the society. This, in turn, affects the culturally defined groups more, and, results in their further deprivation. Further, Throat and Attawell[59] (2007, p.13-19) points out that, in Indian context, it is the ascriptive characteristics, rather than, the achieved characteristics, which become the basis of exclusion. They consider, that, the ascriptive characteristics, are not agreeable to modification, because of its being a consequence of individual agency.

One of the biggest worldwide attention to the dimension of social exclusion was drawn by Amratya Sen[60] (2000) who distinguishes between situations, where, individuals are deliberately kept out, or, left out. He considers the circumstances of inclusion on deeply unfavorable terms, as 'forced inclusion'. He says, that, both of these situations can adversely affect the development of a person. Further, he considers discrimination as a particular type of exclusion that can take an active, or, passive role. It is through active discrimination, that the participation of members of a social group, are systematically refused to be accepted by those agents, who are involved in it, despite of their qualification. These dominant agents, routinely favour, members of other groups, who are equally, or, less qualified. Such consequences lead to indirect deprivation, through passive discrimination. Hence, in the passive discrimination, discouragement, and, lower self-confidence, often results, in poor performance, and, it may limit, access to income, education, and, allied fields that lead to upward mobility.

Scholars of race in the United States[61], and, of caste in India[62], have pointed out another type of discrimination i.e. market-based discrimination. This type talks of formal and informal restrictions, through selective inclusion, and, unequal treatment, on the entry of subordinate groups to the market. This type of discrimination can be seen, when persons, having same education, training, work experience and identical human capital, differ, only on personal characteristics that have no implications for productivity. They are treated unequally. Under such unequal treatment, the minority group members are denied jobs, or provided low wages, or, unfavourable working conditions. On the other hand, majority, or persons belonging to higher status are favoured in these domains. In the same manner, when members of subordinate groups face restrictions that prevent their entry into the occupations of majority group

members, then occupational discrimination occurs. In such occupational discrimination, members of subordinate groups, face, differential treatment, in the acquisition of essential services, such as, credit related to market, exclusion from property, and so, on needed to enter the market. Thus, social exclusion, works as discrimination, in its specific manifestation. Therefore, it also refers to such process by which an individual, group or groups, are restricted from full participation in the economic, educational and social institutions, that define their social membership. The marginalized groups, often, lie at the bottom of the social order, and, find themselves restricted, and repressed, as citizens. They live on the edge of society, and often experience, contradictory cultures. Thus, exclusion, actually, discriminates, segregates, isolates, and deprives the subordinate groups on several bases, such as, caste, religion, region, gender and so on, and, make them the disadvantaged one.

1.7: Exclusion emanating disadvantage

Looking to the system of schooling in India, we find the deepest divide between rural, and, urban India. The largest population of the Meos lives in the rural areas, in spite, that, they are located in one of the developed states of India. They are mostly left out of the main processes of Indian society, and, are disadvantaged[63]. The researcher has tried to understand the concept of disadvantage and marginalization, mainly, on the basis of, social-cultural dimension, and, tried to relate it to the Meo girls.

In terms of educational disadvantage, Passow[64] (1970) says, that, disadvantage usually indicates, such relatively stable condition relating to the life styles of certain social groups- including minorities and members of working classes- whose knowledge, skills and attitudes hamper learning. Therefore, it is actually a feature of social comparison extending far beyond the life of schooling. Edwards[65] (1979) suggests three major forms of explanations, focusing on why certain groups, comparatively, in terms of others, remain at a disadvantage. *Firstly*, he says, that, some groups are naturally less able than others and are, in fact, genetically inferior. This view of Edwards has been widely accepted on the basis, that, certain ethnic and minority groups, in fact, show *deficits[66]*, which leads to inferiority in basic intelligence within certain groups. *Secondly,* he says, that, disadvantage is the product of faulty environment. Therefore, children from certain groups, often remain

surrounded with unsatisfactory nature of their physical, social, psychological world. This position suggests, that, there is a need to identify and remedy those environmental factors, that lead to poor cognitive, and, social functioning[67]. *Thirdly,* disadvantage is taken as a difference, and not, as a deficit. This position is taken in terms of the nature of environment that often remains dissimilar, and, hence, comparing a child from one social background, to other, is. in fact, inappropriate. Actually, the question of being disadvantage arises, when, a group sharing certain common elements, differ, in one, or, more respects, while coming in contact with each other. In case of non-existence of such contact, the question of disadvantage would not exist. Therefore, it is only in case of comparison that disadvantage takes shape.

Instruction in the regular classroom always benefits the children in their social-cultural and psychological adjustment. The general background of the Meos has often been perceived to be different and deficient. The Meo girls are socio-culturally disadvantaged, because, the educational agencies are not recognizing their background, and, the realities of their lived social world, as, distinct. The culture and social world in which they live are looked down upon, because, they are doubly impoverished, and, powerless. As disadvantaged children, the Meo girls, often experience a sharp discontinuity between the home, and, school[68]. The researcher realize, that, such conditions cannot be easily overcome, unless, the discontinuity and the difference, that exists, between their home, and school life, are taken care of. Being at the lowest ladder of disadvantaged community, the Meo girls constitute one of the doubly disadvantaged, and, marginalized communities, living in one of the most developed state of India.

1.8: Marginalization and the state

Marginalization is that social process, by which, people are pushed to the fringes of the society. Thus, a marginalized person become socially excluded and unable to avail the benefits, that, the government provide, as, it is systematically and deliberately blocked. They are also denied to participate socio-politically and get themselves integrate to the mainstream society. Thus, a marginalized person actually feels oppressed, powerless, exploited, vulnerable, and so on.

The processes that define the relation between the marginalized person and the state depend upon how they negotiate with the state. This is because, the state, play a crucial role in generating such environment, that, defines and shape marginality through its policies, laws, schemes, and so on. Therefore, discourse upon marginality must be seen in contexts of the relation that the marginalized share with the state. Actually, the approach, by which, the state become the provider to the beneficiary, has, neither helped the state, nor, the marginalized people, as, the state, often ignores, the voices of the marginalized, in making the policy for them. On the contrary, the marginalized being powerless, do not actively involve themselves in the decision making processes. Thus, the bureaucratic approaches of the governance, often strengthens the disparity, between, the state and the marginalized. This happens in spite of the legal and constitutional safeguards provided to the marginalized as a citizen. Das and Poole[69] (2004, p.3) say, that,

> *'our analytical and descriptive strategy was to distance ourselves from the entrenched image of the state as a rationalized administrative form of political organization that becomes weakened or less fully articulated along its territorial or social margins. Instead…reflect on how the practices and politics of life in these areas shaped the political, regulatory, and disciplinary practices that constitute, somehow, that thing we call the 'state''.*

Therefore, they suggest that while understanding the marginalization of the community, where, control politics of the state often remain, delicate and frail, it is important to understand the policies and practices of the state, in relation to the marginalized community.

1.9: Framework of Resistance

Understanding and conceiving the theory of resistance is particularly significant as this concept directly linked with the research being taken up. It refers to the ability and practices of the people, who engage themselves in resistance towards coercive powers. This is done in order to come out of the deplorable socio-economic conditions that they think are deliberately made, and, maintained by the dominants, in order to control the material conditions. The people who resists, also consider, that, the dominant powers are the sole reasons of their deplorable conditions. Actually,

resistance prepares a ground for social change, and enhances the chances of negotiation, by which, power relations can be altered or changed.

Many of the conceptual understanding upon the area can be derived from postcolonial analyses of subaltern subjectivities especially through the work of Bhabha (1983[70], 1984[71] & 1985[72]), O'Hanlon[73] (1988), Spivak (1985[74] & 1999[75]) and Scott[76] (1985). Apart from these, the concept in relation to gender can be understood from the work of Lilja[77] (2013).

Looking to the nature of resistance, the researcher found, that, the open form of resistance are highly visible, however, the subtler form of resistance are equally relevant, as, it is generated due to encountering daily life experience and outcomes in everyday conversations. This helps in understanding the processes relating to social change. This may take a form of organized rebellions, or collective action, depending upon the intensity of everyday resistance. With regard to the nature of resistance, Scott (1985) conceptualizes it as anonymous, disguised, opportunistic, cautious, compromising and even un-organized forms of resistance. However, David Butz[78] (2011) criticizing Scott's model of everyday resistance argues that it does not provide a base for understanding subjectivities in terms of covert form of resistance. Similarly, Mitchell[79] (1990) also argues, that, Scott's understanding of dominance as purely coercive, is faulty, because, the sample upon which Scott rely, were forced into subjugation. Actually, it is not only the discursive forms of power which lead to resistance, rather, material matters must also be taken into consideration while analyzing resistance.

The researcher believes, that, power and resistance, simultaneously co-exists together since, resistance gives strength to power, whereas, power nourishes resistance. In this regard Foucault[80] (1976, p.95-96) says, that,

> '*Where there is power, there is resistance, and yet, or rather consequently, this resistance is never in a position of exteriority in relation to power. There must always be points of insubordination at which it is possible not to escape power per say, but, to escape the particular strategy of power-relation that directs one's conduct*'.

Resistance can be seen as a response to the dominance, and, hence, it is shaped by relations of domination. Foucault (1982, p.780) says, that resistance might be used as

a *'chemical catalyst, so as to bring to light, power relations, locate their positions, and find out their point of application, and, the method used'*. However, it is not only limited to response to power, rather, it affects power relations, and may also co-exists with it. This is why, we find existence of alliances, assertions and accommodations, which is in fact, a relationship between the two i.e. power and resistance. We also find differing nature of resistance, such as, violent and non-violent, confrontational or circumventing, deconstructing or re-constructing, productive or hindering, individual or collective, accommodating or enforcing, and so on. However, the form it takes, often depends upon the site of power. But, we also find resistance, which is neither organized, nor, politically motivated. This form of resistance is reflected in everyday resistance (Scott, 1987; Martin[81], 1999) which often found to be a subtle-resistance. Several post-colonial researchers found such subtle resistance in terms of resistance narratives (Azar[82], 2002; Johanson[83], 1999); mimicry (Bhabha[84], 1994); hidden transcript (Scott, 1987) and so on. Though these studies throw light upon phenomena of resistance, however, they are unclear about its relevance and interrelations. The marginalized groups often try to negotiate and create reactions against the domination, in terms of resistance, that could be reflected in terms of demonstrations, protests and various other forms. Pointing towards rural women, Radcliff[85] (2000) says that in the resistance struggle, the rural women become the primary actors in their capacity as bearers of traditions and icons of indigenous culture. Everyday resistance, often remains disguised and hidden, and, reflects in behaviour of the marginalized.

1.10: The idea of social justice

The idea of social justice is concerned with evolving such social order which could secure suitable rights and advantages for different sections of the society, particularly for the vulnerable, and, under privileged sections. Therefore, it is necessary to discover and strike at the injustice perpetuated by the established, or prevalent social order, so as to evolve a system, that can transform, or, reconstruct the new social order based on egalitarianism. Hobhouse[86] (1965, p. 114-15) trace the concept of social justice in the stoic conception of natural equality, and, Christian conception of common brotherhood, where it says, that, all are the sons of god. But, in modern conception, it originated in the conditions of social inequalities created by the

industrial revolution, as, the ancient and medieval thinkers justified, and, rationalized social inequalities. Actually, the institution of private property after industrial revolution was responsible for division of society into masters and slaves in the ancient times, lords and serfs in the medieval times, and, capitalist and workers in the modern times. Therefore, the modern thinkers tried to demonstrate, that, all the previous social arrangements were intended to evolve such social order, that served the interests of dominant class. And hence, they realized, that, social order of the society must be based on human values discovered by the human faculty on the basis of rationality. Thus, with the industrial revolution and social injustice, social consciousness also developed, which tried to discover various manifestation of social injustice, and urged remedial solution in such circumstances. Therefore, modern concept of social justice, stemmed out of modern consciousness. Being a dynamic phenomenon, social justice demands, change in the unjust and oppressive social conditions. As far as the forms of social injustice are concerned, it differs from one community to another. The demands for social justice, therefore, also differ in different countries, societies and communities. Although, some demands are found uniformly, at universal level, such as, the cases taken up by the United Nations and its different bodies. It also poses a wider problem, because, it proposes a situation, in which, some sections are placed, more or less, permanently in a disadvantageous and under privileged position, as compared to, other section of the society.

The process of securing social justice cannot be divorced from the process of social development. The, developmental concept of social justice represents a humanist aspiration, treating justice as a matter of improving the conditions of the oppressed and underprivileged sections, not by placing them in a competitive situation, but, by creating more congenial conditions for the deprived sections.

1.11: Summing up

The above works provided the direction to the researcher to envision different perspectives, so as to understand, the social realities relating to the Meo community in general, and, Meo girls, in particular. Works of Parsons made the researcher understand schooling, as a sub-system of the society, that prepare a 'good' and 'developed' citizen. The other works such as Frere, Kumar, Apple, and Giroux

critically analyzed the functioning and helped in conceptualizing schooling in terms of power relation as to how schooling reproduce the already existing hierarchy of powers. Further, some other psychologists and theorists such as Mead, Erikson, Marcia, Kakkar and Pathak focused on identity formation within school and how multiple identities are shaped in terms of schooling of the children. These works, in fact, situated the inter-relational ethos of schooling with the marginal community.

The researcher specially focused upon the work of Throat, Newmen, Attawell and Amratya Sen to conceptualize upon social exclusion and how it works within social world. The works of Passow and Edwards, focused upon, exclusion leading to disadvantage, whereas, the work of Das and poole, were essentially focused upon marginalization. Through these works, the researcher understand that exclusion may work within the framework of both, the deprivation, as well as, marginalization, and that, it have both-socio-economic and social implications.

The idea of Foucault, Bhabha, O'Hanlon, Spivak and Scott made the researcher's conceptual understanding upon resistance. Though largely, these works upon resistance, were conducted with the agrarian community, but, it provides deep understanding upon the resistance against power and also how resistance generate power. Relating to resistance, the work of Lilja specially focused in relation to gender. Her work was conducted with the Combodian female community, and provided a deep concern with regard to female, many of whom the researcher understand, stands universally across the globe with female. Her work has provided the researcher to understand the social reality from the lenses of female. It made the understanding of the researcher that, in case of women, the ability to resist stereotyping, hierarchical constructions and low status identity often reflects through discourses. In addition to the communication with women, the prevailing discourse leads to understand resistance by them.

Mewat is the region, where, strong cultural boundaries and hierarchies act to subjugate women, and, limit their opportunities. Passing through historical times, the Meos refused the identity positions that were assigned by the dominant and powerful authority. As a community, they constantly resisted the state power and never accepted the suzerainty of any dominant authority. The exclusion of women in

general and Meo girls in particular from the socio-political and educational spaces, is often, a result of the separation of women and men into two stereotyped categories. While men in a strong patriarchy Meo community correspondence to an image of dominant decision maker, Meo women own a secondary status with less influence in decision making. However, their resistance, against this power often reflects in various other representations and in their communications. The association and disassociation between them continued to unfold throughout the work.

1.12: Rationale of the study

In spite of the constitutional provisions of equal educational opportunities to all citizens under the Indian constitution and some efforts of the government, Meos in general, and Meo girls in particular, have not been able to respond to the challenges of improving their educational status and have not kept pace with that of the rest of society. The reasons for the Meos' educational issues can not be understood in isolation. It should be understood in tandem with other indicators of human development. This is why; Cohen and Ball (1999) consistently make reference to environmental contexts, in which human development remains rooted[87]. The researcher considers, that, the dimensions related to the influence of socio-cultural, historico-political, psychological, and economic discourses of society, in general have a major influence upon the social consciousness and shaping the perception of Meo girls. Therefore, the researcher believes that it is necessary to analyze education of Meo girls in terms of above development of the country that has marred the education of Meos[88]. The post-partition development in India has created a vacuum for the community, along with the acute psychological crisis of identity. Further, the deliberate neglect of the community, on the part of the government, has marred its impact on their education and employment. Therefore, it is necessary to adopt a systematic, analytical approach to understand and unravel their educational concerns and issues of Meo girls. The researcher believed it to be important to understand the education of Meos in the context of the total society, where development is slow, wages are low and unemployment is on the rise. Thus, literatures suggest, that, most Meos thinks that opportunities of upward mobility and their economic advancement

are blocked and their community has borne the brunt of official neglect and discrimination.

Thus, the research was conceived and formulated on a very wide canvas of girl children from the Meo community in India i.e. in context of their living and seeking of individual and collective significance, and, the meaning of their existence. It concerned, directly and indirectly, to their world view and meaning-making about self and the others. It also, covertly and overtly relates to their identity, freedom and security as all of these issues are interrelated and impinge on one another. Thus, the study is situated at a juncture, when, the right to free and compulsory education, and, the concerns with regard to quality of education, are central, to policy makers and in the arena of academic discourse.

The need of the present research arose, while the researcher was working on women education during her M. Ed. and M. Phil. course of study. During masters in education, the researcher worked upon education and life prospects of some sections of Muslim girls in Delhi, where as, during M. Phil. programme, the researcher took on the case studies upon Muslim women and focused her study upon attitude of women towards education. Both these researches were related to women in context of their education. The proposed area emerged as issue, when the researcher interacted with the some samples belonging to Meo community. This led the researcher to explore some of the available literatures relating to the Meo community and found their typicality. Further, in India, most of the sociological studies focus attention to what happens inside the school, as well as, within the classrooms, in everyday contexts. This helps to understand the nuances relating to prevalent inequalities that prevent the spread of equal opportunities, good quality of education, and so on more minutely, as compared to traditional research, which focuses on standard technique of set of techniques. However, very few studies have been done in context of what goes on within schools and classrooms in everyday life contexts. In larger context of 'providing equal educational opportunities to all' the state has failed in multiple ways as is reflected through prevalence of inequalities- qualitative and quantitative, gender, access and so on. Further, educationists and researchers largely tend to neglect everyday lived experience in the process of schooling- where student engage within

themselves with teachers and other school personnel that ultimately shapes their meaning making in the process of education. This is because, understanding the experiences of education, provides broader analysis of the process of educational systems where access, quality, equity and similar other factors works. This is why, what goes on in the life of students at schools becomes significant. Therefore, the researcher felt it important to understand schools- focusing participants in the process of schooling, i.e., students, teachers, community members and other participants, so as to unravel, how they negotiate with them. The purpose for deciding to do this was to examine the socio-political and cultural contexts of such meaning making and not just to provide description of how meaning is produced by different stakeholders in school. This is why, Giroux and Simon (2000; 1541) emphasize understanding of *'school as sites of struggle'* and *'pedagogy as a form of cultural politics'*. Further, they consider that, school is a place, where, *'meaning is produced through constructions of forms of power, experiences and identities that needs to be analyzed for their wider political and cultural significance'*. Hence, the researcher believed that it was necessary to pay attention to socio-political and cultural forces that shape school experience in varied social contexts. Actually, there are various ways by which the agencies of schooling could be understood. One way to understand it is the assertion of students where they rebel, question and go against the norms of school, challenge authority and so on. The other ways of understanding is to unfold the forms and roles of agencies that remain covered and do not always directly expressed, but, remain embedded in the student culture, and, exert far reaching consequences that reflect through the students' perspectives, attitudes, world-views and so on. At this level, students seek to assert their independence, from ideological and indoctrinated characteristic phenomenon of school processes. With this understanding, the researcher has tried to examine different agencies of schools that discipline, punctualize, constrain and shape their experiences in multiple ways. This is why, the researcher, thought it to be essential to unearth, unpack and unravel the world of Meo girl students' culture in formal school setup. This was also important because students construct their own perception of several factors that contribute to create important aspects of 'life' at school. Gender and religion play a very important and significant role that are often contradicted and contested- this need to be uncovered. The location

of the schools especially, in the Mewat region, undoubtedly, shape and provide meaning to perception of students. Hence, the voice of students in the meaning making processes of schooling, was essential to understand. Therefore, it was important for the researcher, to let the Meo girls speak for themselves and researcher to listen their voices carefully and patiently in order to unravel their aspirations and perspectives so as to reach the analysis correctly. This was because, the ways by which students negotiate and interpret the principles of school, often create a gap, between, schools as imagined by the authorities, and, as perceived by the students. Thus, it was important to understand how are different concerns of Meo girls expressed in the everyday contexts of school? How do they negotiate and contest in different settings viz. a viz. life at school and life at home? How do Meo girls try to realize their goals? How do teacher, parents and other personnel contribute to the complex experience of students? What forms of identities are constructed in different settings?

The work is important because it has tried to uncover fascinated life of Meo girls at schools in contexts of resistance, relationship, identities and ways of being. It has captured the voice of experience, feelings and perception of Meo girls. The narratives provide rich description accounts of what Meo girls think and feel while at school. This is because, the environment of the school is not only created by the official discourse, rather, it is simultaneously constructed by the students, who brings meaning to the situation where they live, study, play and interact. This is why, the study also concerns the ideals that evolve and formulated, negotiated and expressed in everyday life of Meo girls at school. Being a Muslim, Meo gorls mark an identity who experience themselves in 'duality'- of being a Muslim girl (in Mewat) and 'other' as a part of larger identity of Indian.

Hence, the present research will help to understand the social world of everyday life experiences that often remain uncaptured through the recording and analysis of empirical information. Thus, the research will help several other researchers, students, teachers, and all those working in the filed of women's education to understand the embedded issues relating to women in general and Meo girls in particular as it contributes to understand meaning-making in school processes. The researcher

thought to unpack and unravel the world of Meo girls as constructed in school life. Actually, different culture, media and other information from the outer world enters the school, and, create a unique culture within school. As a consequence, the students do not remain isolated and get influenced with them and ultimately construct their own understanding of 'life' in school as they are conscious human being that own dreams and aspirations. Further, the study seeks to provide 'alternative' frame that will help to cater to a particular similar marginalized social groups. Since the exploration is situated around the ground realities, therefore, the policy makers could be benefited to unravel and unearth the basic issues, at intervention level, since, it provides pragmatic and an in-depth understanding relating to education of Meo girls. Further more, the linkages between experiences of Meo girls, and, their schooling has been traced out which will help the readers in multiple ways- howsoever, they want to utilize the research. The factors taken in the research are potentially relevant and constitute the basis, due to which, educational development of Meo girls in India has not kept pace with the time. All the above mentioned concerns raised certain important issues to be explored.

1.13: Research Questions

- How do Meo girls perceive schooling and experience everyday school practices in shaping up of their educational aspirations, world view and meaning-making about self and the others?

- What are the factors that emanate Meo girls' dropout from school in the process of growing up and reaching up for higher classes?

- If the family composition plays any role towards Meo girl's education? Whether the Meo parents find any motivating factors or any structural and cultural barriers in terms of sending their daughter to schools?

- Whether the socio-cultural identity and stereotypes create any barrier for Meo girls that in turn impact their education? if yes; how, and in what ways does it impact?

- If any aspects of security, freedom and equality influence the schooling experience of Meo girls?

- How do teachers negotiate and mitigate the situation, in case, if they identify girls from Meo community who are on the verge of dropping out from schooling?

- Whether any attitudinal change reflects among the Meo girls across generations towards education? If yes; what are the reflections and how does it impact the educational aspirations of Meo girls?

- How do Meo girls negotiate with the changing situation?

- How does social deprivation influence the schooling of Meo girls?

- Whether community members play any role in promoting girls education? How do they perceive the issue of girls' education?

1.14: Statement of the problem

Breaking boundaries and escaping marginality: An enquiry into Meo girls' experiences of resistance, schooling and change

1.15: Definition of the key terms

Breaking boundaries: Meo community has specific and unique cultural boundaries which makes them a distinct community. The researcher has utilized the terms 'breaking boundaries', in the sense of coming out of such socio-cultural traditional faiths, customs, beliefs, values and so on, that are supposed to be carried forward by the female members of the community.

Escaping marginality: Marginalization is that social process, which, pushes a person to the fringes of the society and make them socially excluded. As a consequence a marginalized person becomes unable to avail different benefits. By the terms 'escaping marginality', the researcher believes to break-out of such thwarting situations, that pushes them to periphery, and, make them socially excluded and disadvantaged.

Resistance: Resistance is that force, which acts to stops the progress, and, prospects of a person, and, makes it slower. The researcher has utilized the term 'resistance' in the sense of 'the act of fighting and refusing to accept or comply with something, that affects, a person adversely'.

Schooling: The processes of a school play a significant role in the life of students, as a result of their participation and involvement in different activities. Hence, the researcher has utilized the term in the sense of 'participation of a person in the instructional and other related processes of an institution under the age of the college, which develops the person in multiple ways.

Change: By the terms 'change', the researcher believes socio-cultural, economic and perceptive transformation.

1.16: Objectives

1. To understand how historical, socio-political and economic contexts constitute the identities of Meos

2. To understand the experiences of Meo girls across generations in negotiating everyday challenges in the process of their growing up and education.

3. To understand how everyday lived experiences shape Meo girls' life aspirations, world-view and meaning-making about the self and the others and consequently influence their perception

4. To understand how the community and other stakeholders play their role towards Meo girls education.

1.17: Methodology:

The study is a qualitative research written in a descriptive form. Qualitative research is designed to obtain precise and pertinent information concerning the current status of phenomena in its natural settings so as to draw valid conclusions from the discovered facts (Koul, 2013). On the basis of the collected information, the data has been classified, analyzed and interpreted in consonance with the objectives of the study. Apart from the exploration of related literature and secondary sources such as census report and surveys conducted by voluntary organizations working in the area, extensive interviews were conducted with girl children. Focus group discussions (FGD) with parents, teachers, and other key persons of the community have also been done from various angles so as to explore the qualitative aspect and understand the imbedded issues deeply and comprehensively. Observation, both participant and non-participant was another methodology that helped in gathering data.

1.18: Modalities of the problem:

The research consists of two major parts namely (a) theoretical and (b) operative. Theoretical part has been explored by understanding the base through existing literatures. The operative part has been conducted in three schools located in three sub-division of the Mewat district. In these schools Meo girls' experiences and perception were mapped so as to collect the data.

1.19: Structure of the study

The study has been conducted in different phases, which gave the researcher an opportunity to identify the field on the basis of existing literatures and conducting pilot survey in the district of Mewat. After determining the actual field area of the study, the researcher stayed in the field and conducted extensive exploration so as to gather the data. This was done on the basis of the above mentioned tools and techniques.

1.20: Delimitation:

The present study will be delimited to

• Girl children in the age group of 11 years to 14 years

• Parents and teachers of the sample children

• Three schools of Mewat district

END NOTES:

1   The name of Gurgaon has been changed to Gurugram by the office order of the government.

2   Channing, F. C. (1882). *The land revenue settlement of the Gurgaon District, Lahore.*

3   Harris, A.P.D. (1907). *Report on the Mohammedans in the Cis- Satluj Punjab, North west provinces, Oudh, North- west Bengal, central India and Rajputana*, Calcutt: office of the Superintendent of government literary printing

4   Aggrawal, Pratap C. (1969). Islamic revival in Modern India: The case of the Meos, *Economic and political weekly* 4(42)

5   The meaning 'tableegh' is 'to preach'. The term tablighi Jamaat is an organization, committed to preaching of basic principles of Islam among masses. The members of the Tablighi Jamaat visited the villages of Mewat to instruct on Islamic traditions, and, to encourage the communities to adhere to the Muslim traditions and leave their earlier traditions.

6   Hasan, M. (1981). In search of integration and identity: Indian Muslims since independence, *Economic and Political Weekly*, November.

7   Shah, Ghanashyam. (2007). The Condition of Muslims, *Economic and Political Weekly*, Vol. XLII, No. 10, March 11-16, p. 836-839.

8   Khalidi, Omar. (2006). Muslims in Indian economy, New Delhi: Three essays collective

9   Mahmood, Syed F. (1981). *A history of English education in India*, New Delhi: Idar-e-Adbiyat-e-Dilli (Reprint of 1895 Edition)

10 Mohd. Akhtar Siddiqui (ed.) (2004).'*Empowerment of Muslims through education*' New Delhi: Institute of Objective Studies. p VII

11 Bhatty, Zarina. (1998). Girls Education in Mewat: Issues and Strategies, Paper Presented in National Conference on Education of Muslim Girls: Issues and Strategies, Department of women's Studies, NCERT, New Delhi

12 Ahmad, S. (2005). *Social experience and schooling: A study of Meo Muslim girl child*, M. Phil. dissertation, University of Delhi: Department f Education

13 Government of India. (2008). *A baseline survey of minority concentrated districts of India: Mewat, Haryana*. New Delhi: Indian Council of Social Science Research, p. 14

14 Bhatty, Zarina. (1998). Girls Education in Mewat: Issues and Strategies, Paper Presented in National Conference on Education of Muslim Girls: Issues and Strategies, Department of women's Studies, NCERT, New Delhi

15 Pathak, Avijit. (2006), *Modernity, globalization and identity: Towards a reflexive quest* Delhi: Aakar Books

16 Thapan, Meenakshi. (2014). *Ethnographies of schooling in contemporary India*, Delhi : SAGE

17 Appiah and Jr. (1995, 1) begin an edited volume called Identities by saying that "A literary historian might very well characterize the eighties as the period when race, class, and gender became the holy trinity of literary criticism.

18 Goldscheider, C. & Uhlenberg, P. R. (1969). Minority group status and fertility, *American Journal of Sociology*, 74 (4), 361-72

19 Engineer, A. A. (1991). Remaking Indian Muslim identity, *Economic and Political Weekly*, November, p. 1036-1038

20 Engineer, A. A. (1990). Muslim in multi religious society, *Economic and Political Weekly*, November, p. 2420-2421

21 Khan, M. E. & Patel, B. C. (1997). Reproductive behaviour of Muslims in Uttar Pradesh, *The Journal of Family Welfare*, 43 (1), 13-29

22 Marcuse, H. (1960). *Reason and revolution*. Boston: Beacon Press

23   Frere, P. (1985). *Pedagogy of the oppressed*, London: Peguin

24   Kumar, K. (2005). *Political agenda of education-The study of colonialist and nationalist ideas*, New Delhi: Sage Publications

25   Apple, M.W. (2000). *Official knowledge: Democratic education in a conservative age* (2nd ed), New York: Routledge

26   Giroux, Henry A. (2005). *Schooling and the struggle for public life- Democracy's promise and education's challenge*, London: Paradigm Publishers

27   Parsons, T. (1959). The school class as a social system: Some of its functions in American society. *Harvard Educational Review* 29 (4): p.297-318

28   Parsons, T. (1985). The school class as a social system: In Shukla, S.C. and Kumar, K (eds.) (1985). *Sociological perspectives in education*, Delhi: Chanakya Publications. P. 51

29   Kumar, Krishna. (1987). Reproduction or change: Education and elites in India: In Ratna Ghosh and Mathew Zachariah, (eds.) (1987). *Education and the process of change*. New Delhi: Sage p. 27-41

30   Apple, Michel. (2000). *Official knowledge: Democratic education in a conservative age*, 2nd edition, London and New York: Routledge

31   Pathak, Avijit. (2002). *Social implication of schooling: Knowledge, pedagogy and consciousness*. New Delhi: Rainbow

32   Government of India, (2014). Schooling and identity formation: Role of schools: In *Schooling, socialization and identity*. (2014). New Delhi: National Council of Educational Research and Training. P. 89

33   Government of India, (2014). Schooling and identity formation: Role of schools: In *Schooling, socialization and identity*. (2014). New Delhi: National Council of Educational Research and Training. P. 88

34   Frere, P. (1985). *Pedagogy of the oppressed*, London: Peguin. p.46-51

35   Kumar, K. (2009). *What is worth teaching*, New Delhi: Orient Blackswan Pvt. Ltd p. 3

36   Kumar, K. (2009). *What is worth teaching*, New Delhi: Orient Blackswan Pvt. Ltd p. 3

37   Ahmad, S. (2016). Far from realities of life: Schooling as a touchstone of endemic alienation: In Idnani, D. (eds.) (2016). *Education, RTE and schooling*, New Delhi: Rawat Publications

38   Frere, P. (1985). *Pedagogy of the oppressed*, London: Peguin. p.47

39   Frere, P. (1985). *Pedagogy of the oppressed*, London: Peguin. p.47

40   Kumar, K. (2005). Appropriate knowledge: Conflict of curriculum and culture: In Kumar, K. (2005). *Political agenda of education-The study of colonialist and nationalist ideas*, New Delhi: Sage Publications. P. 49

41   Kumar, K. (2005). Appropriate knowledge: Conflict of curriculum and culture: In Kumar, K. (2005). *Political agenda of education-The study of colonialist and nationalist ideas*, New Delhi: Sage Publications. P.50

42   Kumar, K. (2005). Appropriate knowledge: Conflict of curriculum and culture: In Kumar, K. (2005). *Political agenda of education-The study of colonialist and nationalist ideas*, New Delhi: Sage Publications. P.50

43   Ahmad, S. (2016). Far from realities of life: Schooling as a touchstone of endemic alienation: In Idnani, D. (eds.) (2016). *Education, RTE and schooling*, New Delhi: Rawat Publications

44   Kumar, K. (2009). *What is worth teaching*, New Delhi: Orient Blackswan Pvt. Ltd p. 10

45   Kumar, K. (2009). *What is worth teaching*, New Delhi: Orient Blackswan Pvt. Ltd p. 10

46   Giroux, Henry A. (2005). *Schooling and the struggle for public life- Democracy's promise and education's challenge*, London: Paradigm Publishers p. xxix

47 Apple, M.W. (2000/1993). *Official knowledge: Democratic education in a conservative age* (2nd ed.). New York: Routledge

48 Apple, M.W. (1995). Resistance and contradiction in class, culture and the state: In Apple, M.W. (1995) *Education and power*. (2nd ed). New York: Routledge. P. 83

49 Apple, M.W. (1995). The other side of the hidden curriculum-culture as lived-I: In Apple, Michael W. Apple. (1995). *Education and power*. (2nd ed). New York: Routledge p. 65

50 Apple, M.W. (eds). (2010). *Global crises, social justice and education*. New York: Routledge p.12

51 Mead, G. H. (1934). *Mind, self and society: From the standpoint of a social behaviourist*. Chicago: The University of Chicago Press

52 Erickson, E.H. (1950). *Childhood and society*, New York: Norton

53 Erickson, E.H. (1968). *Identity, youth and crisis*, New York: Norton

54 Marcia, J.E. (1980). Identity in adolescence: In J. Adelson (eds.), *Handbook of adolescent psychology*. New York: John Wiley, p. 149-173

55 Kakkar, S. (1981). *The inner world: A psycho-analytic study of childhood and society in India*. Delhi: Oxford University Press

56 Pathak, Avijit. (2006). *Modernity, globalization and identity: Towards a reflexive quest* Delhi: Aakar Books,

57 Ahmad, S. (2015). *Muslim students and alienation: A study of Delhi schools*. Unpublished Ph.D. thesis, University of Delhi: Central Institute of Education, p.17-18

58 Throat, S. & Katherine S. Newmen (2007). Caste and economic discrimination: Causes, consequences and remedies, *Economic and Political Weekly*, Vol- XLII, No- 41, P. 4121-4124 October. Originally Sukhdeo Thorat has quoted from Buvinic, Marya & Jacqueline Mazza (eds.) (2005). *Social exclusion and economic development*, Baltimore: John Hopkins University Press, P. 3-32

59 Thorat, S. & Attawell, P. (2007). 'The legacy of social exclusion: A correspondence study of job discrimination in India' *Economic and Political Weekly*, Vol. XLII, No. 41, Oct 13-19.

60 Sen, A. (2000). *Social exclusion: Concept, application and scrutiny*, social development papers No. 1, Asian Development Bank: Office of Environment and Social Development, June.

61 Thorat, S. & Katherine S. Newman. (2007). *Caste and economic discrimination: Causes, consequences and remedies in labour market discrimination and urban sector,* research series; Social exclusion, Vol.1, No.1 Princeton: Princeton University Press, p. 2. The Author has quoted from Pager Devah, The mark of a criminal record, *American Journal of Sociology*, 108 (5): 937-975.

62 Thorat, S. & Katherine S. Newman. (2007). *Caste and economic discrimination: Causes, consequences and remedies in labour market discrimination and urban sector,* research series; Social exclusion, Vol.1, No.1 Princeton: Princeton University Press, p. 2. The author has quoted from Weisskopf, Thomas. (2004). *Affirmative action in United States and India: A comparative perspective*, New York: Routledge; Thorat, S., Sen, A. & Negi, P. (2005). *Reservation and private sector-quest for equal opportunity and growth*, Delhi: Rawat.

63 GOI, (2011). *A baseline survey of minority concentration districts of India-Mewat*. New Delhi: Ministry of Minority Affairs and Indian Council of Social Science Research

64 Passow, A. (1970). *Deprivation and disadvantage*, UNESCO: Institute for Education, Hamburg.

65 Edwards, J. (1979). *Language and disadvantage*, London: Edward Arnold.

66 This position has had its most recent support in the work of Jensen. See Jensen A. (1969). How much can we boost IQ and scholastic achievement? *Harvard Educational Review* 39: 1-123. Also, Jensen A. (1973). *Educability and group differences*, New York: Harper and Row

67   Megarry, J. (eds.), (1980). *World yearbook of education 1981: Education of minorities*, p.41. Originally quoted from Deutsch, M. (1967), *The Disadvantaged child*, New York: Basic Books

68   Ahmad, S. (2005). *Social experience and schooling: A study of Meo Muslim girl child*. University of Delhi: M.Phil. dissertation

69   Das, V. and Poole, D. (2004). State and its margins: Comparative enthnographies: In V. Das and D. Poole (ed). *Anthropology in the margin of the state*. Mexico: School of American Research. p 3-34

70   Bhabha, Homi K. (1983). Difference, discrimination and the discourse of colonialism. In, Francis Barker, Peter Hulme, Margaret Iverson and Diana Loxley (eds.), *ThePolitics of Theory.* Colchester: University of Essex, pp. 194-211.

71   Bhabha, Homi K. (1984). Of mimicry and man: The ambivalence of colonial discourse. *October* 28, 125-33.

72   Bhabha, Homi K. (1985). Signs taken for wonders: Questions of ambivalence and authority under a tree outside Delhi, May 1817. *Critical Inquiry* 12, 144-65.

73   O'Hanlon, Rosalind. (1988). Recovering the subject: 'Subaltern Studies' and histories of resistance in colonial South Asia. *Modern Asian Studies* 22, 189-224.

74   Spivak, Gayatri Chakravorty. (1985). Can the subaltern speak: Speculations on widow sacrifice. *Wedge* 7, 120-30.

75   Spivak, Gayatri Chakravorty. (1999). *A Critique of Postcolonial Reason: Toward a History of the Vanishing Present.* Cambridge and London: Harvard University Press.

76   Scott, J. (1985). *Weapons of the weak: Everyday forms of peasant resistance*, New Haven, CT: Yale University Press

77   Lilja, Mona (2013). *Resisting gendered norms-Civil society, the juridicial and political space in Cambodia*. England: Ashgate Publishing Limited

78   Butz, D. (2011). *Resistance, representation and third space in Shimshal village, northern Pakistan*. ACME: An international E-Journal for critical geographies. Available at http://www.acne-journal.org/butz.pdf [Accessed: 14March, 2016]

79   Mitchell, T. (1990). Everyday metaphors of power, *Theory and Society*, 19, 545-77

80   Foucault, M. (1976). *The will to knowledge: History of sexuality*, London: Penguin Books

81   Martin, B. (1999). Whistleblowing and non-violence, *Peace and Change*, 24 (3), p. 15-28

82   Azar, M. (2002). The language of the other: Patrick Chamoiseau, credising and resistance literature, *Glanta*, 2, 17-39

83   Johanson, A. (1999). *The suffering women: Narratives on feminity among women in Nicaraguan Barrio*, Goteborg University: The Department of Sociology

84   Bhabha, H.K. (1994). *The location of culture*. London: Routledge

85   Radcliffe, A.S. (2000). Entangling resistance, ethnicity, gender and nation in Ecuador: In J.P. Sharp, P.Routledge, C. Philo and R. Paddison (eds.), *Entanglement of power: Geographies of domination/resistance*, London: Routledge, 164-81

86   Hobhouse, L.T. (1965). *The Element of Social Justice*, London: George Allen & Unwin, p. 114-15

87   Weissglass, J. (2006). Inequity in Mathematics education: Questions for educators, *Review of Educational Research*, vol. 76, no. 4, 2006. Originally taken from Cohen, D. K. & Ball, D. L. (1999). Instruction, capacity and improvement, CPRE Research Report No. RR-043, P. 3.

88   Kamat, A. R. (1981). Literacy and education of Muslims: A Note, *Economic and Political Weekly*, June p. 1032

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 (Qin[1], 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 (Michael[2], 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 (Sharma[3], 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. Dorsey[4], (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. Ahmad[5], (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 (Hasan[6], 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 (Ansari[7], 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 (Ahmad[8], 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, Nambissan[10], (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 & Mehta[11], (2006) found that under-representation of Muslims in higher education is directly related to their inadequate school completion.

With regard to Muslims, Navlakha[12], (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 de-motivate the community members in many ways. Hasan & Menon[13], (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 (Najiullah[14], 2006; Wilkinson[15], 2007; Basant & Sheriff[16], 2010). Further, another literature (Shah[17], 2007; Ali[18], 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 (Little[19], 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 (Engineer[20], 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. Puri[21], (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.

Raza[22], 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 (Saxena[23], 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, Wajahat[24], (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, Farah[25], (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, Mahmood[26], (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 Muslims[27]. 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, Fazal[28], (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

(Gupta[29], 2009) is also responsible for their marginalization, and, hence, it leads them to feel that their existence is in danger (Alam[30], 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 (Dasgupta[31], 2009; Hussein & Chatterjee[32], 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, Raza[33], (1994) and Zakaria[34], (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" (Alam[35], 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 & Malik[36], 2004;

Robinson[37], 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 (Lateef[38], 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, Melissa[39], 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 Ansari[40], (2006) also on the basis of the judgment with regard to Aligarh Muslim University. Therefore, Asghar Ali Engineer[41], (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

45

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 (Razzack[42], 1991, 2003; Fakhri[43], 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 (Choudhary[44], 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 (Michael[45], 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 tracks[46]. To students coming from marginalized groups, it develops feelings of loosing 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 (Hasan[47], 1989; Ahmad[48], 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 (Wahid[49], 2002; Chopra[50], 2008; Ramakrishnan[51], 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 form larger developmental domain. The media, literary works and cinema assert such identity (Hasan[52], 1995). Razzack[53], (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-Haj[54], (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 (Puri[55], 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 (Shavit[56], 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 (Setalvad[57], 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 (Murlidharan[58], 2008) says that such understanding often shapes the mindsets and fosters a belief that discrimination is deliberately legitimized (Bharucha[59], 2003). This is because a community often exists and operates within a historical matrix (Alam[60], 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 meaningfully 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, Milhar[61], 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 Bandukwala[62], (2006) says that lack of education especially English and science education remained responsible for the same. However, there are studies (Setalvad[63], 2003; Qaisar[64], 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 (Razzack[65], 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, Taha[66] (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 (Menon[67], 2010; Menon and Nandagopal[68], 2010; Editorial[69], 2008; Sheth, & Haeems[70], 2006; Sikand[71], 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. Sikand[72], (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 (Sikand[73], 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 (Farooqi[74], 2007; Fazal[75], 2007; Farah[76], 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. Ansari[77], (2006) and Heredia[78] (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. Khan[79], (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 de-motivates 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 (Kamat[80], 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 (Talib[81], 2000) and hence, ideological conflicts impact the ideals of social justice especially in case of any marginalized groups (Rathnam[82], 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 Gupta[83], (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 Greenland[84], (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 (Sarah[85], 2000). Cumulatively, such ordeal often mal-adjusts these groups (Kumar & George[86], 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, Bhatt[87], 1987; Ahmad[88], 1992; Razzack[89], 2006; John, & Mutatkar[90], 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 & Raju[91], 2007; Godbole[92], 2001).

There are other literatures (Mondal[93], 2003; Zainuddin[94], 2003; Ahmad[95], 2003; Thorat, & Newmen[96], 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, Khan[97] (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 (Swaminathan[98], 2008) and educational inequalities in context of social customs, lack of adequate facilities, low economic status and so on is quite large (Awasthi[99], 1992).

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

The researcher found several studies (Lateef[100], 2008; Dasgupta[101], 2009; Kochhar[102], Bhatt[103], 1987; 1992; Kothari[104], 2006; Mahmood[105](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 (Dasgupta[106], 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 (Kochhar[107], 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 & Menon[108], (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 Cummins[109], (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 (Poole[110], 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 & Gartner[111], 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; Bhagat[112], 2011; Thorat & Attawell[113], 2007; Bose[114], 2005; Laquian, Tewari, & Hanley[115], 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, & Hanley[116], 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 & Mahajan[117], 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 (Hasan[118], 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

55

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.

End Notes:

[1] Qin Desiree B. (2006). Our child does not talk to us any more: Alienation in immigrant Chinese families, *Anthropology and Education* ,Quarterly Journal, Vol. 37 no 2 p. 162-179

[2] Michael S. Merry, (2005). Social exclusion of Muslim youth in Flemish And French speaking Belgian schools, *Comparative Education Review*, Vol- 49, no-1, p. 1-22

[3] Sharma, K. Dev, (1978). *Education of a national Minority: A case study of Indian Muslim*, New Delhi: Kalamkar Prakashan.

[4] Dorsey, Betty Jo (1980). Equality of educational opportunity in Zimbabwe: Past and future: In J. Megarry (ed.) (1981). *World Year Book of Education 1981, Education of Minorities*, London: Kogan Page.

[5] Ahmad, I. (1981). Muslim educational backwardness: An inferential analysis, *Economic and Political Weekly* September, p.1457-1465

[6] Hasan, M. (1981). In search of integration and identity: Indian Muslims since independence, *Economic and Political Weekly*, November, p. 2467-2478

[7] Ansari, A. (1992). Educational backwardness of Muslims, *Economic and Political Weekly*, October, p 2289-2291

[8] Ahmad, A. (1993). *Muslims In India: Their educational, demographic and socio-economic status with comparative indicators for Hindus, Sikhs, Christians and other communities based on a singular and systematic field survey, 1990-1993, Volume* I: Bihar, Inter-India Publications, New Delhi

[9] Mbaku, John M. (2000). Minority rights in plural societies, June, 485

[10] Nambissan, Geeta B. (2000). Dealing with deprivation, *Seminar*, September

[11] Hasan, R. & Mehta, A. (2006). under-representation of disadvantaged classes in colleges, *Economic and Political Weekly*, Vol-41 No. 35 September

[12] Navlakha, G. (2006). Collating information, or 'communalising' the army?, *Economic and Political Weekly*, Vol-41, No-8, February

[13] Hasan, Z. & Menon, R. (2006). *Unequal citizens: A study of muslim women in India*, Oxford University Press, New Delhi.

[14] Najiullah, S. (2006). Representation of minorities in civil services, *Economic and Political Weekly*, Vol-41, No-8, February

[15] Wilkinson S. (2007). A comment on the analysis in sachar report, *Economic and Political Weekly*, Vol. 42 No. 10 March

[16] Basant, R. & Sheriff, A. (2010). *Handbook of Muslims in India: Empirical and policy perspectives*, New Delhi: Oxford University Press.

[17] Shah, G. (2007). The condition of Muslims, *Economic and Political Weekly*, Vol- 42 No. 10 March

[18] Ali, Z. (2007). Of quotas and traps, *Economic and Political Weekly*, Vol- 41 No. 52 December

[19] Little, A. (1980). Education and race relation in the UK: In J. Megarry (ed.) (1981). *World Year Book of Education 1981, Education of Minorities*, London: Kogan Page.

[20] Engineer, A. A., (1990). Muslims in multi-religious society, *Economic and Political Weekly*, November, p. 2420-2423

[21] Puri, B. (1993), Indian Muslims since partition, *Economic and Political Weekly*, October, p. 2141-2149

[22] Raza, Moonis, (1994). Indian muslims in their homeland, *Economic and Political Weekly*, September, p. 2540-2542

23 Saxena, S. (2000). Looking at literacy, *Seminar*, September

24 Wajahat, A. (2003). Bahrtiya musalman vartaman aur bhavishya, *Hans*, August, p. 5-9

25 Naqvi, F. (2007). Reconstructing community, *Seminar*, 569, January, pp 35-39

26 Educational Rights and Institutions of Minorities: International Norms and National Landscapes: In Tahir Mahmood (ed.), (2007). *Polititics of minority educational institutions: Law and reality in the sub continent*, New York: Cambridge University Press.

27 The author gives an instance that he made the recommendations in the annual report of the NMC-1996-99 (made on the basis of several complaints received by Mahmood as a chairman of National Minority Commission) have been ignored by successive government. He argues that the misuse of article 30 by some unscrupulous elements for purely commercial gain have provided an excuse to the custodians of state authority to seek an unduly restrictive application of constitutional provisions pertaining to minority education.

28 Fazal, T. (2007). *Targeting Muslim:* In *Indian Muslim: Ground realities and challenges for inclusive education*, conference papers, Department of Education, University of Delhi, p. 95-96

29 Gupta, S. (2009). The Muslim mood in Uttar Pradesh, *Economic and Political Weekly*, May, Vol-44, No. 20, p.10-12.

30 Alam, Md. S. (2009). Whither Muslim politics, *Economic and Political Weekly*, Vol. 44, No-39, September, p. 92-95

31 Dasgupta, A. (2009). On the margins: Muslims in West Bengal, *Economic and Political Weekly*, April, Vol- 44, No. 16, p. 91-96

32 Hussein, Z. & Chatterjee, A. (2009). Primary completion rates across socio-religious communities in West Bengal, *Economic and Political Weekly*, Vol- 44, No. 15, p. 59-67

33 Raza, Moonis, (1994). Indian muslims in their homeland, *Economic and Political Weekly*, September, p. 2540-2542

34 Zakaria, R. (2002). Tushtikaran ka sach: In Rajkishore (ed.) *Bhartiya musalman: Mithak aur yatharth*,Vani Publication, Delhi, p. 48-58. The author remained a member secretary of the high level committee to enquire into the conditions of minorities, SCs and STs in 1980 during the prime minister ship of late Mrs. Indira Gandhi.

35 Alam J. (2008). The contemporary Muslim situation in India: A long term view, *Economic and Political Weekly*, January, 12

36 Aiyar, Y. & Malik, M. (2004). Minority rights, Secularism and civil society, *Economic and Political Weekly*, Vol-39 no. 43, October

37 Robinson, R. (2007). Indian Muslims: The varied dimensions of marginality, *Economic and Political Weekly*, Vol- 42 No. 10 March

38 Lateef, S. (2008). From Shahbano to sachar, *Seminar*, 583, March

39 Carens, Joseph H. & Willams, Melissa S. (1998). Muslim minorities in liberal democrcies: The politics of misrecognition: In Rajeev Bhargava (eds.) (1998). *Secularism and its critics*, Delhi: Oxford University Press

40 Ansari, Iqbal. A. (2006). Distorting the reality, *Economic and Political Weekly*, Vol-41, No.2, January.

41 Engineer, A. A. (1991). Remaking Indian Muslim identity, *Economic and Political Weekly*, April, p. 1036-1038

42 Razzack, A., (1991). Growing up Muslim, *Seminar*, No. 387, November, p. 30-33;

43 Fakhri, Abdul K. S. M. (2008). *Dravidian sahib and Brahmin maulanas: The Politics of Muslims of Tamil Nadu*, New Delhi: Manohar

[44] Choudhary, Z. (2008). Being Muslim in Jammu, *Economic and Political Weekly*, Vol. 43, No. 34, p-11-14

[45] Michael S. Merry, (2005). Social exclusion of Muslim youth in Flemish And French speaking Belgian schools, *Comparative Education Review*, Vol- 49, no-1, p. 1-22

[46] Samuel L. (1999). *Tracking inequality*, New York: Teachers College Press; Jeannie O. (1985). *Keeping track: How schools structure inequality*, New Heaven CT: Yale University Press. The researcher has taken the concept from both of the books.

[47] Hasan, Z. (1989). Minority Identity, muslim women bill campaign and the political process, *Economic and Political Weekly*, January, p. 44-50

[48] Ahmad, I. (2009). The secular state and the geography of radicalization, *Economic and Political Weekly*, June, Vol. 44, No. 23, p. 33-38

[49] Wahid, S. (2002). Bharat Me musalman hona: In Rajkishore (ed.) *Bhartiya musalman: Mithak aur yatharth*,Vani Publication, Delhi, pp 15-23

[50] Chopra, R. (2008). The cyber presence of Babri Masjid: History, politics and difference in online Indian Islam, *Economic and Political Weekly*, Vol. 44 No 3, p. 47-52

[51] Ramakrishnan, N. (2011). Godhra: The verdict analyzed, *Economic and Political Weekly*, Vol-46, No. 15, April.

[52] Hasan, M. (1995). Muslim intellectuals, institutions, and the post-colonial predicament, *Economic and Political Weekly*, November, p. 2995-3000

[53] Razzack, A. (2003). Confusion and ambiguity within the secular: Rethinking Indian secularism and the case of Indian Muslims: In *Indian Muslims: Ground Realities and Challenges for Inclusive Education*, Confernce papers, Department of Education, University of Delhi

[54] Abu El-Haj Thea R. (2007). I was born here, but my home, It's not here: Educating for democratic citizenship in an era of transnational migration and global conflict, *Harvard Educational Review*, Vol. 77, No. 3, p. 285-316

[55] Puri, B. (2009). Islam, Muslims and ethnicity, *Economic and Political Weekly*, Vol. 44, No. 17, p. 23-25

[56] Shavit, Y. (2000). Segregation, tracking and educational attainment of minorities: Arab and oriental Jews in Israel: In Stephens J. Ball (ed.), *Sociology of education*, Vol-II, p. 813-829

[57] Setalvad, T. (2003). How text books teach prejudice, *Communal Combat*, June.

[58] Murlidharan, S. (2008). War against terror and the new lawlessness, *Economic and Political Weekly*, October, p. 8-12

[59] Bharucha, R. (2003), Muslims and others: Anecdotes, fragments and uncertainties of evidence, *Economic and Political Weekly*, October

[60] Alam, A. (2009). Contextualizing Muslim identity: Ansaris, deobandis, barelwis, *Economic and Political Weekly*, June, Vol- 44, No. 24, p. 86-92

[61] Milhar, F. (2009). The state of Srilanka's Muslims, *Economic and Political Weekly*, September, Vol. 44, No. 38, p. 24-25

[62] Bandukwala, J. S. (2006). Indian Muslims: Past, present and future, *Economic and Political Weekly*, Vol-41, No-14, April

[63] Setalvad, T. (2003). How text books teach prejudice, *Communal Combat*, June.

[64] Qaisar, R. (2003). Bhartiya musalman ki dasha aur disha, *Hans*, August, p. 28-30

[65] Razzack, A. (2003). Confusion and ambiguity within the secular: Rethinking Indian secularism and the case of Indian Muslims: In *Indian Muslims: Ground Realities and Challenges for Inclusive Education*, Confernce papers, Department of Education, University of Delhi

66   Taha, A. R. (2011). Violence inflicted on Muslims: Direct, cultural and structural, *Economic and Political Weekly*, Vol- 46, No. 23, June

67   Menon, M. (2010). Chronicle of communal riots in Bombay presidency (1893-1945), *Economic and Political Weekly*, Vol. 45 No. 47, November.

68   Menon, Nandagopal R. (2010). Imagined Kerala, *Economic and Political Weekly*, Vol. 45 No-34, August

69   Editorial (2008). *Economic and Political Weekly*, October, p-6

70   Sheth, S. & Haeems, N. (2006). Sisters under skins, *Economic and Political Weekly*, Vol-41, No. 17, April

71   Sikand, Y. (2001). Countering fundamentalism, *Economic and Political Weekly*, Vol 36 No. 40 October

72   Sikand, Y. (2001). Countering fundamentalism, *Economic and Political Weekly*, Vol 36 No. 40 October

73   Sikand, Y. (2001). Targeting Muslim religious schools, *Economic and Political Weekly*, Vol 36 No. 35, September

74   Farooqi, F. (2007). *Hues of identity:* In *Indian Muslim: Ground realities and challenges for inclusive education*, conference papers, Department of Education, University of Delhi, pp. 93-94

75   Fazal, T. (2007). *Targeting Muslim:* In *Indian Muslim: Ground realities and challenges for inclusive education*, conference papers, Department of Education, University of Delhi, p. 95-96

76   Naqvi, F. (2007). Reconstructing community, *Seminar*, 569, January, pp 35-39

77   Ansari, Iqbal. A. (2006). Distorting the reality, *Economic and Political Weekly*, Vol-41, No.2, January.

78   Heredia, C. Rudolf (2011). Quotas and minority rights: Recapturing the constitutional vision, *Economic and Political Weekly*, July, Vol- 46, No. 30, p. 62-70

79   Khan, F. (1996). *Social stratification and education among Muslims: A comparative study of a village and town in Basti district*, Ph.D. (socio) Aligarh Muslim University

80   Kamat, A. R. (1981). Literacy and education of Muslims: A note, *Economic and Political Weekly*, June , p. 1031-1033

81   Talib, M. (2000). The granite reading of rainbow, *Seminar*, September.

82   Rathnam, A. (2000). Common curriculum for democracy, *Seminar*, September

83   Gupta, L. (2008). Growing up Hindu and Muslim: how early does it happen?, *Economic and Political Weekly*, February, p. 35-41

84   Greenland, J. (1980), Minority group interest within nation-building policies in Africa: In J. Megarry (ed.) (1981). *World Year Book of Education 1981, Education of Minorities*, London: Kogan Page.

85   Sarah, J. (2000). Of minorities and majorities, *Seminar*, June

86   Kumar, N. Ajith & George, K. K. (2009). Kerala's education system: From inclusion to exclusion, *Economic and Political Weekly*, Vol-44, No. 41, p-55-61

87   Bhatt, P. D. (1987). *Alienation, dogmatism and self-image in relation to prolonged deprivation in Kumauni and Non-Kumauni adolescents*, Ph.D. Kumaon University

88   Ahmad, S. U. (1992). *Educational progress of muslim community in Assam after independence with special reference to Morigaon district*, Ph.D. (Edu), Aligarh Muslim University

89   Razzack, A. (2006), Social inclusion: The Need to Make Schools Muslim Friendly, *Biblio*, September-October

[90] John, Rijo M & Mutatkar, R. (2005). Statewise estimates of poverty among religious groups in India, *Economic and Political Weekly*, Vol-40, No-13, March

[91] Alam, Md. S. & Raju, S. (2007). Contextualizing inter-, intra-religious and gendered literacy, *Economic and Political Weekly*, Vol. 42 No. 18 May

[92] Godbole, M. (2001). Madarsas: Need for a fresh look, *Economic and Political Weekly*, Vol-36, No. 41, October

[93] Mondal, Seik R. (2003). Social structure, OBCs and Muslims, *Economic and Political Weekly*, Vol- 38 No. 46 November

[94] Zainuddin, S. (2003). Islam, Social stratification and empowerment of Muslim OBCs, *Economic and Political Weekly*, Vol- 38 No. 46 November

[95] Ahmad, I (2003). A Different Jihad, *Economic and Political Weekly,* Vol-38 No. 46 November

[96] Thorat S. and Newmen Katherine S. (2007). Caste and Economic Discrimination: Causes, Consequences and Remedies; *Economic and Political Weekly*, Vol. XLII, No. 41, Oct, p. 4121-4124.

[97] Khan, S. (2007). Negotiating the mohalla, *Economic and Political Weekly*, Vol. 42 No. 17 April

[98] Swaminathan, P. (2008). Exclusions from inclusions in development: Implications for engendering development, *Economic and Political Weekly*, October, p. 48-56

[99] Awasthi, S. K. (1992). *An analytical study of equality in educational opportunities and its use by minority Muslim students in Bhopal*, Ph.D. Education, Barkatullah University, Bhopal.

[100] Lateef, S. (2008). From Shahbano to sachar, *Seminar*, 583, March

[101] Dasgupta, A. (2009). On the margins: Muslims in West Bengal, *Economic and Political Weekly*, April, Vol- 44, No. 16, p. 91-96

[102] Kochhar, R. K. (1992). English education in India: Hindu anamnesis versus Muslim torpor, *Economic and Political Weekly*, November, p 2609-2616

[103] Bhatt, P. D. (1987). *Alienation, dogmatism and self-image in relation to prolonged deprivation in Kumauni and Non-Kumauni adolescents*, Ph.D. Kumaon University

[104] Kothari, R. (2006). RSS in Sindh: 1942-48, *Economic and Political Weekly*, Vol-41, No-27-28, July

[105] Mahmood, T. (ed.), (2007). *Polititics of minority educational institutions: Law and reality in the sub continent*, New York: Cambridge University Press.

[106] Dasgupta, A. (2009). On the margins: Muslims in West Bengal, *Economic and Political Weekly*, April, Vol- 44, No. 16, p. 91-96

[107] Kochhar, R. K. (1992). English education in India: Hindu anamnesis versus Muslim torpor, *Economic and Political Weekly*, November, p 2609-2616

[108] Hasan, Z. & Menon, R. (2006). *Unequal citizens: A study of muslim women in India*, Oxford University Press, New Delhi.

[109] Jim Cummins, (2001). Empowering minority students: A framework for intervention, *Harvard Educational Review*, Vol. 71, No- 4, winter, p. 649-654

[110] Poole, Millicent E. (1980). Educational opportunity for minority group: Australian Research Reviewed: In J. Megarry (ed.) (1981). *World Year Book of Education 1981, Education of Minorities*, London: Kogan Page.

[111] Lipsky, D. K. & Gartner, A. (1999). Inclusive education: A requirement of a democratic society: In H. Daniels & P. Gartner (eds.). *Inclusive education: Supporting inclusion in education systems*. London: Kogan Page Limited

[112] Bhagat, R. B. (2011). Emerging pattern of urbanization in India, *Economic and Political Weekly*, August, Vol-46, No.34, p.10-12

[113] Thorat S. & Attawell P. (2007). 'The legacy of social exclusion: A correspondence study of job discrimination in India' *Economic and Political Weekly*, Vol. XLII, No. 41, Oct 13-19, P. 4141-4145.

[114] Bose, A. (2005). Beyond hindu-muslim growth rates, *Economic and Political Weekly*, Vol- 40 No. 05 January

[115] Laquian, Aprodicio A., Tewari, V. & Hanley, Lisa M. (eds.) (2008). *The inclusive city: Infrastructure and public service for the urban poor in Asia*, Baltimore: The John Hopkins University Press

[116] Laquian, Aprodicio A., Tewari, V. & Hanley, Lisa M. (eds.) (2008). *The inclusive city: Infrastructure and public service for the urban poor in Asia*, Baltimore: The John Hopkins University Press

[117] Gayer, L. and Mahajan, C. (2011). Delhi's Noor Masjid: Tales of a martyred mosque, *Economic and Political Weekly*, Vol-46, No. 10, March.

[118] Hasan, M. (1981). In search of integration and identity: Indian Muslims since independence, *Economic and Political Weekly*, Special Issue, November, p 2467-2478

Chapter III
METHOD AND FIELDWORK

3.1 Introduction

The chapter attempts to provide detailed account of the method and fieldwork carried out during the entire research work. It also outlines the researcher's own position in relation to the research. In preview of the objectives taken for the research, the chapter presents the details regarding how the research began and how the design for procurement of information was conceptualized. It also provides details regarding selection and finalization of the field of study, approaching several agencies in the field for information procurement, accessing schools and building relations with different personnel within and outside of the schools, tools and techniques utilized in the process of investigation, methodological constraints, dilemmas and discomfort that the researcher went through during investigation processes. This also provided the researcher a chance to learn from conflicts. The intension for detailing this chapter was also to explicitly bring the subjective and objective issues inherent in the work.

3.2 Initiating the inquiry: Conceptualizing and designing

The nature of the work demanded the research to be initiated under qualitative research. This was because 'experiences' of the Meo girls were the central to the entire work. These experiences were related to their individual and collective identity, disadvantage, marginalization, exclusion, and so on. Further, it was also related to their resistance, social justice, life aspiration, world views and so on. Hence, the nature of the research and the imbedded exploration demanded the researcher to remain engraved into everyday life of the Meo girls, while being in the field. Thinking about processing the inquiry, the fundamental question that further made the researcher immerse deeply into the field was 'how to capture the true and correct experience of the Meo girls?' and 'how to unfold the meaning that could be 'true' in real sense?' These questions were very important for the researcher, because, it further pushed the researcher for deeper involvement into the thinking processes as it

highlighted the position one should take while grappling with the social research apart from the limited concern towards research.

The fact is that, the reality is not readily available somewhere 'outside' and also not free from certain subject position. Therefore, the researcher believed to depend upon the 'interaction' and 'expression' through which reality can be mapped, as, it is communicated within certain contextual themes. Therefore, it was futile to look for 'complete' reality. Rather, the researcher understand that it was more pertinent to focus on contexts in an aspiration to know the 'whole' reality through the voices of the participants. Hence, undoubtedly the researcher believed that it was important to observe and understand the network of relations the children are intertwined to, so as to comprehend the contextual understanding while exploring 'experience'. The researcher also believes that observation, howsoever deeply done, rarely provides complete picture of reality because of its own limitations and concern. This is because, the everyday lived reality and related dynamics differs in different time-frames, with number of agendas and motives, that resituates and changes according to contingent, contexts and situations (Wills, 2000:2). The researcher believes that, apart from language, it also expresses in other forms, such as, gestures, self-presentations and various 'meaning-making' techniques, which includes personal assumptions, materials, institutional elements through which a person arrive at realities. Therefore, while collecting information, primacy was given to samples views, their meanings and stories and so on. But, at the same time, a researcher's mapping of all events does not ensure that s/he knows the whole issues in its entirety. Therefore, the researcher tried to sort out such dilemma of capturing the 'meaning' of things in context of the 'probable meaning' for the samples as they expressed and acted for it. Corroborating this stand Weedon, (1987) says, that '*individuals are not a fixed products of a socially constructive exercise rather he/she is again and again constituted in the discursive practices that they participate in.*' This is why, several other things such as images, metaphors, narratives, jokes, satires and so on play a vital role in meaning-making and related discourse concerning the research. Therefore, apart from verbal language of expression, the researcher tried to also map the expressive values of non-verbal language that were understood to be equally important and significant in the process

of data collection since, unstructured patterns and practices also move along the structured settings.

Thus, all the above mentioned concerns were kept in mind while carrying out this research being in the field along with pragmatically designing the aspects of research. In spite of these concerns, initially the nebulousness continued to persist throughout the period of field work. Such nebulousness was related to the confusions in the beginning as to what could be the mode of data collection? How much data would be the 'sufficient data' that will lead to analysis? What numbers of samples would be 'enough' with whom the researcher should interact? Which sample areas the researcher should begin to collect the data? and so on. However, such confusion and nebulousness also paved the ways for clearly demarcating strategies and techniques for collecting and acquiring data from the field. These doubts also led the researcher to explore more and locate some workable solution and meet the ways out for such dilemma. With the gradual advancement of the research, the initial doubts as mentioned above stared to dwindle slowly while going through some of the works (Ahmad, 2016; Thapan, 2014, 2006; Ray & Raley, 2011; Sarangapani, 2003, 1997; Chanana, 1988; Erickson, 1984) relating to school education.

Some of the work such as Ahmad, (2016); Thapan, (2014 & 2006) and Sarangapani, (2003 & 1997) transformed the researcher's naïve ideas of mapping the information from the field of study in more strategic and concrete manner, as, these studies, provided a clear-cut demarcation on methods for collecting data in more systematic ways. At the same time, the researcher also matured her ideas on qualitative methods and understood that each qualitative study has its own contexts under which it is formulated and positioned. Further, the researcher also comprehended that, Ph.D. research is not just a matter of research, rather, it is also the process of learning where a problem also keeps importance. Thus, other issues of research such as issues relating to subjectivity, validity, reliability, generalizability and so on were carefully thought of and framed her research in the qualitative mode. Initially, it was decided to utilize participant observation, in-depth interaction and conversation, projective techniques and story-completion/construction as a tool for data collection. However,

with more involvement in the field work, the initial naïve idea started getting matured with the progress of the research.

As the researcher started involving herself in maturing her thought upon the field work and process of data collection techniques, a need arose that some initial understanding of ground realities are prerequisite. The researcher understood that, initial visit to the field of study, prior to actual collection of data, will drive the research work in more mature ways than just with the raw ideas. Further, it will also lead to have better understanding so as to select the issues and tools during actual data collection. Hence, the field work itself guided for shaping, re-shaping and refining of the research process and the methods to be adopted. The initial three months (from November 2015 to February 2016) in the field was more rigorous and focused and provided the researcher a thorough understanding of how to proceed further.

3.3 Selecting the field of study: The cultural region and district dilemma

The idea of this research emerged when the researcher came across some of the literature and narratives relating to Meo community (Morwal, 2014, Ahmad, 2005; Mayaram, 2003, 1997; Bhatty, 1998) during my M. Phil (education) programme. It was then, that, the researcher came in contact with some of the Meo girls residing in Old Delhi in the process of data collection for M. Phil dissertation. Interaction with these girls and their struggle for education incepted the idea of the researcher to work upon the Meo girls particularly in context of their resistance, schooling and the change. The topic of this Ph.D. research study i.e. '*Breaking Boundaries and Escaping Marginality: An enquiry into Meo girls' experiences of resistance, schooling and change*' also emanated the idea, where the fieldwork should remain situated.

Locating the field of study was little difficult for the researcher as my initial dilemma was relating to inclusion and exclusion of sample area of study. Whatever good work the researcher had gone through, referred Mewat as a region which included geographical areas from three states of India i.e. Haryana, Rajasthan and Uttar Pradesh. Hence, the researcher tried to design her research from the entire Mewat region. However, Mewat emerged as a district in 2005 only from Haryana region and the boundaries of Mewat region was reduced and relocated. As a consequence, the

regions of Rajasthan and Uttar Pradesh from the Mewat district were excluded. Further, the area (district Mewat) remained abysmally underdeveloped in the developed state of Haryana. Thus, the dilemma was how to demarcate the sample area, since Mewat as a cultural region extends more than its geographical boundary which was reduced as just a district. However, the initial dilemma slowly eroded and faded away once it was decided that the study will be located entirely in the schools so as to understand the institutional experiences of Meo girls' that they go through in the process of their growing up and engage in their identity formation, life aspirations and world-views.

3.4 Finalizing the site and entering the field

The most thought-provoking decision for the researcher was the selection of the site for fieldwork. This was because Mewat is both- the cultural region, as well as, newly carved district which came into being in 2005. However, when the research was proposed, the researcher thought to incorporate Mewat as a cultural region in her study. But, Mewat had by then already become a district and therefore, it created a dilemma for the researcher to decide for selecting the site for the fieldwork i.e. to go for Mewat as a cultural region or as a district. However, this initial dilemma remained short-lived as finalizing and locating the field area got materialized, when the researcher got her appointment and posted in Nuh sub-division of Mewat district. After joining the job at college of teacher education in Nuh sub-division, the researcher came in contact with the locals- officials, students, parents and community members, which made it easier for the researcher to finalize the sample geographical areas and consecutively make rapport with the samples for further exploration. Having been familiarized with the geographical area of Mewat district, the researcher, decided to locate her study in the schools located in Mewat district. The reason of restricting the sample geographical areas within Mewat district was also because it was difficult to manage extended time for the field work from the three states. Thus, the nature of the study, the timeframe at Ph.D. research and pragmatic insight led to the selection of sample geographical area within Mewat. In the process of decision making, the documentary analysis relating to Mewat guided immensely in the selection of the site for the fieldworks. However, the researcher found it very difficult

to locate the records relating to Meos community especially the education of the Meo girls, as the available data from any agency, was neither comprehensive, nor, adequate, which could help much in context of my research. Therefore, visit in-person to different sub-divisions within Mewat, became essential, so as to begin the fieldwork. Most of these visits to the sub-divisions were made possible with the help of colleagues, friends and acquaintances, who were working in the area. Further, one of the friends who had accredited several Madarsas with Open Basic Education of National Institute of Open Schooling in the entire region of Mewat, helped the researcher to acquaint the field of work. These visits were more meaningful for the researcher, as, it provided to understand the people, their behavior, the demographic setup of the areas and so on. These understanding otherwise were missing as a result of the inadequate governmental and other such records. Further, the visit made the researcher realize that 'visiting the field' does not guarantee 'accessing the information' needed for the research. The people the researcher met in the beginning posed several questions such as, who am the researcher looking for? Why does the researcher want information? What the researcher going to do with information? and so on. They also instructed the researcher not to stay late in the area, as the area is unsafe for girls, and it is not good for the researcher, being a girl to stay late in the area. They also advised the researcher not to hire shared taxi for commuting in the area from one place to another, as the driver of the taxis plying in the area cannot be trusted. Many people also instructed the researcher not to eat or drink anything from the person, unless the researcher know and trust them well.

The next task was to decide the sub-divisions where schools as a 'site' could be located. To make it more convenient certain criteria was made which led to the selection of sub-divisions where schools as a site could be located. These criteria were as follows:

1. It was decided to choose one school from the district headquarter. This decision was taken for two major reasons. Firstly, because the researcher was placed at the district headquarter and hence, access and extending time in the school could be easy. Secondly, to understand the nuances of approach to the administrative heads could be feasible.

2. It was further decided to compare the existing educational scenario of Meo girls within the other sub-divisions of Mewat and selection of the sample area should be decided on the basis of distinctive features emerging out of the existing data with regard to Meo girl children.

3. It was also decided that the other sub-divisions chosen as a site should have proximity to other states so as to understand the impact of the geographical areas upon the identity, experiences, everyday lived experiences and world views of Meo girl children.

3.5 Rationalizing the site and approaching agencies working in the field

Comparing the entire sub-divisions of Mewat in contexts of demographic profile, population ratio, mortality rates, education of girls, proximity to other states, political underpinnings and so on, led me to decide three sub-divisions, where school as a site could be located. The fist criteria led to the selection of district headquarter- Nuh from where one school as a site of exploration was finalized to be taken. The other two criteria suggested that Touru sub-division has proximity to Delhi, whereas, Punhana sub-division has proximity to Rajasthan. Further they reflect distinctive educational and other scenario with regard to Meo girls. Therefore, both these sub-divisions were decided to be taken as sample sub-division, from where, school as a site could be chosen for exploration. Hence, three schools from among the three sub-divisions (Taoru, Nuh, Punhana) were decided to be taken for exploration. Separate chapter (Understanding the Field) has been formulated to give detailed outline of the sample sub-divisions.

3.6 Approaching and accessing the sample schools

Once the finalization of the sub-divisions was over, there was another dilemma of choosing the representative schools from these sub-divisions. It was a daunting task as the nature of the study revolved round the Meo girls. The understanding on the basis of secondary sources, as well as, the researcher's initial visit to the sample area suggested that locating representative school having greater number of Meo girls is quite a daunting task. Further, during the initial three months period of pilot visit, the researcher had developed my rapport with many officials of the schools, NGOs

working in the field and the community members. As stated earlier, since the researcher had been placed in the district headquarter, approaching the district education officials had become quite easy. However, the rapport did not serve the purpose of finalizing of the sample schools. Therefore, from the district education office, the researcher collected documents relating to school education, primarily, the list of schools in the sample areas, and, the Annual Reports on Education (2014-15 & 2015-16), published by Haryana School Shiksha Parishad under Rashtriya Madhyamik Shiksha abhiyan, Haryana. The list of schools and reports provided the researcher ample understanding upon locating the sample schools from the site. Further, it guided the researcher to devise certain criteria for choosing the sample schools from the three sample sub-divisions. Thus, the researcher formulated the following criteria, so as to finalize, and, choose the sample schools as a site.

- It was decided that those schools, where Meo girl students will be enrolled in larger number, as compared to boys, will be selected from each sample sub-division.

- Looking to the time constraint and difficult geographical tract, it was decided that such school shall be chosen, which could be approachable and permission from the principal in terms of spending time and interaction with the samples should not be an issue.

- It was further decided, that, at least one co-educational school should be chosen in order to understand the cultural impact upon the world view of the Meo girls.

Thus, the parameters formulated, guided the researcher to initially shortlist nine schools from the entire sample sub-divisions. After the identification of these schools was over, the researcher visited these schools for final selection on the basis of requirements of the study. The researcher visited these schools and met the teachers, as well as, the principal of the schools, who further helped in finalizing of the sample schools. Some of the schools were not serving the purpose of the researcher, as, there was lesser number of Meo girls enrolled in the school and that too were quite irregular in coming to school. Some of the schools did not grant me permission for longer stay and interaction for my research work. Some other did not suit my requirement. There were 2 schools which neither denied nor granted me permission. The principal of

these schools did not respond to the researcher's repeated call. Finally, three schools suited my requirement and were selected as sample schools as a site. Thus, it was the purposive sampling that led to the selection of sample schools.

Table 3.1: Category of sampling schools

Sample Area	Taoru	Nuh	Punhana
Category of Sample School	GS-1	Co-Ed MMS 1	GS-2

3.7 Profile of the sample schools

(a) GS-1 is a government school for girls recognized and affiliated to the State Board of Secondary Education. In Taoru, there are 57 schools in totality. Out of these 57 schools, 45 are middle school, 5 are high schools and 7 are secondary schools. Further, there are 5 schools for girls at middle level, and 1 each girls' school are there at middle and secondary level. Thus, in totality there are 7 girls' schools catering to all the school going girls of Taoru. Further, no exclusive boys' school exists in Taoru at high and secondary level. However, 4 co-educational schools at high level and 6 co-educational schools exist at secondary level in Taoru. The breakup of the schools in Taoru is given below (table 3.2).

Table 3.2: School status in Taoru sub-division (as on May, 2016)

Schools	Middle				High				Secondary				Total
Tehsil	B	G	Co-ed	Total	B	G	Co-ed	total	B	G	Co-ed	total	
Taoru	24	5	16	45	0	1	4	5	0	1	6	7	57

Source: Haryana district administration (B-Boys; G-Girls, Co-ed- Co-educational)

The sample school is a secondary school catering to the girls of secondary classes. It is located geographically within a radius of a 3 km area of the Taoru sub-division of Mewat and are situated in a largely lower class Meo neighbourhood. It provides affordable education to children from both- the Meo community, as well as, non-Meo community of the neighbourhood. Since, the population of the non-Meo community in the suburbs are higher than the Meo girls, therefore, they out number girls from the Meo community. Further, most of the girls coming to the school belong to rural areas. Out of total non-Meo girl children, around one-third children belong to scheduled castes. At the time, when the field work was conducted, there was only one section for

each secondary classes. This shows that the number of school girls coming to school were lesser in number. This may be attributed to the gender parity index of India, whereby; the trends shows that, with the increasing stages of classes, the number of girls decreases (See table-3.3). In case of this sample school, the same seems to be true.

Table 3.3: Gender parity Index for all categories of students

Level/ Year	Primary (I-V)	Upper Primary (VI-VIII)	Elementary (I-VIII)	Secondary (IX-X)	Senior Secondary (XI-XII)	(IX-XII)	Higher Education
2011-12	1.01	0.99	1.00	0.93	0.92	0.93	0.88
2012-13	1.02	1.05	1.03	0.96	0.94	0.99	0.89
2013-14	1.03	1.08	1.04	1.00	0.98	1.00	0.92
2014-15	1.03	1.09	1.05	1.01	0.99	1.01	0.92

Source: Education Statistics at a glance, table 24, Ministry of Human Resource Development, GOI

In every class, the register shows that there are 50-60 girl students are enrolled. However, at no point of time during the visit and field work, more than 40% of the girls were available. The number of male teachers was higher than the female teacher even in the case the school being a girls' school. However, no teacher form the Meo community was found in this school. The teaching methodologies utilized by the teachers are traditional and redundant failing to excite enthusiasm towards learning among the girl students. Due to poor infrastructure available in the school, the sitting arrangement for the girls was made on the floor.

(b) CoEd-MMS is a co-educational model school run as a satellite campus by the Maulana Azad National Urdu University, Hyderabad in district headquarter-Nuh. This school provides education from the primary level up to the secondary level at present in a rented building. The school is being run in a rented building as its own campus is under construction and will come up by the end of 2019. The school started with 15 children in 2009, whereas, the present strength of the students in the school is 500, that are completely from the Meo community. Out of this, around 50% students are Meo girls. Thus, the school is having equal ratio of Meo boys and girls mostly coming from the neighbouring area except around 24 students coming from far places to this school as the school has developed better educational reputation in the suburb within

lesser time after its establishment. The school has 25 teachers out of which there are 12 female teachers. 5 teachers in the school belong to Meo community among which 2 teacher are female from Meo community. The school is attached with the college of Education run by Maulana Azad National Urdu University, Hyderabad. The school does not have regular principal rather one of the teacher educators is looking after the day to-day administration of the school and has been made principal in-charge of the school by the Maulana Azad National Urdu University, Hyderabad. Within Nuh, there are 91 schools. Out of these, there are 32 schools for boys, 21 schools for girls and 38 schools catering to both boys and girls together. As in case of Taoru, Nuh is also having 1 school each at high and secondary level for girls. This again shows that the chances of attaining higher classes are quite bleak, even in the district headquarter-Nuh as highest number of schools cater only up to middle level (See table 3.4).

Table 3.4: School status in district headquarter Nuh sub-division (as on May, 2016)

Schools	Middle				High				Secondary				Total
Tehsil	B	G	Co-ed	Total	B	G	Co-ed	total	B	G	Co-ed	total	
Nuh	28	19	18	65	3	1	13	17	1	1	7	9	91

Source: Haryana district administration (B-Boys; G-Girls, Co-ed- Co-educational)

(c) GS-3 is a government girls' school up to secondary classes and is located in Punhana sample area. The school is recognized and affiliated to the State Board of Secondary Education. In Punhana, there are 71 schools in totality. Out of these, 16 schools are exclusive girls' schools. However, at middle level there are only one school and at secondary level there 2 schools for girls (See table 3.5). This again can be attired to the same reason as mentioned earlier that with the increase in stages, the number of girls' enrolment decreases. This sample school has enrolment of around 300 students to show. However, during the time of stay for field work, the researcher never found more than 50-70 girls in the campus. The students come from the poor economic background, basically, from lower middle and poor class Meo families. The school has quite infrequent teachers. Those who come to school, rarely visit the class, and, teach. Those who teach, are ill equipped with poor teaching methodology and enthusiasm for teaching. Their interaction with the Meo girl students suggested, that,

they have lost their sparkle and desire of teaching and come to school for the sake of coming and drawing monthly salary.

Table 3.5: School status in Punhana sub-division (as on May, 2016)

Schools	Middle				High				Secondary				Total
Tehsil	B	G	Co-ed	Total	B	G	Co-ed	Total	B	G	Co-ed	total	
Punhana	26	13	13	52	0	1	9	10	0	2	7	9	71

Source: Haryana district administration (B-Boys; G-Girls, Co-ed- Co-educational)

3.8 Sample subjects

The sample subjects consisted, primarily, of Meo girls student, their parents, teachers and community members. They were chosen in the following manners:

- From each school, 20 sample Meo girls student were interacted with, constituting a total of 60 students in totality from 3 schools.

- 6 teachers from each school making it to 18 teachers, constituted the sample of teachers. The teachers consisted from both the sexes-male and female. While selecting teachers, it was kept in mind that the teachers should have a minimum of 3 years teaching experience in the same school. This was done as it was believed that the teachers may have some sort of experience of teaching, as well as exposure to the ground realities.

- A total of 48 parents (16 from each sample school), either single or both, constituted the sample parents. The purpose of the research was explained to them and according to their convenience, interactions were made with them.

- 15 community members (5 from each sample geographical areas) were interacted on the basis of focus group discussion. A total of 3 FGDs were made in the three sample sub-divisions. Focus group discussion with each of the three groups was made once only.

Table: 3.6: Cumulative Sampling Matrix

Category of sample/Areas	No of School	Meo girls Student	Teachers	Parents	Community members	Total
Taoru	01	20	06	16	05	47
Nuh	01	20	06	16	05	47
Punhana	01	20	06	16	05	47
Total	**03**	**60**	**18**	**48**	**15**	**141**

Total: 03 Schools; 60 Meo girl students; 18 Teachers; 48 Parents; 15 Community members = 141

3.9 Deriving the initial sense: Pilot study

On the basis of literature reviews, it was found that education among the Meo community, especially, among the Meo girls are extremely worrisome as it relates to their abysmal formal schooling. However, while meeting with Meo girl children the researcher found that they have keen desire to study. Thus, the researcher concluded that several issues raised in the secondary sources had their basis in hunch, ideas and assumptions of the authors. Very few empirical studies (Ahmad, 2016; Hayat, 2013) found specific understanding upon the educational experiences of girls- Muslims in general and Meo girls in particular, in the process of their growing up. Thus, the researcher tried to verify issues so as to understand its relevancy and authenticity. For this verification, the researcher did a pilot visit to the schools. Pilot visit was felt to be essential before finalization of the tools for an in-depth exploration and data collection. The researcher believed that pilot visit provides a valid understanding and first-hand experience upon several issues, as well as, in the formulation of necessary tools for data collection. Thus, keeping in mind the above mentioned rationale, pilot visit to the area and sample school was conducted from November 2015 to February 2016.

Taoru is located in the north-west of the Mewat district and has proximity to developed area of Gurgaon (now Gurugram), Rewari and Rajasthan. The inhabitants of Taoru have better access of educational institutions in their neighbouring areas. The district headquarter, Nuh is situated almost in the middle of Taoru and Punhana and has also seen the opening of the Mewat Model School under the aegis of Maulana Azad National Urdu University, Hyderabad who is bringing up its campus in Salahedi. Another sample area, Punhana is located in the south-east of the Mewat district. The details with regard to the demographic profile of the sample area have been made another chapter (Chapter IV) for comprehensive understanding.

During the pilot visit the researcher wanted to have through understanding of the area, its demographic profile, working of the people, day-today life of the inhabitants, their work profile, regularity of the girls children coming to the school and so on. Keeping this in mind, the researcher wanted to approach some of the NGOs which are working not only in the field of education, but, also have developed community relationship. Therefore, the researcher tried to look for some good NGOs working in the area in the

field of education and with the community. Though several NGOs were working in Mewat, but not all were having good work and intervention. The researcher found 'SRF Foundation' that was working with a project of Udaan in Mewat. Further, there was another NGO- Mewat Educational Organization that was located in Punhana and was working with the Meo children. Both these NGOs were having good work and intervention. The researcher was able to convince these NGOs (SRF Foundation and Mewat Educational Organization) to help the researcher facilitate my work. These NGOs helped the researcher to acquaint with their educational work that they had done in the field and also provided the researcher to understand the demographic profile of the sample areas in more comprehensive manner. However, these NGOs who were working in the area have their limitations of working within the framework of their objectives, and, were not interacting with the community on regular basis. But, their liaison with the community members helped the researcher in approaching the community members especially in Taoru and Punhana sample areas. In Nuh, since the researcher was already posted, hence, good relations with the children, parents and the community members developed. It was here, that the researcher, actually entered the field and, consequently the research work began to be advanced and started getting shaped up.

3.10: Final collection of data

The fieldwork and final round of data collection was completed in almost sixteen months from April 2016 to August 2017. While proposing the research, it had been decided, that, final round of data will be collected from April 2016 to December 2016 as per the schedule which the researcher had prepared for myself. However, with the advancement of research during actual data gathering phase, the researcher realized that data collected in the eight months since April 2016 is insufficient and it was realized that more data is needed. The researcher further realized that field work that relates to human being and depends upon interaction with different stages of human sample then anticipation many times fails. The researcher learnt from her immature decision and timeframe that was provided for the data collection at the time of proposing the research. Therefore, the researcher decided to continue with the field work and data collection so that the researcher may have sufficient data so as to feel

comfortable during data analysis. Hence, the final phase of field work and data collection continued till August 2016. The experience gained during field work and data collection helped me in understanding the distinction between 'what people think', 'what they say' and 'what they do' and also, 'what they say they ought to have been done'. During final fieldwork and data collection, the respondents were encouraged to reconstruct their understanding with respect to Meo girl students.

3.11: Tools and techniques

(a) Semi-Structured Interviews:

The other task was to decide and prepare tools for data gathering. In the earlier research, the researcher had utilized semi-structured interviews, in which, the researcher had asked open ended questions on the basis of referral points. The researcher believed that semi-structured interview schedules helped in analyzing in detail, the perception of the Meo girls and how they make sense of their experiences. In fact, the objectives taken for exploration in the present research needed a flexible data collection instrument. Thus, semi-structured interview schedule was best suited for the exploration. This is because, this type of interviews, allows the researcher and the participants to engage in continued conversation and dialogue with flexibility of modifying the original question as per the response. Smith and Osborn, (2003) says that this type of tools also provides the opportunity to the researcher to probe remarkable areas which arise during the conversation. Further, the researcher are often guided by the set of important aspects in the interview schedule rather than dictated by it. Finally, the significant aspects of the entire interview processes were to elicit important information from the samples in contexts of the objectives of the research. By using semi-structured interview, the researcher was thus free to probe the interest and concerns of the respondents. It gave the researcher an opportunity to enter psycho-social world of the respondents and elicit desired information. Their sharing of issues was relevant for fulfilling the objectives of my research. Further, the researcher treated the respondents as experiential experts who had maximum opportunity to share their story. On the other hand, by utilizing semi-structured interview, the researcher, minimized the risk of subjectivity, as the choice of words

were carefully selected which allowed the free flowing information from the sample respondents.

Thus, the understanding developed on the basis of literature reviews and the pilot visit led to the formulation of the referral points for Meo girl students in a carefully designed manner. It included themes in context of family, school and neighborhood ranging from their identities, experiences, how pedagogic practices shape their life aspirations, world-view and meaning-making about the self and the others, role of parents and community, facilities provided at home and school, how schooling and everyday lived experiences influence their perception, their expectation from education; contest and opportunity for upward mobility through education; expectation from types of education and so on. Thus, the researcher clearly defined a set of themes in the schedule, so as to gain the unbiased views from the respondents. It provided the opportunity to the researcher, to explore the opinions of the Meo girl children. The basic purpose was to unearth the perceptions of the respondents with regard to the entire aspects taken up in the objectives of the study. After demarcating the referral points, it was duly validated. For validation, it was circulated to six experts in the field of education, four in the field of language and three experts who had worked with the Meo children in Mewat. Based on the experts' comments, the referral points were accordingly rectified. Finally it was tested for reliability on 15 Meo girl children who were not included in the final sample. After the pilot testing of the referral points, the repetitive referral points were deleted and others were simplified (See appendix- II).

(b) Informal interactions and interview:

For collecting data from the teachers and parents, the researcher came to the conclusion that interaction with teachers and parents would be appropriate in the form of Informal interactions. Kalve (1996) says that going through the elaboration and clarification, often helps to address the issues of exploration. However, it was also decided to demarcate the referral points for interaction with the respondent teachers and parents. Thus, the informal interaction based on the referral points focused upon 'general opinion regarding education of the Meo girl children; reasons pertaining to access & opportunity; economic hardship; socio-cultural aspects and its impact on

education of Meo girl children; impact of political development on education of Meo girl children; perception with regard to their equality, in-equality, security, freedom, curricular adjustment & maladjustment; discrimination; perception regarding educational performance of Meo girl students; impact of curricular and co-curricular activities; perception regarding educational opportunity structure; load of household chores leading to their dropouts; their expectation from education; contest and opportunity for upward mobility through education; expectation from types of education; the behavioural perception of teachers and administrators and the general environment in and around the school and so on (See appendix-II).

(c) Focus Group Discussions:

For the community members, it was decided to conduct focus group discussions which Fontana and Fray (2000) described as *'one of the most powerful ways in which we try to understand our fellow human beings and is made the basis for the primary data collection strategy in a qualitative project'* (p.645). Merton & Kendall, (1946) says that this qualitative interview strategy have its roots in sociology. Krueger, (1994) asserts that it *'provides unique information that can be generated from respondents'*. Further, this strategy produces data and insights that would be *'less accessible without the interaction found in a group'* (Morgan, 1997, p. 2). A total of 3 FGDs were conducted with the community members. The researcher contacted the community members and fixed time for their interaction. In Mewat, it is easier to have such group discussion with the community members as most of the time they remain at their home or to the nearby tea stall where they spend time in groups after their agricultural work. Thus, the community members were informed for the discussion prior to the visit and the motive of the discussion was explained to them. According to fixed timing of their convenience, the FGD was conducted. The point of reference focused upon 'their opinion and contribution towards educating the Meo girl children; educational access & opportunity in the Mewat district; financial constraints; impact of socio-cultural tradition and political development upon education of Meo girl children; their perception towards equality, in-equality, security, freedom of Meo girl children, perception with regard to educational opportunity for Meo girls in the

district; their expectation from education; the behavioural perception of teachers and administrators and so on (See appendix-II).

(d) Observation: Participant and non-participant

Both- participant and non-participant observations were made in the field. Actually, the work every day began with the observations whenever the researcher visited the site. Sometimes it was spontaneous, while at other times it remained planned. It helped the researcher in analyzing, restructuring, strengthening and improving the specific sections of my research study and the strategy of further exploration. Several observations were made in the field, which helped the researcher in getting an insight of the world of Meo girl children and their social environment, as well as, their relations with teachers, peers and environment within and outside school. Sometimes, the researcher also observed the activities of the school, the reaction of Meo girls towards their teachers and peers while waiting for the formal interaction with the samples. Apart from these, observation in the child's family provided an opportunity to the researcher to comprehend the social position of Meo girls within their family in the process of their reaction towards their family members. Observations helped the researcher to generate holistic idea in context of the objectives of the study, which were often not possible in the formal processes of interaction. Separate field notes were prepared for recording every day observations. Initially, the observations were made in the form of pointers of events, reactions, gestures and so on. During the initial days of observation, every evening, each observation was coded and elaborate description was prepared every day. With the passage of times in the field, the researcher started taking direct notes of the observation Thus, the observation helped the researcher in examining and cross checking the other data collected by the researcher (See appendix-IV).

(e) Listening the voices of the Meo girls

A major challenge before the researcher was how to interact with the sample children, map their perceptions and experiences while being in the field. Several strategies were tried upon, and finally, the researcher devised a strategy to address this issue by listening the voices of the respondents on several issues of exploration. Actually, listening did not work just a technique of data collection, rather, it strengthened my

relation with the respondents. The respondents many times spoke in different mode ranging from complain to pleading to vetting to gossiping. However, since the researcher was a patient listener therefore, the respondents used to speak more and more once they were interacted. In the process of listening, the researcher and as an individual developed the sense of maintaining confidentiality of the respondents. While listening, the researcher always remained conscious that my personal thought and views should not come in between the conversations. It also made me comprehend the gaps between factual understanding, and hearsay, upon which responses of many of the samples were based. However, this was the everyday reality which guided the peoples thoughts into action and not just the factual understanding.

(f) Projective writing

Comprehending the worldviews of Meo girls was another major challenge to record. Though, the general conversation and interaction provided much understanding, but, still the researcher remained unsatisfied that it only have provided the views of the Meo girl children which were specifically asked. It has not given the chance to the samples to come out of their closet to respond their heartfelt desire what they wanted to put forward. Therefore, the researcher decided to use projective writing to record much attentive and focused worldviews of the sample Meo girl children. Then there was a challenge that the worldview often remains dynamic and hence it should be analyzed in tandem, and not in isolation for better understanding. Therefore, one broader open ended question in a theatrical workshop mode- where the children are involved in continuous conversation upon some specified aspects, was provided to the sample Meo girls to respond. The workshop started with the general discussion and conversation involving the sample Meo girls. Once the sample girls were in their full enthusiasm of discussing and putting their heartfelt desire, they were provided a broader question ('*If I had to change one in relation to home, school and society then...*') and asked to write their views on the piece of paper. One small hour workshops in each sample areas with the available samples were conducted to record the data. (See appendix- III & VI)

(g) Conversations

Many times informal conversations with the respondents were also valuable and making sense in categorizing different aspects. These conversations were manually recorded and helped in substantiating data collected from other sources, as well as, identifying it with observation. It also helped eradicate my personal biases and perceptions, while observing and analyzing the data. The issues raised during the conversations always guided the researcher direction to analyze the researcher's own thoughts and interact in a more comprehensive and appropriate manner. Therefore, the records of the conversation were maintained by the researcher and while writing the report it was consulted for corroboration the existing data. For example, when the researcher visited the sample school in Nuh and had conversation with the principal for data collection, the principal asked for prior permission from my institute and wished to see the referral points as to what the researcher exactly want to explore. Such conversation was also recorded by the researcher in the note-pad so that the researcher should not forget to carry the formal letter while visiting the sample school for data collection. Thus, conversation was central to understand various nuances and relating to the respondents.

3.12: Difficulties faced during data collection

Since, the study involved purposive sample, therefore, locating school that serve the researcher purpose was a tedious task. However, once the sample school was finalized, the first round of problem was sorted out.

The second major problem that the researcher encountered was related to recording the responses from the respondents. The dilemma was pertaining to how to select the relevant response out of several responses. This dilemma remained in the beginning phase of data collection and hence, the researcher recorded all the responses manually. These were recorded in pointers and later elaborated in the evening before retiring to the bed. However, the above mentioned dilemma remained short lived as while elaborating and going through the objectives of the research the researcher understood the distinction between relevant and irrelevant information.

The next difficult task was handling and processing the huge data collected during the entire fieldwork that extended for around sixteen months. There were several aspects that were recorded from the field. Going through these aspects of the entire data multiple times was a tedious job. Therefore, the difficulty was related to what to incorporate and what to leave out. This difficulty was sorted out once a master sheet of responses were prepared and categorized according to objectives on the one side and sample respondents on the other. Afterward, the data was read out and placed according to these categories. Similar and dissimilar responses were recorded with whatever number of times it was occurred.

3.13: Processing the data

Process information collected from the field and administering the data was not only a tedious task, but, was very difficult in the beginning. This is because, the data was multiple, collected in points, and hence after, elaborate description was made for every points so collected, in descriptive form. Therefore, going through the description again and again was a tedious task. For processing the data in the beginning, the very first task was to categorize the data according to the respondents. Once categorization on the basis of respondents was done, the data was further read out, so as to categorize, each category of sample responses, in objective wise category. Once the researcher finished working on these categories, the next task in the processing of data was to prepare master-sheets, where the main points from each category was enlisted. Separate sheets were prepared for the teachers, Meo girl students, parents and community members (See appendix- V). From each category, main points were read out again and again and were enlisted in the master sheet so prepared. This process was done for all the respondents separately. Similarly, a separate master sheet was prepared for the observations made at different places and main observations were enlisted. Enlisting the observations in master sheet synchronized the scattered data at one place and provided the opportunity to read the responses holistically and made it easier to analyze according to the objectives of the study. Going through the master sheet again and again, similar and dissimilar points started to emerge. Further, it became easier to generate headings and sub-headings for the report writing. Once these activities of categorization completed through above

mentioned processes, the same were, finally, analyzed. While analyzing, emphasis was placed on the existing points of reference according to the objectives of the study. While reporting, the researcher decided to report the research work in narratives and descriptive forms, separately on the emergent themes, besides reporting the overall findings relating to the research. Therefore, a flexible standard of categories were used that adjusted the data for each category. Returning back to verbatim helped the researcher to cross check and analyze the *'thoroughness for interrogating the data'* (Barbour, 2001, p. 116) which allowed for enhanced discussion. After analysis and interpreting the data, a cumulative discussion of the result has also been done.

3.14: Handling ethical issues

In the qualitative research, especially in context of research utilizing ethno-methodology, ethical considerations, such as, confidentiality, safety and well-being of the respondents remain prime concern of the researcher in the entire process of data collection. Since the major informants were girl children, hence, the researcher maintained the confidentiality of the respondents. Even in the process of report writing, the confidentiality of the respondents has been maintained and their original identity has not been disclosed. In the beginning, many Meo girls respondents were little apprehensive to disclose the information, however, with the development of personal bonding such apprehensions faded away. They came to realize that the information provided by them will remain a secret with me and will not be disclosed. Once this realization came to them even those children wanted to interact who were not included in the sample. The researcher also assured them, that, their participation would not put them in any kind of trouble, awkward situation, pain or injuries. The respondents were also assured that their revelation of perceptions and experiences which will be published as a report will hide their identification and complete anonymity will be maintained. Thus, the identity of the respondents has been disguised in writing the report so as to maintain their confidentiality and do justice with the ethical issue.

3.15 Understanding the Field

It is essential for a researcher to understand the field of study, so as to do the analysis of the result, more comprehensively. Since the research was carried out in Mewat,

which has remained historically distinct in several aspects, hence, the cluster of Meos inhabited the areas also varied tremendously. A thorough understanding of the field was also essential because, Meos populated sample field of study, reflected no set pattern or uniformity, either, in terms of geographical tracts, or, across different indicators, reflected on the basis of existing literatures. Therefore, the researcher comprehended it essential, to have a proper understanding of the field, so that, decision for choosing a few representative sample field of study should be proper. Since, the existing literature showed variation in the literacy rates of Meos in general and Meo girls in particular, therefore, the researcher formulated certain criteria (p.70-71) so as to select the sample field of study. These criteria provided a guideline to the researcher to proceed in choosing the field of study. The criteria were formulated with the conviction that selection of sample schools, from the entire Mewat districts, would provide a wider context, and, a deeper understanding to address the concerns of the research with regard to Meo girls.

Against the backdrop of the objectives of the research, and to build a comprehensive understanding upon how historico-political, socio-cultural and economic contexts, shape the perception and identities of the Meos girl child, three schools, from socio-spatially located field were selected:

1. Taoru
2. Nuh
3. Punhana

The present chapter gives a comprehensive sense of the field of study. The researcher oriented, shaped and reconstructed her understanding, and, made a sense of the social world, across the entire field of study, through interactions of the people of these areas. Through this chapter an attempt has been made to provide a detailed account of the demographic profile of the field of study as well as the life of the people inhabiting the field. For tracing the history of the field, the researcher has tried to explore numerous texts, such as books, governmental records, electoral records, baseline survey reports, articles and so on. However, the researcher realized that many official records are inadequate, and, do not provide the data comprehensively. It was thought, that, if these data is tried to be collected, it would be a new research.

Therefore, the researcher tried to understand the field on the basis of both- the available literature and peoples' reconstruction of understanding of the field. The chapter presents the larger picture of the field, through a brief examination of the demographic, socio-economic, political and educational profile of Meos in Mewat.

3.16 Socio-historical profile of Mewat and the Meos

The cultural area of Mewat, in actuality, was a huge region, which extends from south of Sohna town, which is located around 65 kilometers south-west of Delhi to Bharatpur and Alwar in Rajasthan. The area makes a triangle and cover large parts of Gurgaon[1] and Faridabad districts in the present day Indian state of Haryana, and, the former princely states of Alwar and Bharatpur in Rajasthan (Singh, 1994: 360; see Map:1). However, reducing it from a region, it was made an independent district by dividing Gurgaon and Faridabad on April 4, 2005. It was carved out as a district, almost after three decades of formation of Haryana state, i.e., on 1st November, 1966. These areas are a part of the Indo-Gangetic plain and the Aravali zones. The terrain of the area is undulating- sloping from south to North- in reverse to the general direction of flow of the perennial rivers passing through the neighboring plains of Punjab and Uttar Pradesh. Mewat, as a region has two distinct areas: a south- western hilly and undulating tract area; and a sandy area.

The people residing this entire region are known as Meos which is used for the Muslim peasant caste, and, makes a distinct cultural community. This peasant caste converted and embraced Islam from Hinduism fold. Actually, the term 'Mewat' itself has been derived from the term 'Meo', who retained many of their earlier socio-culture and religious traditions. The word 'Meo' has been derived from the word 'Meds' as Cunningham[2], (1918) says, that *"the Meds and Mands, as they are called by the Muslim writers, are most certainly the representatives of the Mandrueni who lived in the Mandus river, to the south of Oxus"*. Further, Crooke[3] (1896) argues that the term Mewati refers to the residents of Mewat. The population of Meos before partition was almost 8,000,000 of which after partition 2,000,000 moved to Pakistan and the remaining 6,000,000 remained in India (Singh, 1994: 360).

3.17 The transformation of the resisting community

Meos remained a freedom loving community who had never accepted the suzerainty of any of the Mughal rulers or the British masters, and, always resisted to come under sway of any of these powers. Many among Meos, claim that their ancestors were high caste Hindu Rajput or warrior descent. This is why, it is found, that, many of them still have retained their Hindu caste names, and, also equally celebrate, both, Muslim and Hindu festivals, though these have been liquidated in recent years. Fyzee[4] (1974) considers them as the amphibious community who are neither wholly Muslim nor wholly Hindus, as till 1947, they did not follow Islamic culture except male circumcision and burying the dead. Hunter[5] (1908) suggests that in the eleventh century AD during the period of Mahmud of Ghazni, they converted to Islam. Further, after the defeat of Hasan Khan Mewati by Balban in the year 1290 AD, majority of Mewatis converted to Islam. However, Rajasthan district gazetteer[6] (1971) mentioning Cunningham (1918) suggests, that, the conversion of Mewatis did not take place till the reign of Firoz Shah Tughlaq in 14th Century. Later during the reign of Aurangzeb, the Meos voluntarily accepted Islam because of their interest in the politics of the capital (Singh, 1994: 360). Some of the other studies (Channing[7], 1882; Harris[8], 1907) suggest, that, the majority of the Meos, are the descendants of lower Hindu caste converts, who, claimed to their Rajput ancestry alongside their gradual Islamization, so as to enhance their social standing, and, still feel pride in retaining it. In actuality, they belonged to many different castes, and, not just to that of the Rajput (Aggrawal[9], 1969).

3.18 Traditional customs and the Meos

Many Meos, still follow the '*gotra*[10]' system, prevalent in the Hindus, and, avoid marrying in the same '*gotra*', as followed in the Hindus. Actually, the community is divided into three *bans*[11] which are further divided into fourteen *pals*[12]. These fourteen pals, are, further sub divided into, 52 *gotras*. The Meos still maintains village level, pal level, and gotra level exogamy (Jamous[13], 2002). They do not marry a woman of the same pal or gotra, a women belonging to the village of his mother or father's mother village, a women undergoing *iddat*[14], sister of wife during the lifetime, a women whose relation can be traced through consanguineal kinship, and,

any women whose relationship is close to trace. Further, marriage was avoided into mother's mother's, father's mother's, married daughter's and married sister's gotras. However, such restrictions have been liquidated in recent years, and, restrictions on marriage in one's own village, mothers and father's mother's village, are not strictly followed. Similarly, recent practices of marriage also suggests, that, self gotra exogamy is followed, and, there are also some instances, where, it is found, that, *sagotra*[15] marriage is practiced among the educated urban Meos. Further, the Meos normally follows monogamy, and, the age of marriage, has considerably increased. The married women perform *singar*[16], but, the unmarried girls abstain from it. When the girl attains the marriageable age, '*ghar dikhai*[17]' for '*sagai*[18]' begins. When the marriage is agreed by the groom's parents, the father of the girl pays one rupee each to boy's father and the family's '*nai*[19]' as '*neg*[20]'. The marriage calendar beings in the hindi month of '*chait*[21]'. After a week or so, both the girl and the boy go to the potters' house in the respective villages with some fellow women and draw a sign of '*swastik*[22]' on a potter's wheel and gives a gift of grain, sugar and cash to potter's wife. This custom is known as '*chak nautana*[23]'. This is followed by calling of '*swasi*[24]' by the girl's father and other customs are followed such as '*menhdi*[25]', '*tel ban nautana*[26]', '*peendi ka neg*[27]', '*batna*[28]', '*mando*[29]', and so on. After marriage post delivery rituals are followed strictly, as, in the hindu system, such as, *god-bharna*[30], *satmasa*[31], *Chhatti*[32] and so on. Actually, the Meos amalgamated the religious customs and traditions of the two religions.

3.19 Tablighi movement and ramification

The area saw some socio-religious movement such as '*tablighi*[33] *movement*' that was started by Maulana Muhammad Ilyas since 1940's (Sikand[34], 2002; Singh, 1994;). This was started so as to promote Islam and familiarize Meos community with the rule of the Shariat. This movement launched an attack on widely practiced customs and traditions among Meos that were not in consonance with Islamic traditions and encouraged the Meos to follow more Islamic practices than before. On the contrary, the Hindus also do not consider them as kshatriyas as they slowly and gradually accepted to follow Islam with full fervor. The greater Islamic consciousness among the Meos has enabled them to view themselves as a part of the Muslim community in

the larger Indian society (Aggrawal[35], 1969). The works of the tablighi movement brought some chasm between the Meos community, and, the Hindu peasant communities, such as, Gujars, Yadavas and Jats settled in the adjacent areas. Such chasm was further increased with the current political development recently. This is why, the area which had not seen any religious clashes so far, witnessed, some incidents of clash recently, which was based on religious chasm in the area.

All these customs and traditions practiced among Meos, makes them a distinct community because such system is not followed in Islam. Further, in marriages among Muslims, there is no such restriction as followed by the Meos. Rest of the practices of marriage are the same as followed in Islam, such as, residence after marriage is patrilocal, divorce and remarriage is permitted in the same manner as permitted in Islam, children are the liabilities of father and so on.

3.20 Meos men and women

Most of the Meos follows nuclear family, though, there are instances of extended family also. As far as the right to property is concerned, male equigeniture is the rule of law and the succession is done through the eldest son. The property received by the female becomes the absolute property of the husband. A Meo woman, who becomes a widow, cannot retain property of the husband in lieu of her dowry. Sharma, & Vanjani[36], (1990) says that the intensity and duration of women's work among Meos are remarkable. Men usually keeps playing cards sitting in a group, smoking hukkah and so on, whereas, at any time women will be seen working for the family. Involvement in household chores often leaves the girls away from schooling. This is why it is common to see little girls (six to eight years) involved in nurturing the entire household chores while their mothers working in the fields. Among the attairs, the Meo men usually wear *tehmad*, *kameez*, *pehna* and *phenta* and *khes* (thick cotton clothes wrapper). The women usually wear *khoosni*, *kameez*; *loogra* and *janani*; *hansli*, *pacheli*, *angoothi*, *paijab*, *payal*, *chhalla*, *gathia*, *nevri*, *kare*, and such other ornaments in legs.

The women usually remain involved in going to the agricultural field twice a day so as to reap, collect and then carry the huge head-loads of fodder to the home for animals. During the winter seasons the usual work hour for women extends to six-

hours to collect firewood that is the main source of fuel. Often they are seen at the wells bathing and washing their children, animals and clothes. Since the areas have scarcity of water, therefore, mostly, twice a day, they carry ceramic pots on their heads so as to collect water from the well to their home for drinking, cooking and cleaning. Due to their poor economic conditions many Meos women even work in someone's other fields as mazdoors. Thus, Meo women involve themselves in agriculture, animal husbandry, collection of fuel and so on and contribute to the family income, but do not control the expenditure in the family. All these suggest the low position of Meo women among the community.

Within themselves, the Meos communicates in pure Mewati, which is a dialect of Rajasthani and belong to Indo-Aryan language of Indo-European origin (Grierson[37], 1916). However, the dialects of Meos of Mathura, Bharatpur and Alwar have the influence of Brij-bhasha, whereas, the Meos of Faridabad and Haryana they speak simple Haryanvi and Hindustani and use Devnagri and Urdu script. They cherish Urdu as their mother tongue and want their children to learn it in school as a subject and desire to learn Hindi as their first language. However, Bhatty[38], (1998) says that in spite of Urdu being recognized as a regional language in India and it difficult to understand why government schools in Mewat do not accedes to the demand of the community.

In general, Meos in the entire regions are extremely poor and depend mostly on the rain fed small farms. They mainly cultivate wheat, maize, sugarcane and mustard. The women equally work in agriculture except ploughing. Thus, largely the Meos supplements their income by involving themselves in agriculture and animal husbandry. Since the region had faced severe drought, at regular intervals, therefore, it has led majority of Meos deep into financial debt at the hands of Jain and Hindu Bania moneylenders. The Meos follows the traditional caste panchayat system that settles the intra-community disputes.

3.21 The geographical divide: Mewat and the population distribution

The information upon the number of Meos and their population distribution is inadequate as well as incomplete as after 1931, no census has been carried out due to constitutional commitment in the post independent India. Singh[39] (1994) mentions,

that, there were almost 8,50,000 members of the Meos community residing in the Mewat region[40]. Out of this total population of Meos of the entire region of Mewat, around 4,50,000 Meos lived in Haryana and 4,00,000 in Rajsthan. However, some of the baseline survey and census 2011 throws some light on the population of Meos in Mewat but, this is limited to the newly carved Mewat district only.

Map- 3.1 Mewat region prior to becoming a district
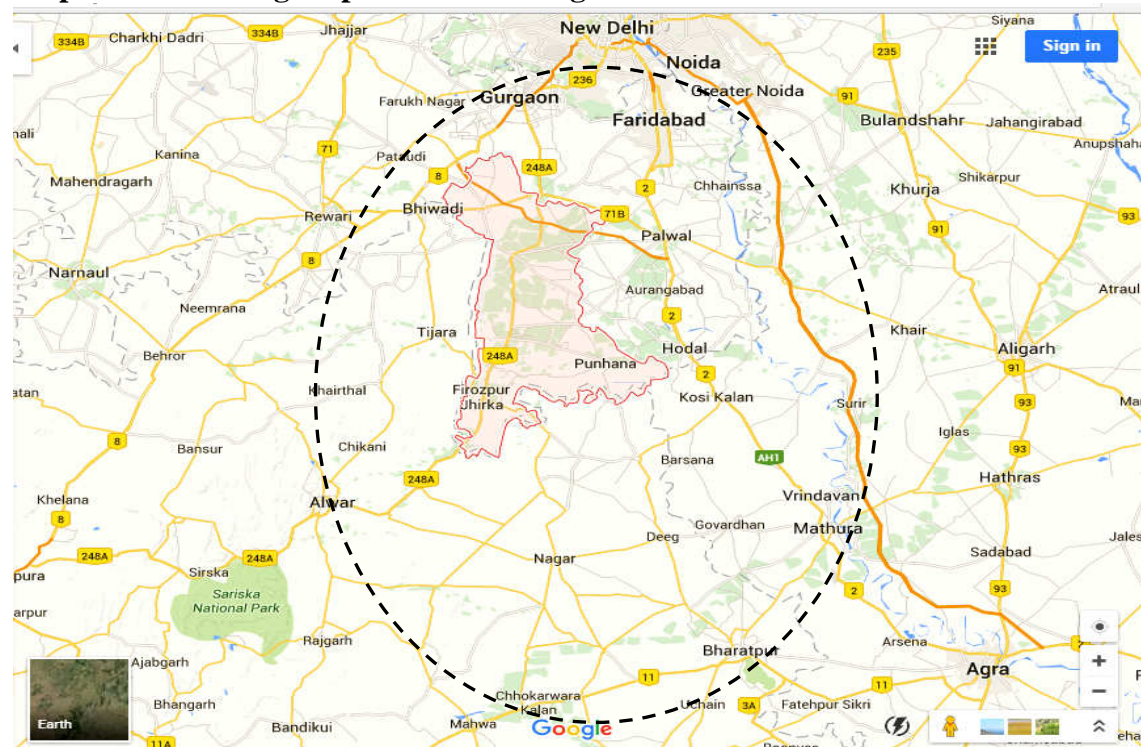
The district of Mewat has been carved out as the twentieth district of Haryana from the Gurgaon and Hathin block of Faridabad on 4th April, 2005. When it was carved out as a district, it had 3 sub-divisions[41], 5 Tehsils and 5 blocks[42]. Nuh was the district headquarters. The district had 531 villages when it was carved out as a district, in which, 490 villages were inhabited by the Meos, whereas, 41 villages were un-inhabited (GOI[43], 2008). However, in 2008, Hathin sub-division was carved out of Mewat district, which left it with, four blocks (Taoru, Nuh, Punhana and Firozpur Jhirka); 431 villages and 297 panchayats (Census, 2011).

Map- 3.2. Mewat region
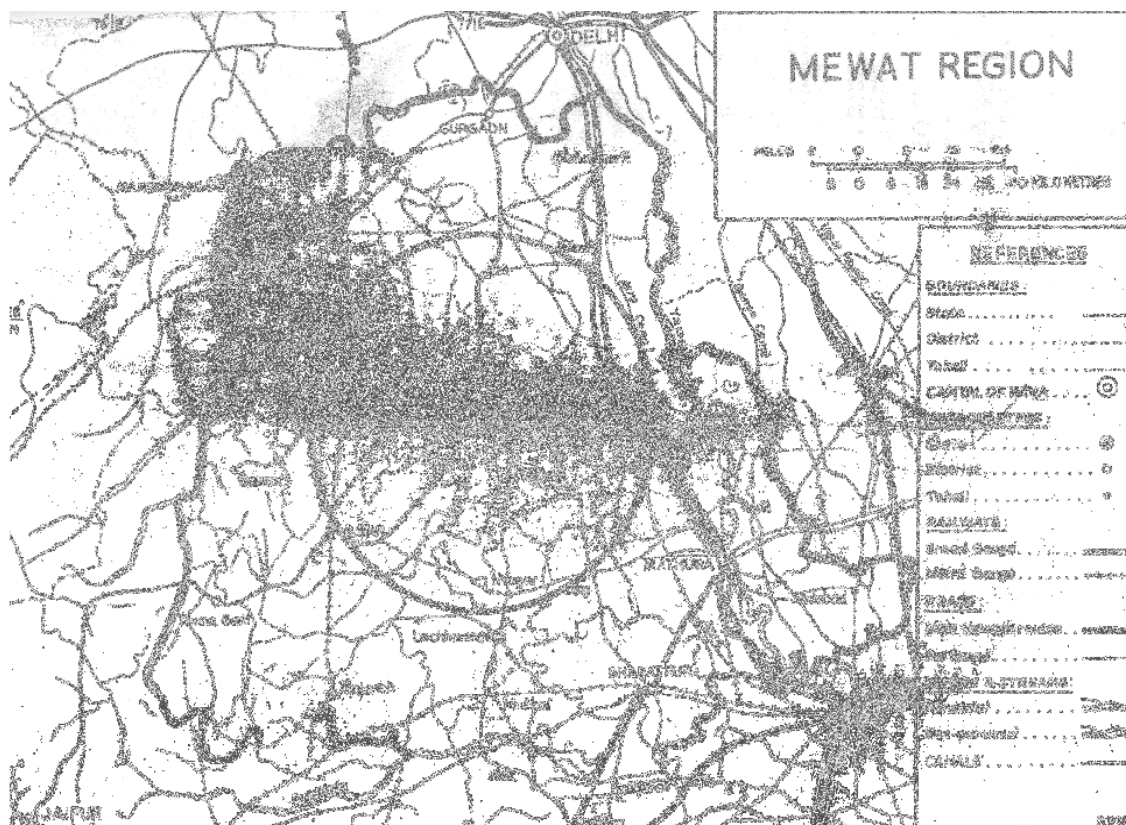
Source: Baseline survey of Mewat, Srijan (2000)

The baseline survey of Mewat[44] (2008:02) says that, when the district was carved out in 2004, the total population of Mewat was 9.94 lakhs. Majority of the population was rural and constituted almost 95.36%, leaving only 4.64% as urban population (2001 census). However, later in 2008, Hathin sub-division was shifted to new district, Palwal, leaving it with 4 blocks, that comprised of, Nuh, Taoru, Firozpur Jhirka and Punhana blocks. At present Mewat occupies almost 1507 square kilometer (Census, 2011). After rescheduling the boundary and carving out of the Hathin sub-division from Mewat, the total population of Mewat became 1.089 million constituting 571,162 male and 518,101 female populations (Census, 2011). The rural concentration, though reduced (88.61%) as compared to 2001 census, but, it still shows that majority of population are rural and only 12% are the urban population (Census 2011). The sex ratio of Mewat is 907 per female to 1000 male. The literacy rate among female is 36.60%, which is abysmally low as compared to national and state level which is 65.46 and 65.94 respectively (Census, 2011). Among the Meos males,

it is 69.94%, which is also low as compared to national as well as state level which is 82.14% and 84.06% respectively as according to census, 2011.

Map- 3.3 Present district map of Mewat

According to 2001 census, the maximum concentration of the population was in the Punhana Tehsil (24.42%) followed by Firozpur Jhirka (21.42%), Taoru (20.81%), Hathin (20.51%) and Nuh (12.69%). Even according to census of 2011, the concentration of population has remained the same in hierarchy except, that, Firozpur Jhirka became the highest concentrated tehsil, whereas, Punhana became the second, and, Nuh as the least concentrated among all the four tehsils.

Table 3.7: Population of Meos in Rural Mewat (1991)

Mewat Region	Population	Muslims	Proportion: Meos to Muslims	Meos
Haryana Comprising of Hathin, Nuh, Forzpur Jhirka	6,44,586	4,48,536	75	3,36,402
Rajasthan Comprising of Kishangarhbas, Tijara, Alwar rural, Ramgarh, Lacchamangarh, Pahari, Kaman, Nagar, Deeg	14,06, 480	3,94,873	65	2,56,667
Total	**20,51,066**	**8,43,409**	**-**	**5,93,069**

Source: Census of India, 1991

Table 3.8: Population by religion in descending order in Gurgaon, 2001

Religious Groups	Haryana		Religion in Gurgaon (descending order)	
	Population	Percentage	Population	Percentage
Hindus	1,86,55,925	88.25	10,26,542	61.83
Muslim	12,22,916	5.78	6,17,918	37.22
Sikh	27,185	0.13	6,672	0.40
Jain	11,70,662	5.54	4,792	0.29
Christian	7,140	0.03	3,258	0.19
Buddhist	57,167	0.27	838	0.05
Others	-	-	269	0.02
Total	2,11,40,995	100	16,60,289	100

Source: Census, 2001

Map 3.4: Dispersion of Population in Mewat Region Prior to Becoming of a District
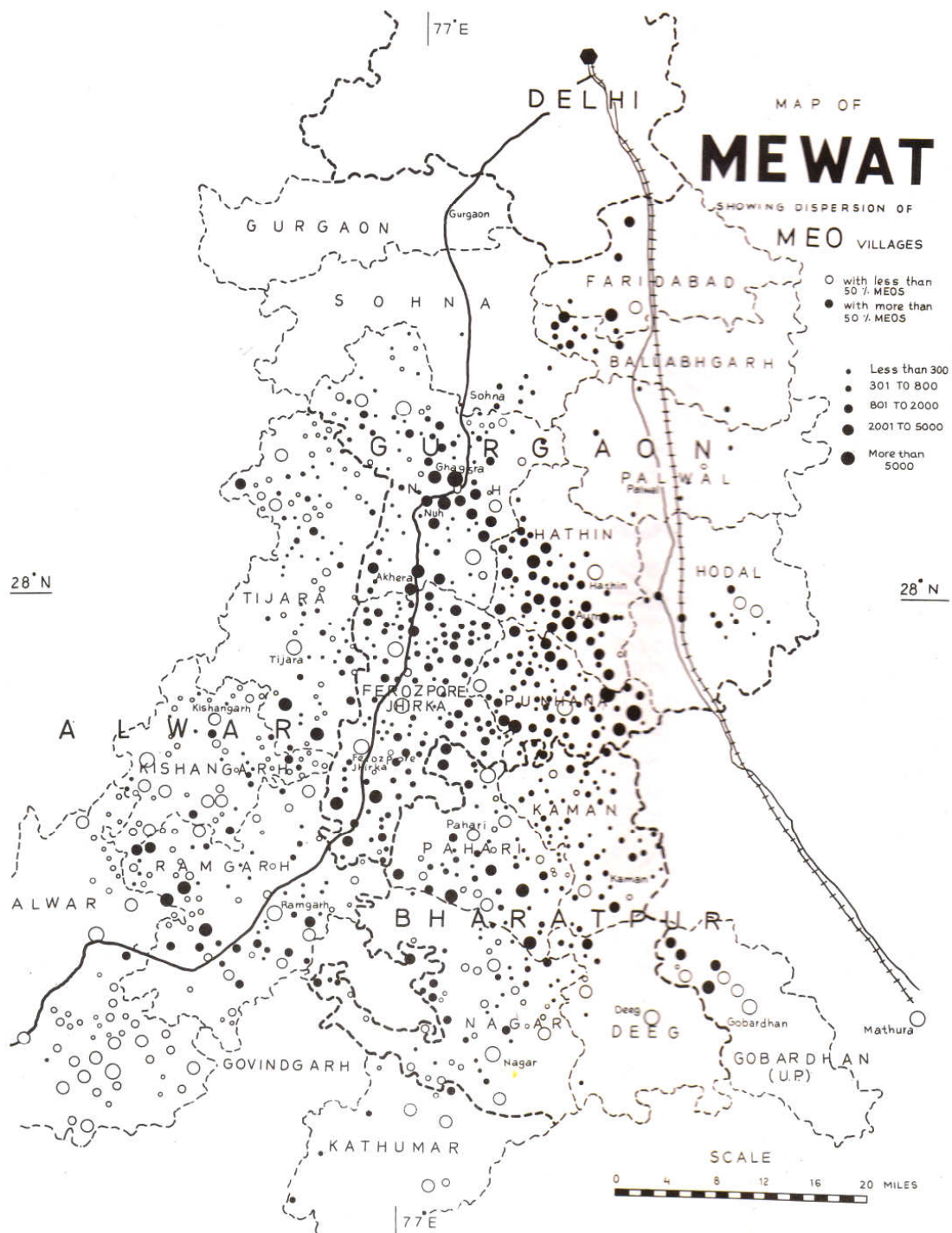
Source: Baseline survey of Mewat, Srijan (2000)

Table 3.9: Population by religious groups (2011 census)

Religious Groups	Population by religion in Mewat			
	Taoru	Nuh	Firozpur jhirka	Punhana
Hindus	87.93	49.10	63.61%	43.70
Muslim	**11.56**	**50.09**	**33.47**	**55.40**
Sikh	0.26	0.38	0.06	0.03
Jain	0.07	0.36	2.74	0.42
Christian	0.10	0.02	0.07	0.10
Buddhist	0.03	0.01	0.00	0.00
Others	0.00	0.00	0.00	0.00
Total	22599	16260	24750	24734

Source: Census, 2011

Table 3.10: Population distribution in rural Mewat (2001)

Tehsil	Total Rural population	Rural %	% SC	% ST	% Hindu	% Muslim	% Minority
Taoru	108841	86.3	13.4	0.0	44.1	**55.7**	55.9
Nuh	201816	94.8	6.3	0.0	26.9	**73.0**	73.1
Firozpur Jhirka	226113	92.7	5.8	0.0	12.8	**86.9**	87.2
Punhana	193679	93.6	5.0	0.0	11.3	**88.5**	88.7
Hathin	192951	94.6	9.3	0.0	43.5	**56.5**	56.5
Mewat District	**923400**	**92.9**	**7.4**	**0.0**	**25.7**	**74.2**	**74.3**
Haryana	15029260	71.1	21.4	0.0	87.0	**7.0**	13.0

Source: Village level directory, (Census, 2001)

After the creation of Mewat as a district, almost 50% of the population of Meos got reduced in numbers, since, Meos of Rajasthan was declassified from the Mewat district. Majority of the Muslims of Mewat district is Meos. The average family size of the Meos in the district is seven, which, to the larger extent, reflects, the social class and the economic background (Moore[45], 1997) that the Meos belongs. The type of houses, sources of lighting and cooking, availability and quality of drinking water

access to health care, quality of education, and so on, suggest, that, Meos, live a very ordinary life. The survey (NITI Ayaog[46], GOI, 2015) suggest, that, 36% households of Meos, still uses kerosene oil, as a source of lighting. Most of the population of the Meos depends upon firewood for cooking. Almost 76% of the households, do not own, latrine facilities, which show their backwardness in social and economic fields. The treated water supply of the government is available on to 22% households of the Meo community, and, only 23% household, has water source, within their household premise. All these reflect, the poor socio-economic conditions of the Meos, in the entire region of Mewat.

The educational condition of Meos suggests, that, the entire region continues to be the lowest in the field of education in spite of several initiatives taken by the government and other voluntary organizations. If we look at the female literacy in the district of Mewat, we find, that, among all the tehsils, Taoru has the highest female literacy followed by Nuh, Firozpur Jhirka and Punhana. It is remarkable that Punhana, which is having the least female literacy rate is having the highest sex ratio, whereas, the tehsil having the highest literacy rate is having the poorest sex ratio in the district of Mewat. Overall, Mewat shows better sex ratio as compared to other districts of the state. In case of child sex ratio, Nuh has the highest whereas Firozpur Jhirka is the lowest ratio as according to census-2011. The majority of the rural population of Meos, lack, access to basic health, sanitation and other infrastructural facilities (Masand[47], 2008).

Table 3.11: Number of schools in Haryana (2016)

State/ District	Primary	Middle	High	Sec	Arohi	Kisan	KGBV	Lab sch	Total
Haryana	8883	2394	1382	1829	36	6	23	1	14554
Mewat	492	262	40	40	5	-	5	-	844

Source: Haryana district administration

The survey (GOI, 2008) suggests that most of the educational facilities available in the district are limited to the primary level only. The number of schools available at secondary and senior secondary level is quite few. Almost 92.0 percent villages in the district have primary schools. However, in Taoru (85.4%) and Punhana (88.6%), the

number of primary schools is less than the district average level (92.0). However, the availability of schools shows grim picture with the rise in class above primary level. As against the state average level of middle level schools (51.1%) among its villages, Mewat has only 28.2% villages having middle schools. Firozpur Jhirka and Taoru, further, shows grim picture with 22.9% and 23.2% middle schools. Similarly, the secondary level schools in Mewat further shows acute picture as it is extremely low at 3.20%.

Table 3.12: School status in Mewat district (as on May, 2016)

Schools	Middle				High				Secondary				Total
Tehsil	B	G	Co-ed	Total	B	G	Co-ed	Total	B	G	Co-ed	total	
Taoru	24	5	16	45	0	1	4	5	0	1	6	7	57
Nuh	28	19	18	65	3	1	13	17	1	1	7	9	91
Nagina	30	9	11	50	0	1	6	7	0	0	3	3	60
Firozpur Jhirka	29	14	7	50	0	0	7	7	0	1	4	5	62
Punhana	26	13	13	52	0	1	9	10	0	2	7	9	71
Mewat District	**137**	**60**	**65**	**262**	**3**	**4**	**39**	**48**	**1**	**5**	**27**	**33**	**341**
Haryana	1761	280	375	2416	875	199	377	1451	1055	292	391	1738	5605

Source: Haryana district administration (B-Boys; G-Girls, Co-ed- Co-educational)

The distribution of the schools suggests that the primary schools are readily available in almost entire villages of the district. However, the situation becomes worst, as the availability of school, reduces, while, moving up, at the higher level. At the level of the state, at least one senior secondary school is available in every village, but, the proportion of senior secondary school is almost nil in the Mewat district,. This has a multiple effects, as, the poor level of education among Meos, leaves no space for them, to get employed and enhance their economy. Further, the availability of the teachers in the school suggests that there is dearth of teachers in the school. This also impacts the gender ratio among schools (Tamilenthi[48] et al., 2011).

Table 3.13: Availability of teaching staffs in schools (in Percent)

District State	Senior secondary/high school (2011-12)			Middle School (2011-12)			Primary School (2011-12)		
	MT	FT	AT	MT	FT	AT	MT	FT	AT
Mewat	73.1	26.9	9.4	82.6	17.4	2.8	19	81	4.8
Haryana	53.1	46.9	10.4	54.1	45.9	13.0	51.2	48.8	3.1

Source: Directorate of secondary/middle/primary education, Haryana; AT= Average numbers of teachers per school; MT= Male teachers; FT= Female teachers

Table 3.14: School enrollment

District State	Senior secondary/high school (2011-12)		Middle School (2011-12)		Primary School (2011-12)	
	Boys	Girls	Boys	Girls	Boys	Girls
Mewat	71.8	28.2	64.4	35.6	55.4	44.6
Haryana	52.7	47.3	54.8	45.2	54.4	45.6

Source: Directorate of secondary/middle/primary education, Haryana

The representation of Meo girls across grades reflect that they are negatively skewed with the progression of classes as compared to Meo boys. The figure also suggests that the percentage of enrolment of girls declines with the higher classes. The ten point gap between the boys and girls education at primary level increases up to29 points at secondary level and 43 points at senior secondary levels. The secondary source (NITI Ayog, 2015: 42) suggests that the cultural of early marriage in Meos plays a significant role for such decline. Further, the imbalance in the ratio of male and female teachers may also be playing role in creating such situation for the Meo girls as such imbalance and the lack of teachers results in increase of pupil's ratio upon teachers that affect the standard of teaching (Diaz[49] et al., 2003). This is because study (NCES[50], 2001) shows that existence of relationship between student teacher ratio and student achievement.

With regard to Meos, the statistics suggests that the mean years of age for which the Meo girls and the Meo boys get married is below the age in the state. Further, the fertility rate among the Meo girls is higher than the state average. The statistics reflect that the births to girls between the ages of 15-19 years out of the total births are higher among the Meos, as compared to, the girls in Haryana. Further, the infant mortality

below the age of 5 years among Meo girls as well as the Meo boys is higher than the state of Haryana. This is also because of the poor antenatal care checkup and delivery care system prevalent among the Meos, as, the district lack availability of better health facilities. The total statistics produces a very grim picture with regard to Meo girls as it indicates less care and poor attention towards Meo girls during their early years. It is interesting to note, that, in spite of the poor conditions, the sex ratio among the Meos are better than the rest of the districts of Haryana.

Table 3.15: Reproductive child health

Marriage	Mewat	Haryana
Mean age at marriage for girls	19.7	21
Mean age at marriage for boys	21.7	24
Birth to women aged 15-19 years out of total births	5	2.7
Use of family planning (in %)	23	50.1
Pregnant women received antenatal check-up (in %)	45.5	73.87
Institutional delivery (in %)	51.2	80.3
Child immunization (in %)	27.3	52.7
Infant mortality below 5 years among females (in numbers)	512.0	124.6
Infant mortality below 5 years among males (in numbers)	346.0	182.4

Source: District level household and facility survey IV (NITI Ayog, 2015: 47)

The agricultural situation in Mewat is suggests that the Meos mainly depends upon the rain fest harvest which remain poor across the years. Further, the Meos among the villages across the district utilizes least numbers of diesel and electric sets of irrigation as compared to other areas of the state. The study (NITI Ayog, 2015: 51) suggests that Meos rank the lowest comparatively with the other districts, in terms of average number of persons depending upon one set in one village for irrigation. This is why almost 88% of the Meos depends upon the tube wells in Mewat which further worsens the ground water level.

3.5: Map Indicating Location of the field area in Mewat

(A): Block Map of Taoru
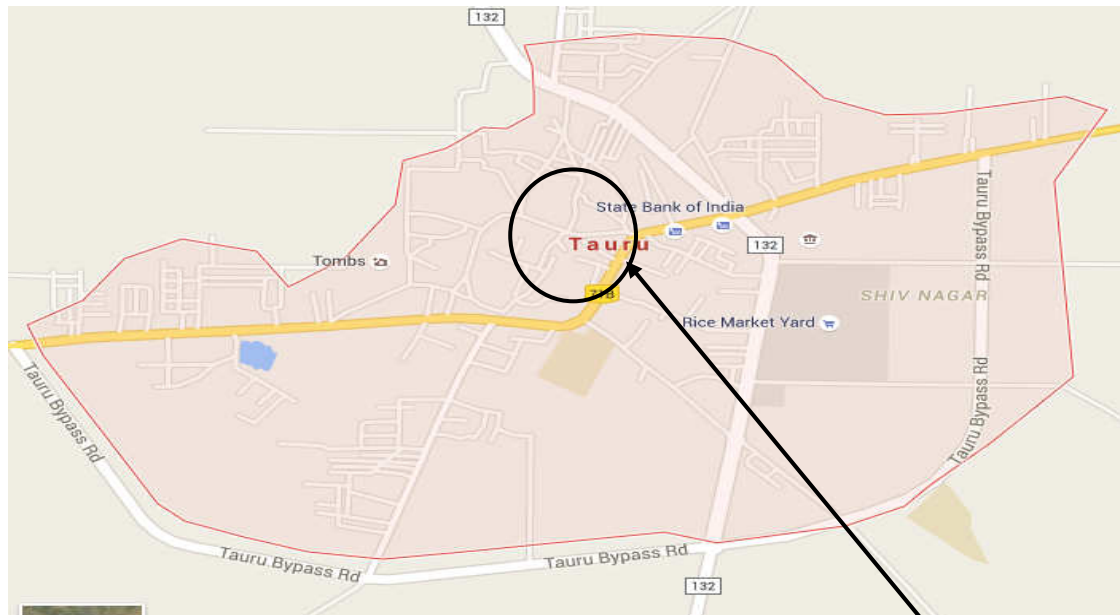
Field Area in Taoru

(B): Block Map of Nuh
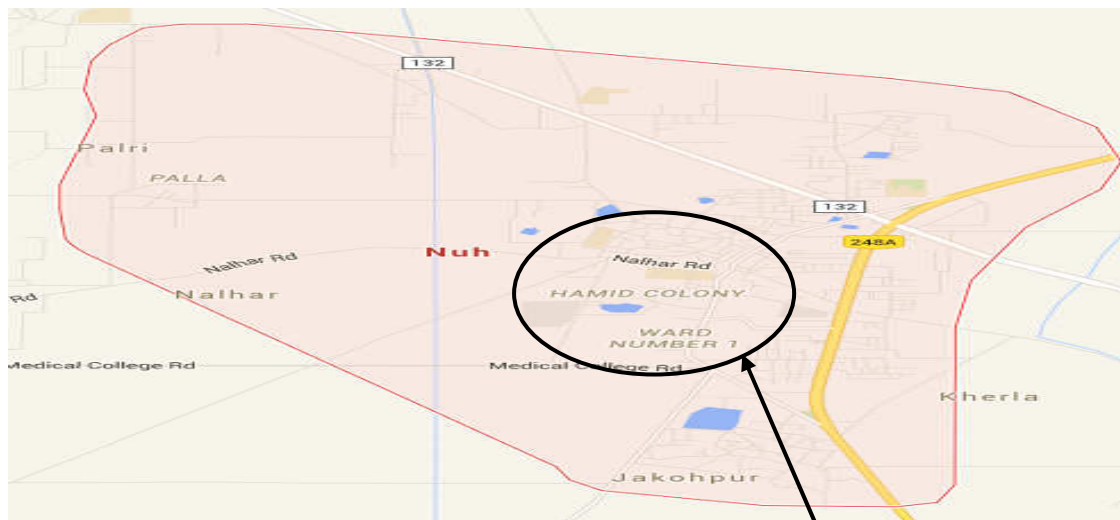
Field Area in Nuh

(C): Block Map of Punhana

Field Area in Nuh
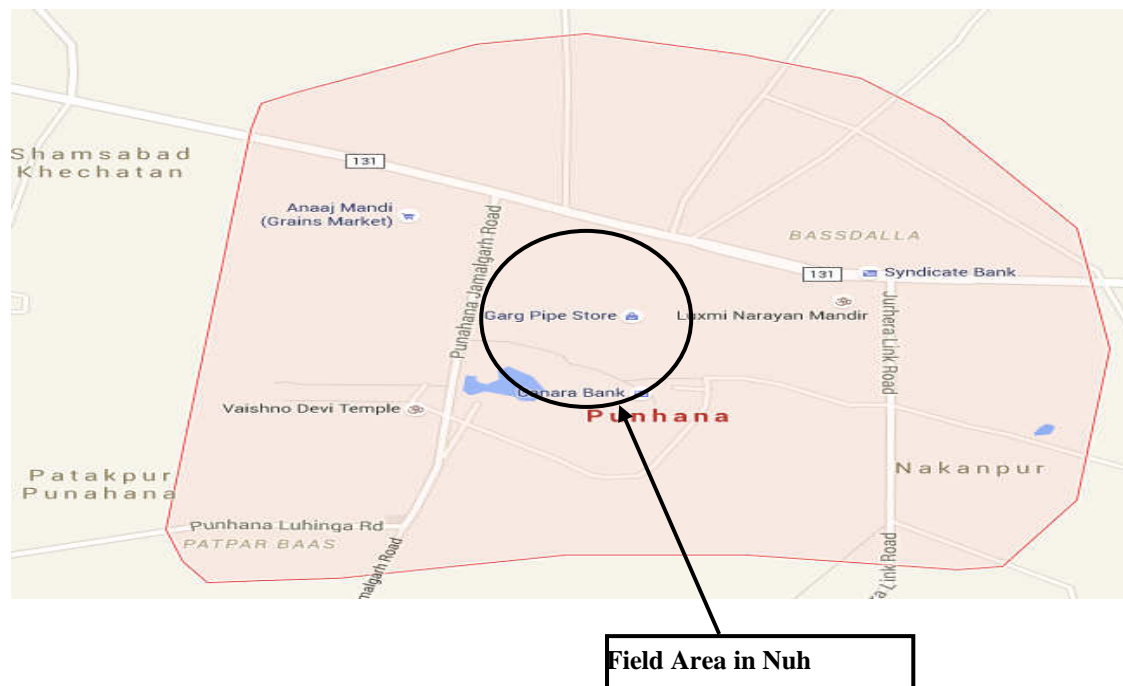
3.22: Concluding discussion

The overall situation of minority concentrated areas, seems to be far worse than other parts of the state, where the Meos concentration is less. The public infrastructure and basic amenities, presence of factories, poor electric supply, irregular bus service and non-access to rail networks and so on are poorly available in Mewat despite the fact that it has strategic location near the most developed Gurgaon district. The proportion of availability of factories in the rest of the state is far better than Mewat. This is why the district ranks the lowest on the basis of overall development in the state. The facts highlighted above provide a very grim picture of the entire region and have not caught the attention of the policy makers and other governmental agencies responsible for the development of the Meos.

The understanding of the areas suggests that Meos of Mewat lags far behind in terms of any indicators of development and progress. Strategically located Mewat within the vicinity of the capital of India, and, the most developed state, Meos concentrated areas brings forth the political characteristics of the state. Meo girls, from this area, construct their experiences, and, relations to the external world, with differing sets of conditions. The struggle for existence, and, positive hopes, for development, has not shattered among Meo girls. The emerging political consciousness, dynamic socio-

economic prospects and expansion of educational and other life options has sharpened the sense of their identity. It has also classified the Meos along the lines of 'us' and 'them'. Within these contexts, the present research was conducted among three different Meos concentrated areas, so as to comprehend the issues taken in the research more comprehensively and effectively.

END NOTES:

1   The name of Gurgaon has been changed to Gurugram by the office order of the government

2   Cunningham, J. (1918). *A history of the Sikhs from the origin of the nation to the battle of Satluj.* Bombay: Oxford University Press

3   Crooke, W. (1896). *The tribes and castes of the North-Western India.* Calcutta: Government Printing Press, reprint Delhi: Cosmos Press

4   Fyzee, A. A. (1974). *Outlines of Mohammadan laws.* Bombay: Oxford University Press

5   Hunter, W. W. (1908). *Imperial gazette of India.* Vol XVII. Bombay: Oxford University Press

6   Rajasthan district gazetteer. (1971). *Bharatpur*, Government of Rajasthan

7   Channing, F. C. (1882). *The land revenue settlement of the Gurgaon District, Lahore.*

8   Harris, A.P.D. (1907). *Report on the Mohammedans in the Cis- Satluj Punjab, North west provinces, Oudh, North- west Bengal, central India and Rajputana,* Calcutt: office of the Superintendent of government printing

9   Aggrawal, Pratap C. (1969). Islamic revival in Modern India: The case of the Meos, *Economic and political weekly* 4(42)

10 Gotra is equivalent to clan. It refers to people who are descendents in an unbroken male lienage from a common male ancestor.

11 Sociologically bans is understood as coming generation

12 Pal is understood to be lienage.

13 Jamous, R. (2002). The Marriage Alliance among the Meo. Indian Social Science Review, Sage, New Delhi. 4, (2) July-December

14 Iddat is the period usually of 4 months 10 days either, from the day of divorce, or after the day of the death of the husband. The reason for iddat is for the detection of pregnancy as marriage is prohibited during pregnancy. After the follow of the period of iddat a female can remarry.

15 Sagotra means in the same gotra

16 Singar is beautification of the girl

17 Ghar dikhai is a custom which is followed, when, the father of the marriageable girl, starts looking for the groom and visit the groom's house for settling the marraige.

18 Sagai is the custom which is fixation of marriage of the boy and the girl

19 Nai is the barbar who was assigned the work of invitation

20 Neg is a kind of gift given in the form of cash and kind

21 Chaita is the derivatives of 'chaitra', which is the first month of the Hindi calendar

22 Swastik is a sacred symbol, often considered for goodluck by the Hindu community

23 Chak nautana is the custom when a girl is invited to the potter's wheel to make a symbol of swastika.

24 Swasi is the female companion of bride such as married sisters, father's sisters etc to whom several responsibilities are given

25 It is applied on the hand and feet of the wood be bride

[26] The cleansing ceremony of the bride is known as tel ban nautana

[27] It is a custom in which candy is given or distributed to members of the both boys' and girls' family.

[28] It is the bathing ceremony in which the bride and the groom is bathed and wear new clothes

[29] Mando is a ceremony which is observed a day before wedding. In this ceremony all the members of the patti are fed.

[30] This is a ceremony which is celebrated on the conception of the child in mother's womb.

[31] Seventh month of pregnancy celebrated with sweets and fruits on the lap of the Meo girl

[32] It is a ceremony in which after sixth day of the birth of the child, mother and child are given a bath.

[33] The meaning 'tableegh' is 'to preach'. The term tablighi Jamaat is an organization, committed to preaching of basic principles of Islam among masses. The members of the Tablighi Jamaat visited the villages of Mewat to instruct on Islamic traditions, and, to encourage the communities to adhere to the Muslim traditions and leave their earlier traditions.

[34] Sikand Y. (2002). *The origins and development of the Tablighi-Jama'at (1920-2000): A cross country comparative study*. New Delhi: Orient Longman

[35] Aggrawal, P. C. (1969) Islamic Revival in Modern India: The case of the Meos. *Economic and Political Weekly*, October

[36] Sharma, M. Vanjani, U. (1990). Remembrance of Things Past: Partition Experiences of Punjabi Villagers in Rajasthan. *Economic and Political Weekly* August

[37] Grierson, G. A. (ed) (1916). Linguistic survey of India, Reprint edition (1967). Delhi: Motilal Banarsidas

[38] Bhatty, Zarina. (1998). *Girls Education in Mewat: Issues and Strategies*, Paper Presented in National Conference on Education of Muslim Girls: Issues and Strategies, Department of women's Studies, NCERT, New Delhi

[39] Singh, K. S. (1994). *People of India: Haryana*, Vol. XXII, p. 360-64, New Delhi: Manohar Publications

[40] Mewat as a region included Rajsathan also, which was later carved out of Mewat when it was made a district.

[41] These sub-divisions were Nuh, Firozpur Jhirka and Hathin

[42] These 5 blocks were Nuh, Taoru, Firozpur Jhirka, Punhana and Hathin

[43] Government of India. (2008). *A baseline survey of minority concentrated districts of India: Mewat, Haryana*. New Delhi: Indian Council of Social Science Research

[44] Government of India. (2008). *A baseline survey of minority concentrated districts of India: Mewat, Haryana*. New Delhi: Indian Council of Social Science Research

[45] Moore, S. (1997). *Sociology alive*. Musselburgh: Scotprint limited

[46] Government of India, (2015). *Identifying backwardness of Mewat region in Haryana: A block level analysis*. Research Division: NITI Ayog, p.32-39

[47] Government of India, (2015). *Identifying backwardness of Mewat region in Haryana: A block level analysis*. Research Division: NITI Ayog, p.27: Originally quoted from Masand, A. (2008). The rural urban divide in India. Retrieved originally from

http://www.scribd.com/doc/7849672/The-Rural-Urban-Divide-in-India on September, 3,2014

48   Tamilenthi, S. Mohansundaram, K. & Padmini, V. (2011). Staff, infrastructure, amenities and academic achievements of the high schools in Chipata district, eastern province of Zambia. Archives of Applied Science Research, 3 (6): 131-140

49   Diaz, K., Fett, C., Gracia, G.T. and Crisosto, N. M. (2003) *The effect of student-teacher ratio and interactions on student/teacher performance in high school scenario*. Technical report BU-1645-M. Retrieved from http://mtbi.asu.edu/downloads/education.pdf on May 16, 2016

50   Government of India, (2015). *Identifying backwardness of Mewat region in Haryana: A block level analysis*. Research Division: NITI Ayog, p.43: Originally taken from National Center for Education Statistics (2001). Overview of public elementary and secondary schools and districts: School year 1999-2000 Retrieved from http://nces.ed.gov/pubs2001/overview/table06.asp

Chapter- IV

DATA ANALYSIS AND INTERPRETATION

4.1 Introduction

This chapter is constructed on the basis of the intense engagement with the Meo girl children, teachers, and parents and community members. Out of all the sample schools and areas, 60 students, 18 teachers, 48 parents and 15 community members were interacted continuously for almost sixteen months from April 2016 to August 2017. The perceptions of all the samples were recorded on several issues pertaining to the education of the Meo girl children. The literature review, in the context of Muslims, there were multiple reasons for their alienation. The PROBE Report, (1999) found that the marginalized sections of the society often show a positive desire to educate their children in better school where quality education could be achieved. This was against the basic perception that Meos does not want to send their girl children to school as a consequence of their lack of will towards their schooling. All these issues pertaining to Meo girl children, their struggle and schooling have been made a part of this exploration so as to understand Meo girls' experiences of resistance, schooling and change. The researcher tried to understand how the issues pertaining to Meo girl children situates in everyday life contexts, therefore, the perceptions of Meo girl children, teachers, parents and community members were mapped.

For processing the information extracted from the entire samples, each response was classified according to the objectives of the study in *four* sections. *Section-I (Schooling and Meo girl children's concern, despair and hope)* relates to the analysis on the basis of responses from the Meo girl children. S*ection-II (Concerns, worries and hope: Voices from the teachers)* presents the analysis based on the perception of the teachers of the Meo girl children. S*ection-III (Parents and the community members: Education and educating their girl children)* presents the views of the parents, as well as, the community members whereas, *section-IV* presents the *analysis on the basis of observation*. After the presentation of information in different sections,

a through discussion has been made in tandem in context of the objectives of the study.

The analysis has been done in descriptive manner in each part, and, linkages have been discussed in different contexts that emerged from the respective interactions. The entire presentation provided in different sub-headings the so has been analyzed according to the emerging areas of concern, particularly in contexts of the Meo girls' experiences of resistance, schooling and change. Classifying the responses in different sub-headings was one of the most thoughtful and difficult tasks, because certain responses were such, where the sample respondents diverted from the main discussion. These types of responses have been analyzed in contexts of understanding built through secondary sources. After having analyzed the parts separately, the chapter has been concluded in tandem, on the basis of results from all the four parts.

4.2 Section I: Schooling and Meo girl children's concern, despair and hope

This section of the data reflects the Meo girl children's concern, despair and hope in contexts of their experiences of resistance, struggle, breaking of cultural boundaries, schooling, escaping marginality and bringing change in their lives and so on. In totality, 60 Meo girl children were interacted on different issues. While working on categorizing these responses, a through master-sheet was prepared, where, similar and dissimilar responses were recorded. These exercise of noting the responses on master-sheet made it convenient to derive sub-areas of concerns, despair and hope that have been presented below in different sub-headings.

4.3 Meo girl children, familial attachment and everyday life engagement

For recording everyday life engagement of the Meo girls, it was decided to map the daily schedule of the sample girl children.s This was done to analyze their everyday routine, where they engage themselves. Hence, the very first task taken in the field was to prepare a chart, where daily schedule of the Meo girls was noted down. From each sample area 5 sample children were randomly chosen to map their daily schedule for 3 days. There was no set pattern of mapping the daily schedule of the children. It was both continuous, as well as, non-continuous. Staying in the field given me a chance to

record their daily schedule in a chart that was prepared with an interval of one hour starting from 5 am to 8 pm (see appendix I).

Table- 4.1: Daily schedule statistics

Daily Schedule			
No of children from each sample area	Total no of days of mapping	Total number of children	Total no of recording
5	3	15	45

The everyday life engagement showed that, at home, almost the entire Meo girls remained over burdened with too much workload relating to household chores, which provide them no time to engage themselves in their studies. Before preparing themselves for the school, the Meo girls accomplish all sorts of house hold work from brooming their house to prepare food, as well as, rearing their small siblings. Since supply of drinking water in the area is a matter of concern, therefore, the first task that they accomplish is to arrange drinking water, which is usually stored in all the utensils, as well as, water reservoir found in almost every houses in the form of small underground well. In the entire region, it is usually females who work inside, as well as, outside of the home such as, bringing vegetables, grains from the field and so on. This may seems a usual phenomenon in many regions of India, where female work in the field. However, in case of Meos, it is different in the sense that the male remain sitting idle doing nothing, or, among their male counterparts at the nearby tea stalls, or, at the '*darwaza* or *chupal*' of the village which remains missing in many other cases of other regions in India. They hardly concerns how arrangement of food will be made for the house, what will be prepared for meal and so on. These unconcerned engagement of the male in the house hold daily chores, overburdened the female members of the house to look after the daily affairs of the house. The familial attachment also reflects that more often, the relatives remain present at each-other places as the Meo society is a close knit society and the Meo girl enjoys good relations with their relatives. The girl children, thus, are socialized in the same environment and pick up the same work what a female do in the entire region. This was reflected in the entire sample areas. The familial attachment and everyday life engagement reflects in the conversation with one of the samples which shows the paucity of quality time to

109

invest in her learning. The sample was probed for her engagement in the household chores. The conversation in this regard is presented below:

Researcher: *Aap roz pani lene jati hain?*

(Whether you go to fetch water every day?)

Sample: *Ye to roz ka kaam hai. Hume hi to karna padta hai. Ghar ka kaam nahi karenge to kaun karega? Yahan hume (ladkian) hi sab karna padta hai.*

(It (the household chores) is the daily doing. It is we (the girls) who have to do the household chores. If we do not do the work, then who will do it? I am not able to complete the tasks of the school. I do not get the time to do it.)

Researcher: *Sara kaam kar ke aap school time se pahuch jati hain?*

(After doing the entire work do you reach the school in time?)

Sample: *School to jate hain madam, leking der ho jati hai. Na hi school ka kaam kar pate hain. Time hi nahi milta hai.*

(I go to school madam, but get late in reaching (school). Neither, I become able to complete the tasks of the school. I do not get the time to do it.)

Researcher: *Apko kaisa lagta hai jab aap ko school jane me der ho jati hai?*

(How do you feel when you get late in going to school?)

Sample: *kya karen madam ji? Ye ghar ka kaam majburi bhi hai aur zarurat bhi. Bachpan se karte aae hain aur age bhi yahi karna hai. School to time pe hi jan chahte hain. Lekin ghar ka kaam kie baghair nahi ja sakte.*

(What to do madam. The household work is compulsion as well as necessity also. I am doing it since my childhood and further in life also I have to do. I do want to go to school in time but I can't go without accomplishing the household work.)

Researcher: *School jana kaisa lagta hai?*

(How do you find going to school?)

Sample: *Madam ji, main na... padhna chahti hun. School me zyada kuch to nahi hota lekin achha lagta hai. Sab dost ban gae hain. Ghar ke kamo se dur thoda time mil jata hai. Lekin ab main class 9 me hun aur agle saal ke bad mera school jana bhi band ho jaega... phir to kaise padhungi nhi pata.*

(Madam, I want to study. Nothing more happens in school, but, I love to go to school. I have made friends out there. I get the time away from the usual work at home. But, now I am in class-ix and after next year I will not be able to go to school. Then, how will I study I don't know)

Researcher: *School jana kun band ho jaega? Kya apke papa aage nahi padhanege?*
(Why would your school get disrupted? Whether your father doesn't want to teach you?)

Sample: *Nahi aisi baat nahi hai. Wo to padhana chanhte hain leking main kaise aur kahan padhne jaungi? Yahan 10 ke baad school nahi hai.. bahar nahi behjenge padhne ke lie… islie kaha...*

(No no… it's not that... he wants to teach me, but, how and where I would go to study? Here in this area, there is no school after 10th and he will not send me away from the region for study. That's why I Said.)

(Sample-T-3/d2)

The conversation as mentioned above suggests that the attachment of Meo girl children with their family leaves no time for her to focus on her studies. Several other similar testimonials from the children upon the issue suggest that the engagement of the girls in household chores help the other female members of the house in accomplishing the house hold tasks collectively. Such engagement often frustrate the girl who think that they are not able to come out of this situation where they can devote their in their studies also. Further, the entire socialization of Meo girls happens in such an environment where they get adapted to their familial work as a tradition which becomes the basis where they lose their childhood. In the absence of any role model and learning environment, the girls though complete their schooling but without any aims. They do not find any opportunity for going beyond their secondary classes due to the administrative shortcoming of not having schools after secondary classes in spite of their desire of studying. The parents also are willing to provide education to their children as reflect from the conversation. The testimonial from some of the sample shows their frustration in this regard. While spending time with the samples, The researcher tried to map the perception of the sample Meo girls. The excerpts of the conversation are presented below which reflects the frustration and overburdened childhood.

Researcher: *Itni choti umar me aap ko kaam karna kaisa lagta hai?*

(How do you feel working in such a tender age?)

Sample: *Madam ji ghar me kaam to hota hi hai. Kaam karna buran nahi lagta. Lekin jab kaam nahi kar paate to ghar me aur school me bhi daant padti hai. Tab bura lagta hai. School ka kaam nahi kar pate islie school me bhi sun na padta hai. Na hi school time pe ja pate hain to man karta hai kaam chor dun. Padhne ka mann karta hai. Lekin phir kaun karega?*

111

(Madam, within home there remains work. I don't find working bad. But, when I don't work I get a schold in home as well as school. Then I feel bad. Due to work when I don't complete my school work then I get a scold in school also. Neither I am able to go to school in time so sometimes it feels that I should leave study. I love to study but then do not know what to do.)

Researcher: *Lekin phir aap apni padhai kab karti hain?*

(But then when do you study?)

Sample: *Nahi karte… subah jaldi uthna padta hai aur paani laana hota hai. Janwaron ko bhi dekhna hota hai. To jaldi so jate hain. Apni padhai nahi kar paate. Samjh bho nahi aata. Koi samjhane wala bhi nahi hai.*

(I don't do. In the morning I have to get up early to fetch water. Also I have to see cattles. Therefore, I sleep early. Thus, I am not able to study. Also, that I don't not understand. No one is there to make me understand)

Researcher: *To phir aap padhai ko kaise pura karti hain?*

(Then how do you accomplish your study?)

Sample: *Tension hoti hai madam ji. Nahi kar paate pura. Koi samjhane wala hota to samjhne me aasani hoti. Lekin yahan par koi itna padha nahi hai jis se samjh lun. Islie kaam pura nahi kar paate aur chor dete hain.*

(I get tension madam. I am not able to complete. Had there been any person who make me understand then it could be easy. But here, no one is there who are so learned who could guide me to understand. That's why I do not complete my work and leave it.)

Researcher: *Apke bhai apki help nahi karte?*

(Whether your brother do not help you?)

Sample: *Nahi madam ji. Yahan ladke ghar ka kaam nahi karte. Sab humko hi karna padta hai. Unko koi kuch nahi kahta. Sab hume kahenge.*

(No madam. Here boys do not work at home. It is we who have to do all the work. No one says anything to them. Everyone will tell us)

The conversation suggests that the everyday work hinders the educational development of Meo girl children in multiple ways. The irregularity of the Meo girls to the school is related to their involvement on household work. The Meo girls desire to study, however, their involvement in household work do not provide them time and space to accomplish their educational desire in its entirety and thus frustrate them. In such situation, the scolding from home, as well as, school, for not accomplishing their tasks, adds more to their frustrations. Similarly, the absence of help from any learned persons in the vicinity, also frustrate the Meo girls, as, it brings a situation of conflict

in accomplishing their educational desire. On the contrary, the gendered distribution of work between home, and, outside, provides more freedom to boys than girls. At home, the girls are supposed to work, whereas, the boys often remain free from these household chores, as they have more freedom in male dominated Meo's society.

4.4 Meo girl children and their worldviews

To record the worldviews of Meo girls relating to education, projective techniques was utilized apart from the general conversation and interaction. The researcher believed that projective techniques in the form of the writings from the sample Meo girls will provide much attentive and focused understanding of their worldviews. Further, the researcher believed that going through the writings of the Meo girls will provide deeper understanding for analysis. Then there was a challenge that the worldview often remains dynamic and cannot be mapped in its entirety. Hence, it was decided that, projective techniques should be taken in addition to the conversation and interaction of the samples. Apart from this, the researcher believed that worldview can only be analyzed in tandem, and not in isolation, therefore, another challenge was to decide for the aspect upon which the researcher wanted to map their worldview. The discussion from my mentor, seniors and colleagues, led me to decide that one broader open ended question should be provided to the samples in a theatrical workshop mode which will provide much help in understanding the worldviews of the Meo girls.

In the theatrical workshop mode a workshop is conducted where the children are involved in continuous conversation upon some specified aspects. During conversation they are taken a back into their lives, when they were small kid, and, make them recall some incidents of life which they still remember and recall. As for example, remembering first scold that they got in their life, first gift that they got from anyone and so on. Once they become involved in such conversation upon such specific issue, they are projected to the present situation, and then to the future, when they will be in their parenthood. Then they are interacted and discussed how they will treat their children on that particular issue in their situation of being a parent. Thus, in theatrical technique, after the general discussion they are provided a broader question and asked to write their views on a piece of paper. The researcher believed that this technique will help in understanding worldviews of Meo girls deeply. Therefore, a question '*If I*

had to change one in relation to home, school and society then...' was given to the sample Meo girls to write. The answer to the question was later analyzed in relation to the objective of the study. However, because of its limitations, the researcher also made interaction with the selected samples. In totality, three small hour workshops were conducted in three sample areas with the available samples. This was because of irregularity of the samples to the school. The constitution of the samples in the workshop for projective writing was as follows:

Table-4.2: Projective Workshop

Sample Area	Taoru	Nuh	Punhana	Total
No of Meo girls available in the workshop	7	12	11	30

From the entire sample areas one workshop each with the available sample children was conducted for the purpose of projective writing. 7 Meo girls from Taoru, 12 Meo girls from Nuh and 11 Meo girls from Punhana sample area were involved in the projective workshop, conversation and interaction. Since the sampling had already been done therefore, only those Meo girls were involved in the workshop, conversation and interaction, who had already chosen as sample. No new sample was included in the workshop, conversation and interaction. These workshops were conducted one day each in consecutively for three days. In the case of Meo girls, there seemed to be substantial continuity between the Meo girl as an individual, and as a member of a family. The same continuity was also prevalent as a member of community and society. This is because they shared their individual cultural ideas in contexts of member of a family, community and society. This is why the learners' voice was more important to be recorded. This interrelation may be seen through the diagrammatic representation below (Diagram 4.1).
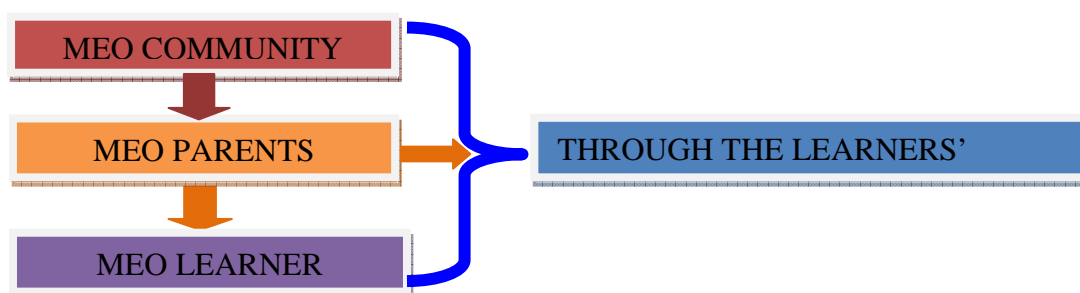
(Diagram-4.1: Interrelation of Meo individual as a member of family and community)

Actually, these ideas emerged through their participation in the projection workshop and on the basis of interaction made with them. The projection workshop gave an idea that a Meo girl is located in varying contexts which can be seen diagrammatically in the following manner (Daigram-4.2):

Historico-political, socio-economical, familial and educational contexts

Schooling, resistance and everyday lived experiences

Identity, life aspirations and world view of Meo girl children
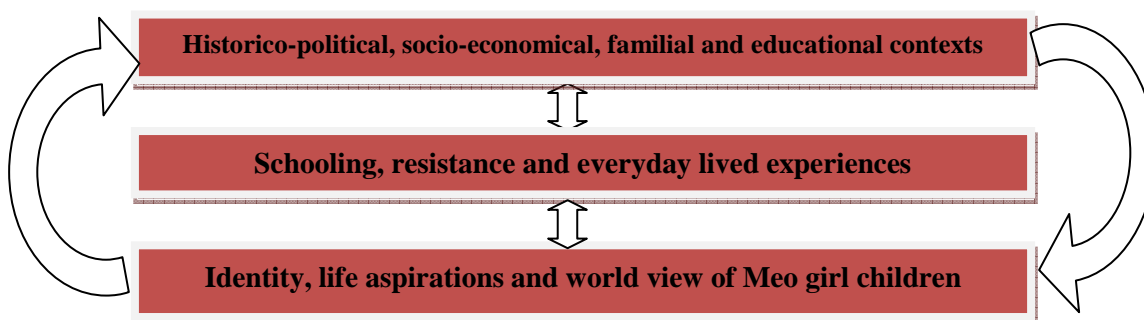
(Diagram-4.2: A Meo girl as located in a web of varying contexts)

Thus, the researcher thought it to be essential to comprehend the interrelated issues that impact on Meo girls as an individual, as a member of the family as well as community. Actually, the formation of everyday perceptions of the social world as an individual, often lead to construct and reconstruct social life which bring order and meaning to Meo girls' collective social life. Further, the fragmented responses of the Meo girls reflected range of perspectives and approaches, with regard to their world view. Going through their responses from the projective workshop, the researcher was able to derive several issues of concerns that have been discussed in the thematic presentation in the coming section. It also provided me a concrete direction to further explore some of the major concerns in an in-depth manner. It was found that several Meo girls fail to see the processes of schooling synthesizing into a unified whole and bringing a positive aspect to their life because of the fact that beyond their secondary classes they do not have opportunity to groom themselves educationally. This is because, the lack of opportunity for upward mobility in terms education, as, institutions beyond secondary classes are rarely available in the Mewat region where as the desire of upward mobility through education are high in the Meo girls. Actually, most of the schools in Mewat area are limited to primary and secondary classes only, and, very few senior secondary schools and college are available in the vicinity which could nurture the educational desire of the Meo girls. Thus, to their dismay, it turns several of Meo girls away from attaining education up to a level where they could

115

have their desire fulfilled. There are several other instances which reflected the positive hope for life through schooling and education.

4.5 Shattered hope of opportunity, trust deficit and the sense of powerlessness:

Through the projective responses, it was emerged that majority of Meo girls feel a sense of powerlessness just because of being a girl in the region of Mewat. The general perception with regard to education revel through projective workshop that Meo girls firmly believe in the developmental aspect of education. However, on the contrary, they feel that the opportunity structure for them is totally blocked, as they do not have prospect to grow educationally, beyond secondary classes in the absence of educational institutions in the region on the one hand, and, on the other, due to the apathy of the male dominated society, which do not permit them to continue with their studies beyond school. Testimonial from sample school in Punhana corroborate the same. The researcher interacted with Sameena, a bright Meo girl who used to be regular in her school. The excerpts of the conversation are given below which shows her shattered hope emanating out of poor accessibility, facility and opportunity:

Researcher: *Aage future me kya karne ka socha hai?*

                 (What have you thought of doing in future ahead?)

Sample: *Madam ji daswi pas kar lun wohi bahut hai.*

                 (Madam I pass tenth, that is enough)

Researcher: *Kun aage nahi padhogi?*

                 (Why? Would you not study ahead?)

Sample: *Padhna to chahti hun. Lekin…*

                 (Yes I want to study further. But…)

Researcher: *lekin kya…*

                 (But what?)

Sample: *Papa nahi bhejenge…*

                 (My father will not permit)

Researcher: *kun?*

                 (Why)

Sample: *Agla school yahan se 30 km hai aur phir jana bhi bas se ya phatphat seva se pade hai. Kaun itni dur bhejega? Hamare ladkion ko waise bhi zyada na nikale hain. Yo school to pas tha to bhej dete the. Par yahan bhi koi khas padhai na hai… na pani aata hai. Pine tak ka pani na*

116

milta. Light bhi na aawe hai. Hamari class to phir bhi theek hai...pahli class dekhi? Bachhe baith bhi na paawe hain..main to daswi kaise karuungi ye socho hun.

(The other school is 30 km far from here and commuting needs bus or local jeep. Who will send so far? Here in our community girls are not even permitted to go out. This school was nearby so they permitted me to join. But here also education is not upto the mark. Neither water supply is available here, nor, is the facility for drinking water available. Poor electricity is another problem. Our class is although better. Have you seen first class? Children cannot even sit properly. I think how would I pass my tenth class?)

This is due to the fact that in most of the cases they are married in their tender age setting aside their educational concerns. It is also because the parents do not want to send their girl child farther for higher educational studies. Therefore, the researcher found the perception of shattered hope emanating due to causal factors, such as. trust deficit, lack of access to educational opportunity especially after secondary school, and so on. The other factors, such as, poor education provided by schools in the region also contribute quite considerably for shattering positive hope among Meo girls. These Meo girls exhibited that the education in the schools located in their areas do not provide them any prospects of growth and their upward mobility in their life. Actually, majority of people see education in terms of life prospects that it brings to the person (Ahmad, 2016; Alam, 2008; Hasan, 1995). The same is also true in majority of the case of Meo girls, who do not see any life prospects from education in their region. While the researcher was collecting data, it was seen that children singing National Anthem in the games period loudly and incorrectly. The researcher tried to interact with Nighat, one of my samples who was also singing the same. The testimonial indicates the improper transaction of curriculum which diminishes the future prospects.

Researcher: *Ye tumlog Rastra Gaan kun gaa rahe ho?*
                (Why are you singing National Anthem?)
Sample: *Sir ne kaha hai practice karo*
                (Sir has told to practice)
Researcher: *Par ye to tumhara games ka period hai.*
                (But this period of yours is of games)
Sample: *Han... par sir kahte hain ki Rastra Gaan gaa lo*

117

(yes… but sir says to go and sing Natiional Anthem)

Researcher: *Par tum log games khel sakte ho*

(But you can play games)

Sample: *Sir khilawe na… hamara to mann kare hai kabaddi ka aur dusre khelon ka. Madam ye Sakila bahut achhi kabaddi khele hai apne mohalla me..par yaha koi khilawe hi na hai*

(Sir do not guide play us to play. We want to play Kabaddi and other games. Madam this Shakila play Kabaddi in her area very well. But here no one guide us to play)

The researcher understand that poor curricular transaction contribute considerably in diminishing the growth and life prospects. It also diminishes the quality of education which spiral other problems in life. In case of non-achieving capacity of such prospects, people often gets demotivated, and as a consequence, they slowly develops feeling of estrangement which discourage them to invest time, money and energy in education for longer duration so as to achieve their target (Ahmad, 1981). The researcher conversed with Faiza from Sample school at Punhan who remain irregular to school. Her conversation shows her shattered hope due to environment in home, as well as, school. Testimonial from Faiza suggests that poor educational environment have made a deep impact upon her regularity and tarnished her hope for growth.

Researcher: *Aap to kai dino se school nahi aa rahi thi. Sab theek to hai na?*

(You were not coming to school for long. Is everything fine?)

Sample: *Madam roz nahi ati main to.*

(Madam, I do not come everyday)

Researcher: *Kun? School aana Achha nahi lagta?*

(Why? Don't you like coming to school?)

Sample: *Madam, bas aise hi nahi aa rahi thi*

(Madam, it's just I don't come)

Researcher: *Leking kuch to wajah hogi?*

(But there must be some reason?)

Sample: *Kya faida is school me aakar. Yahan se jakar phir ghar ka sara kaam karo. Yaha bhi to kuch padhai nahi hoti. Pahla period lagta hai. Usme bas attendance lag jati hai. Phir koi period lagta hi nahi. To phir aakar kya karu? Ghar jao to thak kar ghar a sara kaam karo. Is se achha to ghar ka kaam hi kar lo. Na to school me padhai ka mahaul hai aur na hi ghar me.*

118

(What advantages are there coming to this school. After going from here I have to do entire household chores. Here also classes do not takes place regularly. First period always regularly held where only attendance is marked. Hence after, no period held regularly. So what to do coming to school? After going from here I get tired working at home. It's better to work at home. Neither there is an environment of teaching learning in school, nor is it there at home)

The researcher comprehend that such dissatisfaction towards education has purely causal relations and it is reflects among Meo girls because of its failure in shaping their future positively. This is because, while interaction, the researcher found that those Meo girls who showed their dissatisfaction towards quality of education provided by schools located in Mewat said that education that they are receiving fail to nurture the career and hence they cannot compete with other receiving better education. Further, they pointed out that with school education up to secondary classes, they have developed their interest in education, but they cannot receive higher education because of unavailability of higher education in the region. While collecting data in sample school at Nuh, some of the sample girls came to me and plead to request the principal to upgrade the school upto XII. These children were very keen to take higher education. The testimonial suggests that it is education itself which emanates the sense of powerlessness among Meo girl children.

Sample: *Madam ek kaam kar do*

             (Madam. Please do one help to us)

Researcher: *Bolo*

             (Say)

Sample: *Aap na hamare principal sahib ko bolo ki is school ko XII tak kar den*

             (Please tell our principal to upgrade this school up to XII)

Researcher: *Aap log kun nahi bolte?*

             (Why don't you people say?)

Sample: *Hum to principal sir ko baar baar kahte hain ki school ko XII tak kara do. Hum to padhne ke lie yahin aa sakte hain. Bapu bhejega nahi Gurgawan padhne ke lie. Paisa bhi to bahut lagta hai*

             (We have already spoken to our principal to upgrade this school up to XII. We only can come here to study. Father will not send us Gurgaon for further study. Too much money will be expensed)

Researcher:	*Par sarkari school me bahut paisa nahi lagta*
	(But, in government school expenditure do not take place so much)
Sample:	*Par dur hai na madam ji. Achha hamari class ko padhane ke lie JBT karna padta hai na madam ji? Bahut sari didiyan jati hai JBT karne.*
	(Madam but it is too far. Whether JBT is required to teach our class Madam? Several sisters go to do JBT)
Researcher:	*Tumhari madam bataengi. Unse puchna*
	(Your madam will let you know this. Ask them)
Sample:	*Wo nahi bataengi madam ji. Aap bata do. Wo daant deti hai aur chup kara deti hai*
	(They will not tell us madam. They scold us and make us silent)
Researcher:	*Apke school me assembly me career lecture hota hai kya?*
	(Whether in your school career lecture takes place in assembly?)
Sample:	*Ye kya hota hai madam ji*
	(What is this madam?)
Researcher:	*Career ke bare me batate hain*
	(They tell us about career)
Sample:	*Hume to kisi ne bhi nahi bataya aaj tak*
	(No one has told us about this so far)

Apart from these, the complex triangulation between male-female perceptive relations, generation gap and cultural boundary contribute to draw different parallels between Meo girl children and Meo male in the society. Majority of the first generation male members within the community has realized the importance of education and have got involved in opening educational institutions in the area. As a consequence of the realization of the importance of education, several Madarsas in the region have started Open Basic Education by accrediting their programme from National Open School. However, even the first generation male members of the community have not been able to change the age old male domination in decision making for girl children. Thus, it was found that there exists dissonance acculturation between the neo-literate Meo girl children and the male members among the community.

Due to such dissonance acculturation the girl children and the male parent draw two different parallels of perception and attitude towards education. The Meo girl children strongly desire to continue their study further, after their secondary classes, keeping in

mind hopeful better life prospects and aspiration. The Meo girls are well aware of the positive impact of education and dream better life through their educational journey. However, the parent, particularly the male, tries to gets their daughters married even in the unmarriageable tender age by dropping them out of the school. Such marriages are commonly practiced in the entire community, whereby, majority of the Meo girls are married in their childhood. Those Meo girls who are taking education have got the awareness and ill effects of child marriage, but are not able to change the situation within the community which shatters their hope for educational growth and opportunity increases distrust and creates discord among relations. This is one of the major reasons emerged that lead to develops in them the sense of powerlessness. The researcher tried to comprehend the experience of a Meo girl in contexts of home and school. Hence, the researcher talked to Samina in sample school, in Taoru. Undoubtedly, such dissonance creates two parallel and conflict of opinion among the parent and the child which can be seen form the conversation made with the sample below.

Researcher: *Apko school aana aur padhna kaisa lagta hai?*

(How do you like coming to school and studying?)

Samina: '*Mujhe padhna bahut achh lagta hai lekin ghar walon ko bhi mera padhna achha lagna chaihie*

(I like studying very much but it should be liked by the family members also)

Researcher: Aisa Kun? (Why so?)

Samina: '*kun ki hamare yahan ladkion ko zyada nahi padne dete. Shadi kara dete hain. Hume bolte hain ki itna padh ke kaun si naukri karni hai. but padh lia…lekin main to padhungi… lekin kabhi kabhi lagta hai ki sirf school padh ke kya karungi? Agar college padh pati to kuch kar pati..*

(Because, in our community girls are not allowed to study more. They marry the girl. They say whether you have to do job that you will study. Already you have studied school…but I will study. Sometimes I think only school education is not enough. Had I been able to complete college education I could have done something.)

Researcher: *Lekin aisa kaun aur lun bolte hain?*

(But who and why do speak like this?)

Samina: kun ki hamare yahan s*hadi jaldi karwana dete hain. Ghar me papa aur bhai bolta hai. Sochte hain ladki hai zyada padhaenge to dikkat hogi.*

121

| | (Because in our community they marry a girl in early age. In house father and brother speak they think that if a girl will study more it will become problematic for them). |

Researcher: *Aisa kun sochte hain?*

(Why do they think so?)

Samina: *'unko nahi malum ki ladkion ki shadi jaldi nahi klarani chahie. Lekin rishtedar bhadka dete hain ki mat padhao…itna padhaya to shadi me dikkat hogi.. ladkian kya kare sab faisla to papa ya bhai leta hai'*

(They do not know that gils should not be married so early. But, relatives prompt them negatively and say not to educate girl so much. If they will study much then there will be problem in finding the match… what a girl can do… decisioiin are made by father and brother)

Researcher: *Apki ma aka faisla nahi chalta?*

(The decision of your mother is no accepted?)

Samina: *'yahan aurat ka faisla nahi chalta.'*

(Here decision of women are not accepted)

Researcher: *To ab aap kya karengi?*

(So what will you do now?)

Samina: *'Main to unke faisle ko nahi manungi…ladungi..mujhe padna hai'*

(I will not accept their decision. I will confront… I want to study)

The conversation suggests that trust deficit as a consequence of dissonance acculturation and male-female attitudinal relations among the family and within community further aggravate to their perception of powerlessness, which depresses them towards education. The concersation made with Dilshana, from Punhana reflects the existence of dissonance leading to sense of powerlessness due to gender bias (Box 4.1).

Box 4.1: Two parallels of perceptive opinion: The case of Dilsahana

Dilshana is a studying in class X at Punhana. She says that she wants to change the tough situation faced by their fellow girls in the region mostly because of male domination. This is why their life in Mewat is very difficult and they are not free from hardship. Dilshana perceives that within houses, girls work like a servant and slave in the age where they have to study. Reflecting gender discrimination she says that the male members of the family enjoy all sort of freedom and there is no objection if they study. However, in case of girls the male family members restrict them in almost every aspects. In villages the girls are confined to their houses and the male members do not let them come out even for their study. The girls do not have equal rights as boys enjoy. They are married in their early age and the family of the groom demands dowry as well as learned wife. Dilshana says if girls will not study how will groom's family

---

get the learned wife. These double standard in the community disheartens Dilshana as it does not let the Meo girls come forward and excel in life.

<div align="right">(Code: S/56/Punhana/PW/2017)</div>

However, the same sense of powerlessness and demoralization also empower and equip them to resist the male dominated decisions at many occasions with regard to education. Contrary to the above mentioned feeling of powerlessness, there were several instances of resistance, though with tiny might, which show the positive hope of Meo girl children towards education. The conversation also shows that these Meo girls have become able to break their traditional cultural boundaries and thus, come out of their marginality though in very limited sense. The detailed conversation in this regard has been presented below.

Researcher: *Ghar walon ka apki education ke lie kya rawayya hai?*

(What is the attitude of family members towards your education?)

Sample: *Ladkian to ghar me kaamon ke lie bani hai yahi samjha jata hai. Gha me maa baap bhi bhed bhaao karte hain. Ladkion ko koi aazadi nahi milti unhe. Pahle to hamare gaaon me school bhi nahi the. Ab to kam se kam school aane dete hain*

(Girls are made to work in the house. This is what is understood here. Even in the house the family members discriminate among male and female. Girls are not free in the area. Initially there was no school in our village. Now there is some schools so the parents permit us to come to school)

Researcher: *Tum agar ghar walon se baat karogi to padhne denge.*

(If you talk to your family members perhaps they will allow you to study)

Sample: *kai bar kar chuki hun. Lekin yahan ladkion ki nahi mani jati. Sab faisla aadmi lete hain.*

(I have talked several times. But here the decision is made by males and girls are not entertained in decision making)

Researcher: *To tum kya padhai nahi karogi?*

(so will you not study further?)

Sample: *Karungi main to padhai. Meri shadi laga rahe the. Maine kah dia ki mar jaungi agar nahi padhaya to. Mujhe bahut maara.*

<div align="right">123</div>

	(I will study. My family members were looking for my match but I resisted. I said if I will not be allowed to study then I will die. I got beathen up)
Researcher:	*To ab kya kah rahe hain?*
	(So what are they saying now?)
Sample:	*Ab to maan gae hain aur school bhi aane de rahe hain*
	(Now they havr agreed. They are letting me come for school)
Researcher:	*Tum kaya ban na chahti ho padh kar?*
	(What do you want to be ?)
Sample:	*Main wakil ka couse karungi taki apne haq ke lie ladungi.*
	(I want to become lawyer so that I can fight for my right)

The resistance can be seen in the conversation above. Through their resistance, several Meo girls escaped their marginality and became able to achieve much in their educational life journey. Another sample Meo girl also reflects this triangulation i.e. the sense of powerlessness, the success through their resistance and breaking the cultural boundaries through their success journey (See Box 4.2).

Box 4.2: Kulsoom and her educational journey

Kulsoom is a Meo girl from Firozpur Jhirka village of Mewat district. She has studied up to graduation and has earned a professional degree in education. She has completed her Bachelor of Education and got her permanent employment in a school run by the Maulana Azad National Urdu University, Hyderabad at Nuh. The life of Kulsoom is full of struggle and resistance for getting educated. She evaded marginalization as any other Meo girl children of the area due to her resistance, education and employment. She is dedicated to bring change in the area and is looked upon as a role model by other Meo girl children. While interacting with her she revealed that she always wanted to study, but her parent and male members of the family were against her study as they used to say that since she do not have to get employment therefore it is not necessary to invest for her study. She resisted such concern of her male family members and continued her study in spite of resistance from her male family member. She came to live with her relatives in Delhi and continued her study by giving tuition to other students. When she completed her graduation and Bachelor of Education, she applied for her job in the Nuh Model School and got her permanent selection. Once she got her employment, the attitude of her family member changed, as she started contributing financially in her family. She said that, the family used to think for her marriage which is often done in early age. The family members were also worried for the dowry, which is very common in her community. Therefore, they were against her study as the family members were having the opinion that finding match for her

---

marriage will be difficult. However, with much resistance and determination, she completed her studies and got her employment. She became a role model for other Meo girls in the vicinity and therefore, she wants to open an educational center for other Meo girls and also desire to complete her Masters Degree for further career advancement. She said, that had she succumbed to the demand of male family members she could not have achieved what she has achieved with her resistance. Thus, she believed that her resistance has helped her escape her marginality.

(Code: S/26/Nuh/PW/2017)

Thus, deviating from some of the secondary sources, the researcher understand that it is largely the causal relation that have marred its negative impact upon poor education of Meo girls, rather, the existence of general hatred, tendency of rejection of modern education and attraction towards religious education of the community. The non-access of schooling beyond secondary classes that could meet the desire of the Meo girl children and poor prospects for the upward mobility have generated an environment of shattered hope towards life prospects of the Meo girl children. However, through their resistance, majority of Meo girls are getting attracted towards modern education which is reflected from the enrolment and regularity of Meo girl children in schools. Realizing the importance of education, the Meo community has also changed their perception towards girls' education, but, the unavailability of schools beyond the secondary classes still is a challenge for meeting the desire and demand of the Meo girls.

4.6 Meo girls as a member of community: Perspective and educational involvement

Being a researcher within the community, it was thought to map the community perspective peeping through the voices of the sample Meo girls. The researcher assumed it essential to understand how Meo girls view education in terms of necessity and consequence. The researcher also thought it significant to comprehend the expectations of students from education so that pragmatic solution can be arrived at for their better educational intervention. This was thought to be necessary, as the researcher believed that, once the Meo girls conceive fulfilling their expectation from education, it will be delineating for them, and will attract more Meo girls towards schooling. Hence, the Meo girls were particularly interacted into six areas of relevance

namely *familial support*, *equitable opportunities on the part of the government*, *employability and earning*, *teachers' support*, *educational facilities* at school and home and *general environment surrounding the habitat*. Apart from these specific areas the samples were free to respond any points of relevance during interaction. During interaction with the sample girls the researcher remained conscious to map the highest number of responses upon particular issue with a belief that the most numbered preference of response would be the most expected consideration for education of the sample Meo girls. Thus, the preference of reference determined the hierarchy of requisite and preferred expectation of sample Meo girls from education.

The analysis of the responses revels that majority Meo girls considers and desire employability with handsome earning and better lifestyle through their educational journey. The researcher comprehend that the developmental aspect of education by the new generations is seen mostly in terms of handsome earning and better lifestyle. However, in case of Meo girls, such desire is mainly due to their poor economy and livelihood, as well as, their long suppression of desire due to extreme patriarchal society. The resistance of Meo girls can be seen in terms of their coming out of traditional male domination in decision making and of their marginality. The understanding for such analysis is based upon the projective writing which is given below (see box 4.3)

Box 4.3: The resistance and achievement of Tahira

I am Tahira, a Meo girl and I am the eldest of my three siblings. I was born in Punhana area of Mewat. My father was a petty farmer whose income was based on a small rain fed farm land. In the initial years of my childhood, I studied in a Madarsa located in my area. However, while I came under my teens, at the age of 14, I had to leave my study as any other Meo girl of the region. However, I always dreamt of studying upto higher level and doing something better in my life. I was also aware of my economic, cultural and geographical circumstances, which usually do not allow the girl child to study more often, and, they are married at early age. I never desired to marry early, and, wanted to study. Therefore, in my regular prayer, I always prayed for getting some chance for study, and, doing something better in my life. After leaving my study my usual work was limited to agriculture and household chores. When I revealed my desire of my further study to my father and other relatives, they flatly refused saying that in our family girls do not work and hence there is no need to study further. They said that in an year or so I will be married. I resisted their decision and became

---

stubborn in my decision to study further by whatsoever means I can arrange for myself if my parent do not support. I realize now that my prayer and determination has paid me for what I am today.

One day, a relative of mine came from Delhi. I was having an argument with my parent in my house for my educational desire. I was weeping that time also. Hearing my argument, my relative became convinced to my points of view, and said to my father, that I am correct, and, he should not stop me studying. My father said, that, he cannot teach me further due to his poor economic condition, and also, because he has other children to look after. He believed, that, If he allowed me to study, he would do injustice to his other children, as, he would not be able to support them in the same manner, as I would be supported, and, later in his life, he will repent that he discriminated among his own children. Hearing all these commotion, my relative told to my father, that, if he permits, he will support my study, and, will take me to Delhi for my education. Initially he did not agree, but later, looking to much of my resistance, he agreed, and permitted me to stay in Delhi with my relative. I completed my Ph.D. in Urdu from University of Delhi, and now, I am working as a post graduate teacher in Delhi, which I could not have achieved, had I not resisted the decision of my father. Whenever my father retrospects his own decision, he always praises me, and says that, I was correct in my resistance and decision making for myself. I think now, had I not resisted, I could have been any other marginalized girl in Punhana, married to anyone in Mewat.

(Code: S/45/Punhana/PW/2017)

Another projective writing suggests the change of perception among parents towards girls' education which is reflected in the story of Rahila (Box 4.4).

Box 4.4: Perceptive change and escaping marginality: The case of Rahila

I am Rahila, the younger sister of Tahira. I am working as sub-editor in National Urdu daily located at Delhi. What I am today is because of my sister Tahira. The attitude of my father towards my education got changed due to my elder sister Tahira. I was too young when my elder sister went to Delhi for her study with much resistance. Then, I was totally unaware, that, I would also be able to do something educationally and better in life. I followed the path of my sister, and, studied till my primary classes in Punhana. However, looking to my interest in studies, one day my sister said to my father, to let me go with her, as she would be supporting me for my study. Looking to the success of my sister, my father had already changed his perception towards girls' education by now. He readily agreed, and, permitted me to go along with my sister for better education, as in our locality, there was no good institution, where I could have studied. I also stayed with our relative in Delhi, and followed the footstep of my sister. I got admitted in Delhi University in the Department of Urdu, and, later completed a

professional course in Mass Media and Journalism. I did not have to resist for my study, as my sister had to do, because my father already had changed his perception towards girls' education. Now I am working as media professional and want the girls of my village to achieve better in life. But there is much need of attention by the government for the development of the area.

(Code: S/47/Punhana/PW/2017)

The change is important in the sense that the parents are now not only supporting their girl children study but they many of them are migrating to an area form where they can support them at every step for their quality education. Such support is reflected in the projective writing of Shumaila (Box 4.5).

Box 4.5: Changing parental perception: The case of Shumaila

I am Shumaila and I am 15 years old Meo girl from Chanderi village of Mewat. I am the youngest among my three siblings. My eldest sibling got married to a sub-inspector when she was in class X and now lives in Faridabad district of Haryana. The second elder sibling also got married at the age of 15 without completing her class X. My father was a Sub-Inspector in Boarder Security Force and superannuated from the service. In Chanderi village I was living in a joint family and thus, the decision of other male family members were important in my case, being a girl. I was keen in my study and wanted to pursue my study further. However, my brother in law objected for my further study and was not in my favour of pursuing my education. When I brought my willingness to my parents, they decided to support me for my educational betterment. Therefore, my parents decided to migrate from Chnanderi village to Taoru and stay with me to support me in my study. In Taoru, I live with my father and am studying in girls' secondary school. Since there were no one to look me in Taoru, therefore, my father decided to stay with me to support me educationally. After schooling from Taoru, my father has decided to take me to Faridabad for my further quality higher education which is unavailable in Taoru. I am very fond of my father who have changed his perception towards my study. Had he chaned his perception earlier, my other two sisters may have studied also like me.

(Code: S/17/Taoru/PW/2017)

The reference of Meo being a resisting and freedom loving community is totally reflective in the story of Tahira and Rahila and Shumaila above (Box 4.3, 4.4 & 4.5). In some of the sample cases, the perspectives of the Meo girls as a member of the community remained totally clear with regard to education. The dedication and donation of land for the purpose of educational institutions for girls by Meharunnisa, a

Meo female community member, is another example which shows her resistance and perspective towards education (See Box 4.6).

Box 4.6: Donating the land and building school for the cause of girls education

The story of Meharunnisa

Meharunnisa belongs to Pinangwa village of Mewat district of Haryana and is the second of their five siblings. She studied her primary classes in a Madarsa in her village Pinangwa, as there was no modern school located in the vicinity of her habitat. She had to walk almost 3.5 kilometer every day to reach the Madarsa. She was keen to study further, but, in the absence of school, and, as a general practice for girls, she has to leave study after her primary classes. She was married to a sub inspector of Delhi Police from Nuh subdivision of Mewat district at the age of 15 years, and settled as a house wife. During her marriage, her father gave one *Bigha* of land in her village to Meharunnisa as her property, apart from other goods as dowry. After her marriage, she shifted to Delhi with her husband where she realized the importance of girl's education, as she came in contact with other well learned ladies around her post marriage new habitat. Realizing the importance of girls' education, she decided to build a school in her village for girls on the land given to her by her father. In spite of having no experience in running a school her decision was firm for opening schools that would cater to girls' education. After registering a society with the state government with the help of some of the people of the area, she built 8 rooms school for girls on the land provided by her father. The school provides both religious, as well as, Open Basic Education to girls, which has been registered with Open Basic Programme of National Institute of Open Schooling. While interacting with her in her in-laws house at Nuh, she revealed, that, she regret not being studied herself, but, wants the girls of the village to study and grow with other community. She also mentioned that she encountered several problems within the community as well as outside with the administration and still encountering problems as she herself is not learned. However, she said, that since she has a noble cause with firm belief and power to resist hurdles, therefore, she become able to come up with a school which otherwise she could not have been able to bring.

(Code: S/38/Nuh/PW/2017)

The researcher believe that the lack of familial support due to financial and cultural constraints in case of girl children has led the Meo girl children become resistant in case when they feel that their upward mobility is thwarted. The Meo girl children feel that the underdevelopment of their area of their habitat is deliberate on the part of the government due to various reasons which hinders their path of development. This is

one of the reasons of attributing the inequitable opportunity on the part of the governmental agencies as deliberate action of the successive governments. They compare their area of habitat with neighbouring developed areas and feels that the responsibility of their educational wellbeing is hindered due to negligence of the area by the government as it do not open the path for their better livelihood. They feel that equitable opportunity for them is not only missing in the area but it is also missing within the family of most of the sample girls. Farida, another sample from Nuh said that,

> *"is ilaqe me Sarkar dhayan nahi deti. Ye aaj ki baat nahi hai. Itne saalong se ye ilaqa pichra hai. Pahle ye baut bada ilaqa tha. Ab chota ho gaya. Is ilaqe me pani nahi hai, upaj nahi hai, aane jaane ki suvidha nahi hai, train nahi hai, kuch bhi to nahi hai…school ki bahut kami hai. Ye to Sarkar ko bhi dikhta hoga... pas hi me Gurgaon ko dekh lijie, develop ho gaya lekin is ilaqe ko develop nahi larte. Vote ki khatir. Hum nahi padh paate aur na hi aage badh pate hain kun ki yahan ek to school nahi hai..dusra padhai achhi nahi hai…teesra paisa nahi hai aur chuatha yahan college nahi hai... aur sab se bada sawal hum Mewati hain... Sarkar Mewation ka bhala nahi karegi…itne saalon se nahi kia to ab kya karegi."*

> (In this area the government does not give attention. This is not a matter of today. Form so many years this area is under-developed. This are (of Mewat) was bigger than what it is today. Now it has become small. In this area neither there is water, nor harvest, transportation facility, train, nothing is there. School is unavailable. The Government must be aware of these. See Gurgaon nearby…it got developed. But this area the government will not develop. This is because of vote. Neither we are not able to study nor grow in life because here school is unavailable… education is inferior and the most important question is we are Mewatis. The government will not help Mewatis. They haven't done in so many years what to expect from them now)

(Code: S/37/Nuh/C/2017)

The detailed discussions with some of the sample girls in this regard suggests that the Meo girls strongly feel that teachers' support is essentially needed for their development and upward mobility. Many of the sample Meo girls informed that they got enrolment in the school because of the help of teachers who convinced their parents by repeatedly visiting their family.

> *"Ye to hum aaj jo padh rahe hain wo apne master ji ke karan padh rahe hain. Roz aate the ghar par ki ladki ko padhne bhejo. Tab jakar*

yahan se ladkian padhne jane lagi. Master ji bahut madad karte hain. Agar wo madad nahi karte to hum itna bhi aage nahi aa pate"

(If we are studying today it is because of our teacher. He used to visit every day to say send the girls to school. Then only girls started going to study in school. The teacher helps us a lot. Had he not helped us we could not have even studied whatever we have studied here.)

(Code: S/39/Nuh/C/2017)

However, the sample girls also showed their worry that in the absence of promising and quality education facilities in their schools, they cannot compete with others in the era of contest mobility. This is also because they have no option to continue with their studies as there are no schools available for them beyond secondary classes. The fact is that there are only few schools available up to senior secondary classes which cannot cater to the school going girl children in the area. The request for upgrading their school has not been met so far which demoralizes them as it blocks their path of educational development.

"Lekin yahan padhai achhi nahi hai aur na hi aage padhai karne ki vyavastha. Aage kaise padhenge.. kaise badhenge... kaise muqabla karenge auron se...kaise apna sapna pura karenge.. ye sab soch kar dil ghabrata hai"

(But here education is inferior and neither better opportunity for further education. how will we study further, how will we grow, how will we compete with others, how will we fulfill our dreams. all these thoughts haunts')

(Code: S/40/Nuh/C/2017)

Apart from these, I also found that the general environment of their habitat is non-conducive for their involvement in educational activities. To their dismay majority of Meo girls fail to find motivating factors which could bring them into fold of contest mobility whereby they could positively compete with each other or take help of each other beyond school times. In a collective interaction at sample school in Taoru, conversation was made with sample Meo girls. The testimonials shows general environmental concerns.

Researcher: *Aap log ghar per jakar kab padte hain?*

(When do you study going back home?)

Sample 7:   *Madam ji yahan ka mahaul dekha hai na apne*

131

Researcher: *Han*

                (yes)

Sample 9:   *To ap hi batao, padhne ka aisa mahaul hota hai kya.*

                (Then you say us, is that educational environment reflects like this?)

Researcher: *Mahaul to banaya jata hai*

                (Environment are made)

Sample 7:   *Lekin yahan kaise koi banae..koi padhna bhi chahe to ghar ke kaam ke bojh tale kaise mahaul banae..kaise padhe.*

                (But how one could made (the environment) here. If someone even wants to study at home how she could do in the dearth of household chores)

Sample 10:   *Charon tarf unpadh log hain...madad bhi na kare hain..*

                (Everywhere illiterate people are there..even if we want some help they can not help)

Sample 13:   *Kahan jaya jae kisi se puchne jo dikkat aati hai padhne me*

                (Where to go for help if we encounter some problem)

Sample 10:   *Mahaul to zaruri hai madam ji padhne ke lie.*

                (Madam environment is necessary for learning)

The researcher comprehend that the positive consequence of education often attracts a person to devote time, money and energy for a longer duration. Contrary to this, in its absence in the region of Mewat, the Meo girls feel depressed and thus, shw their resistance as they have realized the positive aspects of schooling.

4.7 Inferior education and improper training for life

Satisfaction with the school education was another issue, which the researcher wanted to comprehend at the micro level. This is because, the researcher presumed that there may be several issues with regard to schooling, which may be covertly or overtly affecting the Meo girls' education and its relation with their future prospects. Therefore, it was necessary to map the everyday lived experiences of the Meo girl children with regard to their schooling. This was also necessary to understand the satisfaction and dissatisfaction of the Meo girl children in order to comprehend their resistance, schooling and change. Therefore, it was decided to interact upon the issue and understand in context of fulfilling the objective of the study.

The analysis reveals that majority of Meo girls were happy going to school mainly due to *two* reasons. *Firstly* that the get some freedom to come out of their home and *secondly* because they get some times away from their daily household chores. These two reasons make them enough happy. The researcher interacted with the Meo sample girls upon the issues at all the sample areas. What came as a common response across the entire sample areas was that the Meo girls are overburden with household chores which they have to accomplish before coming to school. This is why, while interacting with the samples majority of the samples equivocally said, "*ghar me to fursat nahi hoti na madam...school aane pe ghar ke kaam se kuch der ko nijat mil jati hai*" (I did not get the time at home. On coming to school at least I get some time away from household chores). Some other samples said that they come to school as they have developed their interests in education in spite of inferior activities in school. What was most remarkable was the response of Rubina of Nuh and Malti of Taoru. Rubina said,

> "*Madam, apko bhi ab tak pata chal gaya hoga ki is school ki padhai bahut achhi nahi hai. Main to islie aati hun ki mera bhai aur taau mujhe school se hatana chahte hain. Mujhe nahi padhana chahte. Kahte hain ki ab bahut padh lia. Ghar ka kaam kar le ghar baith kar. Agle sal teri shadi karwni hai. Teri padhai se kuch na hoga. Ghar ka kaam sikhegi to khush rahegi. Maine mana kar dia ki main to jaungi padhne. Jo karna hai kar lijo. Beti padhao beti bachao ka nara na sun rakha kya. Main to padhungi. Is khatir aati hun ji madam ji main to. Maine unki baat na man ni aur ghar na baithna*"

> (Madam, you may have got to know by now that education in this school is not up to the mark. I come to school just because my brother and uncle want to withdraw me from the school. They are not in favour of my study. They say that now you have already studied too much. Now sit at home, and, learn household chores. Next year you will be married. Nothing is going to happen with your study. You will be happy, if you will learn household chores. I said, I'll go for study, whatever you want to do, you may do. Have you not heard the slogan Beti padhao Beti Bachao? I come to school just because of this reason Madam. I don't want to follow their order and keep sitting at home)

> (Code: S/34/Nuh/C/2017)

Similar response was put forward by Malti, who was studying at sample school in Taoru. She said,

> "*Mere ghar se mera bhai mujhe bahar nahi aane deta. Agar school nahi hota to mujhe to ghar me band rahna padta. Meri 2 bahne hain.*

Unko bhi nahi padhne dia. Ab main padh rahi hun to unko ye baat khatakti hai. Main kuch karna chahti hun padh kar. Khud se kamungi to unpar bojh to nahi rahna padega na. Madam ap batao...main kya ghalat kar rahi hun. Roz dhamki dete hain ki school se nikal lenge. Main bhi unki baat nahi manti. Wo sab ko bhadka deta hai. Main to roz lad kar aati hun padhne ko."

(From my home my brother does not let me come out. Had there been no school then I had to stay back confined to home. I have got 2 sisters. They were also not been permitted to study. Now that I am studying then it is objectionable to him. I want to do something through my education. if I will earn then at least I will not be burden upon them. Madam, you tell me…whether I am doing anything wrong? Every dya he threatens me that he will withdraw me from school. I also do not accept his command. But he intrigues every one against me. Every day I have a fight with him to come to school)

(Code: S/11/Taoru/C/2017)

From the responses of both the respondents it is clearly reflected that they resisted and defied the command of male members of their family to attend the school in a hope of doing something better in life. Thus, by resisting and defying the male dominated diktat of family members, the Meo girls are to trying to come out of the processes of their marginalization to do better educationally in life.

4.8 Emotional bonding, unpleasant encounter and challenges: The voices of the Meo girls

Both, emotional bonding and unpleasant encounter with schools were clearly reflected throughout the educational journey of majority of Meo girl children. This was another dimension that Meo girls have developed in the process of their schooling. Actually, regularity in coming to school, cordial relation with the teachers and bonding with their peers contributed in the development of such bonding. Further, schooling also provided them space to share their feelings with their peers and also have motivated a number of Meo girls in dreaming better life prospects. Several testimonials suggest that the Meo girls have developed positive motivation for education. Shefali from Taoru sample school said, *"Madam mujhe school se pahle bahut dar lagta tha. Ab nahi lagta. Ab bahut achha lagta hai. Mujhe roz haziri ka award bhi mila hai"* (Madam, initially I used to afraid coming to school. Now I feel very good. I have also received award for being regular to school). Similarly, Fareeha, a 9th standard Meo girl

134

from Nuh feels that school has changed her thought and life in several ways. She said that when she was enrolled in first standard she was not willing to come to school. However, in a short duration of time she got motivated in her schooling due to her teacher who always encouraged her in her studies. She said, "*ab mujhe school se ghar jane ka mann nahi karta*" (Now I don't want to go back to home from school). Several such testimonials suggest that school has generated some sort of positive attitude among several Meo girls.

However, such happiness remains short lived and starts fading once the Meo girls reach in 9th standard. It further gets completely eroded once they reach in 10th standard. When the researcher tried to understand the reasons for the same, several sample Meo girls said that this is because they will not be able to come out of their houses after their class X. Since most of the schools are limited to secondary classes in the entire region of Mewat, therefore, chances of access to schooling beyond X standard become quite bleak. In spite of the demand of upgrading secondary schools to senior secondary schools, it has not met so far. The already available senior secondary school does not suffice the number of school going Meo girl children due lesser number of schools, high demand and its distance. The chances of access also become bleak because most of the Meo girls are married in their early teens and do not get the chance to continue with their studies. In-depth interaction with Rubina shows that she had developed emotional bonding with the school in the process of her growing up. Testimonial from Rubina shows the emotional bonding developed with the school.

Researcher: *Ab to aap 10th me aa jaengi. Kaisa lagta hai itna padh kar?*

(Now you will come in 10th standard. How do you feel coming so long in your educational journey?)

Rubina: *"Madam ab to hume fir se wohi ghar me qaid rahna hoga. Ab to nikalna bhi nahi ho paega. Na hi doston se mil paenge aur na hi aage padh paenge. School to hai nahi aage"*

(Madam now I have to remain confined to my home. I will not get the chance to come out of my home. I can't even meet my friends and neither I will be able to study further. There is no school for further study)

'*Fir se wohi ghar me qaid rahna hoga*' (again I have to confined to home) and '*nikalna bhi nahi ho paega*' (I will not be able to come out) suggests the emotional

bonding with the school that Rubina had developed in the process of growing up. Further, '*na hi doston se mil paenge*' (neither I will be able to meet my fried) and '*na hi aage padh paenge*' (neither I will be able to study further) shows the sudden vacuum due to the unavailability of senior secondary schools in the area. It also suggests the positive emotional impact that school has made upon the perception of the girls in general and upon Rubina in particular. Apart from this, 's*chool to hai nahi aage*' (there is no school for further study) shows the challenges with regard to education of the girl children in Mewat. Losing of friends after completion of schooling up to secondary class also reflects from the testimonial which becomes one of the reasons that dishearten the girls. On the other hand, the testimonial also suggests that girls in Mewat region are overburdened with household chores which hinders their educational path, demoralizes them and shatters their positive hope of life aspiration.

However, there were other testimonials which suggest the worries of Meo girl children. In fact, several Meo girl children had developed interest in education after much resistance, struggle and pursuance in their home. Such Meo girl children have dreamed to excel in life through education which gets shattered due to unavailability and in accessibility of schools in the region. This is why, with the inception of their 10th standard their educational dream and desire starts fading off as they are not able to see the educational horizon which they had desire for.

There were also reflections of unpleasant encounter in the school which the Meo girl children revealed during conversation. Such unpleasant encounter relates to attraction and advances towards opposite sex. It also relates to exploitation of some of the Meo girl by the physical education teacher which saw multiple negative effects upon the education of Meo girl children. During the data gathering processes in the field, the researcher came across two such cases of unpleasant encounter that was sexual in nature and had multiple negative effects upon schooling.

One of the cases relate to a girl from *'Akheda'* who fell in love with a motor mechanic working in a motor workshop nearby to the school. While interacting with sample Meo girls the researcher had an in-depth conversation with the sample friend of the girl who fell in love with the mechanic. The conversation ad-verbatim is presented below.

Sample:	*Main to bas is pariksha ke baad nahi padhungi.*
	(I will not study after this examination)
Researcher:	*Aisa kun? Padhna acchha nahi lagta hai apko kya?*
	(Why so? Do you not like studying?)
Sample:	*Lagta hai. Leking ab mujhe ghar se aane ki ijazat nahi denge mere ghar wale.*
	(I do. But I will not be permitted by my parents to come to school)
Researcher:	*Kyun? Wo apko kyun nahi padhne denge?*
	(Why? Why will they not let you study?)
Sample:	*Sab Mansi (name chnaged) ke karan hua hai…*
	(All this is because of Mansi (name changed))
Researcher:	*Ab usne kya kar dia?*
	(Now what did she do?)
Sample:	*Rahne do madam.*
	(Leave it Madam)
Researcher:	*Phir bhi batao to…usne kya kar dia? Apke ghar walon ko apke lie kuch bol dia kya?*
	(But let me know.. What did she do? Whether she said any thing against you to your parents?)
Sample:	*Nahi. Kuch bola nahi.. Bas uski wajah se ab mujhe bhi mana kar dia ki ab aage nahi padhana tujhe. Bahut sari ladkian ab aana band kar dengi. Kitni saari to ab aati bi nahi. Bahut kahne par mujhe pariksha dene tak aane de rahe hain. Warna mujhe bhi mana kar dia tha ki ab tu school nahi jaegi*
	(No. She did not say anything. Only because of her now my parents told me that they will not send me for further study. Several other girls now will stop coming to school. Many of them has already stopped coming. After much pursuance I have been permitted to come till my exam. Otherwise I had already been said that you will not go to school)
Researcher:	*To usne aisa kya kar dia?*
	(So what did she do like that?)
Sample:	*Madam aap kisi se bologi to nahi*
	(Madam, tell me you will not say anything to others)s
Researcher:	*Nahi bolungi..batao to…*
	(No. I will not speak to others…tell me)
Sample:	*Wo na… yahan ek ladka hai uske saath school se nikal ke chali jati thi.*
	(Actually, here, there is a boy with whom she used to go from school)

137

Researcher: *Kahan chali jati thi?*

(Where does she used to go?)

Sample: *Madam, usko payar ho gaya tha… yahan wo gadi wali dukan hai na jab aap aate ho school to raste me padta hai. Wahan ek ladka hai. Us ke saath uska chakkar chal gaya tha. Sab ko pata chal gaya. Uske ghar wale use school se nikal ke le gae. Shaadi kara rahe hain uski. Ab uski shadi bhi nahi ho pa rahi. Koi nahi de raha ladka. Sab ko pata chal gaya hai na..islie*

(Madam, she fell in love. While you come to school, in the way there is a mechanic workshop. There is a boy. With that boy she fell in love. Everyone got to know about this. That's why her parents withdrewed her from school. Now her marriage is being arranged. Now her marriage is also getting difficult. No one is willing to give their son as groom. Everyone got to know her relations that's why.)

Researcher: *Phir? Tumhe tumhare ghar wale kun nahi padhana chahte?*

(So why your parents are stopping you from studying?)

Sample: *Wo meri friend thin na. islie mere ghar me bhi gharwalon ko aisa lagta hai ki kahin mere saath bhi aisa kuch hua to wo badnaam ho jaenge. Islie mujhe ab nahi padhaenge. Mujhe aage padhne ka aur kuch karne ka bada mann tha*

(She was my friend that's why. My parents also feel that if something like her happened to me then it will bring bad name to my family also. That's why they will not let me study. I wanted to study further and do something in my life)

Researcher: *To tumne bola nahi ghar me ki aisa nahi hai..*

(So did you not tell your parents that its not like that?)

Sample: *Wo nahi mante. Bas hukum de dia hai ki aage nagi padaenge. Ghar ka kaam karne ko bola hai.*

(They will not accept. They have already ordered that they will not make me study furher. They told me to do household chores)

The conversation above shows the manifestation of the idea of patriarchal autocracy where the decision of the male member of the community is bounding upon female irrespective of Meo girls' legitimate desire relating to study. '*Bas hukum de dia hai ki aage nagi padaenge*' suggests the prevalence of patriarchal autocracy within the family and family affairs. It is largely acceptable in the Indian society across communities. Further, '*mere ghar me bhi gharwalon ko aisa lagta hai ki kahin mere saath bhi aisa kuch hua to wo badnaam ho jaenge. Islie mujhe ab nahi padhaenge. Mujhe aage padhne ka aur kuch karne ka bada mann tha*' shows that, in many cases,

the parents garrote their daughters' desire to live with her worldview, dreams and life aspiration.

Box 4.7: Life at risk: Experiencing the unpleasant and uncomfortable environment

The girl of Akheda

Mansi (name chnaged) is a forteen year girl of village Akheda, near Nuh sub-division of Mewat. She is the youngest among 2 brothers and 3 sisters. Her father is a farmer and owns 3 bighas of land in Akheda village, where he usually grow Musterd, Wheat, Barley and Sugar cane depending upon the monsoon. Mansi's eldest brother works in a factory in Faridabad district of Haryana and ususally comes in weekend to her village. The other two sisters did not study and have been married in a nearby village. The second brother of Mansi is just elder to her and works with her father during seasons of harvest and runs a small tea stall cum partune shop in the village. Mansi is the only girl who was enrolled in the school and studied till her Ninth standard until she was withdrawn from the school. She was enrolled in 1st class and was doing very well in her studies as she was one of the brightest among her siblings. While she reached in her eight standards, one day she realized while entering the school that a boy keeps gazing her and wait for her near the school. The school is being run in a rented building and is totally unprotected where any one can come and go frequently. Mansi says that in the beginning she did not feel any inclination towards him as she thought that the gaze of the boy was natural and ususal. However, she sensed within a week that the boy comes deliberately to see her. She says she do not know how, but started liking him after ward. She says '*shayad gahr me mujpar dhyan nahi dete the*' (may be because I was not getting attention at home) ya '*shayad mujhe ghar me pyar ki kami mahsus hoti thi*' (I was desiring to be loved which I missed at home) '*ya shayad umar ka takaza raha hoga*' or may be (it was a matter of age) but she accepts that she craved to see him every day. She says she used to come to school regularly only because she would be able to see him and will go out with him after the school hour. At times she also used to go during school hour without making her attendance in the school. She says that she slowly started distracting from studies and deteriorating her academic result. She never realized when she fell in love with him and started outing with him everyday after school. The boy was a motor mechanic and was working in a motor workshop nearby to the school which was added avantage to her as she can watch him even being in the school. Howver, the most unpleasant and uncomfortable environment she experienced when she was caught with him and the entire school, her family members and the community came to know about her relations with the boy. The situation compelled her to leave her studies and sit at home. Further, she says that now for that situation she is being accused regularly by their family members and relatives as they are not able to find match for her marriage.

Everyone refuses to marry as the entire community in the locality knew her relation with that boy. She repents for the moment and situation as due to her several girls were taken out of the school and discontinued their studies. She herself feels that she had dreamt to go for higher studies which she could never do in her this life. She says she herself put her life on risk. She questions why is it that she can not live her life as she desires. She also questions when is it that the community perception towards girl will change? When are we going to accept girls' desire having legitimate value? When are we going to develop? Mansi have several such unanswered questions that she keeps trying to find out.

(Code: S/Disguised/Mansi/Nuh/conversation/2017)

Another case was of a girl coming to school from *'Nalhar'* village. This girl was sexually exploited by a physical education teacher of the school (See box 4.8).

Box 4.8: Nalhar ki Wakila

Wakila (name changed) is a girl from Nalhar village and was studying in a school at Nuh along with her one sibling. Wakila studied till her eight standards when she was withdrawed from the school by her parents. However, her sibling continued her study and is now in ninth standard. She said that she was very chirpy and bright among all of her five siblings therefore, her parents got both of them enrolled in the school. Both of the siblings used to come along with other fellow students from Nalhar village which is around ten kilometer from the school. She was also bright in sports and therefore she loved to play games. However, one of the physical education teachers of the school used to touch her inappropriately while in the games period. In the beginning she did not realise the bad touch as she was not able to distinguish between good touch and bad touch. Once there was a district sports and she was selected to represent the school in the sports at district level. The Physical Education teacher accompanied her to the venue and often used to touch her again and again when she realized the intention of the teacher. She did not had courage to resist and therefore, she remained silent and started avoiding his appearance. Wakila says that whenever, the teacher got the opportunity he used to touch her and his frequency started increasing day by day. She further said that the teacher got aware that she understood his intention but in spite he did not stop himself from inappropriately touching her. She repent that her cowardness of not resisting his touch was considerd by the teacher as welcoming sign and one day he hugged her when no one was around. However suddenly her sister appeared and saw her in the arms of the teacher. Her sister returned back from the spot while the teacher loosened Wakila from the clasp of his arms. On return back home her sister told her parents the story. The parents disbelieved Wakila and thought her to

be at fault. Her parents then after dropped her from the school. Out of the fear of social stigma, her plight was not brought to the notice of the school and no complaint was filed for the incident. Wakila says that had she shown the courage she could also have been studying as her sister is studying.

(Code: S/Disguised/Wakila/Nuh/conversation/2017)

However, both the cases were suppressed without any punitive action against the mechanic or the teacher due to social stigma. Since the Meo community is a close knit community, therefore, such unpleasant incidents have multiple social impacts. As a consequence of the incident, therefore, several community members withdrew their girl children from school due to the fear of safety and stopped sending the girl children to school. Further, several others have to dropped out of the school as their parents did not permit them even to complete their existing classes. The news of the incident got widely spread among the community and as a result, several others who wanted to send their children for schooling dropped the idea of sending their girl children to schools. Such incidents, though uncommon, clearly creates hindrance in the schooling of the Meo girl children as it increases trust deficit among the girl children and the parents.

4.9 Utilitarian perception of education and blockage of path: Meo girls' experiences of rural abode

With regard to educational quality, majority of Meo girls were only partially satisfied with their schooling. This is because most of the Meo girl children see schooling only in terms of its utilitarian or functional aspects where by they feel that they can develop themselves, cross their narrow boundaries and will get empowered. Theirfore, when they come to school, they dutifully and obediently accept ritualistic instructions from the teachers and never get courage to question or challenge any of its activity. Conversation in this regard shows that they do not think that their demand may bring change in the existing scenario of schooling pattern. The researcher conversed with the samples to understand whether they consider if they can force change in the school activities and even in its structure through their constant and continuous demand. Conversatioin in this regard with the sample girls ad-verbatim are presented below.

Researcher:	*Apko school ki activity kasisi lagti hai? Kabhi aap kisi activity ko karne ke piche karan pucha hai apne teacher se?*
	(How do you like the activity of schools? Whether you have ever asked your teacher the reasons behind doing any activity?)
Sample 12:	*Hume to kuch bhi karne ko bolte hain to hum karte hain. Kabhi kabhi samajh nahi aata ki kyun karwa rahe hain activity.*
	(We do whatever they instruct us to do. Sometimes we fail to understand why such activity are being done)
Researcher:	*To ap puchte hain kya ki kun karwaya ja raha hai ye sab?*
	(So do you ask why the activity is being performed?)
Sample 2:	*Nahi hum nahi puchte*
	(No. we don't ask)
Researcher:	*Ap kabhi activity karne ke karan teacher se nhi puchte?*
	(Never do you ask why the activity is being performed?)
Sample 17:	*Nahi hum to nahi puchte. Jaisa kahte hain waisa karne lagte hain*
	(No. We do not ask. We do whatever they (the teacher) want us to do)
Sample 9:	*Hum kya mana kar sakte hain activity ko? Matlab hum kya activity badalwa bhi sakte hain?*
	(If we can refuse also to do the activity? Means…if we can get the activity changed also?)
Researcher:	*Aap me se kabhi kisi ne school ko senior secondary karne ke lie apne teacher ko bola hai?*
	(If anyone among you have ever asked your teacher to make this school a senior secondary school?)
Sample 8:	*Madam, hum to kabhi kabhi bolte hain…lekin hamare kahne se nahi hoga aisa teacher kahte hain.*
	(Madam. We sometimes say. But our teacher says that your saying will not bring change)

The conversation suggests that the students are not equipped to challenge the exisiting norms of the school and its activities. They fail to see schooling from critical point of view. This is one of the reasons majority of the schools in the entire region of Mewat has failed in upgrade itself up to senior secondary level in spite of the demand from the stakeholders. However, majority of the Meo girls seemed to be happy coming to school as the processes of schooling have developed the taste of education among them. A sample girl from Punhana said,

'Hum to kuch bhi karne ko tyyar rahte hain. Hume to kuch bhi karne se achha lagta hai. Kam se kam yahan ghar ke kaamon jaisa kaam nahi karna padta hai. Teacher jo karwate hain usme mann lagta hai'

(We always remain ready to do anything. We love doing anythings. At least here we don't have to do work as we used to do at homes. Whatever teacher gives us work we love to do that).

(Code: S/49/Punhana/C/2017)

The school has generated positiveness not only among their students, but, also among the Meo parents, who, in majority of the cases, came out of their reluctancy towards education of the girl child and have started sending them for schooling. As a consequence of schooling, several Meo girls feels themselves empowered to even resist and challenge the traditional thoughts of their male dominated community. It is because of teachers that they travelled educational life journey away from their regular involvement in household chores. Several samples from Nuh said that,

'Hum yahan apne sir ki wajah se hi aa pae hain. Sir roz humare ghar aate the kahne ko ki beti ko school bhejo. Bahut bar kaha to hume ghar walon ne aane dia. Warna nahi behjte school ko kabhi bhi'

(It is due to sir that we are able to come here. Everyday sir used to visit our home to tell our parents to send the daughters to school. Several times he said then our parents sent us. Otherwise they would have never sent us to school)

(Code: S/29/Nuh/C/2017)

However, some of the Meo girls also showed their dissatisfaction with the education provided in the region as school has failed to upgrade itself and open their path for higher education. Several girls also found their school education unattractive, inactive and non-promising due to poor quality, functioning and lack of basic amenities such as proper drinking water, bathroom and sanitation. In this regard a sample girl from Taoru having desire to study in college said,

'…lekin itna sa padh ke aage college kaise padhungi. Yahan to na achhi padhai hai na upar ke school aur na hi college. Aisi padhai se college ho jaegi kya? College kaise padhne jaenge. Ya to padhaen hi nahi ya agar padhana hai to college bhi padhaen. Itna sa padh kar kya ho sakta hai'.

(How will I study in college by studying so little? Neither here good education are available nor higher school or college. Whether with such education we will be able to aceess college? How will we go to college with so little education? either don't make us study or else if

143

you want us to study then let us study college as well. What can we achieve with studying so little?)

4.10 Encountering and traversing marginality: Insights from the Meo girl children

The researcher understand marginality in terms of socio-economic position of a person who lives on the fringes of the society with lack of access of resources, opportunities of development of personal competencies, and, lack of freedom of choices. All these attributes of marginality can be seen in case of Meo girl children. Thus, the Meo girls are the most marginalized section of the society, as well as, within their own community. Therefore, it was imperative to understand the experience of the Meo girl children in order to comprehend how they encounter and traverse their marginality. Thus, the researcher tried to understand their struggle and resistance, conflict and negotiation, consistency and inconsistency, through their own voices, which helped them come out of their situation of marginality. This reflected from the conversation made with the sample in Punhana sample area where many Meo girls come from as far as ten kilometer regularly to school for the schooling.

Researcher: *App itni dur se kaise aati hain?*

(How do you come from such a far place to the school?)

Sample: *Madam, aana padta hai… humare gaaon me ladkion ke lie koi school nahi hai. Is ilaqe me yahi school hai. Hum log auto se bhi aate hain kabhi kabhi. Kai bar to paidal hi aana jana hota hai. Ab to aadat pad gai hai*

(Madam, I have to come….we do not have any school in our village for girls. In this area this is the only school. We come by autorickshaw sometimes. May times we come on foot. Not we have got accustomed)

Researcher: *To roz itni dur se paidal aati hain?*

(So you come everyday on foot from so far off place?)

Sample: *Roz paidal nahi aate…kabhi kabhi aate hain….warna toh bus se*

(Everyday we do not come on foot. Sometimes we do. Otherwise we also come by bus)

Researcher: *Bus mil jaati hai aaram se?*

(You get the bus easily?)

Sample: *Nhi …kabhi 5 mint mein aa jati hai toh kabhi bahut der ho jaati hai…par kya kre aana padta hai.*

(No. sometimes it comes within five minutes. Sometimes we get late too much. But what to do we have to come like this)

Researcher: *To aur koi suvidha nahi hai aane jaane ki...*

(So you do not have any other means to come and go?)

Sample: *Nahi madam... ladkion ke lie to nahi hai... ladke to motorcylcle se ya cycle se aa jate hain.. humare lie nahi hai aisi koi suvidha*

(No madam… for girls there is none.. boys comes by motorcycle or cycle..for us there is no such facility)

Researcher: *To kaisa lagta hai itni dur se itni dikkaton ke baad yahan padhne ke lie aana?*

(So how do you feel coming from so far off place to study?)

Sample: *Madam, is ilaqe ka kabhi bhala nahi ho sakta...itne saal beet gae... yahan koi railway station tak nahi bana... na aane jaane ki suvidah achhi ki gai... Mewat me is se bhi kharab ilaqe hain... hum to phir bhi aa jate hain... yahan roz aisi dikkat ka samna karte karte itne din beet gae.*

(Madam. This region can not get facelift. So many years have passed. Not even a railway station was built in this area. In spite we come. Here we have got habituated facing such hardship in this area)

Researcher: *Ap ke neta yahan kuch nahi karte?*

(Whether your leader do not do anything for this area?)

Sample: *Karte hain na Madam, sirf apna bhala karte hain... janta ka koi bhala karta hai kya? Na hi Sarkar yahan kuch karti hai... Sohna tak to karti hai...lekin Mewat me nahi karti hai.*

(They do madam…they do wefare for themselves…whther any leader do any good for common people? Neither the government do good for this area. They have done till Sohna…but for Mewat they do not do)

Researcher: *Mewat me suvidha kyun nahi deti hai Sarkar?*

(Why is it that the government does not provide facility in Mewat?)

Sample: *Humlogon ke saath bhedbhaao karti hai...yaha toh bijli bhi nhi rehti hai...btaiye kya krein?*

(They discriminate with us. Neither electricity is provided in many areas..Tell us what to do?)

Researcher: Par mewat se nazdeeq toh gurgaon hai waha toh bijli ki koi dikkat nhi hai…ab toh mewat NCR mein bhi count hota hai pta hai tumhe..?

(But Gurgaon is near from Mewat. electricity is not a problem there. Do you know now Meat comes under NCR)

Sample: *Pata nhi madam par hum toh hamesha se pichde hue hein...*

(Do not know madam. But we are constsantly under developed)

The experiences of the Meo girls suggest that they are marginalized in terms of being located in remote and harsh environments of habitat. Being a Meo girl, they are excluded, discriminated against, and do not have the access to services or opportunities as any other girls from any other community other than Mewat region. They do not have trust upon the leader of the area who was accused by the sample girl for their own welfare rather than welfare of the region. In a response to whether your leader do not do anything for this area the sample girls said, they do wefare for themselves and not for the people of the area. Locating in the harsh environment of their habitat and travelling for a far distance for schooling also shows the determination for study in a wake of better future. The conversation suggests that living with breathing hope and endeavoring constantly to aspire better from every previous day in spite of several hurdles in life is one of the ways that show how the Meo girls encounter their marginality.

Box 4.9: Patriarchal autocracy and breating hope: The voice of Dilshana

In houses the males keep the girls as a servant whereas they could have been sent for study. When they can teach boys, why can't they teach the girls? When the girls also have the right then why do they keep the girls at home? The girls are also free to study. But the parents do not permit their daughters to come out of house for receiving education. They keep the girls inside the hosue just for the household chores. In villages, girls are confined to their houses, where as, boys are permitted to study. Is that girls can not study? They can. If they can send girls to study then girls also can do better than boys. But the girls are now also coming out and making their names in education and games. They are participating in every activity as they have realized that they also have the same rights as boys. In the society people demand dowary and learned girls as bride. If they will not permit the girls to study then how will they get the learned bride? The girls are married in their early tender age. If the girls will study then there may be lots of change in the community and this society. I am studying with this aim in my life.

(Code: S/49/Punhana/C/2017)

The projective writing (Box 4.9) of Dilshana suggest that they encounter enumerable problems perpetuated largely by their patriarchal autocrat community and society, which do not provide them time and space to see better educational horizon. It also suggests that the girls have realized their rights and are coming out of their home to

receive education. They are having positive hope that one day they can change the thought and will bring change.

The analysis also suggests that, as a result of non-accessibility of quality higher educational institution in the region, majority of the Meo girls fail to make it to the opportunity structure which they aspires for. However, for few of them, the non-accesibility of institution has paved the way for their determination to resist, encounter and negotiate with the situation so as to traverse their marginality (see box 4.10).

Box 4.10: Seema and her struggle

Seema is an orphaned girl whose parents died in her childhood when she was around eight years old. She was survived by her elder brother who started working in a factory and looking after her sister. Her brother got Seema admitted in the school with the perception that school will provide her food, on the one hand, and on the other, she will study while her brother will work in the factory. Slowly, Seema developed her interest in studies and started excelling in education with the help of her teachers. When she reached her eight standards, her brother started finding match for her so that she can be married. Seema wanted to continue her studies and therefore, she refused to marry. However, her brother kept on insisting and persuading her for marriage. Seema was so keen to study that she resisted the decision of her broher. She requested her teacher to talk to him in this regard and ask him not to pressurize her for marriage as she wants to study. When the teacher talked to her brother, he misbehaved with the teacher and asked not to interfare in their family matters. Finding no respite, Seema decided to run away from home. However, the teachers collectively decided to take her responsibility and help her in in her studies. After her tenth class, the teachers got her admitted in open schooling from where Seema completed her senior secondary school. She also completed her graduation from Indira Gandhi National Open University with the help of her teachers. She is now doing B.Ed course from Regional Centre at Nuh run by Maulan Azad National Urdu University. She aspires to become a teacher which she hope very positively. She says that had she not resisted her brother's decision, she could not have achieved what she has achieved among the entire community. While narrating her story, she constantly thanked her teachers without whose help she thinks she could not have achieved the distinction.

(Code: S/57/Punhana/C/2017)

The failure of school to equip the Meo girl children for higher educational opportunity consequently have made majority of the Meo girl children fail to achieve opportunity in the era of contest mobility. However, the several testimonials suggest that there are

several Meo girls who have broken their cultural boundaries to keep their hope and determination alive by encountering such tangible and intangible marginalization. However, due to inefficient education system in the patriarchal autocratic environment they look up to their teacher for their proper guidance and emancipation. The absence of educational institution catering to the need of entire population of Meo girl children creates one of the biggest hurdles for their upward educatioinal mobility. The meak demand by the community members as well as the Meo girls for better and higher educational facility has not been heard by the educational authority whose intervention is essential to change the educational situation of the Meo girls' population.

4.11 Section II: Concerns, worries and hope: Voices from the teachers

In totality, 18 teachers from three schools of three sample areas were interacted on the basis of referral points. The areas of interaction and investigation emerged by going through both- the secondary sources, as well as, the pilot visits to the schools. Each referral points were categorized according to the objectives of the study and major focus areas of the responses from the teachers were written in points before going in to the details so as to make it easier for analysis. Certain responses had multiple reasons; hence, while analyzing those responses, it has been taken as separate area of concern and presented separately. While elaborating the responses the objectives of the study has been kept in mind and therefore it has been presented in tandem and analyzed according to the emerged areas of concern with regard to Meo girl children.

4.12 The problem of access to educational opportunity

Evaluation of schooling and allied opportunity available to the Meo girl children was also done with the teachers who were interacted upon the matter. The responses suggest that accessibility to schools especially after the secondary classes is a major problem in the entire region of Mewat as its availability is scarce in the region. The principal of a co-ed school located in Nuh said,

> 'aisa nahi ki school ki dikkaten hain... admission me koi problem nahi hoti, sarkar ne sare intezamaat kar rakhe hai... copy, kitaab, dresses sab milta hai inhe...han senior secondary school bahut kam hain jo inhe aage nahi badhne dete...'

> (Its not that there is a problem of accessibility of school...there is no problem of admission, government has done all the measures for

148

copies, books, dresses…they get all…yes… accessibility of senior secondary schools are meager which hinders their education growth).

The finding also suggests that, good schools, which could provide quality education and opportunity to the Meo girl chidlren to compete with others having qulity education are a major problem in the area. Though, primary as well as secondary schools are sufficient to cater to the need of school going Meo girl children. Another teacher said that,

> 'Good schools are available in the nearby area of Sohna, but are costly, and do not give admission to all. The gentry coming from maximum Meo families from this area are not able to adjust due to their poor educational and economic background'.

In spite of the demand as a result of positive consciousness of the Mewati community the demand for better schools which can give them hope of advancing in life is high from the community members, as well as, Meo girl children. The patriarchal autocratic problem that Meo girl children face prevents them to come to achieve education. However, the new generation are changing at a very slow pace and allowing girls to come for study. But the perception of marrying and settling Meo girl child early is also high which create hinderance in the path of educational development of Meo girl children. A teacher in Nuh sample area said,

> *'Dekhie madam, is ilaqe me apko acche khaase primary school milenge, secondary school bhi hain lekin senior secondary school shayd hi milenge jisme ki bachhion ka admission ho sake. Aur higher education ki to baat hi mat kijie. Ab bataie ki agar secondary school padh bhi lia to aage kaise padhengi ki unki zindagi me koi badlaao aa sake? Yahi wajah hai ki Mewaati logon ko lagta hai ki padhne se koi faaeda nahi ho pa raha. Islie wo apna waqt, paisa aur taqat bacchion ki padaahi me nahi lagaate.'*

> (See madam, in this area you would find ample number of primary schools, even secondary schools is available, but rarely would you find senior secondary school where children can be accommodated. And then do not talk of higher education. Now tell, if they even studied till secondary classes then how would they study further so that there may come some change in thir life. This is why the Mewati community thinks that they do not have any benefit of education. Thus, they do not aspire to invest time, money and energy in the education of girls)

The analysis on the basis of teachers' interaction it was analyzed that in the absence of better and higher education facility which could lead the Meo girl children to higher lader of educational development and opportunity structure are missing in the area. Thus, the path of their upward mobility through education remains blocked. The teacher informed that this becomes another reason of Meo parents not investing time, resource and energy in the education of Meo girls. Teachers perceive that the community expects that education should provide upward economic mobility and employment which remains missing as a result of absence of qualitative education. Thus, the problem of accessibility of education in terms of Meo girls is more due causal relations. The familial, as well as, reasons related to safety of the Meo girl children add to the worries of the teacher where the girls are stopped anytime in between their education. A teacher from Punhana said that,

> *'Yahan school tak aane jaane me bahut dikkat hoti hai. Kai baar kai bacchiyan paidal hi aati hain. Safety ka problem to hai hi is ilakqe me. Ghar ke kaamon ko yahan auraten aur bachhiyan hi karti hain to waise bhi waqt par nahi aati. Kai bar beech me hi aana band kar deti hain. Bachhiyan to padhna chahti hain. Lekin kya kare jab ghar wale hi rok den unko'*

> (Comuting to school here is very difficult. Many times girls come on foot. Safety is already a problem in this area. As female and the girl chidren accomplish household chores therefore, they become late also. Many times, they dropout in between their studies also. Girls want to study. but do they do if their parents themselves stop them?)

<div align="right">(Code: T/15/Punhana/C/2017)</div>

What is particular about these conversations is that schools, although accessible upto secondary level have failed to instill a positive view with regard to the world view of Meo girl children. The absence of senior secondary schools has shattered the Meo girl children's hope and confidence towards life aspiration. It has also not generated the positive perception among community members as the schools located in the area has not produced role model for children to follow. The analysis also suggests that in absence cultural capital, burden of household chores and role model from within the community members who can give positive hope to the community as well as the Meo girl children in terms of education, majority of Meo girl children lag behind in the competitive opportune structure. The testimonials also suggest that lack of better

quality schools, located in Mewat areas, aggravates the problem relating to educational demands among the Meo girl children with a hope for advancing in life.

Further, the teachers informed that the economic hardship faced by the Meo girl children multiplies to their shattered hope of realizing their educational dream. Several teachers confirmed the prevalence of economic hardship faced by the majority of Meo families, which impacts the schooling of Meo girl children negatively. The conversations with sample teachers revel that,

> 'The Meo girls even if they pass the secondary schools from this region can not further their study in better higher educational institution nearby to the area such as Sohna as better education demands better investment which these Meo girls can not afford. As a result, majority of them fail to compete with others having better educational facility and cultural capital.'

<div align="right">(Code: T/5/Taoru/C/2017)</div>

Thus, the institutional, economic and other related problems leave no choice for Meo community, other than to opt for government schools located in the area, which fail to provide quality education. Further, the absence of better educational environment in Meo populated areas has shattered their hope and opportunity for upward mobility. Interaction with the teachers also suggested that Meo community as well as girls expect that education should provide them upward economic mobility and hope of better employment. However, the hope and efforts of teachers for the education of Meo girls have not died down. The realization of teaches that Meo girls are interested in studying, increased their enrolment with community outreach of the teachers.

4.13 Productive freedom and creative release

The testimonials from the teachers also suggest that problem relating to security in the area especially for the Meo girls become another reason where the community members avoid sending girl child to far off places for better schooling. Many among the community members distrust their girl children as they feel that if their girls are sent to far off places for schooling, they may get involved with boys which will bring bad names to the close knit families. Thus, with regard to girls majority of the community members have failed to come out of traditional male dominated thinking of conservatism and believe that spending on girls' education is sheer waste.

Further, the prevalence of gender bias is another aspect which shatters the hope among Meo girl children. Testimonials from teachers such as 'Mewati parents ladkion ki education ko mahatv nahi dete…' (Mewati Parents do not give value to girls' education), 'Cultural background nahi hai…' (They do not have the cultural background) 'jaldi shadi kar dete hain…' (Marry their girl child early) suggest that such bias increases the feeling of mistrust among among majority of Meo girls and their parents which in many case lead to develop resistance among the girl children.

Thus, the interaction with teachers confirmed the influence of gender stereotypes towards Meo girls including a dim view of towards the abilities and potential girl children. Further, the absence of girls' schools and more female teachers reinforces the patriarchal autocratic environment of school as many teachers confirmed about the parents that they often remain reluctant in sending their girl children in male teachers' populated schools. Apart from these, the dominance of male students within classrooms further marginalizes the interactivity of Meo girl children and reduces their positive hope towards schooling processes.

4.14 Evading worries: The community outreach and the Meo girl children

Conversation with a principal of a co-ed school located in Nuh reflects that the effort of techers in general, and the principal of the sample school in particular, had multiple effects. The community started sending their girl children to school and the enrolment as well as the regularity of Meo girl children increased as a result of such initiatives of the principal. The conversation with the principal in this regard is presented below:

Box 4.11 Rising from the rubble: Positive hope and the success of the principal

The sample school is a co-ed school run by Maulana Azad National Urdu University in Nuh sub-division of Mewat district. The principal of the school joined the school five years back when the decision of running the school in a renated building was taken up. When the principal joined the school, the major problem was to bring the children to school, especially, the Meo girl children as education among them was alarming. He started meeting the influential persons of the community in the area but, the initial response of the community was not good towards education of the Meo girl children and the school started with only eighteen male children who was admitted to school. The principal says that he was well aware of the educational attainment of the Meo in general and Meo girl children in particular, and, thus, he decided to increase the number of children in the school. While he himself accommodated nearby to the

---

152

school in a rented building, he started meeting and developing personal relations with the community members so as to encourage them to send their girl children to the school. He informed that he got success in admitting eleven additional girl children in the school after his little effort of meeting and encouraging the community members towards education of girl children. In the second year he decided to visit each house in the locality and increased his frequency of meeting the community members. He says his constant interaction with the community members developed his personal relations and influence among the community which led to increased the number of girl students up to fifty percent of the total enrolment in the school. The number of girl students from eleven in the first year has increased to 250, which he says, is the impact of the positive inclination of the community towards education of girl children.

(Code: P/2/Nuh/C/2017)

Thus, the conversation with the teachers suggests that the perception of Meo community is constantly changing towards education of girl children. Many of the community members have realized the developmental aspect of schooling. It is also because, they are also encountering resistence from within their family as their own girl child are resisting the male dominated attitude and constantly endevouring to acquire education so as to realize their world view. Such resitance and rebellion are compelling the parents to send their girl children for schooling which is bringing them out of the marginalization.

4.15 Section III: Parents and the community members: Education and educating their girl children

Parents and community members constituted a major part of the present research. Hence, it was necessary to understand their perception with regard to the present research for two major reasons. *Firstly*, it was related to the Meo girl children and *secondly*, because the Meo community primarily was a patriarchal autocratic community. Further, it was also necessary as the researcher had to stay for a longer duration of time in the field and had to visit many families of the sample children. Therefore, the researcher believed that their perception is important to be mapped as it will provide greater inputs with regard to the Meo girl children. In totality, 48 parents and 15 community members were interacted on the basis of focus group discussion. Their perception were mapped on the basis of referral points (see appendix-II) and

recorded manually. The interaction with the parents confirmed that they are sending their girl children for schooling, as they are keen to provide education to their children and want them grow as any other community. However, they also showed their helplessness, because they could not transform their situation of poor economic condition and hence majority of them could not afford to provide quality education. As a result, majority of them said they totally depend upon the government initiatives for schooling of girl children. They also said that the initiatives of the government is not upto the mark for providing education beyond secondary classes therefore, they feel disheartened that they are unable to provide education to their girl children beyond secondary classes in most of the cases.

4.16 Desire for education and fear of safety

Prevalence of fear for security, freedom and equality emerged as contributory factors for negative attitude of parents towards education of Meo girl children. The analysis suggests that parent and community members from Taoru sample areas were more exposed to the value of girls' education as compared to other two sample areas. When the researcher asked them their views of education of girl children, a parent remarked,

> *'Madam hum bhi chahte hain ki mere bachhe achha padhen aur zindagi me achha karen. Aaj ke daur me kaun se maa-baap apne bachhe ko achhi talim dene ki khahish nahi rakhta… lekin agar padhai ke naam par wo sirf school aaen aur kuch achha na kare to behtar hai ki wo ghar ka kaam dekhen…'*

> (Madam, we do want to provide education to our children. In todays' time which parent doesn't desire to provide quality education to their children. But if our child go to school just for the sake of roaming freely, then it is better that they should learn the household chores.)

Another parent remarked that,

> *'Aap dekhie ki yahan se nazdeek me gurgaaon hai aur wahan kitni saari ladkiyan kaam karti hain…ye to tabhi ho sakta hai jab yahan ache se bachhon ko padhaen. Lekin aap hi bataie ki ache school agar itna paisa lenge to hum umda talim kaise den?'*

> (You see that near to this place is Gurgaon where several girls work. This is possible only if the children here are taught well. But if the quality school will charge so much money then how will we able to provide quality education?)

The testimonial '*lekin agar padhai ke naam par wo sirf school aaen aur kuch achha na kare*' and '*ye to tabhi ho sakta hai jab yahan ache se bachhon ko padhaen*' suggests that parents were worried about the prevalence of poor affairs of education in majority of the schools located in the areas. It also suggests that they desire their children excel in life by attaining quality education which reflects from their concern from '*Madam hum bhi chahte hain ki mere bachhe achha padhen aur zindagi me achha karen*'. However, some of the parents were also showed their worry concerning the safety and cited instance of a boy being murdered in nearby high profile school. They said,

> '*aapne dekha hoga ki bade school me bachhe ke saath kya hua hai. Abhi kuch dino pahle bachhe ko maar dia kisi ne school me. Aise me hum kaise bhej sakte hain aise school me. Marne se to behtar hai ki yahin ke school me padh le. Kam se kam yahan ke school me hum nigrani rakhte to hain. Wahan to school ke andar bhi nahi jaane dete, to pata kaise chale ki bachhi ke saath kya ho raha hai*'.

> '(you may have noticed the incident in such big school. Somedays earlier a child was murdered by someone in the school. in such situation how could we send the girl child in such school. it is better to study in schools located in the area than to die in such school. at least we keep vigil in schools located in our area. The big school do not even permit to enter school, then how will we get to know what is happening with our girl child)'

Such concerns also reflect from the parents in the other two sample areas where majority of parents showed their inability to send their girl children for higher education to far off places for study out of fear of safety. Since fear of safety of girl children in the region have a deep impact upon the consciousness of Meo parents. Therefore, they remain deeply wary for the girls coming out in such unsafe environment and habitat. They feared more for the safety of their girl children as compared to boys. The testimonial '*pata kaise chale ki bachhi ke saath kya ho raha hai*' also suggests the existence of mistrust between parents and children. It indicates of the fear that girls would get involved with boys and bring a bad name to the family. Such fear, either, hypothetical or real, compels many parents to stop sending their girl children, to school. further, constant goading by parents to enquire about the whereabout of the girl children, curbs the Meo girl children's freedom, shatters their self respect and develop negative attitude of resistance towards their parents as they

155

feel that parents think traditionally and are conservative. Thus, the safety concerns are considered by many Meo girl children as restrictions upon them in comparision to boys which reflected in the testimonials of the girl children.

4.17 Generation gap in the world of perception

Further, the social practices of marrying Meo girl children early in their life is seen by majority of Meo parents and community members as pious responsibility. The entire male community members equivocally favour early marriage of their girl children. Such social practices creates situation of conflict between the girl child and the parents as the Meo girl children perceives it as a hinderance between their aspiration, worldview and development. Further, they sence it as a loss of their promising hope towards their education and upward mobility. The dichotomy between parental desire and that of Meo girl children have led the parents think education in terms of development of misbehavior and resitance among their children. A parent said, that

> *'Ye kaisi talim dete hain ki bachhian apne baap se ladti hain...kahna nahi maanti..aur baghawat pe utar aati hain. Aisi padhai ka kya faaeda jisme bade aur choton ka lihaz hi na ho. Ye to kai baar aisi aamaada ho jati hain ki majbooran unki shadi kar deni padti hai. Talim lihaz aur saleeqa sikhati hai. Lekin yahan to mamool hi ghair hai. Jitna padti hain utna baghawat pe utarti jaati hain'*

> 'What type of education do they provide that the (girl) child fights with their father. They do not consent to their parents and rebel. What is the benefit of such education which do not teach the respect for elder and younger. Many times they resisit so much that compel us to marry her. Education teaches moulding of positive behavior and respect. But the situation here is different. The more they study, the more they resist and rebel.'

The analysis revel that their exist generation gap in the world of perception of parents and the girl children. Actually, education has led to develop in children rational thinking. As a result, education has developed awareness among the Meo girl children towards their own rights as well as realizing their hope of excellence in life. They have developed the taste of education in spite of familial hinderance. Thus, the stereotype on the part of their parents is resisited by the girl children, which the parents perceive as misbehavior on the part of their children. This puts Meo girl children at a disadvantag and develops a negative attitude towards their family, environment and habitat.

4.18 Section IV: Analysis on the basis of observation

Observations provided me a sense of penetrating deeper into the issues of Meo girl children and provided me a chance to understand the shaping of their daily life experiences, through their participation in school activities. The researcher tried to capture their conversations among their peers, gestures, interaction with their teachers and so on in context of their breaking their traditional cultural boundaries, resistance and schooling. The purpose of observation was to understand comprehensively the ongoing activities of Meo girl children. It helped the researcher to comprehend the experience of the Meo girl children, the role of the social structure of schooling and in generating conformity in institutional environments. This section is based on those observations where analysis has been presented in sub-headings.

4.19 *General environment of schools, self worth and the Meo girl children*

It was observed that the general environment of the schools is poor and usafe for the students in general and the Meo girl children in particular. Most of the schools lacked protective mechanism and therefore, access of any stranger to school is quite easy which make Meo girl children quite unsafe. Essential infrastructural facility among the entire sample schools, such as, proper arrangement for seating of children, appropriate writing board, water, proper sanitation, proper ground and so on were either missing or found to be inaapropriate. Majority of the schools have poor infrastructure and lacked proper lighting arrangements in the classrooms. While in summer, the Meo girls have to sit in very hot classroom which was observed to be without even arrangement for fan. The proper drinking water facility was missing. Some of the schools have made arrangement for water from outside. The water supplier supply cans of drinking water. The staffroom do not have proper arrangement for sitting and working for teachers. The lavoratory for the use of staffs as well as students were quite filthy. For menstruating girls, the lavoratory do not had proper dustbin which questions the caring for the hygine. As regarding teaching methods, the teachers stick to redundant methods of promoting rote learning and reproducing the written matrial in the notebook which do not enthuse the Meo girl children. However, majority of the teachers were observed to be caring towards Meo girl children and encourage them towards learning. There were some other teachers who leaving aside their primary

157

work of teaching, mostly remain involved in personal or administrative work which hampers the learning of children. The feelings among Meo girl children that only secondary classes will not suffice their world view and development have shaped their experiences in a negative manner. Majority of children, parents and community members conceive it to be a deliberate attempt on the part of the government agencies, to block their development. They perceive the existence of such stepmotherly treatment of the region as a result of political reasons of successive governmet. This is because the community has been projected as a resisting community for long.

As regarding educational under-development, the researcher observed that the absence of spatial educational growth for the Meo children diminishes their self-steem and self-worh and hence it de- motivates them towards their schooling and life journey which also reflects from several of testimonials mentioned above. However, the regularity of the classes in the sample schools was able to incite interest in the Meo girls towards education for three major reasons. Firstly, by breaking their cultural and traditional boundaries, the Meo girls get the chances to come out of their traditional work schedule which provide them relief from household chores. Secondly, regularity of schooling has moulded and shaped the educational desire among Meo girls more positively than negatively, which reflects from their demand for further education. And lastly, majority of the Meo girls have developed their positive world views towards their life and have realized that they can excel on the basis of their educational attainment in spite of the fact that the culture of silence and poor pedagogical intervention dominate the classroom in most of the sample schools which routinely manifests itself in majority of pedagogical processes within classroom. This is why, many of the Meo girls have been able to develop their courage to challenge and resist the patriarchal autocractic decisions in contexts of education of girl children within the family and among the community.

4.20 *Learning and the classroom deliberation*

It was observed that the active interactive learning environment which can promote the expression of ideas of Meo girl children is missing. The orthodox and non-dynamic behavior of teachers with regard to their teaching style does not let the teachers adopt new methods of teaching for active learning and better outcome. In most of the schools located in

the area, teachers teache with traditional ritualistic teaching style which promotes reproduction of material rather than promoting the girl's active involvement. It was observed that lecturing by the teacher, reading from books by the students along with questions and answers solving, dominate as favourable method of teaching by teachers without using any supplementary aids or creating sufficient inquisitiveness among the children through active learning. Thus, the teachers were observed to be teaching in a unilateral negotiating process mode, which resduce the students to remain passive listeners. This is one of the major reasons for having dull classroom activity where learning almost becomes insignificant. Another issue that emerged from the observation was not having space for any remedial assistance to the students which often make them struggling for comprehending the textbook matters. Further, in most of the response management instances, teacher remark to 'sit silently' provides no space to the students to quench their thirst of comprehension. Such action of teachers is usually done for the sake of maintaining discipline within the classroom which often thwarts the inquisitiveness of the Meo girl children. The observation also suggests systematic neglect of Meo girl children who are often left dependent on their own learning, which, in majority of the cases of Meo girl children, found to be missing, both at home and school. In such non-supportive environment learning for the Meo girl children become meaningless, although their desire to excel and learn more remains high. Also with the blockage of following higher education dream the Meo girl children often find themselves at the cross roads. Thus, due to such causal relations schooling itself become an obstacle in thwarting the educational desire, worldview, aspiration and so on of Meo girl children.

4.21. *Insecure campus and prental worries*

The unsafe campus environment and its surroundings, often develops the imagined fear among the parents especially towards their girl children. It was observed, on the basis of withdrawl of some of the girl children that parents fear the unsafe school environment due to lack of security of girls in the school campus as most of the schools are unfortified and provide unhindered access to any stranger without having any check in entry. Thus, the experiences of parents pertaining to education of their girl children are also shaped due to unsafe environment and habitat and whether hypothetical or actual, it leads to the belief that their girl children may become target

at any point of time. The oversensitivity towards their girl children is a result of discrimination and prejudice according to Allport (1954) which affects the entire school life.

4.22. *Absence of cultural capital, conflict and dissonance*

The lack of cultural capital, in contexts of education and socio-cultural background of the Meos, contributes to the educational plight of Meo girl children students. The teachers' sensitization towards the Meo community engenders a feeling of being 'others'. In one of the observations at a sample school in Punhana, it was found that parents were called to communicate with the teacher for irregularity if their girl child. The response of the parent for the irregularity shows that they do not take education of their girl child seriously due to missing cultural capital in context of education and also due to their socio-cultural background. This is reflected from the conversation between the teacher and the parent. The conversation was observed at a sample school in Punhan between the parents and teachers:

Teacher: *Fauzia ki attandence kam hai… school kabhi aati hai kabhi nahi aati hai… ap use rozana school kun nahi behejti hain.*

(The attendance of fauzia is quite less. She sometimes comes and sometime remains absent. Why don't you send her school regularly?)

Parent: *Master ji… kitna to padh lia… ghar me bhi to kaam raho hai… waise aati to hai*

(Master ji. She has studied so much… there remains household work as well. Otherwise she comes)

Teacher: *Kabhi kabhi aati hai…aise kaise chalega*

(She is irregular. How will it work like this)

Parent: *Ji itna padh lia… itna to ghar me koi na padha… ke karogi itna padh ke Master ji*

(She studied so much…No one in the house has studied so much. What will she do after so much study?)

Teacher: *Leking jab naam likhaya hai to padhna to padega na*

(But when she has taken admission then she has to study)

Parent: *Mewation me kahan itta padhaawe hain…yo to phir bhi padhne aao hai*

(In Mewatis no one teaches their girls child so much… she inspite comes for study)

This conversation between the teacher and parent above suggests that due to lack of cultural capital in terms of education the parents do not take education of the Meo girl children seriously. This become one of the other reasons for drawing two parallels between parents and girl children whose educational desires get thwarted, in spite of their desire to study. Such missing cultural capital due to socio-cultural background makes the children stubborn who resist for their own educational rights. This also puts them in a situation of conflict and dissonance as a result of conflicting situation between personal desire and parental concern where they start comparing their parental concern for them with 'others' excelling through education, and thus, draw different parallels from their parents. The restricting environment of the parents develops a feeling of hopelessness among the Meo girl children.

Chapter- V

RESULTS, DISCUSSION AND CONCLUDING OBSERVATIONS

5.1 Introduction

The research had been conceived and formulated with regard to the Meo girl children in context of their individual as well as collective significance in their socio-cultural environment. It directly or indirectly remains associated with their identity, freedom, equality and meaning making in context of their life situations and aspirations.

Looking to the the configurations of inequality in education in Mewat, one can find that there exists significant correlation between gender and poverty, with a very sharp junctures, that produces tenacious education exclusion, because, an individual as a member of community, depends largely upon social groups, that controls the enire structure of education, through several processes including political powers. In these contexts, the research tried to construct knowledge upon how institutional education becomes important, and, shape the world view and life aspiration of Meo girls. It was also found among other reasons, that, lack of education is one of the the major reasons of persistent backwardness of Meo girl children and therefore they remain doubly disadvantaged as a member of community on the one hand, and, due to lack of proper education on the other. However, the conclusion of the research needed task analysis in terms of education that was supposed to be carried out. It was pledged in the post independent India, that, infirmities of the education system will be removed, and, there will be complete transformation of the social force so as to gear them up in the socio-economic transformation of India. It was also pledged that such system would be formulated where equitable share of quality education will reach up to the individual for making them self reliant. However, in the contemporary situation, it reflects empirically, that, weak and dysfunctional linkage exists between education and the work place. It also reflects that there is a lack of convergence between the gains of the educational structure and the need arising out of ground realities.

Further, with the quantitative expansion of education, the equitable gaps between different social groups sharply reflect, especially in contexts of the Meo girl children, as, the educational system seems to be substantially eroded under parochial pressures, as well as, the fragmented system in education. Therefore, education itself created different constraints for upward mobility of the Meo girl children. As a consequence, the process of learning did not gain vital focus in contexts of student's active involvement within the pedagogic processes in schools. On the other hand, the Meo girl children have not been given due attention that they deserved in the process of learning, in spite of several researches claiming their educational underdevelopment. However, this does not mean that enire Meo girl children became develop estrangement from schooling and education for the same reasons. There are instances, which suggest that, there are several Meo girls who have become able to break their cultural boundaries and are able to continue their education with their resistance. They are willing to achive higher education coming out of their improper educational environment and inconducive habitat. The observation also suggests that there is internal inconsistency in the educational pattern which mismatches the empirical experiences from the ground realities. Thus, the research findings needs to be taken into consideration so as to addressed education of Meo girl children meaningfully. There is a need of educational policies to be fundamentally intertwined with basic changes, so that, it should be made egalitarian for the Meo girl children.

After partition, the state's deliberate neglect of the geographical area led to further marginalization of Meo community. The lack of specific policies for the development of Meo community was neither designed nor implimented. The social structure of the community further marginalized the Meo girl children, as, they were not able to challenge the autocratic decision making of the male member of the community, with regad to their female members. As a result, there was no evidence of strong internal resistance from the girl children for their education. Thus, the transformation from within the community did not take place at a faster pace, and hence, Meo girl children became self censored. In addition, the historico-political, socio-economic, psycho-cultural factors exerted its impact in tandem, which withdrewed the Meo girl children from active participantion in education. To sum up, three major factors seem responsible for the educational debacle of

Meo girl children. *Firstly*, due to social structure, the reformation in context of girls' education from within the community remained largely absent for long. *Secondly*, the development with regard to institutional arrangement in the Mewat region remained very slow and mismatched the demand. As a result of the absence of role model, the Meo girl children's enthuse and motivation remined missing. *Thirdly*, the underdevelopment of the area also contributed in pushing the Meo girl children to the margin of the educational periphery. However, these factors did not remain uniform in the entire grographical area. The evidence suggests, that, in spite of several such hurdles, the Meo girls are coming out to accomplish their educational desire and worldview.

The school and its environment play a significant role in the development of the children. The schools in Mewat have failed to generate an environment, where, the Meo girl children could develop their confidence, academic achievement and the opportunity for their upward mobility as most of the schools are limited to secondary classes and do not cater to the needs and demands of Meo girl children. The mismatch between the demand and supply of quality education is missing for the Meo girl children due to paucity of good schools in the areas. Thus, it has failed to cater to the needs of the school going Meo girl children. However, the field experience suggests that a large population of Meo girl children coming from a poor economic background is compelled to be involved in household chores, due to their socio-cultural and economic situation. The traditional thinking of the male members of the family, such as, gender biases, family non-support and so on deprives and de-motivates the Meo girl children from schooling. However, several Meo girls have been able to cross such barriers as they have been exposed to positive aspects of schooling.

In fact, the failure of the existing school in the region to address the aspirations of the Meo girl children requires a constant effort to bring out the already educationally marginalized Meo girl children from their despair. Many Meo girl children feel that merely secondary education provided by the existing schools in the region will not suffice them for their better prospects in life, and will not lead them comepete with others. Further, lack of cultural capital in terms of education also adds to the educational underdevelopment of the Meo girl children. Such gaps need to be addressed for proper educational development of the Meo girl children. However, in

164

spite of such hurdles, the hope of the Meo girl children in context of schooling and education, reflected from their confidence, with which, they voiced aloud and articulated their views freely towards education. Several Meo girl children expressed their educational desires to compete with others and excel in life by '*doing something*'.

As a result of the desires of the Meo hirl children and constant efforts of the education fraternity to bring them for schooling, the parents and the community members responded positively towards education of their girl children. This reflects from the fact that many parents started sending their girl children for schooling. There are very few evidence also, where Meo girls have also made it to workforce and are teaching in school as a teacher. The parents, as well as, the community members see their working girl with lots of respect and often cite her example in terms of success. This further show, that, the old perception of the community members has started fading, though at a very slow pacing.

5.2 Result and Discussion upon Major findings

The following are the major findings emerged out of the study which has been arranged according to the sequence of the objectives of the study. The *first* objective was *to understand how historical, socio-political and economic contexts constitute the identities of Meos*. The result emerged from the findings are as follows:

❖ Meo girls are the most marginalized section of the society, as well as, within their own community. This is partly because of their being located in remote and harsh environments.

❖ As a girl, Meo are excluded, discriminated against, and do not have the access to services or opportunities as any other girls from any other community other than Mewat region.

❖ Meo girls feel a sense of powerlessness because of being a girl in the male dominated region of Mewat.

❖ The economic hardship faced by the Meo girl children multiplies to their shattered hope of realizing their educational dream.

❖ The lack of cultural capital, in contexts of education and socio-cultural background of the Meos, contributes to the educational plight of Meo girl children students.

❖ Lack of better quality schools, located in Mewat areas, aggravates the problem relating to educational demands of the Meo girl children.

❖ Higher education facility which could lead the Meo girl children to higher lader of educational development and opportunity structure are missing in the area. Thus, the path of their upward mobility through education remains blocked.

❖ They compare their geographical area of habitat with developed neighbouring areas and feels that the responsibility of their educational wellbeing is hindered due to negligence of the geographical area by the government. As a result it hinders the path of their better livelihood and development.

❖ Majority of parents and Meo girl children perceive the existence of such stepmotherly treatment of the region as a result of historico-political reasons of successive governments. This is because the community has been projected as a resisting community for long.

❖ Historically as a resisting community, majority of Meo girls through their resistance are getting attracted towards modern education which is reflected from the enrolment and regularity of Meo girl children in schools and achieving much in their educational life journey.

❖ Meo girls have become able to break their traditional socio-cultural boundaries and are coming out of their marginality in very limited sense.

The *second* objective was *to understand the experiences of Meo girls across generations in negotiating everyday challenges in the process of their growing up and education.* The result emerged from the findings are as follows:

❖ General environment of habitat is non-conducive for the involvement of Meo girls in educational activities.

❖ Meo girls are overburden with household chores which they have to accomplish before heading for school.

❖ Daily life engagements and burden of household chores makes Meo girls frustrated as they have paucity of time to focus on their studies, but, besides these hurdles, they keep on trying to focus on their studies. It shows their resistence with their situation and zest for achieving education.

❖ Gendered distribution of work between home, and, outside, provides more freedom to boys than girls. At home, Meo girls remain involved in household chores which provide them no time for self study, whereas, the boys often remain free from these household chores, as they have more freedom in male dominated Meo's society

❖ There exist dissonance acculturation between the neo-literate Meo girl children and the male members among the community. As a consequence, both- the Meo girl children and their parents develop two different parallels with regard to education as well as, conflict of opinion.

❖ Trust deficit, as a consequence of dissonance acculturation, as well as. Male-female attitudinal relations among the family, and, within community, further aggravate to the perception of powerlessness among the Meo girl children, which depresses them towards education.

❖ The chances of access of schooling gets reduced as a result of marriage of the Meo girls in their early teens, which prevent them to continue with their studies.

❖ Meo girl encounter enumerable problems perpetuated largely by their patriarchal autocrat community and society, which do not provide them time and space to see better educational horizon.

❖ The sense of powerlessness and demoralization itself empower and equip Meo girl children to resist the male dominated decisions with regard to education at many occasions.

❖ Instances of resistance, with tiny might, show the positive hope of Meo girl children towards education.

❖ The resistance of Meo girls reflects in terms of their discarding traditional male dominated decision making.

- Several Meo girl children resist and defy the command of male members of their family to attend school in a hope of doing something better in their life. Thus, through resistance and defying the male dominated diktat of family members, Meo girls are to trying to come out of the processes of their marginalization to do better in their life educationally.

- Non-accesibility of institution has paved the way for their determination to resist, encounter and negotiate with the situation so as to traverse their marginality.

- Several Meo girls who have broken their cultural boundaries to keep their hope and determination alive by encountering such tangible and intangible marginalization.

- Meo girls are living with breathing hope and endeavoring constantly to aspire better from every previous day in spite of several hurdles in life. This shows the ways how they encounter their marginality.

- The already available senior secondary school does not suffice the number of school going Meo girl children due to high demand, availability of lesser number of schools, and, proximity of the distance.

- Meo girl children had developed interest in education after much resistance, struggle and pursuance in their home as they believe in the developmental aspect of education.

- Locating in the harsh environment of their habitat and travelling for a far distance for schooling shows the positive determination of the Meo girl for study in an anticipation of better future.

- Due to inefficient education system in the patriarchal autocratic environment they look up to their teacher for their proper guidance and emancipation.

- The realization of teachers that Meo girls are interested in studying, have increased their enrolment with community outreach of the teachers.

- Missing cultural capital due to socio-cultural background makes the children stubborn who resist for their own educational rights.

❖ The failure of school to equip the Meo girl children for higher educational opportunity consequently have made majority of the Meo girl children fail to achieve educational opportunity.

❖ Majority of Meo girl children lag behind in the competitive opportune structure as a result of absence of cultural capital, burden of household chores and role model from within the community members who can give positive hope to the community.

❖ As a student Meo girl children dutifully and obediently accept ritualistic instructions from the teachers and never get courage to question or challenge any of its activity. This is because, Meo girl children fail to see schooling from critical point of view.

❖ Unpleasant incidents with Meo girls have multiple social impacts. As a consequence of the incident, community members withdrew their girl children from school due to the fear of safety and stop their schooling which increases the dropout among Meo girls. Thus, such unpleasant incidents create hindrance in their studies as it increases trust deficit among the girl children and the parents.

❖ Essential infrastructural facility among the entire sample schools, such as, proper arrangement for seating of children, appropriate writing board, water, proper sanitation, proper ground and so on are either missing or found to be inaapropriate in majority of schools.

❖ Most of the schools lacked protective mechanism and therefore, access of any stranger to school is quite easy. Thus, general environment of the schools is poor and usafe for the students in general and the Meo girl children in particular.

❖ Active interactive learning environment which can promote the expression of ideas of Meo girl children is missing in school.

❖ The orthodox and non-dynamic behavior of teachers with regard to their teaching style does not let the teachers adopt new methods of teaching for active learning and better outcome.

❖ The teachers stick to redundant methods of promoting rote learning and reproducing the written matrial in the notebook which do not enthuse the Meo girl children.

❖ Not having space for any remedial assistance to the students often make Meo girls struggling for comprehending the textbook matters.

The *third* objective was *to understand how everyday lived experiences shape Meo girls' life aspirations, world-view and meaning-making about the self and the others and consequently influence their perception.* The result emerged from the findings are as follows:

❖ The Meo girl children strongly desire to continue their studies beyond their secondary classes, keeping in mind hopeful better life prospects and aspiration as they are well aware of the positive impact of education and dream better life through their educational journey.

❖ Meo girl considers and desire employability with handsome earning and better lifestyle through their educational journey.

❖ Meo girls strongly feel that teachers' support is essentially needed for their development and upward mobility.

❖ Schooling provides space to the Meo girl children to share their feelings with their peers and motivate a number of Meo girls in dreaming better life prospects. However, it fail to nurture the career in the contest mobility, and hence, the Meo girl children fail to compete with other receiving better education.

❖ Meo girl children see schooling only in terms of its utilitarian or functional aspects where by they feel that they can develop themselves, cross their narrow boundaries and will get empowered. This is one of the reasons of happily coming to school as the processes of schooling have developed the taste of education among majority of them.

❖ As a consequence of schooling, several Meo girls feels themselves empowered to resist and challenge the traditional thoughts of their male dominated community including their male family member.

❖ Meo girls fail to see the processes of schooling synthesizing into a unified whole and bringing a positive aspect to their life, because of the fact, that, beyond their secondary classes they do not have opportunity to groom themselves educationally.

❖ Schooling has developed rational thinking among girl children. As a consequence, the Meo girl children have developed sense towards their own rights. Thus, they are coming out of their home to receive education with a hope that one day they can change the traditional thought of male members and will bring change.

❖ The regularity of the classes in schools has incited interest in the Meo girls towards education. Thus, by breaking their cultural and traditional boundaries, the Meo girls get the chances to come out of their traditional work schedule, which provide them relief from household chores.

❖ Regularity of schooling has moulded and shaped the educational desire among Meo girls more positively than negatively. However, such desire completely eroded once they reach in 10th standard due to blockage of their educational path ahead.

❖ There exists generation gap in the world of perception of parents and the girl children. As a consequence, constant goading by parents to enquire about the whereabout of the girl children, curbs the Meo girl children's freedom, shatters their self respect and develop negative attitude of resistance towards their parents as they feel that parents think traditionally and are conservative.

❖ There are only few schools available up to senior secondary classes which cannot cater to the school going girl children in the area. This also shatters the Meo girl children's hope and confidence towards life aspiration.

❖ The findings suggest that education itself emanates the sense of powerlessness among Meo girl children because they do not see educational prospects beyond secondary schooling. However, they are very keen to take higher education as reflects from their request for upgrading of secondary school upto senior secondary classes.

❖ The desire of upward mobility through education are high among the Meo girls, however, opportunity for upward mobility in terms education are lacking, as, institutions beyond secondary classes are rarely available in the Mewat region.

❖ The dominance of male students within classrooms further marginalizes the interactivity of Meo girl children and reduces their positive hope towards schooling processes.

❖ Several girls also found their school education unattractive, inactive and non-promising due to poor quality, functioning and lack of basic amenities such as proper drinking water, bathroom and sanitation facilities in school.

❖ Poor curricular transaction contributes considerably in diminishing the growth and life prospects. It also diminishes the quality of education which spiral other problems in life.

❖ Meo girls showed their worry that in the absence of promising and quality education facilities in their schools, they cannot compete with others in the era of contest mobility.

❖ The feelings among Meo girl children that only secondary classes will not suffice their world view and development have shaped their experiences in a negative manner. This is also because of the absence of spatial educational growth for the Meo children which diminishes their self-steem and self-worh and ultimately de-motivates them towards their schooling and life journey.

❖ The prevalence of gender bias among the community shatters the positive hope among Meo girl children.

❖ Majority of the teachers were observed to be caring towards Meo girl children and encourage them towards learning.

❖ Not having educational guidance due to higer number of illiterate among their family and community members depresses the Meo girls towards education. However they resolve such hindrance with the help of their teachers.

❖ Opportunity structure for the Meo girl children is totally blocked, as they do not have prospect to grow educationally, beyond secondary classes in the Mewat

region due to the absence of educational institutions in the region on the one hand, and, on the other, due to the apathy of the male dominated society, which do not permit them to continue with their studies beyond school. Thus, they find themselves at the cross roads.

❖ Perception of shattered hope emanate due to causal factors, such as. trust deficit, lack of access to educational opportunity especially after secondary school

❖ Poor education provided by schools in the region also contributes quite considerably for shattering positive hope among Meo girls.

❖ The Meo girls do not trust their political leader of the area who was accused by of their own welfare rather than welfare of the people and the region.

❖ In such non-supportive environment learning for the Meo girl children become meaningless, although their desire to excel and learn more remains high.

The *fourth* objective was *to understand how the community and other stakeholders play their role towards Meo girls' education.* The result emerged from the findings are as follows:

❖ Teachers reveled that the community expects education should provide upward economic mobility and employment which remains missing as a result of absence of quality education.

❖ The school has generated positiveness not only among their students, but, also among the Meo parents, who, in majority of the cases, came out of their reluctancy towards education of the girl child and have started sending them for schooling.

❖ The perception of Meo community is constantly changing towards education of girl children.

❖ The community started sending their girl children to school and the enrolment as well as the regularity of Meo girl children increased as a result of such initiatives by the teaching fraternity.

❖ Many parents are supporting the study of their girl children by migrating to an area form where they can support the education of their girl children at every step.

- ❖ Those community members who have not generated the positive perception towards education of girl children, reasons out, that, the schools located in the area has not produced role model for children to follow.

- ❖ The new generations of the parent see education of girl children in terms of developmental aspect of education and expect handsome earning and better lifestyle.

- ❖ Majority of the first generation male members within the community has realized the importance of education and have got involved in opening educational institutions in the area.

- ❖ Parent and community members from Taoru sample areas were more exposed to the value of girls' education as compared to other two sample areas.

- ❖ Realizing the importance of education, the Meo community has also changed their perception towards girls' education, but, the unavailability of schools beyond the secondary classes still is a challenge for meeting the desire and demand of the community members, parents and Meo girl children.

- ❖ Parents showed their helplessness, as a result of non-transformation of their poor economic condition which prevents them to provide quality education.

- ❖ Parents feel that due to financial, socio-cultural constraints, as well as, non familial support, several Meo girl children have developed resisting behavior as they feel that their upward mobility is thwarted due to such constraints.

- ❖ Parents feel disheartened that they are unable to provide education to their girl children beyond secondary classes as initiatives of the government is not upto the mark for providing education beyond secondary classes.

- ❖ Parental dissatisfaction towards education has purely causal relations and it is reflects among parents because of the failure of education in shaping the future of Meo girl positively.

- ❖ The demand of upgrading secondary schools to senior secondary schools by the Meo girls, as well as, parents and the community, has not been taken into consideration by the competent authority so far.

174

- ❖ The meak demand by the community members as well as the Meo girls for better and higher educational facility has not been heard by the educational authority whose intervention is essential to change the educational situation of the Meo girls' population.

- ❖ Social practices of marrying Meo girl children early in their life is seen by majority of Meo parents and community members as pious responsibility.

- ❖ The male parent often tries to gets their daughters married in the tender age by dropping them out of the school due to social custom of marrying at younger age. This negatively affects the education of the girl children.

- ❖ However, resitance and rebellion from the girl children are compelling the parents to send them for schooling which is bringing them out of the marginalization.

- ❖ Due to non-achieving capacity of educational prospects in the region, the community often gets demotivated, and as a consequence, they slowly develop feeling of estrangement towards schooling of their girl children. As a result, it discourages them to invest time, money and energy in education

- ❖ Still there are many parents who do not take education of their girl child seriously due to missing cultural capital in context of education and also due to their socio-cultural background.

- ❖ The experiences of parents pertaining to education of their girl children are also shaped due to unsafe environment and habitat and whether hypothetical or actual, it leads to the belief that their girl children may become target at any point of time.

- ❖ Fear of safety of girl children in the region has a deep impact upon the consciousness of Meo parents. Therefore, they remain deeply wary for the girls coming out in such unsafe environment and habitat. Such fear, either, hypothetical or real, compels many parents to stop sending their girl children, to school as many parents feel that girls would get involved with boys and bring a bad name to the family.

- ❖ Due to familial and reasons related to safety of the Meo girl children are stopped anytime in between their education.

- Absence of girls' schools and sufficient female teachers reinforces the patriarchal autocratic environment of school as parents often remain reluctant in sending their girl children in male teachers' populated schools.

- Majority of the community members have failed to come out of traditional male dominated thinking of conservatism and believe that spending on girls' education is sheer waste.

- The teachers were observed to be teaching in a unilateral negotiating process mode, resduces the student to remain passive listeners.

- Majority of the community members have realized the developmental aspect of schooling as a result of resistence from Meo girl children who constantly endevoure to acquire education so as to realize their aspiration.

5.3 Educational and Policy implications

No challenge can be more unnerving than that of improving the education of Meo girl children. Laden with the historico-political, socio-economic and socio-cultural situations, the pursuit for better education which could lead the Meo girl children to accomplish their life aspirations, world-view and meaning making remains an elusive dream due to several reasons ranging from socio-cultural, socio-economic to governmental initiatives for development. The Meo girl children find themselves in a spiraled downward lap which have led them lag far behind the others residing in the neighbouring districts of Haryana and other parts of India. The experiences of the Meo girl children suggest that they are locked in the grip of implicit and explicit socio-cultural discrimination and trying hard to come out of their situation by breaking their socio-cultural boundaries.

The implication of this empirical research can be found in keeping the dreams of Meo girl children alive. This is why, the reflective and empirical base of this research, delivers exemplars for efficacy of education for Meo girl children. Therefore, the present research does not provide just a prescription, rather, it offers an insight into developing grounded theory and improving education of the Meo girl children in the entire area of Mewat through a look at the challenging socio-cultural situations pertaining to the Meo girl children and their classrooms. It also offers a combination

of scholarship through ad-verbatim conversation and story of qualitative research and the lived reality of the Meo girl children. Since, the research relied comprehensively on story and insights of the samples as a means of transmiting their experiences. Hence, it will have wider credence in inter-disciplinary area of research. The researcher's personal experiences, as a girl, provided a milieu to understand the experiences of Meo girl children comprehensively, as, the researcher retained vivid memories of her own schooling, which affected the researcher both, positively, as well as, negatively. Those memories helped the researcher understand the current situation prevalent in the classroom of today in the sample areas. Thus, teachers, educationists, policy makers, students, researchers, as well as, all those associated with education of the marginalized, will find this research useful. Pupil-teachers, in-service teachers, as well as, teacher educators will fiind an opportunity to devise appropriate strategies for addressing classroom effectively, since the study has tried to explore the ground realities pertaining to Meo girl children in a formal education setup. Apart from the researcher's understanding made on the basis of secondary sources, in this research, efforts have been made to comprehend the area of exploration primarily on the basis of the perceptions of Meo girl children studying in formal school, teachers teaching them, parents and community members, and also through observation, so that education can be made more meaningful and de-alienating for Meo girl children. The research contributes in comprehending perceptions and experiences of Meo girl children within and outside the classroom therefore, it will benefit and improve education of the Meo girl children, both at present time and in future.

5.4 Limitations and Scope of Study

The study utilized qualitative research methods for gathering data and its interpretation however I recognize that validity of the findings may be affected by certain limitations.

The *first* limitation of this study is that I did not gather data from the entire region of Mewat, rather, the data was gathered from three schools of three subdivision of Mewat district. Thus, the findings are limited to the data gathered for broader research questions.

The *second* limitation of this study as I recognize is that, I was not able to establish a continuous extended relationship with the samples. Multiple interactions would have been ideal because of the dynamic perception of the human being. However, the initial data gathered provided a strong underpinning for in-depth examination of the concerns chosen for the study.

The *third* limitation as the researcher recognizes is that, the general findings might have limited scope, due to the nature of the participants, as, the findings are based on the perceptions of Meo girl children studying in the school, their teachers, parents and the community members in three subdivisions of Mewat district.

Lastly, the study might also have limited the general findings as the sample teacher groups were chosen only from schools, where sample Meo girl children were studying.

5.5 Suggestions for improvement

The suggestions for improvement emerged out of the research are as follows:

- Developing attitudinal sensitization among concerned professionals such as teachers, administrators and community members is essentially needed towards education of Meo girl children in contexts of its inevitabililty. It should not be treated as an alternative measure rather, it needs to be cultivated.

- There is a need to upgrade the existing schools from secondary to senior econdary classes. Upgradation of school from secondary to senior secondary schools will reduce the civil work cost upon the government.

- There is essential need to bring higher secondary schools in the area which could cater to the school going Meo girls' population.

- Higher secondary schools specifically catering to Meo girl children should be opened, looking to the socio-cultural aspects of the area. It is essential also because of the high dropout among Meo girls after secondary classes due to unavailability of senior secondary schools in the area.

- It is suggested that linkages of schools to higher educational institution should be done. Looking to the demand of further education, colleges must be opened in Mewat which could cater to Meo girl students passing out of schools.

- Public transportation needs to be improved for better and swift access of school.

- Public policies and budgetary allocations along with supportive legislation should be formulated on the basis of the educational needs of Meo girl children and should not be based on incidence.

- Infrastructural development is essentially needed in schools located in Mewat.

- There is a need to develop safety in schools.

- Vocational information dissemination should be made available to Meo girl children for awareness of the possible areas of growth.

- Guidance services should be provided to Meo girl children for their better future prospects and meeting their requirement of worldview and aspiration.

- Awareness campaign as an administrative measure for the need of girls' education among the community members should be constantly taken up.

- It is suggested that teachers should be oriented towards best classroom practice. Such orientations/workshops are essentially required in the following areas:

  ⇨ Developing and disseminating different teaching methodologies for different discipline.

  ⇨ Teaching with the help of modern teachnological aids in interdisciplinary mode and by involving students actively.

  ⇨ Developing empathy and sensibility toward Meo girl children and teaching accountability within the available resources and constraints.

  ⇨ Orientation/workshop for head of the institution and senior teachers, so that they can analyze and suggest measures for solving day to-day problems that they encounter.

  ⇨ Orientation/workshop of officials from Department of Education so as to analyze, suggest and provide mechanism for institutional improvement.

179

5.6 Suggestions for Further Research

- The present study is confined one school each of Taoru, Nuh and Punhana subdivisions. Similar studies can be takenup on a larger scale involving the entire subdivisions of Mewat.

- Action research may be taken up on a similar field of research concerning Meo girl children.

- Longitudinal studies upon Meo girl children can be conducted to comprehend the overall development of personality attributes such as attitudes, values, habits etc. towards education.

- Using pre-test and post-test design, controlled experimental studies can be taken up to understand the effect of schooling on the personalities of Meo girl children in their social environment.

- Studies related to social discrimination concerning Meo girl children within and outside of the family can be conducted.

- A comprehensive survey upon education of Meo girl children can be conducted, so as to highlight their exclusive educational problems.

- Study pertaining to support required by the Meo girl children for schooling can be taken in the entire Mewat region.

- Meo parents' perception, in contexts of expectation from schooling and education is required to be taken up.

- Policy and directives studies in context of Meo girl children may be taken up.

- A longitudinal study is essential to understand the reason of dropouts among Meo girl children.

- A separate study upon conflict between Meo parents and children's desires in context of education and life prospects may be taken up.

5.6 National Importance of the Study:

The research shows that schools, catering to the need of Meo girl children population, as well as, the level of efficiency of the entire educational system are exceptionally

low in schools located in Mewat, which contribute to the drop out of Meo girl children from further education as a result of dearth of schooling after secondary classes which blocks the educational path of the Meo girl children. As a national importance, the study, thus, contributes in highlighting the area of reform essentially needed for making education accessible to the Meo girl children as it present a valid empirical base, from where educational reforms can begin. The present research directly addresses the issues related to Meo girl children and provides directions to those responsible for evolving a workable policy for the marginalized section of the society in general and Meo girls' education in particular.

The researcher found rare empirical researches conducted in the area that has been taken up keeping the voices of the Meo girl children in focus. Actually, the present study focuses on the experience of the Meo girl children that was considered essential for reforming their education. This is because, despite explicit constitutional provisions and other policy commitments and determinations to address the issues of Meo students, the entire education system lies far behind to achieve the aims of providing meaningful qualitative education to them which could lead them realize their worldview through education. Therefore, the present research contributes in understanding why and how the school going Meo girl children continues to characterize the educational landscape. Hence, the researcher has made a serious effort to address *what* within educational settings is necessary for the success of education of the Meo girl children, *how* present education in school is working, *why* there exists negative feeling among Meo girl children and *what* they expect from education. Exposure from the ground realities will help nationally to widen the horizon for the education of the marginalized section of the society particularly in case of the Meo girl children so as to develop them and keep pacing with others. It is also expected that the research will contribute in uplifting education of the Meo girl children in the entire area of Mewat and will help researchers, teachers, educationists, teacher educators, educational planners, individuals, community members, NGOs, as well as the government to benefit from the study at the national level.

Bibliography

1. Abu El-Haj Thea R. (2007). I was born here, but my home, It's not here: Educating for democratic citizenship in an era of transnational migration and global conflict, *Harvard Educational Review*, Vol. 77, No. 3, p. 285-316

2. Aggrawal, P. C. (1969) Islamic Revival in Modern India: The case of the Meos. *Economic and Political Weekly*, October

3. Ahmad, A. (1993). *Muslims In India: Their educational, demographic and socio-economic status with comparative indicators for Hindus, Sikhs, Christians and other communities based on a singular and systematic field survey, 1990-1993, Volume* I: Bihar, Inter-India Publications, New Delhi

4. Ahmad, I (2003). A Different Jihad, *Economic and Political Weekly,* Vol-38 No. 46 November

5. Ahmad, I. (1981). Muslim educational backwardness: An inferential analysis, *Economic and Political Weekly* September, p.1457-1465

6. Ahmad, I. (2009). The secular state and the geography of radicalization, *Economic and Political Weekly*, June, Vol. 44, No. 23, p. 33-38

7. Ahmad, S. (2005). *Social experience and schooling: A study of Meo Muslim girl child*, M. Phil. dissertation, University of Delhi: Department of Education

8. Ahmad, S. (2015). *Muslim students and alienation: A study of Delhi schools.* Unpublished Ph.D. thesis, University of Delhi: Central Institute of Education, p.17-18

9. Ahmad, S. (2016). Far from realities of life: Schooling as a touchstone of endemic alienation: In Idnani, D. (eds.) (2016). *Education, RTE and schooling*, New Delhi: Rawat Publications

10. Ahmad, S. U. (1992). *Educational progress of muslim community in Assam after independence with special reference to Morigaon district*, Ph.D. (Edu), Aligarh Muslim University

11. Aiyar, Y. & Malik, M. (2004). Minority rights, Secularism and civil society, *Economic and Political Weekly*, Vol-39 no. 43, October

12. Alam J. (2008). The contemporary Muslim situation in India: A long term view, *Economic and Political Weekly*, January, 12

13. Alam, A. (2009). Contextualizing Muslim identity: Ansaris, deobandis, barelwis, *Economic and Political Weekly*, June, Vol- 44, No. 24, p. 86-92

14. Alam, Md. S. & Raju, S. (2007). Contextualizing inter-, intra-religious and gendered literacy, *Economic and Political Weekly*, Vol. 42 No. 18 May

15. Alam, Md. S. (2009). Whither Muslim politics, *Economic and Political Weekly*, Vol. 44, No-39, September, p. 92-95

16. Ali, Amir Hashim. (n.d.) *The Meos of Mewat: Old neighbour of New Delhi.*

17.   Ali, Z. (2007). Of quotas and traps, *Economic and Political Weekly*, Vol- 41 No. 52 December

18.   Ansari, A. (1992). Educational backwardness of Muslims, *Economic and Political Weekly*, October, p 2289-2291

19.   Ansari, Iqbal. A. (2006). Distorting the reality, *Economic and Political Weekly*, Vol-41, No.2, January.

20.   Appiah and Jr. (1995, 1) begin an edited volume called Identities by saying that "A literary historian might very well characterize the eighties as the period when race, class, and gender became the holy trinity of literary criticism.

21.   Apple, M.W. (1995). Resistance and contradiction in class, culture and the state: In Apple, M.W. (1995) *Education and power*. (2nd ed). New York: Routledge. P. 83

22.   Apple, M.W. (1995). The other side of the hidden curriculum-culture as lived-I: In Apple, Michael W. Apple. (1995). *Education and power*. (2nd ed). New York: Routledge p. 65

23.   Apple, M.W. (2000/1993). *Official knowledge: Democratic education in a conservative age* (2nd ed.). New York: Routledge

24.   Apple, M.W. (eds). (2010). *Global crises, social justice and education*. New York: Routledge p.12

25.   Awasthi, S. K. (1992). *An analytical study of equality in educational opportunities and its use by minority Muslim students in Bhopal*, Ph.D. Education, Barkatullah University, Bhopal.

26.   Azar, M. (2002). The language of the other: Patrick Chamoiseau, credising and resistance literature, *Glanta*, 2, 17-39

27.   Bandukwala, J. S. (2006). Indian Muslims: Past, present and future, *Economic and Political Weekly*, Vol-41, No-14, April

28.   Basant, R. & Sheriff, A. (2010). *Handbook of Muslims in India: Empirical and policy perspectives*, New Delhi: Oxford University Press.

29.   Bhabha, H.K. (1994). *The location of culture*. London: Routledge

30.   Bhabha, Homi K. (1983). Difference, discrimination and the discourse of colonialism. In, Francis Barker, Peter Hulme, Margaret Iverson and Diana Loxley (eds.), *ThePolitics of Theory*. Colchester: University of Essex, pp. 194-211.

31.   Bhabha, Homi K. (1984). Of mimicry and man: The ambivalence of colonial discourse. *October* 28, 125-33.

32.   Bhabha, Homi K. (1985). Signs taken for wonders: Questions of ambivalence and authority under a tree outside Delhi, May 1817. *Critical Inquiry* 12, 144-65.

33.   Bhagat, R. B. (2011). Emerging pattern of urbanization in India, *Economic and Political Weekly*, August, Vol-46, No.34, p.10-12

34.   Bharucha, R. (2003), Muslims and others: Anecdotes, fragments and uncertainties of evidence, *Economic and Political Weekly*, October

35.   Bhatt, P. D. (1987). *Alienation, dogmatism and self-image in relation to prolonged deprivation in Kumauni and Non-Kumauni adolescents*, Ph.D. Kumaon University

36.   Bhatty, Zarina. (1998). *Girls education in Mewat: Issues and strategies*, New Delhi: Department of Women's Studies, NCERT

37.   Bose, A. (2005). Beyond Hindu-Muslim growth rates, *Economic and Political Weekly*, Vol- 40 No. 05 January

38.   Butz, D. (2011). *Resistance, representation and third space in Shimshal village, northern Pakistan*. ACME: An international E-Journal for critical geographies. Available at http://www.acne-journal.org/butz.pdf [Accessed: 14March, 2016]

39.   Carens, Joseph H. & Willams, Melissa S. (1998). Muslim minorities in liberal democrcies: The politics of misrecognition: In Rajeev Bhargava (eds.) (1998). *Secularism and its critics*, Delhi: Oxford University Press

40.   Census Report of India. 1991

41.   Channing, F. C. (1882). *The land revenue settlement of the Gurgaon District, Lahore.*

42.   Chopra, R. (2008). The cyber presence of Babri Masjid: History, politics and difference in online Indian Islam, *Economic and Political Weekly*, Vol. 44 No 3, p. 47-52

43.   Choudhary, Z. (2008). Being Muslim in Jammu, *Economic and Political Weekly*, Vol. 43, No. 34, p-11-14

44.   Cohen, D. K., & Ball, D. L. (1999). *Instruction, capacity and improvement: Consortium for policy research in education*, Retrieved: January 10, 2008, from http://www.cpre.org/publications/rr43.pdf

45.   Crooke, W. (1896). *The tribes and castes of the North-Western India*. Calcutta: Government Printing Press, reprint Delhi: Cosmos Press

46.   Cunningham, J. (1918). *A history of the Sikhs from the origin of the nation to the battle of Satluj*. Bombay: Oxford University Press

47.   Das, V. and Poole, D. (2004). State and its margins: Comparative enthnographies: In V. Das and D. Poole (ed). *Anthropology in the margin of the state*. Mexico: School of American Research. p 3-34

48.   Dasgupta, A. (2009). On the margins: Muslims in West Bengal, *Economic and Political Weekly*, April, Vol- 44, No. 16, p. 91-96

49.   Dasgupta, A. (2009). On the margins: Muslims in West Bengal, *Economic and Political Weekly*, April, Vol- 44, No. 16, p. 91-96

50.   Diaz, K., Fett, C., Gracia, G.T. and Crisosto, N. M. (2003) *The effect of student-teacher ratio and interactions on student/teacher performance in high school scenario*. Technical report BU-1645-M. Retrieved from http://mtbi.asu.edu/downloads/education.pdf on May 16, 2016

51.   Dorsey, Betty Jo (1980). Equality of educational opportunity in Zimbabwe: Past and future: In J. Megarry (ed.) (1981). *World Year Book of Education 1981, Education of Minorities*, London: Kogan Page.

52.   Editorial (2008). *Economic and Political Weekly*, October, p-6

53.   Educational Rights and Institutions of Minorities: International Norms and National Landscapes: In Tahir Mahmood (ed.), (2007). *Polititics of minority educational institutions: Law and reality in the sub continent*, New York: Cambridge University Press.

54.   Edwards, J. (1979). *Language and disadvantage*, London: Edward Arnold.

55.   Engineer, A. A. (1990). Muslim in multi religious society, *Economic and Political Weekly*, November, p. 2420-2421

56.   Engineer, A. A. (1991). Remaking Indian Muslim identity, *Economic and Political Weekly*, November, p. 1036-1038

57.   Engineer, A. A., (1990). Muslims in multi-religious society, *Economic and Political Weekly*, November, p. 2420-2423

58.   Erickson, E.H. (1950). *Childhood and society*, New York: Norton

59.   Erickson, E.H. (1968). *Identity, youth and crisis*, New York: Norton

60.   Fakhri, Abdul K. S. M. (2008). *Dravidian sahib and Brahmin maulanas: The Politics of Muslims of Tamil Nadu*, New Delhi: Manohar

61.   Farooqi, F. (2007). *Hues of identity:* In *Indian Muslim: Ground realities and challenges for inclusive education*, conference papers, Department of Education, University of Delhi

62.   Fazal, T. (2007). *Targeting Muslim:* In *Indian Muslim: Ground realities and challenges for inclusive education*, conference papers, Department of Education, University of Delhi

63.   Fazal, T. (2007). *Targeting Muslim:* In *Indian Muslim: Ground realities and challenges for inclusive education*, conference papers, Department of Education, University of Delhi

64.   Foucault, M. (1976). *The will to knowledge: History of sexuality*, London: Penguin Books

65.   Frere, P. (1985). *Pedagogy of the oppressed*, London: Peguin.

66.   Fyzee, A. A. (1974). *Outlines of Mohammadan laws*. Bombay: Oxford University Press

67.   Gayer, L. and Mahajan, C. (2011). Delhi's Noor Masjid: Tales of a martyred mosque, *Economic and Political Weekly*, Vol-46, No. 10, March.

68.   Giroux, H. A. & Simon (2000). Schooling, popular culture and pedagogy of possibility: In Stephen Ball (ed.). Sociology of education-Major themes vol-III, Institution and processes p. 1540-1557, New York: Routledge Flamer

69.   Giroux, Henry A. (1983). *Theory and resistance in education- A pedagogy for opposition*, London: Heinemann Educational Books

70.   Giroux, Henry A. (2005). *Schooling and the struggle for public life- Democracy's promise and education's challenge*, London: Paradigm Publishers p. xxix

71.   Godbole, M. (2001). Madarsas: Need for a fresh look, *Economic and Political Weekly*, Vol-36, No. 41, October

72.   GOI, (2011). *A baseline survey of minority concentration districts of India-Mewat*. New Delhi: Ministry of Minority Affairs and Indian Council of Social Science Research

73.   Goldscheider, C. & Uhlenberg, P. R. (1969). Minority group status and fertility, *American Journal of Sociology*, 74 (4), 361-72

74. Gordon, Milton M. (1978). *Human nature, class and ethnicity*. New York: Oxford University Press

75. Government of India, (2014). Schooling and identity formation: Role of schools: In *Schooling, socialization and identity*. (2014). New Delhi: National Council of Educational Research and Training.

76. Government of India, (2015). *Identifying backwardness of Mewat region in Haryana: A block level analysis*. Research Division: NITI Ayog,

77. Government of India. (2008). *A baseline survey of minority concentrated districts of India: Mewat, Haryana*. New Delhi: Indian Council of Social Science Research,

78. Greenland, J. (1980), Minority group interest within nation-building policies in Africa: In J. Megarry (ed.) (1981). *World Year Book of Education 1981, Education of Minorities*, London: Kogan Page.

79. Grierson, G. A. (ed) (1916). Linguistic survey of India, Reprint edition (1967). Delhi: Motilal Banarsidas

80. Gupta, L. (2008). Growing up Hindu and Muslim: how early does it happen?, *Economic and Political Weekly*, February, p. 35-41

81. Gupta, S. (2009). The Muslim mood in Uttar Pradesh, *Economic and Political Weekly*, May, Vol- 44, No. 20, p.10-12.

82. Harris, A.P.D. (1907). *Report on the Mohammedans in the Cis- Satluj Punjab, North west provinces, Oudh, North- west Bengal, central India and Rajputana*, Calcutt: office of the Superintendent of government printing

83. Hasan, M. (1981). In search of integration and identity: Indian Muslims since independence, *Economic and Political Weekly*, November.

84. Hasan, M. (1995). Muslim intellectuals, institutions, and the post-colonial predicament, *Economic and Political Weekly*, November, p. 2995-3000

85. Hasan, R. & Mehta, A. (2006). Under-representation of disadvantaged classes in colleges, *Economic and Political Weekly*, Vol-41 No. 35 September

86. Hasan, Z. & Menon, R. (2006). *Unequal citizens: A study of Muslim women in India*, Oxford University Press, New Delhi.

87. Hasan, Z. (1989). Minority Identity, Muslim women bill campaign and the political process, *Economic and Political Weekly*, January, p. 44-50

88. Heredia, C. Rudolf (2011). Quotas and minority rights: Recapturing the constitutional vision, *Economic and Political Weekly*, July, Vol- 46, No. 30, p. 62-70

89. Hobhouse, L.T. (1965). *The Element of Social Justice*, London: George Allen & Unwin, p. 114-15

90. Hunter, W. W. (1908). *Imperial gazette of India*. Vol XVII. Bombay: Oxford University Press

91. Hussein, Z. & Chatterjee, A. (2009). Primary completion rates across socio-religious communities in West Bengal, *Economic and Political Weekly*, Vol- 44, No. 15, p. 59-67

92. Jamous, R. (2002). The Marriage Alliance among the Meo. Indian Social Science Review, Sage, New Delhi. 4, (2) July-December

93. Jensen A. (1969). How much can we boost IQ and scholastic achievement? *Harvard Educational Review* 39: 1-123. Also, Jensen A. (1973). *Educability and group differences*, New York: Harper and Row

94. Jim Cummins, (2001). Empowering minority students: A framework for intervention, *Harvard Educational Review*, Vol. 71, No- 4, winter, p. 649-654

95. Johanson, A. (1999). *The suffering women: Narratives on feminity among women in Nicaraguan Barrio*, Goteborg University: The Department of Sociology

96. John, Rijo M & Mutatkar, R. (2005). Statewise estimates of poverty among religious groups in India, *Economic and Political Weekly*, Vol-40, No-13, March

97. Kakkar, S. (1981). *The inner world: A psycho-analytic study of childhood and society in India*. Delhi: Oxford University Press

98. Kamat, A. R. (1981). Literacy and education of Muslims: A Note, *Economic and Political Weekly*, June p. 1032

99. Khalidi, Omar. (2006). Muslims in Indian economy, New Delhi: Three essays collective

100. Khan, F. (1996). *Social stratification and education among Muslims: A comparative study of a village and town in Basti district*, Ph.D. (socio) Aligarh Muslim University

101. Khan, M. E. & Patel, B. C. (1997). Reproductive behaviour of Muslims in Uttar Pradesh, *The Journal of Family Welfare*, 43 (1), 13-29

102. Khan, S. (2007). Negotiating the mohalla, *Economic and Political Weekly*, Vol. 42 No. 17 April

103. Khan, Wahiduddin. (1988). *Mewat ka Safar*. New Delhi: Al-Risala.

104. Kochhar, R. K. (1992). English education in India: Hindu anamnesis versus Muslim torpor, *Economic and Political Weekly*, November, p 2609-2616

105. Kothari, R. (2006). RSS in Sindh: 1942-48, *Economic and Political Weekly*, Vol-41, No-27-28, July

106. Koul, L. (2013), *Methodology of educational research*, New Delhi: Vikas Publishing House PVT. Ltd.

107. Kumar, K. (2005). Appropriate knowledge: Conflict of curriculum and culture: In Kumar, K. (2005). *Political agenda of education-The study of colonialist and nationalist ideas*, New Delhi: Sage Publications.

108. Kumar, K. (2005). *Political agenda of education-The study of colonialist and nationalist ideas*, New Delhi: Sage Publications

109. Kumar, K. (2009). *What is worth teaching*, New Delhi: Orient Blackswan Pvt. Ltd

110. Kumar, Krishna. (1987). Reproduction or change: Education and elites in India: In Ratna Ghosh and Mathew Zachariah, (eds.) (1987) *Education and the process of change*. New Delhi: Sage

111. Kumar, N. Ajith & George, K. K. (2009). Kerala's education system: From inclusion to exclusion, *Economic and Political Weekly*, Vol-44, No. 41, p-55-61

112. Laquian, Aprodicio A., Tewari, V. & Hanley, Lisa M. (eds.) (2008). *The inclusive city: Infrastructure and public service for the urban poor in Asia*, Baltimore: The John Hopkins University Press

113. Lateef, S. (2008). From Shahbano to sachar, *Seminar*, 583, March

114. Lilja, Mona (2013). *Resisting gendered norms-Civil society, the juridicial and political space in Cambodia*. England: Ashgate Publishing Limited

115. Lipsky, D. K. & Gartner, A. (1999). Inclusive education: A requirement of a democratic society: In H. Daniels & P. Gartner (eds.). *Inclusive education: Supporting inclusion in education systems*. London: Kogan Page Limited

116. Little, A. (1980). Education and race relation in the UK: In J. Megarry (ed.) (1981). *World Year Book of Education 1981, Education of Minorities*, London: Kogan Page.

117. Mahmood, Syed F. (1981). *A history of English education in India*, New Delhi: Idar-e-Adbiyat-e-Dilli (Reprint of 1895 Edition)

118. Mahmood, T. (ed.), (2007). *Polititics of minority educational institutions: Law and reality in the sub continent*, New York: Cambridge University Press.

119. Marcia, J.E. (1980). Identity in adolescence: In J. Adelson (eds.), *Handbook of adolescent psychology*. New York: John Wiley, p. 149-173

120. Marcuse, H. (1960). *Reason and revolution*. Boston: Beacon Press

121. Martin, B. (1999). Whistleblowing and non-violence, *Peace and Change*, 24 (3), p. 15-28

122. Mayaram S. (2003). *Against History Against State: Counter perspectives from the margin*. New Delhi: Permanent Black

123. Mayaram, S. (1997). Meos of Mewat: Synthesizing Hindu-Muslim Identities, *Manushi*. Issue No. 103/1997

124. Mayaram, Shail. (1997). *Resisting Regimes: Myth, Memory and Shaping of Muslim Identity*.

125. Mbaku, John M. (2000). Minority rights in plural societies, June, 485

126. Mead, G. H. (1934). *Mind, self and society: From the standpoint of a social behaviourist*. Chicago: The University of Chicago Press

127. Megarry, J. (eds.), (1980). *World yearbook of education 1981: Education of minorities*, p.41. Originally quoted from Deutsch, M. (1967), *The Disadvantaged child*, New York: Basic Books

128. Menon, M. (2010). Chronicle of communal riots in Bombay presidency (1893-1945), *Economic and Political Weekly*, Vol. 45 No. 47, November.

129. Menon, Nandagopal R. (2010). Imagined Kerala, *Economic and Political Weekly*, Vol. 45 No-34, August

130. Michael S. Merry, (2005). Social exclusion of Muslim youth in Flemish And French speaking Belgian schools, *Comparative Education Review*, Vol- 49, no-1, p. 1-22

131. Milhar, F. (2009). The state of Srilanka's Muslims, *Economic and Political Weekly*, September, Vol. 44, No. 38, p. 24-25

132. Mitchell, T. (1990). Everyday metaphors of power, *Theory and Society*, 19, 545-77

133. Mohd. Akhtar Siddiqui (ed.) (2004).'*Empowerment of Muslims through education*' New Delhi: Institute of Objective Studies. p VII

134. Mondal, Seik R. (2003). Social structure, OBCs and Muslims, *Economic and Political Weekly*, Vol- 38 No. 46 November

135. Moore, S. (1997). *Sociology alive*. Musselburgh: Scotprint limited

136. Murlidharan, S. (2008). War against terror and the new lawlessness, *Economic and Political Weekly*, October, p. 8-12

137. Nadwi, Abdur Rehman and Mohammed Akbar khan. (n.d.) *Tarikh- I-Ahl- I- Hdiath-I- Mewat*, *Rehpua*, Gurgaon: Idara Ihya-I-Islam

138. Nadwi, Zaid mazhari. (ed.) (n.d.) *Dawat-o-Tabligh ke Usul-o-Ahkam. Hathaura*, Banda:Idara-I- Ifadat-I-Ashrafiyya.

139. Najiullah, S. (2006). Representation of minorities in civil services, *Economic and Political Weekly*, Vol-41, No-8, February

140. Nambissan, Geeta B. (2000). Dealing with deprivation, *Seminar*, September

141. Naqvi, F. (2007). Reconstructing community, *Seminar*, 569, January, pp 35-39

142. Navlakha, G. (2006). Collating information, or 'communalising' the army?, *Economic and Political Weekly*, Vol-41, No-8, February

143. Numani, Manzur. (1989). *Tablighi Jamaat, Jamaat-e-Islami aur Barelvei Hazrat*, Lucknow: Al Farooqi Book Depot.

144. Numani, Manzur. (ed.) (1991). *Malfuzat-e-Hazrat Maulana Muhammad Ilyas*, New Delhi: Idara-I-Ishayat-I Dinyat

145. O'Hanlon, Rosalind. (1988). Recovering the subject: 'Subaltern Studies' and histories of resistance in colonial South Asia. *Modern Asian Studies* 22, 189-224.

146. Parsons, T. (1959) The school class as a social system: Some of its functions in American society. *Harvard Educational Review* 29 (4): p.297-318

147. Parsons, T. (1985). The school class as a social system: In Shukla, S.C. and Kumar, K (eds.) (1985). *Sociological perspectives in education*, Delhi: Chanakya Publications. P. 51

148. Passow, A. (1970). *Deprivation and disadvantage*, UNESCO: Institute for Education, Hamburg.

149. Pathak, Avijit. (2002). *Social implication of schooling: Knowledge, pedagogy and consciousness*. New Delhi: Rainbow

150. Pathak, Avijit. (2006), *Modernity, globalization and identity: Towards a reflexive quest* Delhi: Aakar Books

151. Poole, Millicent E. (1980). Educational opportunity for minority group: Australian Research Reviewed: In J. Megarry (ed.) (1981). *World Year Book of Education 1981, Education of Minorities*, London: Kogan Page.

152. Puri, B. (1993), Indian Muslims since partition, *Economic and Political Weekly*, October, p. 2141-2149

153. Puri, B. (2009). Islam, Muslims and ethnicity, *Economic and Political Weekly*, Vol. 44, No. 17, p. 23-25

154. Qaisar, R. (2003). Bhartiya musalman ki dasha aur disha, *Hans*, August, p. 28-30

155. Qin Desiree B. (2006). Our child does not talk to us any more: Alienation in immigrant Chinese families, *Anthropology and Education* ,Quarterly Journal, Vol. 37 no 2 p. 162-179

156. Radcliffe, A.S. (2000). Entangling resistance, ethnicity, gender and nation in Ecuador: In J.P. Sharp, P.Routledge, C. Philo and R. Paddison (eds.), *Entanglement of power: Geographies of domination/resistance*, London: Routledge, 164-81

157. Rajasthan district gazetteer. (1971). *Bharatpur*, Government of Rajasthan

158. Ramakrishnan, N. (2011). Godhra: The verdict analyzed, *Economic and Political Weekly*, Vol-46, No. 15, April.

159. Rathee, C. R. (1971). Meos of Mewat: An Economic Analysis. *Mainstream* (Annual Number)

160. Rathnam, A. (2000). Common curriculum for democracy, *Seminar*, September

161. Raza, Moonis, (1994). Indian muslims in their homeland, *Economic and Political Weekly*, September, p. 2540-2542

162. Raza, Moonis, (1994). Indian muslims in their homeland, *Economic and Political Weekly*, September, p. 2540-2542

163. Razzack, A. (2003). Confusion and ambiguity within the secular: Rethinking Indian secularism and the case of Indian Muslims: In *Indian Muslims: Ground Realities and Challenges for Inclusive Education*, Confernce papers, Department of Education, University of Delhi

164. Razzack, A. (2006), Social inclusion: The Need to Make Schools Muslim Friendly, *Biblio*, September-October

165. Razzack, A., (1991). Growing up Muslim, *Seminar*, No. 387, November, p. 30-33;

166. Robinson, R. (2007). Indian Muslims: The varied dimensions of marginality, *Economic and Political Weekly*, Vol- 42 No. 10 March

167. Samuel L. (1999). *Tracking inequality*, New York: Teachers College Press; Jeannie O. (1985). *Keeping track: How schools structure inequality*, New Heaven CT: Yale University Press. The researcher has taken the concept from both of the books.

168. Sarah, J. (2000). Of minorities and majorities, *Seminar*, June

169. Saxena, S. (2000). Looking at literacy, *Seminar*, September

170. Scott, J. (1985). *Weapons of the weak: Everyday forms of peasant resistance*, New Haven, CT: Yale University Press

171. Sen, A. (2000). *Social exclusion: Concept, application and scrutiny*, social development papers No. 1, Asian Development Bank: Office of Environment and Social Development, June.

172. Setalvad, T. (2003). How text books teach prejudice, *Communal Combat*, June.

173. Shah, G. (2007). The condition of Muslims, *Economic and Political Weekly*, Vol- 42 No. 10 March

174. Shah, Ghanashyam. (2007). The Condition of Muslims, *Economic and Political Weekly*, Vol. XLII, No. 10, March 11-16, p. 836-839.

175. Sharma, K. Dev, (1978). *Education of a national Minority: A case study of Indian Muslim*, New Delhi: Kalamkar Prakashan.

176. Sharma, M. Vanjani, U. (1990). Remembrance of Things Past: Partition Experiences of Punjabi Villagers in Rajasthan. *Economic and Political Weekly* August

177. Sharma, S. L. (1982). Conversion, Continuity and Change: A Study of Meo Community. *The Journal of Sociological Studies* (Jodhpur), 1(1)

178. Shavit, Y. (2000). Segregation, tracking and educational attainment of minorities: Arab and oriental Jews in Israel: In Stephens J. Ball (ed.), *Sociology of education*, Vol-II, p. 813-829

179. Sheth, S. & Haeems, N. (2006). Sisters under skins, *Economic and Political Weekly*, Vol-41, No. 17, April

180. Sikand Y. (2002). *The origins and development of the Tablighi-Jama'at (1920-2000): A cross country comparative study*. New Delhi: Orient Longman

181. Sikand, Y. (2001). Countering fundamentalism, *Economic and Political Weekly*, Vol 36 No. 40 October

182. Sikand, Y. (2001). Targeting Muslim religious schools, *Economic and Political Weekly*, Vol 36 No. 35, September

183. Sikand, yoginder. Plight of Mewat. *Frontier* 26(6)

184. Singh, K. S. (1994). *People of India: Haryana*, Vol. XXII, p. 360-64, New Delhi: Manohar Publications

185. Spivak, Gayatri Chakravorty. (1985). Can the subaltern speak: Speculations on widow sacrifice. *Wedge* 7, 120-30.

186. Spivak, Gayatri Chakravorty. (1999). *A Critique of Postcolonial Reason: Toward a History of the Vanishing Present*. Cambridge and London: Harvard University Press.

187. Swaminathan, P. (2008). Exclusions from inclusions in development: Implications for engendering development, *Economic and Political Weekly*, October, p. 48-56

188. Taha, A. R. (2011). Violence inflicted on Muslims: Direct, cultural and structural, *Economic and Political Weekly*, Vol- 46, No. 23, June

189. Talib, M. (2000). The granite reading of rainbow, *Seminar*, September.

190. Tamilenthi, S. Mohansundaram, K. & Padmini, V. (2011). Staff, infrastructure, amenities and academic achievements of the high schools in Chipata district, eastern province of Zambia. Archives of Applied Science Research, 3 (6): 131-140

191. Thapan, Meenakshi. (2014). *Ethnographies of schooling in contemporary India*, Delhi : SAGE

192. Thorat S. and Newmen Katherine S. (2007). Caste and Economic Discrimination: Causes, Consequences and Remedies; *Economic and Political Weekly*, Vol. XLII, No. 41, Oct, p. 4121-4124.

193. Thorat, S. & Attawell, P. (2007). 'The legacy of social exclusion: A correspondence study of job discrimination in India' *Economic and Political Weekly*, Vol. XLII, No. 41, Oct 13-19.

194. Wahid, S. (2002). Bharat Me musalman hona: In Rajkishore (ed.) *Bhartiya musalman: Mithak aur yatharth*,Vani Publication, Delhi, pp 15-23

195. Wajahat, A. (2003). Bahrtiya musalman vartaman aur bhavishya, *Hans*, August, p. 5-9

196. Weissglass, J. (2006). Inequity in Mathematics education: Questions for educators, *Review of Educational Research*, vol. 76, no. 4, 2006. Originally taken from Cohen, D. K. & Ball, D. L. (1999). Instruction, capacity and improvement, CPRE Research Report No. RR-043, P. 3.

197. Wilkinson S. (2007). A comment on the analysis in sachar report, *Economic and Political Weekly*, Vol. 42 No. 10 March

198. Zainuddin, S. (2003). Islam, Social stratification and empowerment of Muslim OBCs, *Economic and Political Weekly*, Vol- 38 No. 46 November

199. Zakaria, R. (2002). Tushtikaran ka sach: In Rajkishore (ed.) *Bhartiya musalman: Mithak aur yatharth*,Vani Publication, Delhi, p. 48-58. The author remained a member secretary of the high level committee to enquire into the conditions of minorities, SCs and STs in 1980 during the prime minister ship of late Mrs. Indira Gandhi.

Summary

The present research has been conceived and formulated on a wide canvas of Meo girl children in India, in context of their individual as well as collective significant existence. It directly or indirectly relates to their identity, freedom, equality and meaning making in context of their life situations and aspirations. All these issues are intertwined and impinge upon each-other.

The term 'Meo' is used for the Muslim peasant caste residing primarily in the area of Mewat. The cultural area of Mewat, in actuality, is a huge region, which extend from southward of Sohna town, which is located around 65 kilometers south-west of Delhi. The areas cover large parts of Gurgaon and Faridabad districts in the present day Indian state of Haryana, and, the former princely states of Alwar and Bharatpur in Rajasthan. However, reducing it from a region, it was made an independent district by dividing Gurgaon and Faridabad on April 4, 2005. It was carved out as a district almost after three decades of formation of Haryana state i.e. on 1st November, 1966. These areas are a part of the Indo-Gangetic plain and the Aravali zones. The terrain of the area is undulating- sloping from south to North- in reverse to the general direction of flow of the perennial rivers passing through the neighboring plains of Punjab and Uttar Pradesh. Mewat, as a region has two distinct areas: a south- western hilly and undulating tract area; and a sandy area.

The comparative status of education of Meos girls with other girls of the region shows a grim picture. The illiteracy among both, Hindus and Muslims girls of the Mewat region, show that it is much higher as compared to other region of the state and of India. The percentage of literacy rates among Hindu female decreases with the increase in the classes which is 3.34% at middle level, 2.05% at high level and nil at higher secondary level. Whereas, with the Meo girls, it is slightly better as compared to Hindu girls of the area, but, shows a very disheartening pictures. In case of Meos girls, it is 2.94% at middle level, 0.50% at high level and 0.47% at higher secondary level. The statistics shows that Meo girls are the most disadvantaged and backward as compared to others. Bhatty (1998) in her study showed that female literacy rates among Meos in Mewat region were 1.76% which is the lowest in the country with the highest dropout rates among the girls in the country. This is why, education among

the Meos has always remained a matter of concern. However, in the preceding decades the perception of the Meos community has changed and many Meos children especially girls are coming forward to take education. As a result, almost 39 Madarsas are running Open Basic Education (OBE) within Mewat. The OBE is an initiative taken by National Institute of Open Schooling, Delhi that run the programme of basic education. The positive perception for education among Meos also reflect from the census reports which shows, that, the literacy rate among Meos girls in Mewat has increased up to 36.60% (census, 2011) which was 23.90% according to 2001 census report.

The need of the present research arose, while the researcher was working on women education during her M. Ed. and M. Phil. course of study. During Masters in education, the researcher worked upon education and life prospects of some sections of Muslim girls in Delhi, whereas, during M. Phil. programme, the researcher took on the case studies upon Muslim women and focused her study upon attitude of women towards education. Both these researches were related to women in context of their education. The proposed area emerged as issue, when the researcher interacted with the some samples belonging to Meo community. This led the researcher to explore some of the available literatures relating to the Meo community and found their typicality. Further, in India, most of the sociological studies focus attention to what happens inside the school, as well as, within the classrooms, in everyday contexts. This helps to understand the nuances relating to prevalent inequalities that prevent the spread of equal opportunities, good quality of education, and so on more minutely, as compared to traditional research, which focuses on standard technique of set of techniques. However, very few studies have been done in context of what goes on within schools and classrooms in everyday life contexts. In larger context of 'providing equal educational opportunities to all' the state has failed in multiple ways as is reflected through prevalence of inequalities- qualitative and quantitative, gender, access and so on. Further, educationists and researchers largely tend to neglect everyday lived experience in the process of schooling- where student engage within themselves with teachers and other school personnel that ultimately shapes their meaning making in the process of education. This is because, understanding the experiences of education, provides broader analysis of the process of educational

systems where access, quality, equity and similar other factors works. This is why, what goes on in the life of students at schools becomes significant. Therefore, the researcher felt it important to understand schools- focusing participants in the process of schooling, i.e., students, teachers, community members and other participants, so as to unravel, how they negotiate with them. The purpose for deciding to do this was to examine the socio-political and cultural contexts of such meaning making and not just to provide description of how meaning is produced by different stakeholders in school. This is why, Giroux and Simon (2000; 1541) emphasize understanding of *'school as sites of struggle'* and *'pedagogy as a form of cultural politics'*. Further, they consider that, school is a place, where, *'meaning is produced through constructions of forms of power, experiences and identities that needs to be analyzed for their wider political and cultural significance'*. Hence, the researcher believed that it was necessary to pay attention to socio-political and cultural forces that shape school experience in varied social contexts. Actually, there are various ways by which the agencies of schooling could be understood. One way to understand it is the assertion of students where they rebel, question and go against the norms of school, challenge authority and so on. The other ways of understanding is to unfold the forms and roles of agencies that remain covered and do not always directly expressed, but, remain embedded in the student culture, and, exert far reaching consequences that reflect through the students' perspectives, attitudes, world-views and so on. At this level, students seek to assert their independence, from ideological and indoctrinated characteristic phenomenon of school processes. With this understanding, the researcher has tried to examine different agencies of schools that discipline, punctualize, constrain and shape their experiences in multiple ways. This is why, the researcher, thought it to be essential to unearth, unpack and unravel the world of Meo girl students' culture in formal school setup. This was also important because students construct their own perception of several factors that contribute to create important aspects of 'life' at school. Gender and religion play a very important and significant role that are often contradicted and contested- this need to be uncovered. The location of the schools especially, in the Mewat region, undoubtedly, shape and provide meaning to perception of students. Hence, the voice of students in the meaning making processes of schooling, was essential to understand. Therefore, it was

important for the researcher, to let the Meo girls speak for themselves and researcher to listen their voices carefully and patiently in order to unravel their aspirations and perspectives so as to reach the analysis correctly. This was because, the ways by which students negotiate and interpret the principles of school, often create a gap, between, schools as imagined by the authorities, and, as perceived by the students. Thus, it was important to understand how are different concerns of Meo girls expressed in the everyday contexts of school? How do they negotiate and contest in different settings viz. a viz. life at school and life at home? How do Meo girls try to realize their goals? How do teacher, parents and other personnel contribute to the complex experience of students? What forms of identities are constructed in different settings?

The work is important because it has tried to uncover fascinated life of Meo girls at schools in contexts of resistance, relationship, identities and ways of being. It has captured the voice of experience, feelings and perception of Meo girls. The narratives provide rich description accounts of what Meo girls think and feel while at school. This is because, the environment of the school is not only created by the official discourse, rather, it is simultaneously constructed by the students, who brings meaning to the situation where they live, study, play and interact. This is why, the study also concerns the ideals that evolve and formulated, negotiated and expressed in everyday life of Meo girls at school. Being a Muslim, Meo gorls mark an identity who experience themselves in 'duality'- of being a Muslim girl (in Mewat) and 'other' as a part of larger identity of Indian.

Hence, the present research help to understand the social world of everyday life experiences that often remain uncaptured through the recording and analysis of empirical information. Thus, the research help several other researchers, students, teachers, and all those working in the filed of women's education to understand the embedded issues relating to marginalized in general and Meo girls in particular as it contributes to understand meaning-making in school processes. The researcher thought to unpack and unravel the world of Meo girls as constructed in school life. Actually, different culture, media and other information from the outer world enters the school, and, create a unique culture within school. As a consequence, the students

do not remain isolated and get influenced with them and ultimately construct their own understanding of 'life' in school as they are conscious human being that own dreams and aspirations. Further, the study seeks to provide 'alternative' frame that will help to cater to a particular similar marginalized social groups. Since the exploration is situated around the ground realities, therefore, the policy makers could be benefited to unravel and unearth the basic issues, at intervention level, since, it provides pragmatic and an in-depth understanding relating to education of Meo girls. Further more, the linkages between experiences of Meo girls, and, their schooling has been traced out which will help the readers in multiple ways- howsoever, they want to utilize the research. The factors taken in the research are potentially relevant and constitute the basis, due to which, educational development of Meo girls in India has not kept pace with the time. All the above mentioned concerns raised certain important issues to be explored.

Research Questions:

- How do Meo girls perceive schooling and experience everyday school practices in shaping up of their educational aspirations, world view and meaning-making about self and the others?

- What are the factors that emanate Meo girls' dropout from school in the process of growing up and reaching up for higher classes?

- If the family composition plays any role towards Meo girl's education? Whether the Meo parents find any motivating factors or any structural and cultural barriers in terms of sending their daughter to schools?

- Whether the socio-cultural identity and stereotypes create any barrier for Meo girls that in turn impact their education? if yes; how, and in what ways does it impact?

- If any aspects of security, freedom and equality influence the schooling experience of Meo girls?

- How do teachers negotiate and mitigate the situation, in case, if they identify girls from Meo community who are on the verge of dropping out from schooling?

- Whether any attitudinal change reflects among the Meo girls across generations towards education? If yes; what are the reflections and how does it impact the educational aspirations of Meo girls?

- How do Meo girls negotiate with the changing situation?

- How does social deprivation influence the schooling of Meo girls?

- Whether community members play any role in promoting girls education? How do they perceive the issue of girls' education?

Statement of the problem:

Breaking boundaries and escaping marginality: An enquiry into Meo girls' experiences of resistance, schooling and change

Definition of the key terms:

Breaking boundaries: Meo community has specific and unique cultural boundaries which makes them a distinct community. The researcher has utilized the terms 'breaking boundaries', in the sense of coming out of such socio-cultural traditional faiths, customs, beliefs, values and so on, that are supposed to be carried forward by the female members of the community.

Escaping marginality: Marginalization is that social process, which, pushes a person to the fringes of the society and make them socially excluded. As a consequence a marginalized person becomes unable to avail different benefits. By the terms 'escaping marginality', the researcher believes to break-out of such thwarting situations, that pushes them to periphery, and, make them socially excluded and disadvantaged.

Resistance: Resistance is that force, which acts to stops the progress, and, prospects of a person, and, makes it slower. The researcher has utilized the term 'resistance' in the sense of 'the act of fighting and refusing to accept or comply with something, that affects, a person adversely'.

Schooling: The processes of a school play a significant role in the life of students, as a result of their participation and involvement in different activities. Hence, the researcher has utilized the term in the sense of 'participation of a person in the

instructional and other related processes of an institution under the age of the college, which develops the person in multiple ways.

Change: By the terms 'change', the researcher believes socio-cultural, economic and perceptive transformation.

Objectives:

1. To understand how historical, socio-political and economic contexts constitute the identities of Meos

2. To understand the experiences of Meo girls across generations in negotiating everyday challenges in the process of their growing up and education.

3. To understand how everyday lived experiences shape Meo girls' life aspirations, world-view and meaning-making about the self and the others and consequently influence their perception

4. To understand how the community and other stakeholders play their role towards Meo girls education.

Methodology:

The study is a qualitative research written in a descriptive form. Qualitative research is designed to obtain precise and pertinent information concerning the current status of phenomena in its natural settings so as to draw valid conclusions from the discovered facts (Koul, 2013). On the basis of the collected information, the data has been classified, analyzed and interpreted in consonance with the objectives of the study. Apart from the exploration of related literature and secondary sources such as census report and surveys conducted by voluntary organizations working in the area, extensive interviews were conducted with girl children. Focus group discussions (FGD) with parents, teachers, and other key persons of the community have also been done from various angles so as to explore the qualitative aspect and understand the imbedded issues deeply and comprehensively. Observation, both participant and non-participant was another methodology that helped in gathering data.

Modalities of the problem:

The research consists of two major parts namely (a) theoretical and (b) operative. Theoretical part has been explored by understanding the base through existing

199

literatures. The operative part has been conducted in three schools located in three sub-division of the Mewat district. In these schools Meo girls' experiences and perception were mapped so as to collect the data.

Structure of the study:

The study has been conducted in different phases, which gave the researcher an opportunity to identify the field on the basis of existing literatures and conducting pilot survey in the district of Mewat. After determining the actual field area of the study, the researcher stayed in the field and conducted extensive exploration so as to gather the data. This was done on the basis of the above mentioned tools and techniques.

Delimitation:

The present study has been delimited to

- Girl children in the age group of 11 years to 14 years

- Parents and teachers of the sample children

- Three schools of Mewat district

Result and Discussion upon Major findings

The following are the major findings emerged out of the study which has been arranged according to the sequence of the objectives of the study. The *first* objective was *to understand how historical, socio-political and economic contexts constitute the identities of Meos*. The result emerged from the findings are as follows:

❖ Meo girls are the most marginalized section of the society, as well as, within their own community. This is partly because of their being located in remote and harsh environments.

❖ As a girl, Meo are excluded, discriminated against, and do not have the access to services or opportunities as any other girls from any other community other than Mewat region.

❖ Meo girls feel a sense of powerlessness because of being a girl in the male dominated region of Mewat.

- The economic hardship faced by the Meo girl children multiplies to their shattered hope of realizing their educational dream.

- The lack of cultural capital, in contexts of education and socio-cultural background of the Meos, contributes to the educational plight of Meo girl children students.

- Lack of better quality schools, located in Mewat areas, aggravates the problem relating to educational demands of the Meo girl children.

- Higher education facility which could lead the Meo girl children to higher lader of educational development and opportunity structure are missing in the area. Thus, the path of their upward mobility through education remains blocked.

- They compare their geographical area of habitat with developed neighbouring areas and feels that the responsibility of their educational wellbeing is hindered due to negligence of the geographical area by the government. As a result it hinders the path of their better livelihood and development.

- Majority of parents and Meo girl children perceive the existence of such stepmotherly treatment of the region as a result of historico-political reasons of successive governments. This is because the community has been projected as a resisting community for long.

- Historically as a resisting community, majority of Meo girls through their resistance are getting attracted towards modern education which is reflected from the enrolment and regularity of Meo girl children in schools and achieving much in their educational life journey.

- Meo girls have become able to break their traditional socio-cultural boundaries and are coming out of their marginality in very limited sense.

The *second* objective was *to understand the experiences of Meo girls across generations in negotiating everyday challenges in the process of their growing up and education.* The result emerged from the findings are as follows:

- General environment of habitat is non-conducive for the involvement of Meo girls in educational activities.

❖ Meo girls are overburden with household chores which they have to accomplish before heading for school.

❖ Daily life engagements and burden of household chores makes Meo girls frustrated as they have paucity of time to focus on their studies, but, besides these hurdles, they keep on trying to focus on their studies. It shows their resistence with their situation and zest for achieving education.

❖ Gendered distribution of work between home, and, outside, provides more freedom to boys than girls. At home, Meo girls remain involved in household chores which provide them no time for self study, whereas, the boys often remain free from these household chores, as they have more freedom in male dominated Meo's society

❖ There exist dissonance acculturation between the neo-literate Meo girl children and the male members among the community. As a consequence, both- the Meo girl children and their parents develop two different parallels with regard to education as well as, conflict of opinion.

❖ Trust deficit, as a consequence of dissonance acculturation, as well as. Male-female attitudinal relations among the family, and, within community, further aggravate to the perception of powerlessness among the Meo girl children, which depresses them towards education.

❖ The chances of access of schooling gets reduced as a result of marriage of the Meo girls in their early teens, which prevent them to continue with their studies.

❖ Meo girl encounter enumerable problems perpetuated largely by their patriarchal autocrat community and society, which do not provide them time and space to see better educational horizon.

❖ The sense of powerlessness and demoralization itself empower and equip Meo girl children to resist the male dominated decisions with regard to education at many occasions.

❖ Instances of resistance, with tiny might, show the positive hope of Meo girl children towards education.

- ❖ The resistance of Meo girls reflects in terms of their discarding traditional male dominated decision making.

- ❖ Several Meo girl children resist and defy the command of male members of their family to attend school in a hope of doing something better in their life. Thus, through resistance and defying the male dominated diktat of family members, Meo girls are to trying to come out of the processes of their marginalization to do better in their life educationally.

- ❖ Non-accesibility of institution has paved the way for their determination to resist, encounter and negotiate with the situation so as to traverse their marginality.

- ❖ Several Meo girls who have broken their cultural boundaries to keep their hope and determination alive by encountering such tangible and intangible marginalization.

- ❖ Meo girls are living with breathing hope and endeavoring constantly to aspire better from every previous day in spite of several hurdles in life. This shows the ways how they encounter their marginality.

- ❖ The already available senior secondary school does not suffice the number of school going Meo girl children due to high demand, availability of lesser number of schools, and, proximity of the distance.

- ❖ Meo girl children had developed interest in education after much resistance, struggle and pursuance in their home as they believe in the developmental aspect of education.

- ❖ Locating in the harsh environment of their habitat and travelling for a far distance for schooling shows the positive determination of the Meo girl for study in an anticipation of better future.

- ❖ Due to inefficient education system in the patriarchal autocratic environment they look up to their teacher for their proper guidance and emancipation.

- ❖ The realization of teachers that Meo girls are interested in studying, have increased their enrolment with community outreach of the teachers.

❖ Missing cultural capital due to socio-cultural background makes the children stubborn who resist for their own educational rights.

❖ The failure of school to equip the Meo girl children for higher educational opportunity consequently have made majority of the Meo girl children fail to achieve educational opportunity.

❖ Majority of Meo girl children lag behind in the competitive opportune structure as a result of absence of cultural capital, burden of household chores and role model from within the community members who can give positive hope to the community.

❖ As a student Meo girl children dutifully and obediently accept ritualistic instructions from the teachers and never get courage to question or challenge any of its activity. This is because, Meo girl children fail to see schooling from critical point of view.

❖ Unpleasant incidents with Meo girls have multiple social impacts. As a consequence of the incident, community members withdrew their girl children from school due to the fear of safety and stop their schooling which increases the dropout among Meo girls. Thus, such unpleasant incidents create hindrance in their studies as it increases trust deficit among the girl children and the parents.

❖ Essential infrastructural facility among the entire sample schools, such as, proper arrangement for seating of children, appropriate writing board, water, proper sanitation, proper ground and so on are either missing or found to be inaapropriate in majority of schools.

❖ Most of the schools lacked protective mechanism and therefore, access of any stranger to school is quite easy. Thus, general environment of the schools is poor and usafe for the students in general and the Meo girl children in particular.

❖ Active interactive learning environment which can promote the expression of ideas of Meo girl children is missing in school.

❖ The orthodox and non-dynamic behavior of teachers with regard to their teaching style does not let the teachers adopt new methods of teaching for active learning and better outcome.

- ❖ The teachers stick to redundant methods of promoting rote learning and reproducing the written matrial in the notebook which do not enthuse the Meo girl children.

- ❖ Not having space for any remedial assistance to the students often make Meo girls struggling for comprehending the textbook matters.

The *third* objective was *to understand how everyday lived experiences shape Meo girls' life aspirations, world-view and meaning-making about the self and the others and consequently influence their perception.* The result emerged from the findings are as follows:

- ❖ The Meo girl children strongly desire to continue their studies beyond their secondary classes, keeping in mind hopeful better life prospects and aspiration as they are well aware of the positive impact of education and dream better life through their educational journey.

- ❖ Meo girl considers and desire employability with handsome earning and better lifestyle through their educational journey.

- ❖ Meo girls strongly feel that teachers' support is essentially needed for their development and upward mobility.

- ❖ Schooling provides space to the Meo girl children to share their feelings with their peers and motivate a number of Meo girls in dreaming better life prospects. However, it fail to nurture the career in the contest mobility, and hence, the Meo girl children fail to compete with other receiving better education.

- ❖ Meo girl children see schooling only in terms of its utilitarian or functional aspects where by they feel that they can develop themselves, cross their narrow boundaries and will get empowered. This is one of the reasons of happily coming to school as the processes of schooling have developed the taste of education among majority of them.

- ❖ As a consequence of schooling, several Meo girls feels themselves empowered to resist and challenge the traditional thoughts of their male dominated community including their male family member.

❖ Meo girls fail to see the processes of schooling synthesizing into a unified whole and bringing a positive aspect to their life, because of the fact, that, beyond their secondary classes they do not have opportunity to groom themselves educationally.

❖ Schooling has developed rational thinking among girl children. As a consequence, the Meo girl children have developed sense towards their own rights. Thus, they are coming out of their home to receive education with a hope that one day they can change the traditional thought of male members and will bring change.

❖ The regularity of the classes in schools has incited interest in the Meo girls towards education. Thus, by breaking their cultural and traditional boundaries, the Meo girls get the chances to come out of their traditional work schedule, which provide them relief from household chores.

❖ Regularity of schooling has moulded and shaped the educational desire among Meo girls more positively than negatively. However, such desire completely eroded once they reach in 10th standard due to blockage of their educational path ahead.

❖ There exists generation gap in the world of perception of parents and the girl children. As a consequence, constant goading by parents to enquire about the whereabout of the girl children, curbs the Meo girl children's freedom, shatters their self respect and develop negative attitude of resistance towards their parents as they feel that parents think traditionally and are conservative.

❖ There are only few schools available up to senior secondary classes which cannot cater to the school going girl children in the area. This also shatters the Meo girl children's hope and confidence towards life aspiration.

❖ The findings suggest that education itself emanates the sense of powerlessness among Meo girl children because they do not see educational prospects beyond secondary schooling. However, they are very keen to take higher education as reflects from their request for upgrading of secondary school upto senior secondary classes.

❖ The desire of upward mobility through education are high among the Meo girls, however, opportunity for upward mobility in terms education are lacking, as, institutions beyond secondary classes are rarely available in the Mewat region.

❖ The dominance of male students within classrooms further marginalizes the interactivity of Meo girl children and reduces their positive hope towards schooling processes.

❖ Several girls also found their school education unattractive, inactive and non-promising due to poor quality, functioning and lack of basic amenities such as proper drinking water, bathroom and sanitation facilities in school.

❖ Poor curricular transaction contributes considerably in diminishing the growth and life prospects. It also diminishes the quality of education which spiral other problems in life.

❖ Meo girls showed their worry that in the absence of promising and quality education facilities in their schools, they cannot compete with others in the era of contest mobility.

❖ The feelings among Meo girl children that only secondary classes will not suffice their world view and development have shaped their experiences in a negative manner. This is also because of the absence of spatial educational growth for the Meo children which diminishes their self-steem and self-worh and ultimately de-motivates them towards their schooling and life journey.

❖ The prevalence of gender bias among the community shatters the positive hope among Meo girl children.

❖ Majority of the teachers were observed to be caring towards Meo girl children and encourage them towards learning.

❖ Not having educational guidance due to higer number of illiterate among their family and community members depresses the Meo girls towards education. However they resolve such hindrance with the help of their teachers.

❖ Opportunity structure for the Meo girl children is totally blocked, as they do not have prospect to grow educationally, beyond secondary classes in the Mewat

region due to the absence of educational institutions in the region on the one hand, and, on the other, due to the apathy of the male dominated society, which do not permit them to continue with their studies beyond school. Thus, they find themselves at the cross roads.

❖ Perception of shattered hope emanate due tocausal factors, such as. trust deficit, lack of access to educational opportunity especially after secondary school

❖ Poor education provided by schools in the region also contributes quite considerably for shattering positive hope among Meo girls.

❖ The Meo girls do not trust their political leader of the area who was accused by of their own welfare rather than welfare of the people and the region.

❖ In such non-supportive environment learning for the Meo girl children become meaningless, although their desire to excel and learn more remains high.

The *fourth* objective was *to understand how the community and other stakeholders play their role towards Meo girls' education.* The result emerged from the findings are as follows:

❖ Teachers reveled that the community expects education should provide upward economic mobility and employment which remains missing as a result of absence of quality education.

❖ The school has generated positiveness not only among their students, but, also among the Meo parents, who, in majority of the cases, came out of their reluctancy towards education of the girl child and have started sending them for schooling.

❖ The perception of Meo community is constantly changing towards education of girl children.

❖ The community started sending their girl children to school and the enrolment as well as the regularity of Meo girl children increased as a result of such initiatives by the teaching fraternity.

❖ Many parents are supporting the study of their girl children by migrating to an area form where they can support the education of their girl children at every step.

- Those community members who have not generated the positive perception towards education of girl children, reasons out, that, the schools located in the area has not produced role model for children to follow.

- The new generations of the parent see education of girl children in terms of developmental aspect of education and expect handsome earning and better lifestyle.

- Majority of the first generation male members within the community has realized the importance of education and have got involved in opening educational institutions in the area.

- Parent and community members from Taoru sample areas were more exposed to the value of girls' education as compared to other two sample areas.

- Realizing the importance of education, the Meo community has also changed their perception towards girls' education, but, the unavailability of schools beyond the secondary classes still is a challenge for meeting the desire and demand of the community members, parents and Meo girl children.

- Parents showed their helplessness, as a result of non-transformation of their poor economic condition which prevents them to provide quality education.

- Parents feel that due to financial, socio-cultural constraints, as well as, non familial support, several Meo girl children have developed resisting behavior as they feel that their upward mobility is thwarted due to such constraints.

- Parents feel disheartened that they are unable to provide education to their girl children beyond secondary classes as initiatives of the government is not upto the mark for providing education beyond secondary classes.

- Parental dissatisfaction towards education has purely causal relations and it is reflects among parents because of the failure of education in shaping the future of Meo girl positively.

- The demand of upgrading secondary schools to senior secondary schools by the Meo girls, as well as, parents and the community, has not been taken into consideration by the competent authority so far.

- ❖ The meak demand by the community members as well as the Meo girls for better and higher educational facility has not been heard by the educational authority whose intervention is essential to change the educational situation of the Meo girls' population.

- ❖ Social practices of marrying Meo girl children early in their life is seen by majority of Meo parents and community members as pious responsibility.

- ❖ The male parent often tries to gets their daughters married in the tender age by dropping them out of the school due to social custom of marrying at younger age. This negatively affects the education of the girl children.

- ❖ However, resitance and rebellion from the girl children are compelling the parents to send them for schooling which is bringing them out of the marginalization.

- ❖ Due to non-achieving capacity of educational prospects in the region, the community often gets demotivated, and as a consequence, they slowly develop feeling of estrangement towards schooling of their girl children. As a result, it discourages them to invest time, money and energy in education

- ❖ Still there are many parents who do not take education of their girl child seriously due to missing cultural capital in context of education and also due to their socio-cultural background.

- ❖ The experiences of parents pertaining to education of their girl children are also shaped due to unsafe environment and habitat and whether hypothetical or actual, it leads to the belief that their girl children may become target at any point of time.

- ❖ Fear of safety of girl children in the region has a deep impact upon the consciousness of Meo parents. Therefore, they remain deeply wary for the girls coming out in such unsafe environment and habitat. Such fear, either, hypothetical or real, compels many parents to stop sending their girl children, to school as many parents feel that girls would get involved with boys and bring a bad name to the family.

- ❖ Due to familial and reasons related to safety of the Meo girl children are stopped anytime in between their education.

- ❖ Absence of girls' schools and sufficient female teachers reinforces the patriarchal autocratic environment of school as parents often remain reluctant in sending their girl children in male teachers' populated schools.

- ❖ Majority of the community members have failed to come out of traditional male dominated thinking of conservatism and believe that spending on girls' education is sheer waste.

- ❖ The teachers were observed to be teaching in a unilateral negotiating process mode, resduces the student to remain passive listeners.

- ❖ Majority of the community members have realized the developmental aspect of schooling as a result of resistence from Meo girl children who constantly endevoure to acquire education so as to realize their aspiration.

Educational and Policy implications:

No challenge can be more unnerving than that of improving the education of Meo girl children. Laden with the historico-political, socio-economic and socio-cultural situations, the pursuit for better education which could lead the Meo girl children to accomplish their life aspirations, world-view and meaning making remains an elusive dream due to several reasons ranging from socio-cultural, socio-economic to governmental initiatives for development. The Meo girl children find themselves in a spiraled downward lap which have led them lag far behind the others residing in the neighbouring districts of Haryana and other parts of India. The experiences of the Meo girl children suggest that they are locked in the grip of implicit and explicit socio-cultural discrimination and trying hard to come out of their situation by breaking their socio-cultural boundaries.

The implication of this empirical research can be found in keeping the dreams of Meo girl children alive. This is why, the reflective and empirical base of this research, delivers exemplars for efficacy of education for Meo girl children. Therefore, the present research does not provide just a prescription, rather, it offers an insight into developing grounded theory and improving education of the Meo girl children in the entire area of Mewat through a look at the challenging socio-cultural situations pertaining to the Meo girl children and their classrooms. It also offers a combination

of scholarship through ad-verbatim conversation and story of qualitative research and the lived reality of the Meo girl children. Since, the research relied comprehensively on story and insights of the samples as a means of transmiting their experiences. Hence, it will have wider credence in inter-disciplinary area of research. The researcher's personal experiences, as a girl, provided a milieu to understand the experiences of Meo girl children comprehensively, as, the researcher retained vivid memories of her own schooling, which affected the researcher both, positively, as well as, negatively. Those memories helped the researcher understand the current situation prevalent in the classroom of today in the sample areas. Thus, teachers, educationists, policy makers, students, researchers, as well as, all those associated with education of the marginalized, will find this research useful. Pupil-teachers, in-service teachers, as well as, teacher educators will fiind an opportunity to devise appropriate strategies for addressing classroom effectively, since the study has tried to explore the ground realities pertaining to Meo girl children in a formal education setup. Apart from the researcher's understanding made on the basis of secondary sources, in this research, efforts have been made to comprehend the area of exploration primarily on the basis of the perceptions of Meo girl children studying in formal school, teachers teaching them, parents and community members, and also through observation, so that education can be made more meaningful and de-alienating for Meo girl children. The research contributes in comprehending perceptions and experiences of Meo girl children within and outside the classroom therefore, it will benefit and improve education of the Meo girl children, both at present time and in future.

Limitations and Scope of Study:

The study utilized qualitative research methods for gathering data and its interpretation however I recognize that validity of the findings may be affected by certain limitations.

The *first* limitation of this study is that I did not gather data from the entire region of Mewat, rather, the data was gathered from three schools of three subdivision of Mewat district. Thus, the findings are limited to the data gathered for broader research questions.

The *second* limitation of this study as I recognize is that, I was not able to establish a continuous extended relationship with the samples. Multiple interactions would have been ideal because of the dynamic perception of the human being. However, the initial data gathered provided a strong underpinning for in-depth examination of the concerns chosen for the study.

The *third* limitation as the researcher recognizes is that, the general findings might have limited scope, due to the nature of the participants, as, the findings are based on the perceptions of Meo girl children studying in the school, their teachers, parents and the community members in three subdivisions of Mewat district.

Lastly, the study might also have limited the general findings as the sample teacher groups were chosen only from schools, where sample Meo girl children were studying.

Suggestions for improvement:

The suggestions for improvement emerged out of the research are as follows:

- Developing attitudinal sensitization among concerned professionals such as teachers, administrators and community members is essentially needed towards education of Meo girl children in contexts of its inevitabililty. It should not be treated as an alternative measure rather, it needs to be cultivated.

- There is a need to upgrade the existing schools from secondary to senior econdary classes. Upgradation of school from secondary to senior secondary schools will reduce the civil work cost upon the government.

- There is essential need to bring higher secondary schools in the area which could cater to the school going Meo girls' population.

- Higher secondary schools specifically catering to Meo girl children should be opened, looking to the socio-cultural aspects of the area. It is essential also because of the high dropout among Meo girls after secondary classes due to unavailability of senior secondary schools in the area.

- It is suggested that linkages of schools to higher educational institution should be done. Looking to the demand of further education, colleges must be opened in Mewat which could cater to Meo girl students passing out of schools.

- Public transportation needs to be improved for better and swift access of school.

- Public policies and budgetary allocations along with supportive legislation should be formulated on the basis of the educational needs of Meo girl children and should not be based on incidence.

- Infrastructural development is essentially needed in schools located in Mewat.

- There is a need to develop safety in schools.

- Vocational information dissemination should be made available to Meo girl children for awareness of the possible areas of growth.

- Guidance services should be provided to Meo girl children for their better future prospects and meeting their requirement of worldview and aspiration.

- Awareness campaign as an administrative measure for the need of girls' education among the community members should be constantly taken up.

- It is suggested that teachers should be oriented towards best classroom practice. Such orientations/workshops are essentially required in the following areas:

  ⇨ Developing and disseminating different teaching methodologies for different discipline.

  ⇨ Teaching with the help of modern teachnological aids in interdisciplinary mode and by involving students actively.

  ⇨ Developing empathy and sensibility toward Meo girl children and teaching accountability within the available resources and constraints.

  ⇨ Orientation/workshop for head of the institution and senior teachers, so that they can analyze and suggest measures for solving day to-day problems that they encounter.

  ⇨ Orientation/workshop of officials from Department of Education so as to analyze, suggest and provide mechanism for institutional improvement.

Suggestions for Further Research:

- The present study is confined one school each of Taoru, Nuh and Punhana subdivisions. Similar studies can be takenup on a larger scale involving the entire subdivisions of Mewat.

- Action research may be taken up on a similar field of research concerning Meo girl children.

- Longitudinal studies upon Meo girl children can be conducted to comprehend the overall development of personality attributes such as attitudes, values, habits etc. towards education.

- Using pre-test and post-test design, controlled experimental studies can be taken up to understand the effect of schooling on the personalities of Meo girl children in their social environment.

- Studies related to social discrimination concerning Meo girl children within and outside of the family can be conducted.

- A comprehensive survey upon education of Meo girl children can be conducted, so as to highlight their exclusive educational problems.

- Study pertaining to support required by the Meo girl children for schooling can be taken in the entire Mewat region.

- Meo parents' perception, in contexts of expectation from schooling and education is required to be taken up.

- Policy and directives studies in context of Meo girl children may be taken up.

- A longitudinal study is essential to understand the reason of dropouts among Meo girl children.

- A separate study upon conflict between Meo parents and children's desires in context of education and life prospects may be taken up.

National Importance of the Study:

The research shows that schools, catering to the need of Meo girl children population, as well as, the level of efficiency of the entire educational system are exceptionally

215

low in schools located in Mewat, which contribute to the drop out of Meo girl children from further education as a result of dearth of schooling after secondary classes which blocks the educational path of the Meo girl children. As a national importance, the study, thus, contributes in highlighting the area of reform essentially needed for making education accessible to the Meo girl children as it present a valid empirical base, from where educational reforms can begin. The present research directly addresses the issues related to Meo girl children and provides directions to those responsible for evolving a workable policy for the marginalized section of the society in general and Meo girls' education in particular.

The researcher found rare empirical researches conducted in the area that has been taken up keeping the voices of the Meo girl children in focus. Actually, the present study focuses on the experience of the Meo girl children that was considered essential for reforming their education. This is because, despite explicit constitutional provisions and other policy commitments and determinations to address the issues of Meo students, the entire education system lies far behind to achieve the aims of providing meaningful qualitative education to them which could lead them realize their worldview through education. Therefore, the present research contributes in understanding why and how the school going Meo girl children continues to characterize the educational landscape. Hence, the researcher has made a serious effort to address *what* within educational settings is necessary for the success of education of the Meo girl children, *how* presenteducation in school is working, *why* there exists negative feeling among Meo girl children and *what* they expect from education. Exposure from the ground realities will help nationally to widen the horizon for the education of the marginalized section of the society particularly in case of the Meo girl children so as to develop them and keep pacing with others. It is also expected that the research will contribute in uplifting education of the Meo girl children in the entire area of Mewat and will help researchers, teachers, educationists, teacher educators, educational planners, individuals, community members, NGOs, as well as the government to benefit from the study at the national level.

Abstract

**Breaking Boundaries and Escaping Marginality: An Enquiry into Meo Girls'
Experiences of Resistance, Schooling and Change**

Rahat Hayat
Ph.D. Research Scholar

The present study focuses on exploring and understanding the Meo girls' experiences
of resistance, schooling and change and breaking their cultural boundaries, as well as,
escaping their marginality in the schools in Mewat. In India, most of the sociological
studies focus attention to what happens within the school and within the classrooms in
everyday contexts. This helps to understand several nuances within school, such as,
prevalent inequalities, status of equal opportunities, quality of education etc. more
minutely, as compared to traditional research, which focuses on standard technique,
or, set of techniques. The present study has been done in context of what goes on
within schools and classrooms in everyday life contexts. This is because,
educationists and researchers largely tend to neglect everyday lived experience in the
process of schooling- where student engage within themselves, with teachers, and,
other school personnel, that ultimately shapes their meaning making in the process of
education. In fact, understanding the experiences of education, provides broader
analysis of the process of educational systems where access, quality, equity and
similar other factors works. As a result, what goes on in the life of students at schools
becomes significant. Therefore, the researcher felt it important to understand schools-
focusing participants in the process of schooling, i.e., students, teachers, community
members and other participants, so as to unravel, how they negotiate with them. The
purpose for deciding to do this was to examine the socio-political and cultural
contexts of such meaning making, and not just to provide description of how meaning
is produced by different stakeholders in school. Giroux and Simon (2000; 1541)
emphasize school is a place, where, *'meaning is produced through constructions of
forms of power, experiences and identities that needs to be analyzed for their wider
political and cultural significance'*. Therefore, it was necessary to pay attention to
socio-political and cultural forces, which shape school experience in varied social
contexts.

There are various ways by which the agencies of schooling could be understood. One way to understand it, is the assertion of students, where, they rebel, question and go against the norms of school, challenge authority and so on. The other ways of understanding is, to unfold the forms and roles of agencies, that remain covered, and, do not always directly expressed, but, remain embedded in the student culture, and, exert far reaching consequences, that reflect through the students' perspectives, attitudes, world-views and so on. At this level, students seek to assert their independence, from ideological and indoctrinated characteristic phenomenon of school processes. With this understanding, the study tries to examine different agencies of schools that discipline, punctualize, constrain and shape experiences of the students in multiple ways. Keeping this in mind, the researcher thought it to be imperative to unearth, unpack and unravel the world of Meo girl students' culture in formal school setup. This was also important because students construct their own perception of several factors that contribute to create important aspects of 'life' at school. Gender plays a very significant role that is often contradicted and contested which has tried to be uncovered. The location of the schools especially, in the Mewat region, undoubtedly, shape and provide meaning to perception of students. Hence, the voice of students in the meaning making processes of schooling was essentially understood to unravel the aspirations, and, perspectives of Meo girl children so as to reach the analysis correctly, and also, to understand the ways by which students negotiate and interpret the principles of school- as imagined by the authorities, and, as perceived by them. Thus, it was important to understand how are different concerns of Meo girls expressed in the everyday contexts of school? How do they negotiate and contest in different settings viz. a viz. life at school and life at home? How do they try to realize their goals? How do teacher, parents and other personnel contribute to the complex experience of Meo girl students? What forms of identities are constructed in different settings?

In these contexts, the present research has been conceived and formulated on a wide canvas of Meo girls in India, in context of their individual as well as collective significant existence. It directly or indirectly relates to their identity, freedom, equality and meaning making in context of their life situations and aspirations. All these issues are intertwined and impinge upon each-other. Thus, the researcher believed it to be

important to understand the education of Meos in the context of their total society, where development is slow, wages are low and unemployment is on the rise. The study remained situated at a juncture, when, the right to free and compulsory education, and, the concerns with regard to quality of education, are central, to policy makers and in the arena of academic discourse. The work is important because it has tried to uncover fascinated life of Meo girls at schools in contexts of resistance, relationship, identities and ways of being. It has captured the voice of experience, feelings and perception of Meo girls. The narratives provide rich description accounts of what Meo girls think and feel while at school. This is because, the environment of the school is not only created by the official discourse, rather, it is simultaneously constructed by the students, who brings meaning to the situation where they live, study, play and interact. This is why, the study also concerns the ideals that evolve and formulated, negotiated and expressed in everyday life of Meo girls at school.

Seeking answers to the above mentioned questions, qualifies this study to be a descriptive research. The researcher adopted a systematic analytical approach to understand the problem. To unravel the research the problem was divided into two parts: (a) understanding the theoretical discourse that provided the base to understand ground realities pertaining to Meo girls' situation and (b) examining the ground realities that were uncovered. It provided the researcher to explore the perceptions of teachers, students, parents and community members. The three geographical areas where the study was conducted were Taoru, Nuh and Punhana subdivisions of Mewat. Out of these areas one school each (2 girls' school and 1 co-ed school) were chosen with 141 samples in totality. These included 60 Meo girl sample students, 18 sample teachers, 48 sample parents and 15 community members. The fieldwork and final round of data collection was completed in almost sixteen months from April 2016 to August 2017. Semi-Structured Interviews, Informal interactions, Focus Group Discussions, Observation, Projective writing and Conversations remained the main tools of data collection.

The experience from the field shows that breaking the cultural boundaries the Meo girls are coming forward to receive education. However, due to institutional limitations they are finding it difficult to achieve their desired goals and accomplish their aspiration and worldview. Majority of Meo girl children aspire for better living

standards with bright future on the basis of education. Socio-cultural boundation, economic and financial constraint, institutional limitations, residential mobility and so on, contribute quite considerably to their educational debacle. The availability, accessibility, environment and inadequacy of schools, which could motivate them, and, lead them ahead in life, also play its role in demotivating Meo girl children. The traditional thought of family, such as, gender biases, stereotypes, unsupportive family members contribute to their educational plight. However, breaking these barriers Meo girl children show substantial positive inclination towards education.

The present research will help to understand the social world of everyday life experiences that often remain uncaptured through the recording, and, analysis of empirical information. The research will help several other researchers, students, teachers, and all those working in the field of women's education and marginalization so as to understand the embedded issues relating to women in general, and, Meo girls in particular, as it contributes to understand meaning-making in school processes. The researcher has tried to unpack and unravel the world of Meo girls as constructed in school life. Further, the study seeks to provide 'alternative' frame that will help to cater to a particular similar marginalized social groups. Since the exploration is situated around the ground realities, therefore, the policy makers could be benefited to unravel and unearth the basic issues, at intervention level, since, it provides pragmatic, and, an in-depth understanding relating to education of Meo girls. Furthermore, the linkages between experiences of Meo girls, and, their schooling has been traced out, which will help the readers in multiple ways- howsoever, they want to utilize the research. The factors taken in the research are potentially relevant and constitute the basis, due to which, educational development of Meo girls in India has not kept pace with the time.

सार

ब्रेकिंग बाउन्डरीज एण्ड इस्केपिंग मारजीनलीटी : एन इन्क्वायरी इनटू मीयो गर्ल्ज एक्सपीरीयंस ऑफ रेसिस्टेंस, स्कूलिंग एण्ड चेंज

राहत हयात
पी0एच0डी0 स्कौलर

प्रस्तुत अध्ययन मेवाती लड़कियों से संबंधित है। यह अध्ययन उनके संघर्ष, विद्यालयी शिक्षा एवं उनके द्वारा सांस्कृतिक सीमाओं को तोड़ने की प्रक्रियाओं को समझने का प्रयास करता है। अधिकतर समाज शास्त्रीय अध्ययनों का ध्यान विद्यालय तथा विद्यालयी शिक्षा में होने वाली प्रक्रियाओं की ओर रहता है जिसमें समानता तथा असमानताओं के अनुभव, समान अवसर, गुणवत्ता शिक्षा इत्यादि सम्मिलित रहते हैं। प्रस्तुत अध्ययन इसी परिप्रेक्ष्य में विद्यालयी तथा कक्षा कक्ष की उन प्रक्रियाओं पर आधारित है जिसमें विद्यार्थी दिन–प्रतिदिन अनुभवों को जीते हैं और उन अनुभवों पर अन्य शिक्षाशास्त्रीयों और शोधकर्ताओं का ध्यान नहीं जाता। इन अनुभवों के अन्तर्गत विद्यार्थी शिक्षकों तथा अन्य विद्यालयी व्यक्तियों से जुड़कर अपने शिक्षा संबंधी अर्थों का निर्माण करते हैं शिक्षा के अनुभवों को समझना वास्तव में शिक्षा एवं शिक्षा व्यवस्था की संपूर्ण प्रक्रियाओं का वृहत् विश्लेषण होता है जिसमेंशिक्षा संबंधी पहुँच, गुणवत्ता, समता एवं इसी प्रकार के अन्य अवयव जो इनके अंतर्गत निहित होते हैं, उनका समझना होता है। अतः विद्यालय में विद्यार्थियों के जीवन के अनुभव महत्वपूर्ण हो जाते हैं।

इस प्रकार शोधकर्मी ने स्कूल तथा स्कूली प्रक्रियाओं को समझने में सम्मिलित प्रतिभागियों को अर्थात विद्यार्थी, शिक्षक अभिभावक एवं समुदाय–सदस्य के विचारों को समझने का प्रयास किया है जिसके पीछे उद्देश्य, सामाजिक–राजनैतिक एवं सांस्कृतिक संदर्भों का विश्लेषण इस प्रकार करना था कि जिससे विभिन्न हितधारकों द्वारा लिए जाने वाले अर्थों को समझा जा सके, जैसा किGirouxएवं Simon (2000:1541)के अनुसार स्कूल एक ऐसा स्थान है जहाँ ''अर्थों की संरचना, शक्ति, अनुभवों एवं पहचान के प्रकारों की उपज है, जिन्हें उनके राजनैतिक एवं सांस्कृतिक महत्व में समझने की आवश्यकता है''। अतः सामाजिक, राजनैतिक एवं सांस्कृतिक दबावों की ओर ध्यान देना आवश्यक हो जाता है जो विभिन्न सामाजिक संदर्भों में स्कूली अनुभवों को आकार देते हैं।

विभिन्न ऐजंसियों द्वारा स्कूली प्रक्रिया को समझा जा सकता है। जिसमें एक है विद्यार्थी जिसका स्कूल की नियमावलियों पर प्रश्न खड़ा करना, बगावत करना तथा उसके विरूद्ध जाने या अधिकार–नस्त को चुनौति देने का समझा जा सकता है। दूसरा तरीका है उन रूपों एवं भूमिकाओं को समझना जिन्हें अबतक उजागर नहीं किया गया है, जोअभी भी ढके–छिपे हैं परन्तु जिनका प्रभाव विद्यार्थियों की अनुभूतियों, रवैयों, वैश्विगत अर्थों इत्यादि पर साफ देख जा सकता है।

इस समझ के साथ शोधार्थी ने स्कूल की विभिन्न ऐजंसियों का विश्लेषण करने का प्रयास किया है जो विद्यार्थियों के अनुभवों को आकार देती है। इस प्रकार शोधार्थि ने मेवाती लड़कियों की छात्र–संस्कृति को खोलने ओर जानने का प्रयास किया और अनिवार्य माना। यह इसलिऐ भी महत्वपूर्ण था क्योंकि विद्यार्थी विभिन्न तथ्यों की बुनियाद पर अपनी अनुभूति का निर्माण करते हैं जो कि जीवन के महत्वपूर्ण पक्षों में अहम भूमिका निभाती है। स्कूलों का स्थान खासकर मेवात जैसे इलाके में मेवाती लड़कियों की अनुभूति को अर्थ एवं आकार देता है। अतः विद्याार्थियों की आवाज़ों को सुनना, स्कूली प्रक्रियाओं के अंतर्गत निर्मित होने वाले अर्थों तथा अनुभूतियों एवं आकांक्षाओं को व्यक्त करने के लिए महत्वपूर्ण हो जाता है। ताकि इस बात का सही विश्लेषण किया जा सके कि किस प्रकार विद्यार्थी स्कूल तथा उसकी प्रक्रिया से संबंध स्थापित करते हैं। इसलिए यह समझना आवश्यक हो जाता है कि मेवाती लड़कियों की विभिन्न चिंताऐं दिन–प्रतिदिन के संदर्भ में किस प्रकार व्यक्त होती हैं? वह कैसे प्रतिदिन जीवन में जूझती हैं चाहे स्कूल में हों या घर में? कैसे वह अपने जीवन उद्देश्यों को समझती है? कैसे शिक्षक, अभिभावक और दूसरे सदस्य मेवाती लड़कियों के अनुभवों में अहम भूमिका निभाते हैं? विभिन्न व्यवस्थाओं के संदर्भ में पहचान के कौनसे रूप निर्मित होते हैं?

इन संदर्भों में प्रस्तुत अध्ययन भारत में मेवाती लड़कियों पर आधारित कर एक व्यक्तिगत और सामूहिक महत्व के अस्तित्व के संदर्भ में किया गया है। यह सीधे और परोक्ष रूप से उनकी पहचान, स्वतंत्रता, समानता, अर्थों के निर्माण तथा जीवन–परिस्थितियों के संदर्भ में उनकी अकांक्षाओं से संबंधित है। अतः शोधार्थी का यह मानना है कि मेवाती लड़कियों की शिक्षा को उनके सम्पूर्ण समाज के संदर्भ में समझना महत्वपूर्ण है जहाँ विकास धीमी गति से होता है, मेहनताना कम है और बेरोज़गारी अपनी चरम सीमा में है। यह अध्ययन एक ऐसे समय में किया गया है जब निःशुल्क एवं अनिवार्य शिक्षा, गुणवत्ता शिक्षा नीति निर्माताओं की चिंता का विषय है। यह अध्ययन इसलिए भी महत्वपूर्ण हो जाता है क्योंकि यह मेवाती लड़कियों के स्कूल से संबंधित जीवन को उनके संघर्षों, संबंधों, पहचान जीवित अनुभवों के संदर्भ में उजागर करता

है। इस अध्ययन के तहत उनकी भावनाओं, आवाज़ों एवं अनुभूतियों को सम्मिलित किया गया है। इस अध्ययन के अंतर्गत आख्यान मेवाती लड़कियों की स्कूल के दौरान विचार एवं भावनाओं की सम्पूर्ण व्याख्या करता है। स्कूल का वातावरण केवल आधिकारिक वार्तालापों द्वारा ही निर्मित नहीं होता बल्कि छात्राओं द्वारा भी निर्मित होता है जहाँ वह जीती, अध्ययन करती, खेलती और बातचीत करती हैं। यही कारण है कि प्रस्तुत अध्ययन का निर्माण इस प्रकार किया गया है कि जिसमें कई आदर्श उभरते हैं, बनते हैं, मध्यस्थतता स्थापित करते हैं ओर मेवाती लड़कियों के प्रतिदिन जीवन में परिलक्षित होते हैं।

उपरोक्त मद्दों ओर प्रश्नों के जवाब ढँढ़ने के लिए प्रस्तुत अध्ययन को विवरणात्मक शोध के अंतर्गत किया गया है। इस अध्ययन में मुद्दों को समझने के लिए व्यवस्थित विश्लेषणातमक परिविधि का उपयोग किया गया है। शोध को दो भागों में किया गया (क) पहले भाग में सैंद्धान्तिक कारकों को समझकर वास्तविकताओं का आधार बनाया गया जिससे मेवाती लड़कियों की परिस्थितियों को समझा जा सके। (ख) ज़मीनी वास्तविकताओं को इस प्रकार खोला गया जिससे शोधार्थि को विद्यार्थियों, शिक्षकों अभिभावकों और समुदाय–सदस्यों की अनुभूतियों को समझने और खोजने में मदद मिले। इसमें तीन भौगोलिक मेवाती प्रखण्डों अर्थात तावडू, नूह और पुन्हाना को शामिल किया गया। प्रत्येक प्रखण्ड से एक विद्यालय का चयन किया गया। (2 कन्या विद्यालय एवं 1 सह–शिक्षा विद्यालय) अतः 141 का सम्पूर्ण आदर्श लिया गया जिसमें 60 मेवाती लड़कियाँ, 18 शिक्षक, 48 अभिभावक तथा 15 समुदाय सदस्य शामिल हैं। शोध का कार्यक्षेत्र लगभग 16 सप्ताह में अर्थात अप्रैल 2016 से अगस्त 2017 तक पूर्ण किया गया। आँकड़ों का संग्रेहण करने के लिए अर्धसंरचित साक्षात्कार, अनौपचारिक वार्तालाप, फोकस समूह चर्चा, अवलोकन, प्रोजेक्टिव लेखन तथा बातचीत जैसे उपकरणों का प्रयोग किया गया।

कार्यक्षेत्र अनुभवों से यह प्राप्त होता है कि मेवाती लड़कियाँ अपनी सांस्कृतिक सीमाओं को तोड़कर शिक्षा प्राप्त करने आ रही हैं तथापि संस्थागत अनुपलब्धता एवं कमियों के कारण उन्हें अपनी इच्छाओं एवं आकांक्षाओं की पूर्ति में दिक्कतों का सामना करना पड़ता है। अधिकतर मेवाती लड़कियाँ शिक्षा के माध्यम से एक सुनहरे भविष्य एवं जीवन उत्थान की कामना करती हैं। परन्तु आर्थिक दिक्कतें, सामाजिक सांस्कृतिक सीमाऐं, संस्थागत कमियाँ, आवासीय गतिशीलता उनकी शैक्षिक पराजय का कारण बनती है। स्कूलों की अनुपस्थिति, पहुँच और वातावरण भी उनकी आगे बढ़ने की प्रेरणा को कम कर देता है। परिवारों के लिंग संबधी रूढ़िवादी विचार, असहयोगी रवैया भी उनकी शिक्षाई दिक्कतों को दुगना कर देता है। तथापि

इन सारी सीमाओं को तोड़कर मेवाती लड़कियाँ शिक्षा के प्रति अपने सकारात्मक झुकाव को दर्शाती है।

प्रस्तुत अध्ययन उस समाजी दुनियां को समझने का प्रयास करता है जो प्रतिदिन जीवन के विभिन्न अनुभवों में जी जाती है पर अनुभाविक सूचनाओं के संग्रेहण और विश्लेषण से अछूती हैं। यह अध्ययन विभिन्न शोधार्थियों, शिक्षकों, विद्यार्थियों को सहायता करेगा जो महिला शिक्षा पर कार्य कर रहे हैं। यह अध्ययन मेवाती लड़कियों की स्कूली जीवन की ज़मीनी वास्तविकताओं को उजागर करता है अतः मुद्दों को जानक्रने और समझने में मदद करेगा। शोध में लिऐ गऐ सम्पूर्ण आयाम महत्वपूर्ण हें और मेवाती लड़कियों की शिक्षा को समझने में एक आधार प्रस्तुत करेंगे।

Daily Schedule

Sample Area: Taoru ☐ Nuh ☐ Punhana ☐

Age: **Gender:** Female

Time ▼	
05-06	
06-07	
07-08	
08-09	
9-10	
10-11	
11-12	
12-01	
01-02	
02-03	
03-04	
04-05	
05-06	
06-07	
07-08	

REFERRAL POINTS OF INTERVIEW/INTERACTION/FGD

Students:

- What is your perception towards education?

- Do you find any problems in getting education?

- Tell me something about your experiences of learning in this School.

- Does your family supports in your education?

- What do you feel about your parents in contexts of your education?

- How would you describe studying in Mewat region? Do you think it affect your life prospects?

- Do you think the geographical location of your habitat affect your schooling?

- Being a girl, do you find any sort of discrimination at your home or in your school?

- What do you think about yourself in context of coming to school and studying?

- How do you think about coming to school and getting educated?

- Do you find any hurdles in coming to school and receiving education?

- What do you expect from education in your life? (in context of life aspiration)

- Do you think the available resources in your school help you in your education?

- Do you think your schooling in Mewat differs from that of others? How?

- Being a Meo girl student, what are your 'expectations' from schooling?

- What kind of role do you expect from teachers and parents in your educational success?

Teachers:

- Tell me about your experiences of teaching in this school.
- What is your perception towards Meo girl's education?
- Do you find any problem in the education system in Mewat region?
- What are the available educational opportunities in this area for Meo girl children which could assist in their future prospects?
- What is your perception about the parents of the Meo girl children with regard to their education?
- How do community member see education of Meo girl children in this region?

Parents:

- How do you feel sending your girl children to school?
- What expectation do you have from education?
- How do you perceive education of girl children in this region?
- Do you find any problem in sending your girl children for schooling?
- What do you expect from schooling of your girl children in Mewat?
- What kind of role do you expect from school and teachers for the success of your children?

Community Members:

- What is your perception about education of a girl child?
- As a member of community how do you contribute to the education of girl children in the region?
- Whether education of girl children in Mewat should be enhanced?
- What do you expect from school and education in your area?

Question of Projective Writing

Q. Agar mein apne Jeevan mein kuch badal pati toh.....

(If I could change anything in my life then…)

(a) ghar mein (In my home)

(b) school mein (In school)

(c) samaj mein (In society)

Referral Points for observation

Classroom Observation:

- Teachers' preparedness of the lesson
- Methodology of teaching
- Teacher's behavior/attitude towards Meo girl children
- Students participation in classroom activities- Active/Passive/ Neutral
- Addressing the problems of students- Response management
- Seating arrangement
- Instructions
- Explanation of the content
- Utilization of the resource for teaching

Physical Resources: Infrastructure

- Infrastructure/ Building
- Classrooms
- Library
- Desk/chairs
- Sanitation
- Lighting
- Books
- Writing Boards

Reflections of trends emerged from in-depth interviews and projective workshop
Responses from sample students

Areas/ Category	Taoru	Nuh	Punhana
Familial attachment and everyday life engagement	too much workload relating to household chores the first task that they accomplish is to arrange drinking water, which is usually stored in all the utensils, male remain sitting idle doing nothing male at the nearby tea stalls, or, at the 'darwaza or chupal' of the village unconcerned engagement of the male in the house hold daily chores overburdened female members of the house to look after the daily affairs of the house relatives remain present at each-other places Meo society is a close knit society Meo girl enjoys good relations with their relatives The girl children, thus, are socialized in the same environment and pick up the same work what a female do in the entire region absence of any role model and learning environment do not find any opportunity for going beyond their secondary classes due to the administrative shortcoming of not having schools after secondary classes parents also are willing to provide education to their children	no time to engage themselves in their studies girls accomplish all sorts of house hold work from brooming their house to prepare food, as well as, rearing their small siblings the first task that they accomplish is to arrange drinking water, which is usually stored in all the utensils, females who work inside, as well as, outside of the home such as, bringing vegetables, grains from the field and so on. male remain sitting idle doing nothing male at the nearby tea stalls, or, at the 'darwaza or chupal' of the village unconcerned engagement of the male in the house hold daily chores overburdened the female members of the house to look after the daily affairs of the house relatives remain present at each-other places Meo society is a close knit society Meo girl enjoys good relations with their relatives The girl children, thus, are socialized in the same environment and pick up the same work what a female do in the entire region paucity of quality time to invest in her learning attachment of Meo girl children with their family leaves no time for her to focus on her studies absence of any role model and learning environment do not find any opportunity for going beyond their secondary classes due to the administrative shortcoming of not having schools after secondary classes parents also are willing to provide education to their children	the first task that they accomplish is to arrange drinking water, which is usually stored in all the utensils, females who work inside, as well as, outside of the home such as, bringing vegetables, grains from the field and so on. male remain sitting idle doing nothing male at the nearby tea stalls, or, at the 'darwaza or chupal' of the village unconcerned engagement of the male in the house hold daily chores overburdened the female members of the house to look after the daily affairs of the house relatives remain present at each-other places Meo society is a close knit society Meo girl enjoys good relations with their relatives The girl children, thus, are socialized in the same environment and pick up the same work what a female do in the entire region paucity of quality time to invest in her learning attachment of Meo girl children with their family leaves no time for her to focus on her studies absence of any role model and learning environment do not find any opportunity for going beyond their secondary classes due to the administrative shortcoming of not having schools after secondary classes parents also are willing to provide education to their children

World views	Expectation for jobs	Expectation for jobs	Expectation for jobs
	Education gives ability to get jobs	Education gives ability to get jobs	Education gives ability to get jobs
	Girls can do anything which boys do	Girls can do anything which boys do	Girls can do anything which boys do
	Gilrs are not getting equal opportunity that boy gets	Girls are not meant for doing household work like a servant	Security concerns in outside.
	social life which bring order and meaning to Meo girls' collective social life	Why people don't give education to girls	No equal treatment to different sections of population
	bringing a positive aspect to their life because of the fact that beyond their secondary classes	social life which bring order and meaning to Meo girls' collective social life	social life which bring order and meaning to Meo girls' collective social life
	desire of upward mobility through education are high in the Meo girls	Meo girls fail to see the processes of schooling synthesizing into a unified whole	Meo girls fail to see the processes of schooling synthesizing into a unified whole
	Actually, most of the schools in Mewat area are limited to primary and secondary classes only	do not have opportunity to groom themselves educationally	do not have opportunity to groom themselves educationally
	few senior secondary schools and college	bringing a positive aspect to their life because of the fact that beyond their secondary classes	bringing a positive aspect to their life because of the fact that beyond their secondary classes
	away from attaining education up to a level	the lack of opportunity for upward mobility in terms education, as, institutions beyond secondary classes	the lack of opportunity for upward mobility in terms education, as, institutions beyond secondary classes
	positive hope for life through schooling and education.	desire of upward mobility through education are high in the Meo girls	desire of upward mobility through education are high in the Meo girls
		Actually, most of the schools in Mewat area are limited to primary and secondary classes only	Actually, most of the schools in Mewat area are limited to primary and secondary classes only
		few senior secondary schools and college	few senior secondary schools and college
		away from attaining education up to a level	away from attaining education up to a level
		positive hope for life through schooling and education.	positive hope for life through schooling and education.
Despair and hope	sense of powerlessness	sense of powerlessness	sense of powerlessness
	firmly believe in the developmental aspect of education	firmly believe in the developmental aspect of education	firmly believe in the developmental aspect of education
	do not have prospect to grow educationally beyond secondary classes in the absence of educational institutions in the region	opportunity structure for them is totally blocked	opportunity structure for them is totally blocked
	apathy of the male dominated society	do not have prospect to grow educationally beyond secondary classes in the absence of educational institutions in the region	do not have prospect to grow educationally beyond secondary classes in the absence of educational institutions in the region
	poor accessibility, facility and opportunity	apathy of the male dominated society	apathy of the male dominated society
	parents do not want to send their girl child farther for higher educational studies	do not permit them to continue with their studies beyond school	do not permit them to continue with their studies beyond school
	Education in the schools located in their areas	poor accessibility, facility and opportunity	poor accessibility, facility and opportunity
	do not provide them any prospects of growth	parents do not want to send their girl child farther for higher educational studies	parents do not want to send their girl child
	and their upward mobility in their life		

	Meo who do not see any life prospects from education in their region feeling of estrangement which discourage them to invest time, money and energy in education dissatisfaction towards education failure in shaping their future positively dissatisfaction towards quality of education provided by schools located in Mewat fail to nurture the career and hence they cannot compete with other receiving better education they have developed their interest in education, but they cannot receive higher education because of unavailability of higher education in the region male domination in decision making for girl children positive impact of education and dream better life through their educational journey majority of the Meo girls are married in their childhood awareness of ill effects of child marriage, but are not able to change the situation	Education in the schools located in their areas do not provide them any prospects of growth and their upward mobility in their life Meo girls do not see any life prospects from education in their region improper transaction of curriculum which diminishes the future prospects failure in shaping their future positively dissatisfaction towards quality of education provided by schools located in Mewat they have developed their interest in education, but they cannot receive higher education because of unavailability of higher education in the region male domination in decision making for girl children dissonance acculturation between the neo-literate Meo girl children and the male members among the community positive impact of education and dream better life through their educational journey majority of the Meo girls are married in their childhood awareness of ill effects of child marriage, but are not able to change the situation breaking the cultural boundaries through their success journey	farther for higher educational studies Education in the schools located in their areas do not provide them any prospects of growth and their upward mobility in their life Meo girls do not see any life prospects from education in their region shattered hope due to environment in home, as well as, school failure in shaping their future positively dissatisfaction towards quality of education provided by schools located in Mewat they have developed their interest in education, but they cannot receive higher education because of unavailability of higher education in the region male domination in decision making for girl children dissonance acculturation between the neo-literate Meo girl children and the male members among the community positive impact of education and dream better life through their educational journey majority of the Meo girls are married in their childhood awareness of ill effects of child marriage, but are not able to change the situation powerlessness and demoralization also empower and equip them to resist the male dominated decisions
Meo girls as a member of community: Perspective and educational involvement	Meo girls view education in terms of necessity and consequence employability with handsome earning and better lifestyle through their educational journey desire is mainly due to their poor economy and livelihood lack of familial support due to financial and cultural constraints absence of promising and quality education facilities in their schools few schools available up to senior secondary	Meo girls view education in terms of necessity and consequence employability with handsome earning and better lifestyle through their educational journey their long suppression of desire due to extreme patriarchal society resistance and perspective towards education lack of familial support due to financial and cultural constraints educational wellbeing is hindered due to negligence of the area by the government	Meo girls view education in terms of necessity and consequence employability with handsome earning and better lifestyle through their educational journey their long suppression of desire due to extreme patriarchal society change of perception among parents towards girls' education supporting their girl children study dedication and donation of land for the

	classes blocks their path of educational development habitat is non-conducive for their involvement in educational activities feel depressed and thus, shw their resistance as they have realized the positive aspects of schooling	support is essentially needed for their development and upward mobility absence of promising and quality education facilities in their schools few schools available up to senior secondary classes blocks their path of educational development Meo girls fail to find motivating factors which could bring them into fold of contest mobility	purpose of educational institutions for girls lack of familial support due to financial and cultural constraints educational wellbeing is hindered due to negligence of the area by the government few schools available up to senior secondary classes blocks their path of educational development
Inferior education and improper training for life	several issues with regard to schooling, which may be covertly or overtly affecting the Meo girls' education happy going to school freedom to come out of their home Meo girls are to trying to come out of the processes of their marginalization to do better educationally in life	several issues with regard to schooling, which may be covertly or overtly affecting the Meo girls' education happy going to school freedom to come out of their home get some times away from their daily household chores Meo girls are overburden with household chores Meo girls are to trying to come out of the processes of their marginalization to do better educationally in life	several issues with regard to schooling, which may be covertly or overtly affecting the Meo girls' education happy going to school freedom to come out of their home get some times away from their daily household chores Meo girls are overburden with household chores attend the school in a hope of doing something better in life
Emotional bonding, unpleasant encounter and challenges: The voices of the Meo girls	emotional bonding and unpleasant encounter with schools regularity in coming to school cordial relation with the teachers and bonding with their peers motivated a number of Meo girls in dreaming better life prospects positive motivation for education school has generated some sort of positive attitude among several Meo girls chances of access to schooling beyond X standard become quite bleak lesser number of schools Losing of friends after completion of schooling up to secondary class	emotional bonding and unpleasant encounter with schools regularity in coming to school cordial relation with the teachers and bonding with their peers positive motivation for education school has changed her thought and life in several ways willing to come to school got motivated in her schooling fading once the Meo girls reach in 9th standard will not be able to come out of their houses after their class X demand of upgrading secondary schools to senior secondary schools lesser number of schools chances of access also become bleak because most of the Meo girls are married in their early teens challenges with regard to education of the girl	emotional bonding and unpleasant encounter with schools regularity in coming to school schooling also provided them space to share their feelings with their peers positive motivation for education school has generated some sort of positive attitude among several Meo girls fading once the Meo girls reach in 9th standard will not be able to come out of their houses after their class X lesser number of schools chances of access also become bleak because most of the Meo girls are married in their early teens positive emotional impact that school has made upon the perception of the girls unpleasant encounter relates to attraction and advances towards opposite sex fell in love with a motor mechanic

		children in Mewat exploitation of some of the Meo girl by the physical education teacher patriarchal autocracy where the decision of the male member of the community is bounding upon female	patriarchal autocracy where the decision of the male member of the community is bounding upon female
Utilitarian perception of education and blockage of path: Meo girls' experiences of rural abode	educational quality partially satisfied with their schooling see schooling only in terms of its utilitarian or functional aspects feel that they can develop themselves dutifully and obediently accept ritualistic instructions from the teachers force change in the school activities and even in its structure through their constant and continuous demand education provided in the region as school has failed to upgrade itself and open their path for higher education lack of basic amenities such as proper drinking water, bathroom and sanitation education unattractive, inactive and non-promising due to poor quality	educational quality partially satisfied with their schooling see schooling only in terms of its utilitarian or functional aspects cross their narrow boundaries and will get empowered never get courage to question or challenge any of its activity school has generated positiveness not only among their students, but, also among the Meo parents came out of their reluctancy towards education of the girl child Meo girls feels themselves empowered to even resist and challenge the traditional thoughts of their male dominated community	educational quality partially satisfied with their schooling see schooling only in terms of its utilitarian or functional aspects students are not equipped to challenge the exisiting norms of the school and its activities Meo girls seemed to be happy coming to school processes of schooling have developed the taste of education among them
Encountering and traversing marginality: Insights from the Meo girl children	marginality in terms of socio-economic position of a person fringes of the society with lack of access of resources opportunities of development of personal competencies most marginalized section of the society do not have the access to services or opportunities as any other girls from any other community other than Mewat region Locating in the harsh environment of their habitat and travelling for a far distance for schooling determination for study in a wake of better future breathing hope and endeavoring constantly to aspire better from every previous day in spite of	marginality in terms of socio-economic position of a person lack of freedom of choices most marginalized section of the society Meo girl, they are excluded, discriminated do not have the access to services or opportunities as any other girls from any other community other than Mewat region do not have trust upon the leader of the area who was accused by the sample girl for their own welfare rather than welfare of the region Locating in the harsh environment of their habitat and travelling for a far distance for schooling determination for study in a wake of better future encounter enumerable problems perpetuated largely by their patriarchal autocrat community and society	marginality in terms of socio-economic position of a person lack of freedom of choices most marginalized section of the society marginalized in terms of being located in remote and harsh environments of habitat do not have the access to services or opportunities as any other girls from any other community other than Mewat region Locating in the harsh environment of their habitat and travelling for a far distance for schooling determination for study in a wake of better future positive hope that one day they can change the thought and will bring change non-accessibility of quality higher educational

	several hurdles in life girls have realized their rights and are coming out of their home to receive education non-accessibility of quality higher educational institution in the region, fail to make it to the opportunity structure which they aspires for fail to achieve opportunity in the era of contest mobility absence of educational institution catering to the need of entire population of Meo girl children biggest hurdles for their upward educatioinal mobility	non-accessibility of quality higher educational institution in the region, fail to make it to the opportunity structure which they aspires for broken their cultural boundaries to keep their hope and determination educational authority intervention is essential to change the educational situation of the Meo girls' population	institution in the region, fail to make it to the opportunity structure which they aspires for look up to their teacher for their proper guidance and emancipation educational authority intervention is essential to change the educational situation of the Meo girls' population

Reflections of trends emerged from in-depth interaction

Responses from Teachers

Areas/ Category	Taoru	Nuh	Punhana
The problem of access to educational opportunity	accessibility to schools especially after the secondary classes is a major problem in the entire region of Mewat primary as well as secondary schools are sufficient to cater to the need of school going Meo girl children absence of better and higher education facility opportunity structure are missing in the area upward mobility through education remains blocked Meo parents not investing time, resource and energy in the education of Meo girls community expects that education should provide upward economic mobility and employment which remains missing as a result of absence of qualitative education absence of senior secondary schools has shattered the Meo girl children's hope and confidence towards life aspiration Meo girl children lag behind in the competitive opportune structure economic hardship faced by the Meo girl children multiplies to their shattered hope of realizing their educational dream Meo community as well as girls expect that education should provide them upward economic mobility and hope of better employment the hope and efforts of teachers for the education of Meo girls have not died down	accessibility to schools especially after the secondary classes is a major problem in the entire region of Mewat good schools, which could provide quality education and opportunity to the Meo girl chidlren to compete with others having qulity education are a major problem in the area positive consciousness of the Mewati community changing at a very slow pace and allowing girls to come for study Meo parents not investing time, resource and energy in the education of Meo girls absence of senior secondary schools has shattered the Meo girl children's hope and confidence towards life aspiration absence cultural capital, burden of household chores and role model the hope and efforts of teachers for the education of Meo girls have not died down	accessibility to schools especially after the secondary classes is a major problem in the entire region of Mewat The patriarchal autocratic problem that Meo girl children face prevents them to come to achieve education marrying and settling Meo girl child early is also high which create hinderance in the path of educational development upward mobility through education remains blocked Meo parents not investing time, resource and energy in the education of Meo girls familial, as well as, reasons related to safety of the Meo girl children add to the worries of the teacher where the girls are stopped anytime in between their education positive perception among community members as the schools located in the area has not the hope and efforts of teachers for the education of Meo girls have not died down produced role model for children to follow
Productive freedom and creative release	distrust their girl children they may get involved with boys which will bring bad names to the close knit families gender bias is another aspect which shatters the hope among Meo girl children bias increases the feeling of mistrust among among	problem relating to security community members avoid sending girl child to far off places for better schooling failed to come out of traditional male dominated thinking of conservatism gender bias is another aspect which shatters	problem relating to security community members avoid sending girl child to far off places for better schooling believe that spending on girls' education is sheer waste gender bias is another aspect which shatters

	majority of Meo girls and their parents develop resistance among the girl children	the hope among Meo girl children bias increases the feeling of mistrust among among majority of Meo girls and their parents develop resistance among the girl children absence of girls' schools and more female teachers reinforces the patriarchal autocratic environment of school reluctant in sending their girl children in male teachers' populated schools dominance of male students within classrooms reduces their positive hope towards schooling processes	the hope among Meo girl children bias increases the feeling of mistrust among among majority of Meo girls and their parents develop resistance among the girl children absence of girls' schools and more female teachers reinforces the patriarchal autocratic environment of school reluctant in sending their girl children in male teachers' populated schools
Evading worries: The community outreach and the Meo girl children	perception of Meo community is constantly changing towards education of girl children constantly endevouring to acquire education so as to realize their world view bringing them out of the marginalization	community started sending their girl children to school enrolment as well as the regularity of Meo girl children increased as a result of such initiatives of the principal	Many of the community members have realized the developmental aspect of schooling encountering resistence from within their family girl child are resisting the male dominated attitude resistance and rebellion are compelling the parents to send their girl children for schooling

Reflections of trends emerged from in-depth Interaction

Responses from Parents and Community Members

Areas/ Category	Taoru	Nuh	Punhana
Desire for education and fear of safety	Prevalence of fear for security more exposed to the value of girls worried about the prevalence of poor affairs of education in majority of the schools located in the areas they desire their children excel in life by attaining quality education safety and cited instance of a boy being murdered in nearby high profile school	Prevalence of fear for security inability to send their girl children for higher education to far off places fear of safety of girl children in the region have a deep impact upon the consciousness of Meo parents remain deeply wary for the girls coming out in such unsafe environment and habitat feared more for the safety of their girl children as compared to boys	Prevalence of fear for security inability to send their girl children for higher education to far off places fear of safety of girl children in the region have a deep impact upon the consciousness of Meo parents remain deeply wary for the girls coming out in such unsafe environment and habitat fear that girls would get involved with boys and bring a bad name to the family
Generation gap in the world of perception	favour early marriage of their girl children conflict between the girl child and the parents	social practices of marrying Meo girl children early in their life pious responsibility favour early marriage of their girl children conflict between the girl child and the parents think education in terms of development of misbehavior and resitance among their children	social practices of marrying Meo girl children early in their life pious responsibility favour early marriage of their girl children conflict between the girl child and the parents think education in terms of development of misbehavior and resitance among their children

Projective Writings

किशन

अगर मैं अपने जीवन में कुछ बदल पाती तो....

(a) घर में

(b) स्कूल में

(c) समाज में

अगर मैं अपने जीवन में कुछ बदल पाती तो सबसे पहले अपने जैसी लड़कियों की कठिन परिस्थितयों का ही सामना करती क्योंकि आज कल लड़कियों की जिन्दगी बहुत कठिन है पर अपनी इस जिन्दगी से आजाद नहीं है।

a) घर में → घर में लड़कियों को नौकर बना कर रखते है जब की लड़कियों को भी पढ़ना चाहिए लड़के को तो पढ़ाते है लड़कियों को क्यों नहीं पढ़ते है जब की लड़की को भी लड़के के पर हक है लड़कियों को घर में ही राखते है लड़कियों को क्यों नहीं पढ़ाते है क्या लड़कियां पढ़ने के नहीं है लड़कियां भी पढ़ने के लिए आजाद है इस लड़कियां के मा बाप घर से बाहर नहीं निकाल ने की भी इजाजत देते है लड़कियों को बस चुलाह जलाने के लिए ही राखते है गांव में तो लड़कियों को तो घर के अन्दर ही रखते है और लड़को तो खूब पढ़ाते है पर लड़किया पढ़ नहीं सकती है, अगर माँ बाप खूब पढ़ाने के लिए स्कूल व मेज की देते है तो लड़किया लड़किया लड़के लड़को के बराबर रह सकती है

स्कूल में → लड़कियों को पहले स्कूल जाने से रोक लेते है जो की लड़कियों संस्कार का कार्य करवाते है और लड़कियों की उमर पढ़ने के लिए और खेल कूद में जब के उन की पढ़ने की उमर को बरबाद कर देते है अब लड़कियां भी सामने आने लगती है हर चीज में हिस्सा लेने लगती है और आगे पढ़ रही है आज के जमाने मे लड़कियां लड़को के बराबर है

समाज में → समाज में भी बहुत सी घटनाए देखने के लिए मिलती है आज कल तो लोग शादी में दहेज मांगते है अगर ऐसे ही दहेज मांगते रहे फिर गरीब लोगो अपनी बेटियां बेटियां की शादी कैसे करवाएंगे और बहुत से लोग अपनी बेटियां की कम उमर में शादी कर देते है हमारे मुल्क मे एकता नहीं जिसकी की वजह से कोई भी देश हमला कर सकता है अगर हमारे मुल्क में एकता नहीं रहेगी तो कोई भी हमारे मुल्क का कुछ नहीं बिगाड़ सकते है सरकार ने सारि चीज मईगी कर दी है जिसकी की वजह से गरीब लोग अपने बच्चो को पालन पोषण नहीं कर पाते है और उन गरीबो के बच्चे बहुत कमझोर रहते है अगर अपनी सोच को बदलाए को बदले तो समाज में बहुत कुछ बदलाव आ सकता है। और बहुत लड़कियां को परायाधन कह कर उनका अपना किस्सा जाता है और कहते है की लड़कियां कुछ भी नही कर पाती है लेकिन अगर लड़कियों को मौका दिया जाए तो लड़कियां आगे पढ़ सकती है

अगर मैं अपने जीवन में कुछ बदल पाती तो...

(a) घर में

(b) स्कूल में

(c) समाज में

अगर मैं अपने जीवन में कुछ बदल पाती तो सबसे पहले अपने जैसी लड़कियों की कठिन परिस्थितयों का ही सामना करती क्योंकि आज कल लड़कियों की जिन्दगी बहुत कठिन है। वह अपनी इस कष्ट मरी जिंदगी से आज़ाद नहीं है।

(a) घर में → घर में भी लड़कियों को घर के कामों में लगाकर रखा जाता है जबकि लड़कियों को भी लड़को की तरह हक होना चाहिए। लड़कियों के साथ घरों में माँ-बाप भी भेदभाव करते है। लड़कियों को बोझ समझा जाता है तो मैं चाहती हूँ कि लड़कियों को जिन्दगी में कष्टो से इन दुखों से और भेद-भाव से आजादी जिन्दगी जिने का अवसर जिन्दगी भर उनके साथ रहे।

(b) स्कूल में → लड़कियों को पहले स्कूल जाने से रोका जाता था लेकिन अब भी कुछ माँ-बाप हैं जो कि लड़कियों से घर का कार्य करवाते है और उनको उनके खेल कूद के जीवन का और पढ़ने-लिखने की उमर को बर्बाद कर देते हैं। अब लड़कियाँ भी सामने आने लगी हैं। हर चीज़ में वह बढ़-चढ़ कर हिस्सा लेने लगी हैं।

मैं चाहती हूँ कि मेवात की लड़कियाँ अभी भी पीछे हैं। और उनको लड़को की तरह ही पढ़ाई में खेल-कूद में आगे रहना चाहिए। मेरा मानना है कि हमारे देश की लड़कियाँ ऐसी बने हर जॉब पर लड़कियाँ ही दिखाई दें।

(८) समाज में — समाज में भी बहुत सी घटनाएं देखने को मिलती है। लोग दहेज माँगते है अगर लोग इस तरह दहेज माँगते रहे तो गरीब लोग शादी कैसे करेंगे। कम उम्र में शादी कर देते है। वह खुद ही बच्चे होते हैं अपने बच्चों का ख्याल भी ठीक से नहीं कर सकते हैं। हमारे मुल्क में एकता नहीं है जिसकी वजह से कोई भी देश हमारे देश पर हमला कर सकता है। अगर हमारे मुल्क में एकता रहेगी तो को भी कुछ नहीं बिगाड़ पाएगा। सरकार ने सारी चीजें महँगी कर दी है कि जिसकी वजह से गरीब लोग अपने बच्चों का पालन-पोषण नहीं कर पात और उनके बच्चे बहुत ही कमज़ोर होते हैं। लोग समाज में ऐसा करते हैं। पढ़ी-लिखी लड़की माँगते है और खुद पढ़ाते नहीं है।

तो मैं चाहती हूँ कि लोग अपनी सोच को बदल तो समाज में बहुत कुछ बदलाव आ सकता है। अगर लड़कियों को पराया धन कह कर उनको अपना किया जाता है और कहते है कि लड़कियाँ कुछ नहीं कर सकती। लेकिन लड़कियों को मौका दिया जाए तो वह लड़को से भी आगे निकल सकती है। अगर मैं अपने देश में कुछ बदल पाती तो अपने देश वासियों की भलाई के लिए जान बदलाव लाती। लड़कियों को बाहर के कामों में बोलने का इक भी नहीं देते है।

अगर मैं अपने जीवन में कुछ बदल पाती तो...

(अ) घर में

(ब) स्कूल में

(स) समाज में

(अ) घर में :- अगर मैं अपने जीवन में कुछ बदल पाती तो लड़कियों को ही घर के काम नहीं करने चाहिए। बल्कि लड़को को भी करना चाहिए। घरेलू हिंसा को कम कराना चाहिए। लड़कियों को भी बाहर घुमने की इजाज़त मिलनी चाहिए। और बेटा और बेटी में भेद भाव नहीं करना चाहिए। और लड़कियों को भी घर में उतना ही सम्मान मिलना चाहिए जितना लड़को को मिलता है। और कम उम्र की गर्भावस्था के खतरे को रोके। घरेलू हिंसा से संवेदनशीलता को रोके। घर में शांति और खुशहाली का माहौल बनाए। आगे बढ़ने के अवसर बढ़ाए। जितना घर में प्यार लड़को को मिलता है उतना ही लड़कियों को भी मिलना चाहिए। लड़कियों की इच्छा पुरी करनी चाहिए। लड़कियां अगर कोई चीज़ मांगे उन्हें वो नहीं मिलती। और लड़के मांगते है तो उन्हें बहुत जल्दी मिल जाती है। और घर का सारा काम लड़कियां ही करती तब के लड़के बाहर मज़े करते घुमते है। और घर में कोई बात लड़कियों की मानी नहीं जाती। और लोग लड़कियों दहेज देने की वजह से उनकी परवरिश अच्छे से नहीं करते। उन्हें हर चीज़ से वंचित रखते है। ताकि आगे जाकर दहेज देना पड़ेगा। अगर ये लोग लड़कियों पढ़ाए। तो इन्हे वो नौकरी कर के बहुत पैसा कमा कर दे सकती है। और बिना दहेज के ही शादी हो सकती है।

b). स्कूल में, शिक्षा में कमती रोकथाम न करें। पुरुष प्रधान नियंत्रण को चुनौती है। स्कूल में लड़कियों को अच्छी तरह शिक्षा मिलनी चाहिए। आगे बढ़ने के अवसर बढ़ाए। ज्ञान और सामान्य जागरूकता बढ़ाए। स्कूल में लड़के और लड़कियां में थोड़ा भी भेद भाव नहीं होना चाहिए। लड़कियों को स्कूल भेजने में डरते है। ऐसा नहीं करना चाहिए। लड़कियों को भी स्कूल भेजना चाहिए और उन्हें पढ़ाई करने पूरा पूरा हक मिलना चाहिए। लड़कियों को उनके मां बाप स्कूल नहीं भेजते तो ऐसा क्यों करते है। लड़कियों में भी उतना हिम्मत होता है जितना के लड़को में। फिर लोग ऐसा क्यों करते है। ये लोग लड़कियों को शिक्षा में कमी नहीं आनी चाहिए। लड़के और लड़कियों को होने को शिक्षा का हक मिलना चाहिए। ये लोग लड़की लड़को को तो अनेक हक है होते है। पर लड़कियों को उनका हक नहीं मिलता है। जब लड़कियों में पढ़ाई करने का जजबा ज्यादा होता है। इसलिए लड़कियों को स्कूल में अच्छे से पढ़ाना चाहिए। और लड़कियां ज्यादा से ज्यादा पढ़ाई करती है। और अगर लड़कियां पढ़ेगी तभी देश आगे बढ़ेगा। कुछ लोग लड़कियों को जादा भी नहीं पढ़ने देते है। तो लड़कियों को उन लोगों को बताना चाहिए के लड़कियां पढ़ सकती है। और आगे बढ़ सकती है। पढ़ाई से मिलेगा अवसर, गर्व से रहेगा ऊंचा मेरा सर। समता और विश्वास को निर्माण मिलेगा को। आगे बढ़ने के अवसर बढ़ाए।

समाज में :- समाज में लड़कियों को बोलने का अधिकार है। समाज में लड़कियों के साथ जो अन्याय हो रहा है उसे नष्ट करना चाहिए। समाज में लड़का और लड़की के भेद भाव को खत्म करना चाहिए। मोबीलिटी और पहुंच को बढ़ाए। लड़कियों में कौशल और समता का निर्माण करें। आजीविका और आर्थिक स्वतंत्रता का सृजन करें। समाज में लड़कियों को सिर उठाने का पूरा अधिकार होना चाहिए। लड़कियों को बाहर जाने का अधिकार मिलना चाहिए। लड़कियों को उनके मनपसंद कपड़े पहनने की इजाजत नही। जैसा समाज कहता है वैसा करो। समाज में लड़कियों की कम उम्र शादी ना कराओ। हर बेटी को उसका हिलआ, पढ़ाई का हक जो उसे पूरा पूरा मिलना चाहिए। अगर लड़कियां पढेगी तभी समाज बढ़लेगा। समाज में लड़कियो को स्कूल नही भेजते समाज को ऐसा नही करना चाहिए। उन्हे लड़कियो का हक नही छिनना चाहिए। और अगर लड़कियां पढ़ती हैं स्कूल जाती हैं तो उन्हें नी ताने मार कर पढ़ने नही देते और दहेज की मांग करते हैं और अपने लड़को के लिए पढ़ी-लिखी लड़कियों की मांग करते हैं और लड़कियो को पढ़ाते भी नही। और अगर लड़कियां पढेगी तो आने वाली पीढ़िया भी पढ़ी लिखी होगी। तभी लड़कियों को पढ़ाना चाहिए। ताकि लड़के वाले दहेज ना मांगें। समाज में सरकार ने बहुत महंगाई बढ़ा रखी है। जिस के कारण गरीबो के बच्चे पढ़ नही पा रहे हैं। और अच्छा खा नही पा रहे हैं।

सरकार को महंगाई में कमी करनी चाहिए ताकि गरीब से लोग अच्छी जिंदगी जी सकें। अगर सरकार महंगाई में कमी करे तो गरीबों के बच्चों को अच्छी शिक्षा मिल ले सकती है। जिस कि वजह से ये देश अच्छा और आगे बढ़ सके और सरकार की मदद से सारे बच्चे पढ़ सकें। और मेवात में बच्चों की कम उम्र में शादी कर देते हैं जिस कि वजह से उनको भविष्य खराब हो जाएगा। जिस उम्र में वो खुद बच्चे होते उस उम्र में उनकी शादी कर देते जिस उम्र वो पढ़ने के आदि होते है। उस उम्र उन्हें जिम्मेदारी संभालनी जाती है। समाज को ये सब रोक देना चाहिए और कम उम्र शादी बंद कर देनी चाहिए। लिंग आधारित अपेक्षा का अंत करें। विदिया के गरीबी का अंत करें। और सुखी जीवन का लाभ उठाएं।

अगर मैं अपने जीवन में कुछ बदल पाती तो....

(a) घर में

(b) स्कूल में

(c) समाज में

(a) घर में →

अगर मैं अपने घर में कुछ बदल पाती तो लड़कियों को बाहर घुमने फिरने कि इज्जत होनी चाहिए। लड़कियों को घर के काम नही करने चाहिए। पारिस्थति का सामना करती है। क्योंकि आजकल लड़कियों की जिंदगी बहुत कठिन है। वह अपनी इस कष्ट भरी जिंदगी से आजाद नही है।

(b) घर में → घर में भी लड़कियों को घर के कामों में लगाकर रखा जाता है। जबकि लड़कियों को भी लड़को की तरह एक देना चाहिए। लड़कियों के साथ घर में मां-बाप भी भेदभाव करते है। लड़कियों के कुछ समझा जाता है तो मां चाहती हू के लड़कियों की जिंदगी में कभी से इन दुखो से और भेदभाव से आजाद जिंदगी जिने के अवसर जिंदगी भर उनके साथ रहे है। यही है घर के पोर सोचते है कि उन्होंने घर के कामों में लड़कियों लगाए रखते है और उन्होंने का पढाई का मौका नही देने के क्योंकि लड़कियों का काम कम होने चाहिए।

b) स्कूल में → लड़कियों को पहले स्कूल जाने से रोका
जाता था लेकिन अब भी कुछ माँ-बाप का कार्य
किया जाता हैं जो की लड़कियों को स्कूल पढ़ने के लिए
भही बेजते हैं। इसलिए लड़कियों केवल कार्य करवाते
हैं और उनकी अनेक खेल कूद के जीवन का और
पढ़ने-लिखने की उम्र को बरबाद कर देते हैं। अब लड़कियाँ
भी सामने आने लगी हैं। हर चीज में बढ़-चढ़ कर
हिस्सा लेने लगी हैं। में चाहती हूँ कि मेवात की लड़कियाँ
अभी भी पीछे हैं। और उनको लड़कों की तरह ही पढ़ाई
में खेल-कूद में आगे रहना चाहिए। मेरा मानना है कि
हमारे देश की लड़कियों ऐसी बने रहे जॉब पर लड़कियों ही
दिखाई देती हैं। लड़कियों को घर से बाहर नहीं निकलने
देते हैं। और की किसी चीज का भी शोक पूरा नहीं होने
देते हैं। और उन्हें उनका भविष्य का सामना नहीं करने देते हैं।
इसालिए लड़कियों को स्कूल भेजा जाए और उन्हें ऊँचा-ऊँच
महा पर चढ़ने की कोशिश करें। उन्होंने कहा कि लड़कियों की
भविष्य को पूरा नहीं किया जाता है। उनका कहना है कि
लड़कियो पढ़ाये जाएं। लड़कियाँ पढ़ने के स्कूल भेजा जाए
और स्कूल पर आने का काम करवाए जा रहे। लेकिन
जिसकी वजह से लड़कियों की जिंदगी को बरबाद नहीं किया
जाए।

(६) समाज में - समाज में भी बहुत सी घटनाएं देखने को मिलती हैं। लोग दहेज मांगते हैं। अगर लोग इस तरह दहेज मांगते रहे तो गरीब लोग शादी कैसे करेंगे। कम उम्र में शादी कर देते हैं। वह खुद ही बच्चे होते हैं। अपने बच्चों का ख्याल भी ठीक नहीं कर सकते हैं। हमारे मुल्क में एकता नहीं है। जिसकी वजह से कोई भी देश हमारे देश पर हमला कर सकता है। अगर हमारे मुल्क में एकता रहेंगी तो कोई भी कुछ नहीं बिगाड़ पाएगा। सरकार ने भारी चीजें महंगी कर दी है कि जिसकी वजह से गरीब लोग अपने बच्चों का × पालन - पोषण नहीं करपाते में तेज के और उनके बच्चे बहुत ही कमजोर होते हैं। लोग समाज में ऐसे करते हैं पढ़ी-लिखी लड़की मांगते हैं और खुद पढ़ाते नहीं हैं।

तो मैं चाहती हूं की लोग अपनी सोच को बदले तो समाज में बहुत कुछ बदलाव आ सकता है। और बहुत कुछ लड़कियों को पराया धन कह कर उनका अपना किस्मा बोता है और कहते हैं कि लड़कियां कुछ नहीं कर सकती लेकिन लड़कियों को मौका दिया जाए तो वह लड़की से भी आगे निकल सकती है। अगर मैं अपने देश में कुछ बदल पाती तो अपने देश वासियों की भलाई के लिए इतने बदलाव लाती। लड़कियों को बाहर के कामों में बोलने का हक भी नहीं देते हैं। और समाज को बढ़ाने के लिए लड़कियों शिक्षा दिलवायें जाए तो आपको सबको बहुत कुछ है की लड़कियां होती है देश की शान लड़कियां ही सब कुछ है इसकी वजह से लड़कियों को शिक्षा दिलवायें जाएं।

अगर मैं अपने जीवन में कुछ बदल पाती तो...

(अ) घर में

(ब) स्कूल में

(स) समाज में

मैं कुलसुम कौसर आज B.ed कर रही हूं ये सब आज मैं अपने मां-बाप की वजह से हूं हमारी जिन्दगी में यहाँ तक पहुंचने के लिए हमारे मां-बाप ने लोगों की बात सुनी है और सुनते रहे हैं ऐसे लोगों की आदत होती है। अगर मैं आज अपने घर में कुछ बदलना चाहती हूं तो यह है लड़का हो लड़की उस के साथ किसी भी तरह का अलग बरताव न हो चाहे वो किसी भी क्षेत्र में हो लड़का-लड़की के बीच किसी भी तरह का फर्क न किया जाए आज भी हमारे घर में लड़कियों को बाहर भेजने से डरते हैं क्योंकि इस समाज में बहुत सी बुराइयां हैं इन बुराइयों के डर से भी वो डरते हैं लेकिन मैं चाहती हूं कि ये डर किसी तरह से मिटे। लेकिन इतना होने के बावजूद भी हमारे घर में लड़कियां लड़कों से आगे हैं।

लड़कियों को अपने जीवन को आज़ादी से जीने का अधिकार होना चाहिए उस पर किसी तरह का दबाव नहीं देना चाहिए।

घरों में लोग एक दूसरे के साथ मिलजुलकर रहें हैं एक दूसरे से लड़ाई झगड़ा ना करे और ना ही जलन अगर कोई अच्छा काम करता है तो उसे और Motivate करें और जो नहीं कुछ करते हैं उसे भी करने के लिए सराहें।

आज का वक्त बहुत Modern है इसी के हिसाब से अपने अन्दर बदलाव लाते रहें।

XXVI

© शिक्षा समाज को बदलता है हमें पढ़े लिखे होने के नाते अपने समाज से भेदभाव को खत्म करना है। आज हर क्षेत्र में बदलाव हो रहा है। लड़कियों को सशक्त बनाए जाए।

• आज भी हमारे समाज में लड़कियों के पैदा होने पर दिल पर बोझ सा आ जाता है चाहे कितनी भी पढ़े लिखे लोग हो और लड़का पैदा होने पर जश्न मनाया जाता है। लड़के और लड़कियों को बराबर समझे इससे समाज बहुत तरक्की करता है। लड़कियों को थोड़ा बहुत ही पढ़ाते हैं और आगे किया पढ़ाएं इनसे कमाई तो करवानी नहीं है ये सोच कर उस की पढ़ाई बन्द कर देते हैं फिर बेचारी लड़की वही भैंस, खेत, और घर को संभालती है। इसमें बदलाव लाना बहुत जरूरी है।

• हमारे समाज में लड़कियों की शिक्षा पर तो खर्च नहीं करते लेकिन शादियों में इतना दहेज देते हैं कि कर्जदार भी हो जाते हैं। लेकिन मेरी सोच तो यही है कि इसे बिल्कुल खत्म किया जाए। गाँव में भी दहेज प्रथा को बिल्कुल खिलाफ हो लेकिन हमारे घरों में तो यह बहुत कम देखा जाता है।

• अपनी लड़की को इतना पढ़ाएं की दहेज देने की नौबत ही ना आए।

• गरीबों पर किसी तरह का अत्याचार ना करे। समाज में सभी को आसने-पास ये देखने चाहिए कि जो गरीब है और पढ़ना चाहते हैं तो इनकी मदद करें।

अगर मेरे पास पैसा हो जाएगा व मेरी job लग जाएगी तो में ऐसी Acadmy खोलूंगी की जिससे गरीब लोग फायदा उठा सके और अपने सपने पूरा कर सके।

अगर में इतना कर पाई तो समाज में खुद बदलाव होंगे।

लड़कियों शादी तब करें जब वे अपने ऊपर डिपेन्ड हो जाए ताकि उसे आने वाले वक्त में परेशानीयों का डट कर मुकाबला कर सके। वह किसी से अपने पर जुल्म न होने दे और अपनी जिन्दगी खुब जी सके।

प्र० अगर मैं अपने जीवन में कुछ बदल पाती तो...

(अ) घर में

(ब) स्कूल में ——————————

(स) समाज में ——————————

Name = Aisha.

अगर मैं अपने जीवन में कुछ बदल पाती तो, सबसे पहले मैं अपने घर सदस्य और बाहर की लोगों की बद सोच को बदलती क्योंकि वो सब ये सोचते हैं लड़की अपनी जिंदगी में किसी के लिए कुछ नहीं कर सकती। वो अपने लिए ही कुछ नहीं कर सकती। लेकिन अगर लड़कियों को मौका दिया जाए तो वो लड़कों से भी आगे निकल सकती है। लोग अपनी लड़कियों को स्कूल भेजना अपमान समझते हैं। जबकि उन्हें खुश होना चाहिए और गर्व से कहना चाहिए कि हमारा बेटा पढ़ने जा रही है। जब लोग लड़कियों को पढ़ाना पसंद नहीं करते तो अपने लड़कों के लिए पढ़ी-लिखी पत्नी क्यों ढूंढते हैं? सरकार को ये भी एक अभियान चलाना चाहिए कि जो आदमी अपनी लड़कियों को नहीं पढ़ाएगा उसके लड़के की भी पढ़ी-लिखी लड़की से शादी नहीं होगी।

मैं अगर कुछ बदल पाती तो लोगों की सोच ही बदलती क्योंकि अगर लोगों की सोच सही हो गई तो सब कुछ ठीक हो सकता है। समाज में तो बच्चों की बहुत कम आयु में शादी कर देते हैं। जिस उमर में वो खुद बच्चे

XXVIII

होते हैं उस उमर में वो घर, का और बच्चों की जिम्मेदारी कैसे संभालेंगे? फिर वो ना तो अपनी खुद की सेहत का ख्याल रख सकते हैं और ना ही अपने बच्चों की सेहत का ख्याल रख सकते हैं। लोग लड़के की शादी दहेज मांगते हैं। अगर इसी तरह लोग मुंह खोलकर दहेज मांगते रहेंगे तो गरीबों की बेटियों की तो शादी ही नहीं होगी। दहेज की मांग पर भी रोक लगाना चाहिए। अगर मैं कुछ कर पाती तो मैं सभी समाज में हो रहे अत्याचारों को मिटा देती।

धन दौलत के लिए भाई-भाई का दुश्मन हो गया है। हिन्दू-मुस्लिम आपस में एक दूसरे को दुश्मन समझने लगे हैं। पहले हिन्दुस्तान में लोग आपस में प्यार से रहते थे। कोई आपस में छोटा बड़ा नहीं था लेकिन आज भाई अपने सगे भाई से दुश्मनी रखता है। लड़कियों को लोग पराया धन कहकर उनका अपमान करते हैं। वो ये नहीं सोचते कि किसी जमीन में हमें जन्म देने वाली माँ भी लड़की ही थी। लड़कियों को सिर्फ घर का काम करने के लिए रखा जाता है उनसे किसी काम में सलाह नहीं ली जाती। और सब बुरा पहनाया जाता है।

सब के खाने के बाद खाने को मिलता है क्या लड़कियां
को जिद्गा इसी तरह साइकिल की तरह घूम कर रह जायगा?

खुश्बू है इस फूल की रंगो की पहचान

जिस घर में बेटा नहीं वो घर है रेगीस्तान

आजकल, मुस्लम, सिख, ईसाई और हिन्दु सब के सब आपस में
दुश्मन हो गाए है। धाम के ऊपर लड़ना सगाड़ना अच्छा नहीं है।
सभी को ये सोचना चाहिए कि हमारा सभी का देश एक है।
हम सभी इस देश के निवासी है और आपस में सब
भाई - भाई है।

हिन्दु - मुस्लम - सिख - ईसाई

आपस में सब भाई भाई

अगर हमारे देश में एकता बनी रहेगी तो दूसरे देश हमारे देश
पर हमला करने से डरेगे। अगर मैं समाज में कुछ बदल
सकती तो मैं इतने बदलाव सिर्फ अपने देश के निवासियों की भलाई के लिए

लता

भारत एक लोकतंत्र देश है लेकिन इसमें लोग इस से नहीं

रहते जिस तरह लोगों को रहना चाहिए। हमारे देश में

धर्म के ऊपर अनाई फसाद हो रहे हैं। लोकतंत्र में जनता

जैसा चाहती है वैसा होता है। जिसका दिल करे हिन्दू धर्म

अपना ले और जिसका दिल करे मुस्लिम धर्म अपना ले।

अगर पांचों अंगुलिया मिलकर एक हो जाए तो कोई खोल मुट्ठी

नहीं सकता। और अगर हमारे हिन्दुस्तानी सभी जाति के लोगों

में एकता हो जाए तो हमारे देश का कोई कुछ बिगाड़ नहीं

सकता। और अगर देश में इसी तरह दंगा फसाद होते रहे तो

हिन्दू ने मुस्लिम का गला काटा और मुस्लिम ने हिन्दू का तो

फिर कोई भी हम पर आक्रमण कर सकता है।

अगर मैं अपने देश के लिए कुछ कर सकती तो इन्हें

हिंसा को मिटा कर अहिंसा का उपदेश देती ताकि बाहरी

देश मेर देशनिवासियों का कुछ ना बिगाड़ सके।

अगर मैं अपने जीवन में कुछ बदल पाती तो...।

(a) घर में

(b) स्कूल में

(c) समाज में

नाम - गुलफशा
गांव - रायपुरी

(a) घर में → मैं अपने घर में अगर कुछ बदल पाती तो मेरे बहन-भाई भी मेरी ही तरह की आदत में ढलू जाते और वो अपने जीवन में कामयाब हो जाएंगे। मेरा मानना है कि जिस तरह का घर में बड़े बहन-भाई होते है उस तरह का प्रभाव छोटे बहन और भाई पर जाता है और मैं भी अपने बहन-भाई में सबसे बड़ी हूँ और मैं अगर घर में अच्छी आदत के साथ रहती हूँ तो मेरे भाई भी अच्छी तरह रहेंगे और अगर मैं बुरी तरह रहूँगी तो मेरे भाई बहन भी बुरी तरह रहेंगे।और मैं यह भी कहना चाहती हूँ जो घर में बड़े बहन-भाई रहते हैं। वो अपने छोटे की ज्यादा मित्रता करना रखे-उससे छोटे बच्चे और ज्यादा बदमाश हो जाते हैं।

और घर पर मैं कुछ काम करती हूँ तो छोटे बहन भाई भी वो ही काम अच्छी तरह करेंगे और अगर मैं घर पर ज्यादा पढ़ाई करती तो मेरे छोटे भाई-बहन भी पढ़ना ज्यादा पसन्द करते क्योकि उन बहन भाई को जो काम बड़े शुरू से ही करते नजर आते हैं। वह भी ऐसा ही करते है। और मैं अगर अपने बहन भाई को घर पर अच्छे बुरे और छोटे-बड़े उनकी आदत को बताऊँगी और वे जब उस पर अमल करेंगे। और हम को लड़की के साथ ऐसा नही करना चाहिए और लड़की को इतना नही बढ़ावा देना चाहिए बल्कि लड़कियो को ज्यादा बढ़ावा देना चाहिए और अगर हम लड़कियो को ज्यादा बढ़ावा देंगे तो हमारे गाँव की सब लड़किया आज स्कूल में पढ़ती

ना के घास खोदती और हमारे गाँव में अगर में कुछ बदल पाती तो, हमारे आस - पड़ोस की लड़कियाँ भी हमारे साथ स्कूल में पढ़ा करती। और वो भी दुनिया को समझती। और अगर हम बड़े के साथ अच्छी तरह, तहजीब, इज्जत से पेश आयेंगे तो वो हम को बढ़ावा देंगे। जैसे में अपने गाँव से स्कूल तक आती हूँ - अपनी दो और ख्योंको साथ ले कर। और अगर मे अपने गाँव में बड़े बूढ़ी से तमीज़ से पेश आऊँगी तो वो सब भी मेरे साथ अच्छा स्लूक करेंगे। और सोचेंगे कि हम को भी चाहिए कि हम भी अपनी बेटियों को स्कूल भेजें। अगर में अच्छे के कपड़े पहन कर स्कूल आऊँगी। तो वो यह सोच कर के कि हम भी अपने बेटियों को ऐसे ही स्कूल भेजें। आदि।

b) स्कूल में

स्कूल में भी हम को अच्छा परफोरम करना है ताकि हमारे ये छोटी क्लास में पढ़ने वाले बच्चे ऐसे ही अच्छी तरह रहा करे अगर हम स्कूल में अपने उस्ताद के साथ अच्छी तरह पेश आते ना कि अपने उस्ताद के साथ बदतमीज़ी करे। स्कूल में हम को सब तरह की ऐक्टिविटी में काम करना चाहिए। ना के पीछे हटना चाहिए और हम को ज्यादा नहीं बोलना चाहिए। और स्कूल में हम को लड़कों से ज्यादा नहीं बोलना चाहिए। जितना काम हो उतना बोलना चाहिए। और हम को स्कूल में स्कूल के नियमों का पालन करना चाहिए। और हम को स्कूल में साफ-सुथरा कपड़ा पहन कर जाना चाहिए और सर मैडम की बातों को अच्छी तरह समझना चाहिए अगर समझ में नहीं आ रहा हो तो उस को स्कूल में दोबारा पूछना चाहिए। अगर हम ऐसा करते तो हमारे छोटे भी ऐसे ही करते। और अगर में अपने स्कूल की विज्ञान और गणित की क्लास को ज्यादा ध्यान से सुनती तो आज हमको (खास कर मुझको) इन विषय विषयों में इतनी महनत नहीं करनी पड़ती और आसानी से अच्छी पास कर लेते आदि।

(C) समाज में

मैं अगर अपने समाज में कुछ तब्दीलिया लाना चाहती हूं। हमारे समाज में लोग लड़कियों को बोझ समझते हैं और उन को घर के काम में तो कहीं से कहीं तक भेज देते हैं और अगर स्कूल भेजने कि बात की जाए तो तब यह कहेंगे कि हम अपनी बहन, बेटी, को ऐसे दूर नही भेज सकते और उन से एक वक्त में दो काम लेने की इच्छा होती है और यह भी सोचते हैं कि लड़कियों को पढ़ा कर हम क्या करेंगे इन को तो पराया घर जाना है. और अगर हम पढ़ा देंगे तो हम को कौन सा फायदा होगा। लड़किया कहती है कि हमें और हमारे समाज में लोग यह भी सोचते हैं कि लड़के तो हमारे पास ही रहेंगे। इसीलिए लड़को को हर तरह कि आजादी रहती है चाहे कही भी जाए और जो लड़का के मन में आता है वो उस ही करता कोई उस को रोक नही सकता। और अगर लड़की को अपना मन का काम करना हो तो उसे फौरन रोक किया जाता है के यह काम लड़कियां नही करती, लड़के करते है और अकसर घरों में यह भी देखा जाता है कि लड़की को उन का मन पसंद खाना भी नही मिलता।

और लड़कियों को उन के पसंद के कपड़े भी नही पहनाए जाते और उन को आजादी से बोलने भी नही दिया जाता। और उन को दबा कर रखा जाता है और उनसे कहते हैं कि तुम अपने काम से मतलब रखा करो और इधर उधर मत झाँका करो। और अगर वह गलती से भी इन में से कोई एक भी गलती करती है तो उस को पूरा परिवार डांटता है। और अगर कोई आदमी अपनी बेटी को पढ़ाना चाहता तो समाज वाले लोग उस पर रोक लगाते। ऐसा है अगर बेटी को तो पढ़ाते नही और दूसरों कि बेटियो को नही पढ़ने देते। ऐसा है हमारे साथ भी हुआ है अ हमारे मां-बाप हम को पढ़ा रहे हैं और वो कहते है हमारे मां-बाप से कि तुम अपनी बेटियो को बाहर मिटर भत भेजा करो। और गाँव में लड़कियो को उन के मन पसंद बाल भी नही काटने देते।

और लड़कियों के बारे में यह भी कहा जाता है कि लड़की को पराए घर जाना है यह हकीकत है। वह दूसरे घर जाती है और उस में सी लड़की को जवान होने से पहले ही शादी कर देते हैं। अब लड़की के ऊपर यो डोमेस्टिक काम आ जाती हैं एक अपने पति और घर का काम और कुछ दिन बाद बच्चे हो जाते हैं और बहुत सी लड़कियों के साथ ऐसा होता है कि उस को खाने की अपनी आजादी नहीं रहती इसलिए जब परवरिश के वक्त बहुत सी लड़कियाँ मर भी जाती हैं इतना सब करने के बाद भी औरतों को कोई अहमियत नहीं दी जाती और ना ही इसके काम को अच्छा समझा जाता है यही हमारे देश के लोगों की कमी है इसी से हमारा देश तरक्की में बहुत पीछे है जबकि औरत बड़े से बड़े बिजनिश को चला रही हैं।

लड़कों को हर तरह कि आजादी है, अगर इतनी ना कम लड़कियों को भी दे तनी चाहि होगी जिस से हमारा समाज अच्छा बन जाए अगर लड़की पढ़ेगी तो उनको पढ़ेगी अगर लड़का पढ़ेगा तो एक पढ़ेगा।

और लड़की को पढ़ाने से वह अकलमंद होती है ना कि बुरिया वह इज्जत से बात करती है स्कूल पढ़ने के बाद वह घर पर भी काम करती है और लड़कों की हर तरह कि खुराईश को पूरा किया जाता है अगर वह यह कहता कि मुझे बाईक चाहिए। उस को उसी वक्त बाईक ला के देंगी और अगर कह दिया है के बड़ा फोन चाहिए तो उस बड़ा से बड़ा फोन ला कर के देंगी और लड़कियों को यह सब करने के लिए कोई तैयार नहीं हैं लड़का का फर्ज बनता है कि वह अपने साथ पढ़ने वाली लड़कियों को अपनी बहन समझ कर उसके साथ अच्छा सलूक करें और उन के साथ बुरा बरतंभ ना करें।

अगर हम किसी की बहन के साथ छेड़छाड़ करते हैं तो वो उस की बेइज्जती है आज वे किसी के साथ छेड़छाड़ करते हैं कल को उन को जरूर बदला मिलेगा उन किसब्ज को भी कोई छेड़ेगा और अब बहुत बदल गया है कम से कम एक गाँव से १० लड़कियां तो पढ़ रही है आदि।

अगर मैं अपने जीवन में कुछ बदल पाती तो ...।

(a) घर में
(b) स्कूल में
(c) समाज में

(a) घर में :

अगर मैं कुछ अपने जीवन में कुछ बदलना चाहती हूँ मैं चाहती हूँ कि घर में छोटे बच्चे बड़े का आदर नहीं करते। मैं चाहती हूँ कि घर में बड़े लोग/ माता-पिता, भाई-बहन, दादा-दादी, चाचा-चाची आदि का आदर करना चाहिए और हमें उनहे प्यार करना चाहिए घर में सब को बराबर का हक़ देना चाहिए बराबर का ही हर वस्तु देना चाहिए सब का आदर भी करना चाहिए ज्यादा तर लोग ऐसा करते हैं भाई और बहन के साथ बहन को उस का हक़ नहीं देते और उसे उस की इज़्ज़त की चाज़ भी नहीं देते लड़की के साथ अन्याय किया जाता है लड़की को बिज़ऩस के लिए वह कहते है उसे नहीं लाते है। और अगर भ्रूण गर्भ में होता है और अब उन्हे पता चल जाता है कोख में लड़की है तो वह उन को मार देते हैं लड़की का जन्म नहीं होने देते ऐसा समझते है लड़की घर का बोझ है। उस की सादी में दहेज देना पड़ेगा लड़की की सादी में लड़की को बहुत सारा धन देना पड़ेगा कहते है लड़की किसी और का धन या काम होता है बाहर की नहीं लड़का का जन्म इसी वजह से ज्यादा किया जाता है और लड़का को हर बन्चिा की आबादी होती है लड़की को नहीं मैं चाहती हूँ इस अन्याय को खत्म किया जाये मैं लड़की को उस के घर में उस को पूरा हक़

मिलना चाहती हूँ मैं घर में बहन - भाई का संबंध रखना चाहती हूँ यह नहीं बहन को उस का हक नहीं मिले और भाई को पूरा हक मिले। घर में लड़की को भी आगे बढ़ाया जाए और घर में लड़की का ज्यादा से ज्यादा जन्म हो मैं चाहती हूँ कि इन सब को खत्म किया जाए।

(ख) स्कूल में

स्कूल में मैं चाहती हूँ स्कूल में लड़की का नाम नहीं लिखवाया जाता और लड़की को स्कूल तो दूर की बात है लड़की को घर से बाहर भी नहीं जाने दिया जाता मेरा कहना है जो लड़का का दाखिला किया जा स्कूल में लड़की का ज्यादा से ज्यादा पढ़ाई हो और लड़की तो लड़का भी अपनी जीवन में कुछ सीखे और पढ़ लिख कर लड़का भी नौकरी कर सकता है लड़की को लोग नहीं पढ़ते कहते हैं लड़की पढ़ कर क्या करेगी वह पढ़ कर भी घर का ही काम करना है और अगर नहीं पढ़ती तो भी घर का ही काम करना है लड़की नौकरी भी नहीं करती जब तक ऐसा नहीं है लड़की का पढ़ाया जाए और लड़की को आगे बढ़ने का मौका भी दिया जाए तो लड़की जरूर कुछ बन कर दिखा देगी। क्या उपर वाल ने लड़को को ही दिमाग दिया है लड़की को नहीं उपर वाल ने जब को दिमाग दिया है उस ने सब को बराबरी का हक दिया है लड़को को पूरा हक और लड़की को उस हक का पूरा हक नहीं दिया ऐसा नहीं है उस

है। अज्ञान सब को बराबरी का... हक दिया है फिर लड़की को आगे क्यों नहीं बढ़ने दिया जाता मेरा कहना है जैसे लड़की हो छ घर काम में आगे चलीयां जाए और लड़की हर काम करने का मौका मिले लड़की को 12 कक्षा या 10 कक्षा पढ़ कर लोग उसे नहीं पढ़ाते मैं चाहती हूँ लड़की को उसे पढ़ने का का मौका मिले तब और पढ़ लिख कर नौकरी में लग जाए और पढ़ लिख कर अपना व माता-पिता का नाम रोशन करे माता-पिता को ही नहीं बालिका अपने पूरे घर का नाम रोशन करती है। लड़की भी बहुत कुछ कर सकती है ऐसा नहीं की लड़की पढ़ लिख नहीं सकती घर का हा काम कर सकती है ऐसा कुछ नहीं है लड़का भी हर काम में आगे बढ़ सकती है।

समाज में लोग कह यह कहते है की लड़का को घर से बाहर नहीं जाने दिया जाता लड़की को समाज घर के अलावह बाहर उसे जाने नहीं देत और लड़की और लड़का में भेद-भाव करते है समाज कहता है लड़का हर काम कर सकता है लड़का बाहर खेलने, पढ़ने, घुमने या कहीं भी आने जाने से कोई रोका टोका नहीं जाता लड़का चाह कुछ भी मांग ले समाज कुछ नहीं कहता अगर लड़का कहता है की मुझे साइकिल चाहिए या और कोई कम्प्यूटर चाहिए हर चीज ला देत है और अगर लड़की कहती है की मुझे भी कुछ चाहिए तो वह समाज वाले लोग

तो उसे काम करने देते हैं लड़कों को बाहर पढ़ने भी नहीं दिया जाता और लड़की से ज्यादा से ज्यादा काम करवाया जाता है। कहते हैं कि लड़का को बाहर ही रहना है इसी लिए उसे बाहर जाने दिया जाता है। तुम लड़की को क्या करना है अब राधा तो जवान होने के बाद सास ससुर पति के साथ रहना है लड़का घर चलाता है इस लिए उसे हर चीज की आजादी भी होती है क्या लड़की घर नहीं चलाती है। क्या लड़की की अब कोई भी जिम्मेदारी नहीं लड़की भी तो घर चलाती है। बच्चों की परवरिश करना उन के लिए हर काम को समय पर करना और अगर किसी औरत का पति मर जाए तो उसे ही का घर का सारा काम काज करना होता है। इसी लिए मेरा कहना है लड़की का समाज आगे बढ़ाएं और ताकी लड़की भी आगे बढ़े और लड़की को भी हर चीज की आजादी है। और उन को भी हर काम या हर किसी चीज पर आगे बढ़ने का मौका मिले। मिले ताकी वह अपने आप को छोटा सा महसूस नहीं करें और हर काम खुल कर करें लड़की को अक्सर लोगों मिच कर रखते हैं कि लोग कहते हैं समाज का नियम है उस को कोई नहीं बदल सकता। हिस्सा नहीं है समाज का। नियम भी नहीं तोड़ना चाहिए और किसी को उस का उस कसे हक भी नहीं छिना चाहिए। हर हर किसी को खुश को पूरा हक मिलना चाहिए में चाहती हूँ लड़की को घर काम में आगे रखना चाहिए लड़की का ज्यादा से ज्यादा जिम्मेदारी दिया जाए लड़की को पढ़ना चाहिए लड़की को हर काम में आगे रखना चाहिए ऐसा नहीं होना चाहिए कि उसे उस की पूरा हक

अगर मैं अपने जीवन में कुछ बदल पाती तो...

(a) घर में

(b) स्कूल में

(c) समाज में

Imrana Khan,

(a) घर में

★ अगर मैं अपने जीवन में कुछ बदलना चाहती हूं वह है लड़की का जीवन।

हरघर में एक ना एक लड़की होती है ये तो आप सब को पता होगा लेकिन लड़की को अपने घर में कोई भी मसला या फैसला लेने का हक नहीं मिलता है। या वो घर में कुछ अपना बात को भी नहीं रख पाती। लड़की के माता पिता ये सोचते है कि लड़की अगर 11, 15 साल की भी हो जाए तो उसकी शादी कराने तैयार हो जाते है। लड़की को घर पर भी पुरा ध्यान रखा जाता है ये सब तो सही है कि ध्यान रखें पर घर से बाहर आकना या घर से बाहर निकलना अपना सहेलो से बातें करने को भी मना कर देते है।

"बेटा अगर घर है तो बेटा है माँ तमा" उस का मतलब तो यह है कि अगर बेटा का कैसा भी कोई मसला हो या कुछ उस में लड़का का पुरा आज्ञा हो होता लेकिन लड़की को नहीं। जबकि लड़का का जितना हक है उतना ही लड़की का भी होना चाहिए लेकिन लड़की को भवात में बोझ समझा जाता और भवात वासियो को कितना भी समझाऊ उन के दिमाग में कुछ आता या गुसता भी नहीं है। लड़का एक आजाद पंछी का तरह रहता या उड़ता है लेकिन लड़की अपने घर में आजादी नहीं मिलता बाहर जब मिलगा। मैं अगर अपने जीवन में कुछ बदलती तो वह है लड़की का मसला।

लड़की को "कुरआन" पाक में भी "सनम नाजुक" कहा गया है जिस का मतलब है। लड़की एक नाजुक है जिस को अगर तक्का तोहड़ा भी प्यार या हक ना मिले तो वह मुझाने लगती है।

लड़की का जीवन उसके हाथ में नहीं रहता वह
बेचारा एक चीज की तरहा रह जाती है।

मैं अगर घर पर कुछ ~~बदलना~~ बदलना चाहती हूँ
तो अपने पिता-माता की सोच को।

मैं अपने जीवन में लड़की को उस का वो हक
दिलाती जो उसका होना चाहिए
खास कर मेवात में।

और मेवात वालियों की पट्टा पुरानी
सोच

और, लड़की को भी अपने घर में सब की इज्जत करना चाहिए
छोटे से लेकर बड़े तक बड़े से लेकर बुजुर्ग तक।

स्कूल में

अगर मैं अपने स्कूल में कुछ बदलना चाहती हूँ वो है
लड़कियों को किस तरह स्कूल आना चाहिए और
लड़कों को लड़कियों के साथ किस तरह का व्यवहार
करना चाहिए लड़का को लड़का से बहन कह कर
बोलना चाहिए लड़कियाँ को भी भाई कह कर
स्कूल में बच्चों को भी Teachers के साथ
इज्जत से बोलना चाहिए। और Teachers की
इज्जत करनी चाहिए। ज्यादा तर बच्चे Teachers से
झगड़े और और उन के हुकमों का पालन भी
नहीं करते मैं उसे बच्चों को उन के हाथ में
T.C देती और उन से कहती जाओ कहीं
और नाम लिखवा लो अपन

कहते हैं Teachers ~~~~ ~~~~ माँ-बाप का रूप देते हैं। तो बच्चों को Teachers की इज्जत करनी चाहिए।

और मैं स्कूल में बदलता के दर ~~~~ ~~~~ स्कूल 12th तक होता था तो होता ही नहीं। हर स्कूल में science लैब होता और कम्प्यूटरस भी या फिर computer class हो ~~~~।

और सब से अच्छा लड़्केरा होना चाहिए मैं स्कूल में बहुत कुछ लिखती पर लड़्म अधीन

समाज म

अगर मैं समाज में कुछ बदलता तो वो है समाज के लोगा की साथ ज्यादा वर लोग कम उम्र में लड़कियों की शादी कर देते मैं इस पर अब से रोक लगाती भवात अंद में सब बहुत होता है।

जैस पहला रिवाज था कि अगर किसी लड़की का पती मर भी जाता था तो उस के साथ उस की पत्नी को भी जिंदा उसके के साथ जलाया या दफनाया जाता था।

है ये रिवाज बंद होगा एक थाली ....
जिस पर "राजा .... " ने रोक लगाई या
लड़की चाहे कोई मसला हो या पंचायत हो उस
में भी बोलने का हक ज्यादा दिया जाता।

मैं तो बस यही कहना चाहती हूँ कि
लड़की के मसले पर ज्यादा ध्यान दिया
जाए और लड़की की बात को भी सुना जाए।

★ इल्म ग्यान की भूखी सु में भूखी कलम
दवात की क, ख, ग, स करू दोस्ती में बैठी
मेवात की।

★ मेरा आप लोगों से एक सवाल है। जब मेवात वासी
अपनी बेटी को नहीं पढ़ाते तो वह फिर ये
क्यूं कहते है कि हम अपने बेटे के लिए
पढ़ी लिखी लड़की से शादी करवाएंगे। या फिर
ऐसी लड़की जिस पर ग्यान हो अकल हो।

पढ़ने से ग्यान मिलता है लेकिन माता-पिता
पढ़ाते नहीं है आज भी आप को घर पर या
घर में अनपढ़ लड़कीयां मिलेंगी, या फिर
आठ-५वीं या १०वीं पढ़ा।

कम उम्र में लड़की की शादी ना करवाएं
हर लड़की को उसका हक दिलवाएं! Thank you. ☺

Zakiya Bano

(a) अगर मैं अपने जीवन में कुछ बदल पाती तो मैं अपने घर में सब से पहले अपने मां-बाप को कहती के सिर्फ लड़के ही नही पढ़ सकते बल्की लड़कियां पढ़ सकती है और लड़के ही घर का काम नही कर सकते लेकिन लड़की घर का काम कर सकती इसी लिए मैं अपने मां बाप को समझाती हूं क्याकी वो समझते है कि लड़कियों को नही पढ़ाना चाहिए उन को घर से बाहर नही नकलना चाहिए लेकिन मैं ये समझती हूं की लड़की से मां बाप का नाम रोशन नही होता बल्के लड़कीयों से नाम रोशन होता है ।

(b) स्कूल में भी लड़कियों का जीना हराम हो गया है क्योंकी कोई मां बाप अपनी बेटियो को स्कूल नही भेजत जल्दी शादी कर देते है जिन की वजह से लड़कियों को तालिम हासिल बहुत कम होती लड़की को घर कोई नही भेजता है च्योकी वो लड़का है क्या लड़कियों के सपने नही होते सिर्फ लड़को के होते है क्या लड़कि पढ़ लिख नही सकती और पढ़ लिखकर वो कुछ नही बन सकती सिर्फ लड़के बन सकते नही मै समझती जो घर काम लड़का कर सकता है वो काम लड़की भी कर सकती है बल्के लड़को से कई ज्यादा समझदार

देती है और वो पढ़ लिखकर कुछ भी बन सकती है। क्योंकि दुनिया में सबसे ज्यादा तरक्की लड़किया ही कर रही है।

(c) समाज से भी लड़कियो को कोसा जाता है। अगर किसी के घर लड़की पैदा हो जाती है तो लोग कहते है कि इस अगध पर लड़की पैदा होई है बहुत ज्यादा लोग तो लड़की को बुरा भला कहते है और ये भी कहते है जहाँ लड़की पैदा होगी वो भी कुसुब है। लड़कियो को इस लिए बुरा भला कहा जाता क्योंकि जिस घर उन किट शादी होगी तो माँ बाप को जहेज देना पड़ेगा। समाज में जब लड़की पेंट बुरसट पहती है तो समाज में उनको बुरा भला कहा जाता है और लड़के भी उनसे छेड़कानी करते है जिस कि वजह से माँ बाप को शमिन्दा होन पड़ता है। इसी लिए हमें समाज में बदलाओ लाना चाहिए।

अगर मैं अपने जीवन में कुछ बदल पाती तो...

(9) घर में) हमारे घर में लड़कियों को बहुत कम पढ़ाते हैं, और इसी सोच से हमारे माता पिता लड़कियों को नहीं पढ़ाते हैं इसी लिए मैं अपने घर में कुछ बदलाव लाना चाहती हूँ मैं अपने घर में बताना चाहती हूँ के हम लड़कियों को पढ़ाकर और अच्छी नौकरी लगाकर हम अपनी जिन्दगी को सुकुन से जिसकते हैं, इसीलिए मैं पढ़कर अच्छी नौकरी लगाकर अपने घर में बदलाव लाना चाहती हूँ

(b) स्कूल में) मैं अपने स्कूल में बदलाव लाना चाहती हूँ कियोकि स्कूलों में ज्यादा कर लड़कों को तालीम दी जाती है, और लड़कियों को बहुत कम दी जाती है, इस लिए मैं बहुत खुशनशीब हो के मेरे माता पिता मुझे तालीम सिखने के लिए मुझे स्कूल में पढ़ने के लिए भेजते हैं, और हमारे स्कूल में अच्छी तरहा से रहो, और टिचरों की इज्जता करो और उनका कहना मानो, और जो वो कामता है उनको पूरा करो, और उसे सलाम भी करो, इसीलिए मैं पढ़कर अपने माता पिता और टिचरों का नाम रोशन करो, और अपने स्कूल का भी नाम रोशन करो,

(c) समाज में) मैं पढ़कर और नौकरी लगाकर समाज को बताना चाहती हो के बेटी बचाओ और बेटी पढ़ाऊ कियोकि बेटी है, शान और देश की जान। अगर बेटी को नही पढ़ाया तो बेटी अनपढ़ गवार कहलाई जाएगी, और समाज में उसे जिल्लत नही देगा, इस लिए बेटीयों को कियो नही पढ़ाते,

अगर बेटियों को पढ़ाने के लिए स्कूल क्यों नहीं भेजते
अगर बेटियों को कोई क्यों नहीं पढ़ाता हमें अपने बच्चे
को और पढ़ाना चाहिए क्योंकि लड़कियों से नाम
समाज में रोशन होता है, इसलिए हमें समाज में
बदलाव लाना है, और बेटियों को पढ़ाना है, और उन्हें
नौकरी लगाना है, जिसके लिए बेटी अपनी ज़िंदगी को
अच्छी तरह से जी सके और अपने आने वाला कल
को सुधार सके और अपने कदमों पर खड़ी हो सके
और अपने घर को चला सके, इसलिए हमें समाज
को बताना चाहिए कि लड़कियों को पढ़ाना चाहिए जिससे
वो समाज में बदलाव लासके, और मैं भी पढ़कर सबसे
पहले समाज में बदलाव लाऊंगी जिससे समाज को
पता चले कि लड़कों को ही नहीं पढ़ाना चाहिए
क्योंकि लड़कियों को भी पढ़ाना चाहिए जिससे समाज
में कुछ बदलाव आये और लड़कियों को बहुत खोड़ना
पसंद नहीं करते और बेटियों को ताना देते हैं, और घर
से बाहर नहीं भेजते। लड़कियों को घर में रखते हैं
और फिर उनकी छोटी सी उमर में सादी कर देते हैं, और फिर
ससुराल वाले उसे ताना भी देते हैं, और उसके साथ बहुत
बुरा सुलूक करते हैं, इसलिए समाज में बदलाव लाना जरूरी है,
और लड़कियों को पढ़ाना भी जरूरी है, इसलिए हमें अपनी
ज़िंदगी को अच्छी तरह जी सकते हैं

अ)

अगर मैं अपने जीवन में कुछ बदल पाती तो अपने घर वालों की सोच बदलना चाहती तो सोचते है कि बेटी को पढ़ना-लिखाना नहीं चाहिए मैं इन की ये सोच तो जरूर बदल देती और उन कि सोच बदल कर अपने घर में एक नया बदलाओं लाती ये बदलाओं लाकर मुझे बहुत अच्छा लगता अगर मैं अपने जीवन में कुछ बदल पाती तो ये जरूर बदलना चाहती!

ब)

अपने स्कूल में ये बदलाव लाती कि वो एक अच्छा मुकाम धासील कर पाये हमारे स्कूल का नाम पूरी दुनिया में मशहूर हो जाय और इसी स्कूल के बच्चे अच्छी कामयाबी धासील कर सके अगर इन बच्चों की लाईफ बदल पाये स्कूल में और टिचर आ जाय तो स्कूल में एक नया सा बदलाओं आजाय एक नया नाम हो जाय जिस की वज़ह से स्कूल में बच्चे भी ज्यादा आये अगर किसी बच्चे को देखे तो ये कहे ये बच्चा भानू मॉडल स्कूल में पढ़ता है। इस स्कूल में आप अपनी लड़कियों को भी लाने की इजाज़त दे दो आपकी बेटा अगर कुछ बने गी तो आपका नाम रोशन होगा और स्कूल का भी नाम रोशन हो स्कूल में कुछ बदल जाये ये अच्छी बात है! स्कूल में बदलाओं आयगा ये अच्छा होगा!

ल)

समाज में बदलना है बेटीयों को पढ़ाना है समाज लोगों का डर है अगर किसी की बेटी कहीं देखपले तो समाज कहता हैं इस की बेटी अच्छी नहीं है अगर ये भी कोई बात हुई में इस समाज में ये बदलना चाहती हूँ पढ़ल जल्द होजाय और घर बेटी को पढ़ने दिया जाये गरीब लोगों को चेन से जीने दिया जाये! लड़कि की कम उमर में शादी नहीं करना चाहिए इन सब चिजों पर बदलाओं तो जरूर लाती ये तो समाज से उठाए कर फेका जाती समाज के नाम पर लौट मार करते रहते हैं पढ़न या पढ़न तो समाज में ही ले होता रहता है ये इसको बदल ही नया बदलाओं लाती

समाज है अच्छा होना चाहिए जैसे: यद्ज के रोकोपना चाहिए कम अ अगर में शादी नही करनी चाहिए बेटी को पढ़ना चाहिए से धर्म लोगो को मिलकर एक बेहतर समाज बनाना चाहिए अगर किसी को खेल लगता है समाज को बलना चाहिए तो उस इनसान की सोच कि बहुत अच्छी है अगर भी उसने जीतन में कुछ बदल जाती ले समाज की पूरी तरह बदल यता है धन्यवाद

(a) घर में → मैं अपने घर बदलना चाहती हूँ कि हमारे पूरवजो की सोच है कि हम अपनी बेटियों को नही पढ़ाना नही चाहते और हमारे घर में लड़को को बहुत ही बड़ा दरजा दिया जाता है क्योंकि वो सोचते है लड़के ही आगे चल कर कुछ ना कुछ बनते है और ये सोच बहुत बुरी लगती क्योंकि आज के दौर में लड़के ही नही बल्की लड़कियाँ भी बहुत आगे है हम चाहते है हमारे पूरवज की चह सोच बदल जाए ताकि हमको भी आगे पढ़ने का मौका मिल जाए बस हम 10- करके ही नही घर बहना चाहते क्योंकि हम को भी आगे पढ़ना है और आगे चल कर कुछ बनना है ताकि हमारे माँ और बाप को समाज में सर गर्व से ऊंठ गाये क्योंकि अगर बेटियाँ पढ़गी तो बदलगा देश- देश बदलगा तो बदलगे लोग- लोग बदलगे तो बदलगी सोच और हर बेटी को मौका मिलगा पढ़ने का और तरकी करगा देश और हमारे देश मे बहुत ञान फलगा हम अपने घर वले की ही सोच बदलना ही नही बल्की पूरी दुनिया की सोच बदलना चाहते जो लो अपनी बेटियो को नही पढ़ाते हम सब बेटियाँ पढ़ना चाहती है हम ये सोच बदलना चाहते है

समाज में := मैं समाज में ये बदलना चाहती हूँ लड़को और लड़कियो में फर्क ना करना और दहज की मांग कम करना और ऐसा ही चलता रहा दहज ऐसे ही बढ़ता रहा तो गरीब लोगो कि बेटिया अपने ही रह जाएगी दहज कम करवाओ और समाज मे चलना है तो सबसे पहले गरीब को गरीबीया हटाने का मौका दिलवाओ ~

और गरीबों को इन की बेटियो को इस दुनिया में तरक्की करने का हक दिलवाओ और हर किसी को अपने जैसा ही समझना चाहे वो गरीब हो या अमीर हो सबका हक दिलवाओ अगर बदलना है तो ये सब बदलवाओ जिंदगी जीना का हक सबका है हर कोई चाहता है हम वो करे जो सब करते गरीबी हटाना, देश बदलना और तरक्की करना क्योंकि हमारा देश एक ___ मुल्क है और ___ मुल्म हर किसी को अपने मजहब को अपनाने का हक है और ज्यादा तर देख होता है हिंदू और मुस्लिम में फर्क हिंदू मुस्लिम के खाने को पसंद नही करते वो ये सोचा सोचते है हम हिन्दु है वे मुसलमान अगर हम इनको खवाएगे तो ये अच्छा नही होगा और लोगो की बुरी सोच को बदलना है ये भी बदलना चाहते है और अपना एक पाना चाहते है क्योंकि बेटी होना कोई बुरा नही क्योंकि बेटी है शान और ___ अब बनाओ देशानाकी ___ और ___ में शादी ना करवाओ हर बेटी को उसका हक दिलवाओ क्यों कि बेटि तरक्की करेगी तो देश आगे बढगा अब और समाज में उठगा मेरा सर मेरे और मेरे मां बाप का नाम रोशन होगा जब अब हमारे देश में चानि शहरो में तरक्की की जा रही है लेकिन हम चाहते करते है हम गांवो में रहने वाली लड़कियो को भी अच्छी तरह से पढाया जाए और देश को आगे बढाया जाये हम अपने समाज में सब बदलना चाहते है हमा सब को सबका हक दिलवाना चाहते है

(Name - Anjum)

के स्कूल में :- जैसा के हम जानते है कि हम मौलाना आजाद स्कूल में पढ़ते है ये हमारा स्कूल बहुत ही अच्छा है और जैसा की ये आगे चल कर तरकी करेगा हम चाहते है कि हमारे स्कूल 10 से 12 तक किया जाए ताकि हम आगे तक पढ़ पाए हम Principel से ये दरख्वात करते है इस स्कूल को 12 तक किया जाए ताकि हम आगे पढ़ पाए और आगे चल कर कुछ बन पाए अगर हमारा स्कूल 12 तक ही जाए तो हम कुछ बन जाए और पढ़कर कुछ कर पाए और हमारे स्कूल में ground को बढ़ाया जाए ताकि हम sport में कुछ तरकी कर पाए हम अपने स्कूल में ये बदलना चाहते है कि हम को एक बहुत बड़ा स्कूल बन जाए ताकि इस में हम को पढ़ने में कोई रुकावट ना हो पाए और हम को सब अच्छी नजर से दे पाए क जैसा के हम पढ़ने आते है और जब लोग हम को गिरी नजर से देखते है कि हिद तरकी करेगी तो हम चाहते है हमारे स्कूल में बस लगवा दि जाए ताकि आने में आसानी हो जाए और जैसा की हम जानते है की हमारे स्कूल को किराये पर लिया गया है जिस की वजह से इस में ज्यादा तरकी नही है लेकिन हमे बहुत जल्द नया स्कूल मिलने वाला है

और सायद हम भी आगे पढ़ पाए और हम अपने उस्तादों
पूरे तन और मन से उनकी इज्जत कर पाए और हो
पूरी तरह रह पाए और पढ़ पाए जब हम अपने
समस्याों का पशभर्विदांत करने की जिम्मेदारी ले लेते हैं
तो हम जनती करते हैं इस पत्र द्वारा लोगो को सूचित
करना चाहती हूँ और अपने स्कूलों का नाम
रोशन करना चाहती हूँ ताकि हमारे स्कूल को एक
आला दरजा दिया जाए और इस को अच्छा बनवा
दिया जाए

Topic :

अगर मैं अपने जीवन में कुछ बदल पाती तो → मैं सोचती हूं कि काश मैं अपनी जीवन को बदल पाती यानि लड़कियों के ऊपर घर वाले पड़ोसियों और समाज की बहुत सी बातें लगी होती है जिन के कारण लड़कियों का जीवन अनपढ़ के रूप में व्यर्थ हो जाता है लोग कहते हैं कि लड़कियां घर की इज्जत होती है बाहर जाने से उनप पर गलत असर पड़ता है इसलिए उन्हें बाहर नहीं जाने देते पढ़ने नहीं देते आप लोग सोचिए अगर घर की इज्जत बेटियों में तमीज नहीं होगी तो क्या वो घर अच्छा कहलाएगा नहीं ना इसलिए मैं सभी की सोच को बदलना चाहती हूं लड़कियों को शिक्षा प्राप्त नहीं करनी चाहिए इस बात को गलत साबित करना चाहती हूं। काश कि मैं अपने जीवन में इन सभी चीजों को बदल पाती।

घर में → अगर मैं कुछ बदल पाती तो सबसे पहले अपने घर वालो की सोच जो कि सोचते है कि लड़कियों को नहीं पढ़ना चाहिए उन्हें घर में रहना चाहिए आखिर कब तक लड़कियों को इससे जुल्म सहना होगा क्या अनपढ़ की भी भला कोई जिंदगी हो सकती है। अगर लड़कियों को भी शिक्षा जरूर मिले तो वे जरूर अपने घर वालों को अपने पैरे पर खड़ी होकर दिखा सकती है आखिर कब घर वालों की सोच बदलेगी। मैं घर वालो की इस सोच को बदलना चाहती हूं। आगे बढ़ेगा

चाहती हूँ। कुछ करना चाहती हूँ। लड़कियों को पढ़कर इस समाज की सोच को बदलना होगा!

स्कूल में... स्कूल में सभी बच्चे बराबर होते हैं। लेकिन कई स्कूलों में ये देखने को मिलता है कि घर और बाहर में लड़के ही बढ़ चढ़ कर हिस्सा ले रहे हैं और देखा जा रहा है कि लड़कियाँ बहुत पीछे है। सब लोग सोचते हैं कि हम लड़कियाँ बहुत कमजोर हैं जबकि ऐसा नहीं है लड़कियों में बहुत हिम्मत होती है लेकिन उनका हौसला बढ़ाने के लिए कोई भी नहीं होता। अगर लड़कियों का हौसला बढ़ाया जाय तो को आगे बढ़कर दिखायेगी जरूर अपने जीवन को बदल कर दिखायेगी और जिस दिन लड़कियाँ ये करेंगी उस दिन सबको लड़कियों पर गर्व महसूस होगा और सभी लोग लड़कियों की पढ़ाई लगेंगे और जब अपने जीवन में तब्दीली (परिवर्तन) आयेगा। मैं सभी की सोच बदलना चाहती हूँ ताकि मेरे माता पिता ने मुझे पढ़ने का मौका दिया इस बात के लिए मैं उनकी सदा आभारी रहूँगी और जरूर कुछ अच्छा काम कर के अपने माता पिता अध्यापक अध्यापिका और अपने स्कूल का नाम रोशन करूँगी। यही सब मैं अपने जीवन में बदलना चाहती हूँ।

समाज में रहते है और जैसा की सभी रहते है।

लड़कियां पढेंगी तो सुधरेंगे दो घर

इतिहास यही बतला रहा है-१

समाज में अगर मैं पढ़कर कुछ बनूंगी तो दूसरे समाज की सोच, जो कि अभी कुछ दिनों पहले थोड़ी बदली है जब भूत प्रधान मंत्री ने बेटी बचाओ, बेटी पढ़ाओ अभियान चलाया है। इस अभियान से समाज पर कुछ असर भी पड़ा है। जिसके कारण स्कूल में लड़कियों की संख्या कुछ बढ़ी है। अगर लड़कियां पढेंगी तो इस समाज को बदल देंगी। और मैं भी पढ़कर समाज की जो भी लड़कियों के बारे में गलत सोच है उसको बदलना चाहती हूं। पढ़कर कुछ बन कर समाज की सेवा करना चाहती हूं। जैसे की आज कल देखा जा रहा है की महंगाई बहुत बढ़ रही है जिसके कारण गरीब लोग बहुत ज्यादा परेशान है। मैं पढ़कर उनकी परेशानी को दूर करना चाहती हूं। इस महंगाई को कम करके लोगों की परेशानी कम करना चाहती हूं। और जो समाज में भेद-भाव है धानि एक-दूसरे के मजहब को लेकर जात-पात को लेकर इन सबकी वजह पर धर्म और समाज बहुत से झगड़े आते है। इस के कारण लोग एक दूसरे से घृणा करते है और ऐसे लड़ाई झगड़े में कई लोगो की जाने भी चली जाती है।

इसलिए मैं समाज से भेदभाव को दूर करना चाहती हूँ सबको बताना चाहती हूँ कि इस समाज में जितने भी लोग हैं वो सब एक दूसरे के भाई बहन हैं। अगर सभी लोगो को ये बात समझ में आ गई तो ये दंगे-फसाद खत्म हो जारेंगे और सभी मिल जुल कर रहेंगे। और आराम से अपना जीवन बिताएँगे।

शब्द बनते हैं तो विचार बन जाते हैं
विचार बन जाते हैं तो संस्कार बन जाते हैं
संस्कार बन जाते हैं तो परिवार बन जाते हैं।
परिवार बन जाते हैं तो समाज बन जाता है।
समाज बन जाता है तो बचता है
क्या है।

देश के बनने में लगता है। क्या है

खख्सार
मील... ...

अगर मैं अपने जीवन में कुछ लोगों की सोच को बदल पाती तो बहुत अच्छा होता। और मैं अपने जीवन के सभी हक़ पा सकती थी। ताकि मुझे अपने जीवन में आगे बढ़ने में कोई तकलीफ न होता। और अपने भाईयों की तरह मैं भी अपने माँ बाप का नाम रोशन कर पाती। और समाज के प्रति बदलाव ला सकती थी।

a) घर में :- मैं अपने घर में बहुत से बदलाव लाना चाहती हूँ और मैं अपने घर के मसलों में कोई राय दे सकती। काश मेरी बड़ी बहनें भी स्कूल में पढ़ पाती। उन्हे अपने जीवन में ज्यादा मुश्किलों का सामना ना करना पड़ता। काश मैं अपने बड़ों की सोच को बदल सकती की वह मेरी बहनों की शादी कम उम्र में ना करें।

b) स्कूल में :- काश मैं स्कूल में अपने अध्यापकों की सोच को बदल पाती। कि लड़कियाँ भी लड़कों से कम नहीं होती है। वह भी लड़कों से आगे बढ़ सकती हैं कि वह लड़कों को हर चीज में पिछे छोड़ सकती हैं कि लड़कियां भी लड़कों की तरह हर काम कर सकती हैं। और लड़कियां भी लड़कों की तरहा अपने माँ-बाप का नाम रोशन कर सकती हैं और लड़कियां भी अपने माँ-बाप और परिवार से दूर रहकर अपने हिफाजत खुद कर सकती हैं जैसे के दूर-दूर स्कूलों में पढ़ने के लिए जाना या पढ़ने के लिए जाना।

c) समाज के :- मैं समाज में में बहुत कुछ बदलाव

लाना चाहती हूँ कि मैं अपने समाज कि बुराइयों को

मिटा सकूँ और समाज महिलायों ब्रति बदलाव ला

सकूँ की लोगो को औरतो को अपने पाँव की जुती समझते

है उन लोगो की सोच को बदल सकूँ। लोग औरतो को

सम्मान नही देते है उन्हे सम्मान दिलवाना है और

महिलाओं को वोट देने का हक दिलवाना है। और महिलाओ

को ऊँचा दर्जा दिलवाना है।

नाम – मुस्कान खॉन
कक्षा – IX E

नाम = इकसार खान अगर मे अपने जीवन में कुछ बदल पाती तो ...

(a) घर में ⇒ अगर मे अपने जीवन में कुछ बदल पाती तो बहुत अच्छा होता मे अपने घर में बदलन चाहती थी के हम हमारे माँ बाप जो की हम पढ़ाना नहीं चाहते की हमारे माँ बाप हम दस तक कक्षा कर के ही बिठा देते है और वे ये सोचते है की लड़की पढ़ लिख कर क्या करेगी क्या हम इतने कोमल कमजोर है कि हम पढ़ कर कुछ बन्ना नहीं चाहते मे अपने जिन्दगी में कुछ कर सकती हूँ कि हम पढ़ लिख कर अच्छी नौकरी मिल। तब हम अच्छी नौकरी मिलेगी तो हम अपने माँ बाप को नाम रोशन करेंगे। जब हम मे अच्छी तकजीवन हो गी तो हमारे माँ बाप भी हम से खुश होंगे और हमारी माँ बहन भाई भी हम से अच्छी बाते सीखते है और हम से नौकरी कर सकेंगे मे आगे बहुत जाना चाहती हूँ की हम भी तो इंसान हूँ क्या हम लड़की है तो हम पढ़ना नहीं चाहिये लड़की तो लड़के से भी आगे जा सकती हूँ मे अपने घर में बहुत बदलाओ लाना चाहती हूँ की हमारे परिवार में तो अभी तक लड़की नही नौकरी की मे अपने जीवन को कभी बरबाद नही कर सकती मे अच्छी महने से पढ़ती की मे अपने घर में कुछ बदला कर, कुछ कर सकी हम माँ बाप को भी बहुत अच्छा लगेगा तो वो लड़की को भी कभी कमजोर नही समझेंगे की वह यह सोचेंगे की लड़की नौकरी कर सकती है तो वह हम पढ़ाई से को भी नही रोकेंगे लड़की को तो इसलिय नही पढ़ाया जाता माँ बाप को पैसे नही देती वो यह सोचते है की लड़की को तो पढ़ लिखा कर अच्छी नौकरी दे दि भायगी और वह पैसे भी वमे क्या जब लड़की के साथ भी पढ़ बरताव कर तो लड़की भी तो पैसे कमा सकती ...

इस स्कूलिय में तो अपने घर में बदल कर ।लाआं- स्कूल में -> अगर मे अपने जीवन में बदल पाती है तो बहुत ~ अच्छा होगा मैं अपने स्कूल में पढ़ाई के लिए आते है और मे अपने में यह बदल कर दिखा सकती हूँ की हमारे माँ बाप ये सोचते है की लड़की स्कूल में जा कर बिगड़ती है वह हमारे माँ बाप की सोच बेकार है कि मे अपने स्कूल में अच्छी तरह पढ़ाई कर सकती हूँ मे किसी से बदमीज लड़का या लड़की से वासता नहीं रखुंगी और मैं अपने सर या मेम की बात खोर से सुन कर उस पर अमल कर सकुंगी मे अपने माँ बाप को बहुत समझाती हूँ की स्कूल में ऐसा नहीं होता की जैसे आप लोग सोचते हैं मे स्कूल में आप का नाम रोशन करुंगी और मे अपने सर का भी नाम रोशन करुंगी मैं अपने स्कूल में अच्छी बाते करुंग और जब हम नम्रता से सर से या मेम से या छोटे बच्चो से बात करते है तो हम भी हम से इसी तरह बाते करते है हम अपने सर या मेम से अच्छी तरह बाते करते है तो हमे हमारे सर बहुत खुश होंगे और हम से भी अच्छे से बाते करेंगे हम जैसे बड़े बच्चे स्कूल में माहोल बना कर रखेंगे तो वसा ही हम से छोटे बच्चे भी वसा ही करेंगे हम अपने स्कूल में बदलाआ लाना चाहिये कि जिस से हमारे सर भी और हमारे माँ बाप भी हम से खुश हो सके। और हम स्कूल में पढ़ने के लिए आते है हम मन लगा कर पढ़ने चाहिये कि हम मन लगा कर पढ़ेगे तो हम तालिम सीख पाचेंगे और हम तालिम सीख कर ही हम अच्छी नौकरी मिल सकेगी इस लिए हम स्कूल का नाम रोशन कर सकते हैं और हमारे छोटे बच्चे भी इस तरह करेंगे इस लिये हम अपने सर की बात अच्छी तरह मानी चाहिये और अच्छी से उन से बात करें!

(८) समाज में ⇒ समाज एक ऐसी चीज है की भी हम बे या तीन इंसान होते है तो अ अ से समाज कहते है और हम जैसे सभी एक साथ रहते है तो उसे समाज कहते है में ये चाहती हूं की मुझ यह समाज बद कर कुछ करना चाहिये मुझ समाज को बदल कर एक अच्छी चीज से हम समाज वादी था कर मेरे समाज वादी हम समाज वादी उस कहा जाता है की समाज में एक राजये था समाज उस कहते है जैसे की आज आज के जमाने मे मे लोग दहेज बहुत ज्यादां की यहाँ पर लोग लड़की को भी लेते है और अब उसे के साथ दहेज भी मांगते है हम इस मे बहुत बदलाओ लाने चाहते की इस दहेज दहेज की रीत को खतम करना चाहते है अगर ये दहेज का काम खतम हो जाये तो लड़की वाले ते बहुत अच्छा खुश होते है लड़की लड़के वाले तो यह सोचते है की की हम लड़की वाले लड़की भी व और यह भी सोचती है की दहेज भी दे और दहेज से भी नही भरता की या कार भी मांगते है इस लिए हम यह समाज मे से खतम होगा हम यह बदल दे तो तो समाज मे बहुत तरकी हो गी और हम समाज में यह भी बदलना है की आज कल के लोग तो पहले ही लड़कीयाँ की सादी कर देते है १८ साल की से ही पहले सादी करे देते है हम यह कह कर इस रीत रिवाज को भी बंद करवामा होगा की जिस लड़की की सादी १८ साल से पहले हो गी तो उस पर केसे बन आयेगे या 15 या 16 साल की लड़की सादी के मुतानिक होती है नही सादी की तो अब १८ साल की होती है हम यह समाज में बदलाओ लाना चाहये अगर हम यह समाज में बदलाओ ले सकते है तो बहुत अच्छा होगा इस लिए हम समाज को बदलना है !

ThankYOU

1). अगर में अपने जीवन में कुछ बदल पाती तो :

में अपने जीवन में बहुत कुछ बदल सकती थी जैसा की
पढ़ लिख कर जज बन कर दूसरो के कामो में (HELP) सहायता
करती और अपने माँ-बाप का और अपने स्कूल टीचरो
नाम रोशन करती और समाज में इनसाफ दिला पाती और
दूसरो के सहारा जीना नही पड़ता अखता हमें सर्वो के बल
रहना होता हैं। और अपनी हर-खुवाहिश को पूरा कर
पाती और अपने भाईयो की तरह खूब पढ़कर अपनी खुवाहिशात को
पूरा करती

(a) घर में :- में अपने घर में बहुत कुछ बदल पाती काश
की में अपनी बहनो की शादी कम अर्म में शादी ना
होने देती जबकी शादी के बाद पती कुछ कमाता तो नही
बस शराब पीलेते हैं और शाम को घर आकर अपनी
पत्नी को भारना-पीटना शुरू कर देते है। और माँ-बाप
लड़कियाँ को पढ़ाते ही नही और लड़को पढ़ाते है। में अपने
घर में लड़कियो और दूसरी बहनो को पढ़ाना चाहती हूँ और
उनकी कम अर्म में शादी ना करानें का बदलाव लाना चाहती हूँ

नाम :- सीमा प्रवीन   कक्षा : नवी

और में अपनी बहनों को पढ़ भी पढ़ पाती काश की में भी अपने घर क वड़ा कुछ कह पाती

काश अगर पढ़ पाती तो अपने घर के कामों के बारे में कुछ राय दे पाती काश की अपने बड़े - बूढ़ो को की सोच को बदल पाती लाली हमें पढ़ा सके और कुछ बनकर अपने घर के खुले खर्चो को चला पाती

समाज में

(6)

समाज में जो मर्द और औरतों में ना बराबरी चल रही है उसको बदल पाती समाज में औरतो को नीचे दर्जे का और मर्दो को ऊंचे दर्जे का हक मिलता उसको बदल पाती और में समाज की बुराईया को खत्म कर पाती। और जात पात के भेद - भाव को में बदलाव लाती कुछ लोगो को अछूत माना जाता है। उसमे बदलाव लाती पहले, काले गोरे - में फरक किया जाता है उसको बदल पाती और औरतो को वोट देने का हक दिला पाती।

(ट) स्कूल में भी हम बहुत कुछ बदलना चाहते हैं। जैसा की हम हमारे टीचरों की सोच को बदलना चाहते है वो सोचते है लड़कियाँ - लड़को कम नही होती और मै सोचती हूँ के हम लड़कियाँ भी कुछ कम नहीं है और हम लड़को से कम नही है। और हमारी सोच है की लड़किया भी लड़को से कम नही वो अपने माँ-बाप - अपने टीचर का और अपने स्कूल का नाम रोशन कर सकती है। और हम स्कूल में 8:30 का स्कूल के और हम स्कूल मे School time को बढ़ाना चाहते है - अपने स्कूल में खेलने का Ground को बढ़ाना चाहते है और स्कूल में XI और XII कक्षा को बढ़ाना चाहत है। ताकी हम इसी स्कूल में अच्छे पढ़ सके। और हम स्कूल में बहुत कुछ बदलना चाहते है।

अगर मैं अपने जीवन में कुछ बदल पाती तो...

(अ) घर में

(ब) स्कूल में

(स) समाज में

Name: Nafeesa

घर में

अगर मैं अपने जीवन में

कुछ बदल पाती तो

अपने घर में ये करती कि

लड़कियों को ही काम नहीं

करना चाहिए बल्कि

लड़कों को भी घर के काम

करने चाहिए ।

लड़कियों की घरेलू बोझ

में कमी लाए। और

लड़कियों को भी बाहर

घूमने फिरने की इजाजत

हो। घर में शांति और खुशहाली

का माहौल बढ़ाए आत्म-

विश्वास और आत्म सम्मान

में वृद्धि लाये।

स्कूल में

ज्ञान और सामान्य जागरूकता बढ़ाए, क्षमता और विश्वास का निर्माण करें।आजीविका और आर्थिक स्वतंत्रता का सृजन करे। शिक्षा में कटौती की रोकथाम न करें।आर्थिक निर्भरता और आवाज उठाने की कमी का अंत करे। पुरुष – प्रधान नियंत्रण को चुनौती दें।नकारात्मक रवैयों को चुनौती दें।

समाज में
बेटा और बेटी में भेदभाव को
खत्म करें। आगे बढ़ने के
अवसर बढ़ाएं कम अग्र की
गर्भावस्था के खतरे को रोके
मोबिलिटी और पहुंच को बढ़ाएं
पीढ़ियों की गरीबी का अंत
करें। घरेलू हिंसा से संवेदन-
-शीलता को रोके। लिंग
आधारित उपेक्षा का अंत करें।

अगर मैं अपने जीवन में कुछ बदल पाता तो ------

नाम- परवेज खान
रोल नं०- २७

① घर में → मैं अपने जीवन में सबसे पहले अपने घर को दूसरी नक्से में बनाऊँ फिर उसमें मैं (डिसिपलीन) स्वच्छता बनाये रखूंगा और अपने आस-पास गंदगी नहीं फैलने दूंगा गंदगी को हर जगह से रोकने की कोसिस करूँगा क्योंकी हम गंदगी से बहुत बीमार होते हैं और हमें गंदगी को हर जगह डस्टबीन (Dest been) में फेंकूंगा और अपने घर में आने वाले महमानों का अच्छा स्वागत करूँगा।

② स्कूल में → मैं अपने स्कूल में सबसे पहले डिसिपलीन का ध्यान रखूंगा अपने स्कूल में कूड़ा नहीं फैलने दूंगा अपने अध्यापकों से अच्छे विद्यार्थियों की तरह बात करूँगा और अपने टीचरों से अच्छी तालीम हासिल करूँगा और अगर मुझसे किसी दूसरे की गलती हो तो मैं उससे पहले उससे माँफी माँगूगा और किसी से लड़ाई झगड़ा नहीं करूँगा और नहीं किसी लड़ाई झगड़ा करने दूंगा और मैं स्कूल में बड़ों का आदर करूँगा छोटों से प्यार करूँगा और लड़कियों को अपने बहनों की तरह सम्मान करूँगा।

समाज में → मैं सबसे पहले अपने समाज में डस्टबीन (Dest been) रखूंगा फिर अपने समाज में गंदगी को फैलने से रोकूंगा और अपने समाज में मैं हर किसी की जरूरत पूरी करूँगा अपने समाज में मैं किसी को दुख नहीं दूंगा। सभी की जरूरतों को पूरा करूँगा किसी का दिल नहीं दुखाऊंगा हर किसी को बुरे से बुरे काम से रोकूंगा अच्छे रास्ते पर चलने को कहूंगा और वृक्षों को काटने से मना करूँगा बेजुबान जानवरों को पकड़ने से मना करूँगा।

नाम- परवेज खान
रोल नं- २७

हमारे में अपने
जीवन में कुछ बदल
पाता तो ----

घर में बदलाव

मैं घर में कुछ बदलना चाहता था। लेकिन
मुझे मौका मिला, और मैंने बदला की सभी घर
वाले नमाज नहीं पढ़ते थे लेकिन कभी कभी पढ़ते है
मैंने कहा की तुम सब लोग रोज नमाज पढ़ोगे।

स्कूल में बदलाव

मैं पहले पढ़ाई बहुत कम करता था मैंने इस स्कूल
में दाखिला लिया और मैं खूब मेहनत करने लगा
और मैं दसवीं में आने वाला हूँ। इसलिए मुझे
और मेहनत करनी पड़ेगी।

समाज में बदलाव

मैं समाज में धर्म के लिए लड़ाई या हो रही है
इसलिए चाहता हूँ ई समाज में धर्म की वजह
से कोई बदलाव हो न लड़ाइयां न
हो आपस में मिलजुल कर रहों।

(1) अगर मैं अपने जीवन में कुछ बदल
पाता हूँ तो मैं घर की सब्जी को बराबरी
को हक और घर में लड़कियों को बराबरी
को हक होनही होती और लड़कियों को बात
सुनना को उन्हें घर में बराबरी को हक
मिल रहा है। लड़कियों को हक कि घर वाले
सो और सरकार से स्कूल से भी हक
दिलवाने की माँग कर सकता हैं। घर वाले
स्कूल में लड़कियों को स्कूल नही भेजते नही।
खास कर गांव वाले लड़कियों को स्कूल नही
भेजते है। तो स्कूल में लड़कियों महफूज नही
है तो। अगर मैं अपने जीवन में कुछ बदल
पाता तो समाज में बहुत सी बुराईयां है।
मैं सभी को एक बराबर को हक दिलवाना
चाहता हूँ। हमारा देश स्वातुम देश है। फिर
भी हमारे देश में बहुत सी खराबियां है।
हमारे समाज में गरीबों को सुनी नही जाती है।
मैं समाज में गरीबों को बराबर को हक
दिलवाना चाहता हूँ। और लड़कियों को भी
और सभी को हक दिलवाना चाहता हूँ।
लड़कियों के साथ बुरी सलूक नही करे।
और गरीबों को बराबर को हक मिले।
और घर वाले अपनी लड़कियों को
स्कूल भेजे। तम क्योंकि हमारे देश में
लड़कियों को आगे बढ़ान चाहता हूँ।

अगर मै अपने जीवन मे कुछ बदल पाता तो
मै अपने घर मे सभी को बराबरी का हक और
लड़कीयो को घर मे बराबरी का हक नही धेता
और लड़कीयाँ की बात सोन्ता की उन्हे घर
मे ~~लड़की~~ उन्हे घर मे बराबरी का हक दिलाने
के लिए घर वाले से भी सरकार से मांग करता
स्कूल मे लड़कीयो नही भेज जाता है खास
गाँव की लड़कीयो को स्कूल नही भेजा जाता है
अगर लड़कीयो महलाज नही अगर मै अपने
जीवन मे बदलाव भा ला पाता तो समाज मे
बहुत कुराइयाँ है और महलज नही समाज
तो देश सवतंत्र देश है फिर स्त्री हमारे
समाज की बहुत सी खराबीयाँ और हमारे
समाज व गरीबो को बराबर का हिस्सा
नही मिलता और मै याहवा ई की
गरीब व ~~लड़की~~ अमीर का हक बराबर
हो और बाराबर और समाज मे सबका
हक बराबर दिय एए और सभी को
पुरा हक है है की समाज मे सभी को
सभी का हक दिया जाए
छन्यवाद ।

अगर मे अपने जीवन मे कुछ बदलधाता तो
मे घर मे सभी को बराबरी का हक और
लड़कीयो को घर मे बराबरी का हक नही
होता और लड़कीयो की बात सोनता की
उनह घर मे बराबरी का हक मिल रहा है
या नही मे लड़कीयो का हक दिलाने के लिए
घर वालो से या सरकार से माँगा करता।
स्कूल मे भी लड़कीयो नही मजा आता है
खास कर गाँव की लड़कीयो को स्कूल नही
मजा आता है अगर लड़कीयाँ स्कूल जाती
है तो स्कूल मे लड़कीयाँ सुरक्ष महफोल नही
है। अगर मे अपने जीवन मे बदलाव पाता छता तो
समाज मे बहुत सी बुराईयाँ है और समाज
मे सभी को बराबर का मीहक नही है। इतना
तो हमारा देश संवतत्र देश है फिर भी हमारे
समाज मे बहुत सी खराबीया है। हमारे समाज
मे गरीबो की सुनी नही जाती और गरीबो
की बात सुनी नही जाती तो मे समाज मे
सभी को बराबर का हक और सभी की
सुना चाहता हुँ चाहे वो गरीब हो या अमीर
हमार मे समाज मुकुछ बदलाव चाहता हुँ
तो सिर्फ समाज मे स बराबरी को ~~और~~
खतम करना गरीबो और अमीरो ~~और खत्म करना चाहता~~
हुँ समाज मे सभी को एक नजर से देखना
चाहता हुँ। यही मे एक समाज मे
बदलाव चाहता हुँ।

thanks

अगर में अपने जीवन में कुछ बदल
पाता तो ---

(a) घर में ...
(b) स्कूल में ...
(c) समाज में ...

समाज में अपने ... बदलना
चाहता हूँ की समाज में हिन्दू - और
मुस्लीम सब एक साथ रहे।
कभी लड़ाई झगड़ा ना करे और
सब आपस में मील झुल कर रहे और
में यही चाहता हूँ और में यही
बदलना चाहता हूँ।

स्कूल में

में स्कूल में यह बदलना चाहता हूँ की
सब भाई मिल झुल कर रहे और कभी
लड़ाई झगड़ा ना करे और लड़कीयो
को गंदी नजर से ना देखे और

की वो हमारी हि बहन हो सकती है।

घर में

में घर में यह बदल नहीं पाया है
घर में लड़का हो या लड़की एक भी
बराबरी का एक है। उसे
में यह बदल रहता है न हमें सब
नमाज पढ़ - और सब को नमाज
की दावत दे और पांचो टाइम की

अगर मैं अपने
जीवन में कुछ बदल
पाता तो

(अ) घर में , (ब) स्कूल में (ल) समाज में

घर में :-

मैं अपने जीवन में कुछ बनना चाहता हूँ
और मैं अभी पढ़ रहा हूँ और फिर पढ़ कर
कुछ बनना चाहता हूँ और जो फिर हमारे
घर के हालात बहुत बुरे है और मैं कुछ बन
कर अपने घर के हालातों को बदल देना
चाहता हूँ।

स्कूल में :-
मैं रोजाना स्कूल के लिए आता हूँ
और जब मैं सुबह स्कूल के लिए आता हूँ
मैं सुबह उठकर बुरस करता हूँ और फिर
बुरस करकर मैं नाहता हूँ और नाहकर फिर
ड्रेस पहनता हूँ ड्रेस पहनकर मैं सुबह नास्ता
करता हूँ और घर से 7:30 बजे निकल जाता
हूँ और स्कूल में आने के बाद प्रेर में जाता हूँ
प्रेर से आकर पहला प्रेड सुरु हो जाता है और
फिर चार घन्टियो के बाद लंच हो जाता है लंच
पूरा होते ही अगली घन्टी सुरु हो जाती है और फिर
लंच के बाद चार घन्टी लगती है और फिर
छुट्टी हो जाती है और मैं इस स्कूल में ग्रिाउड
कम है अगर मैं पिरिंसपल होता तो इस गिराउड
को ज्यादा पढ़ा पाता तो।

समाज में :-

समाज में लोग भेदभाव करते हैं और इस भेदभाव को अगर में बदल पाता तो लोग एक दूसरे से चिढ़ते हैं और मुसलमानो से हिन्दू चिढ़ते हैं अगर में इस चिढ़न को लोगो के दिलो से दूर कर पाता तो और लोगो को बराबरी का एहसास दिला पाता तो समाज में लोगो को भेदभाव नहीं करना चाहिए और सबको बराबर यानी मसावात का हक है इसलिए समाज में छह तरह के लोग रहते हैं इसलिए सबको बराबरी का हक है।

Scholastic Activities during Ph.D. Program

Rahat Hayat

Ph.D. Scholar, Central University of Haryana, JantPali, Mahendergarh, haryana
Roll No: 6693

Date of Enrolment: 27 October 2015

Publications:

S.No	Title	Journal	Whether Refereed	ISSN/ISBN	Issue	Author
1	Mewat, Identity and Meo Girls' Education	Journal of Central University of Haryana	Refereed	2348-3377	Vol 03 March 2016 P- 1-7	Rahat Hayat & Dr. Sarika Sharma
2	Massacred Childhood and Breathing Hope: Schooling and the Meo Girl Children	Bhartiyam journal of Education and Research	Refereed	2277-1255	Vol 7 Issue II March 2018	Rahat Hayat & Dr. Sarika Sharma
3	Schooling and the Meo Girl Children: Some insights from the field	ShrinkhlaEkShodhparakVaicharik Patrika	Refereed	P-ISSN-2321-290X E:ISSN-2349-980X	Vol-5 Issue-8 April 2018	Rahat Hayat & Dr. Sarika Sharma

Career Advancement:

❖ Participated and completed Orientation Program from 19th July to 16 August 2016 at UGC-HRDC, JamiaMilliaIslamia, New Delhi

Research Project:

❖ Completed Minor Research Project entitled "*Massacred childhood and breathing hope: Displacement and the violence affected girl children of Kashmir*" on 30 September 2017under Research &Developmentfunded by Maulana Azad National Urdu University

Plenary lecture:

❖ Participated and given Plenary lecture on "Massacred childhood and breathing hope: Displacement and the violence affected girl children of Kashmir" In International Seminar on "Education for Peace, Human Rights and Tolerance" From 13th -15th March 2018 Organized By Dept. of Education, MZU, Mizoram sponsored by MHRD

Paper presentation:

❖ Attended and presented paper titled "*Re-conceptualizing Inclusive Education through the voices of the Dispossessed*" at the National Conference entitled "Inclusion: Socio-political Perspectives, held at Central Institute of Education, University of Delhi from Feb 8th to 9th,2016.

- ❖ Attended and presented paper entitled "*Re-Envisioning Teacher education in context of Contemporary Needs and Trends*" at the National Conference entitled "Teacher Education: Issues And Challenges" held at Central Institute of Education, University of Delhi from Feb 11th to 12th,2016

- ❖ Participated and presented paper entitled "*Teacher's preparation and pedagogy of social sciences*" in the National Seminar on"Educating, Skilling and Digitalizing" at Dr. Hari Singh Gaur University,Sagar, Madhya Pradesh from March 29 to 30 2017

- ❖ Presented paper entitled "*Inclusion and Empowerment through Education: A case study of Muslim Women*" in National seminar on inclusive Education: Past,Present and Future organized by Central university of Haryana under Pandit Madan Mohan Malaviya National Mission on Teachers and teaching scheme of MHRD from on Feb 28, 2017.

- ❖ Presented paper entitled "*Revitalizing Teacher Education in India in contexts of Global Best practices*" in National Seminar on Education: Challenges and Prospects organized by IQAC, Millat Teacher's Training college, Madhubani (Bihar) on 25 March 2017

Award:

- ❖ Awarded '*The society of Zest Award for Education 2017*' on Feb 11, 2018for Valuable contribution in the field of education.

Rahat Hayat
Roll no:6693
Enrollment No: CUH/594/2015
Ph.D. Scholar, Central university of Haryana,Mehendargarh

Published Paper on Ph.D.

Mewat, Identity and Meo Girls' Education: An Analysis

Dr. Sarika Sharma
Associate Professor, Department of Education, Central University of Haryana, Mahendergarh

Rahat Hayat
Assistant Professor, CTE Nuh, Maulana Azad National Urdu University, Hyderabad

Abstract

The present paper is a part of my Ph.D. research and has been formulated on the basis of secondary sources. It has been conceived and formulated on a wide canvas of Meo Muslim girls in India, in context of their individual as well as collective significant existence.It directly or indirectly relates to their identity, freedom, equality and meaning making in context of their life situations and aspirations. All these issues are intertwined and impinge upon each-other. The findings suggest that the Meo community has remained a resisting community throughout the history of India, and, have never accepted the suzerainty of any of the medieval rulers. Among this freedom loving community, the girls had remained abysmally behind in the field of education due to their external socio-cultural and economic situations. However, the educational trends suggest that the Meo girls are coming forward breaking the socio-cultural boundaries for education, which is a very positive sign for the community in particular and the country in general.

Key words: **Mewat, identity, Meo girls' education, resistance, breaking boundaries**

Introduction:

The term 'Meo' is used for the Muslim peasant caste residing primarily in the area of Mewat. The cultural area of Mewat, in actuality, is a huge region, which extend from southward of Sohna town, which is located around 65 kilometres south-west of Delhi. The areas cover large parts of Gurgaon (now Gurugram) and Faridabad districts in the present-day Indian state of Haryana, and, the former princely states of Alwar and Bharatpur in Rajasthan. However, reducing it from a region, it was made an independent district by dividing Gurgaon and Faridabad on April 4, 2005. It was carved out as a district almost after three decades of formation of Haryana state i.e. on 1st November, 1966. These areas are a part of the Indo-Gangetic plain and the Aravali zones. The terrain of the area is undulating- sloping from south to North- in reverse to the general direction of flow of the perennial rivers passing through the neighbouring plains of Punjab and Uttar Pradesh. Mewat, as a region has two distinct areas: a south- western hilly and undulating tract area; and a sandy area.

This peasant caste converted and embraced Islam from Hinduism fold. Actually, the term 'Mewat' itself has been derived from the term 'Meo', who retained many of their earlier socio-culture and religious traditions. Many among Meos, claim that their ancestors were high caste Hindu Rajput or warrior descent. This is why, it is found, that, many of them still have retained their Hindu caste names, and, also equally celebrate, both, Muslim and Hindu festivals, though these have been liquidated in recent years. Some of the studies (Channing, 1882; Harris, 1907) suggest that the majority of the Meos are the descendants of lower Hindu caste converts, who,

claimed to their Rajput ancestry alongside their gradual Islamization, so as to enhance their social standing and still feel pride in retaining it. In actuality, they belonged to many different castes and not just to that of the Rajput (Aggrawal, 1969). Many Meos still follow the 'gotra' system prevalent in the Hindus and avoid marrying in the same 'gotra' as followed in the Hindua. Such gotra system is not followed in Islam, and, in marriages among Muslims, there is no such restriction. Meos are the freedom loving community. This is why they never accepted the suzerainty of any of the Mughal rulers or the British masters and always resisted to come under sway of any of these powers.

Meos in the entire regions are extremely poor. They depend largely on the small rain fed farms and supplement their income by involving themselves in animal husbandry. The region of Mewat had faced severe drought, at regular intervals, which, led the Meos deep into financial debt at the hands of Jain and Hindu Bania moneylenders. The area had also seen 'tablighi movement' since 1940's, so as to promote Islam and familiarize Meos community with the rule of the Sharia. The works of the tablighi movement is responsible for the development of chasm between the Meos community, and, the Hindu peasant communities, such as, Gujars, Yadavas and Jats settled in the adjacent areas. The current political development has also widened the chasm among the Meos and some other religious group of the area as witnessed by recent incidents of clash in the area.

Post-partition educational development among the Meos community:

The period after partition was full of crisis for Muslims in general. Therefore, the situation for Meos was not very different. From among the Muslims, after partition of India, the educated rich and middle classes migrated to Pakistan, in an anticipating of better job prospects. Their migration, left behind in India, large number of the poor illiterate masses (Hasan, 1981) for whom daily life earning was more important for survival. Even, till date, when India is seen, as the fastest growing economy globally, it is a shared perception among historians, politicians and others, that, Muslims in general lagged behind the other communities (Shah, 2007; Khalidi, 2006). This is why, the Sachar Committee Report also acknowledged that the member of the community in general exhibit *'deficit and deprivation in practically all dimensions of development'* (p.237).

Under this socio-economic situation existing among the Muslim community in general, and, the Meos community in particular, the Tablighi Jamaat, actively worked at the ground level and generated mass movement among the Meos community. They were able to establish several Islamic Madarsas in the region where Urdu, became the medium of instruction in these Madarsas. This enabled a new generation of literate Meos, who gained access to Islamic literatures. Due to lack of mainstream schools in the areas, as well as, the efforts of tablighi movement, people started sending their children for Madarsaeducation that fulfilled their psychological and intellectual needs. This led to the general perception among many people that Meos do not prefer sending their children to schools, rather, they remain inclined towards Madarsas education and are mainly concerned about religious education.

In fact, Madarsa education did not enjoy, the social prestige, during the colonial period, as, the British officials, and, even the modern Muslim reformers, considered Madarsas as an obstacle to the progress of Muslim community (Mahmood, 1981). The Sachar Committee Report (2006) suggests that, only 4% students from the Muslim population across the country go to Madarsas, where as 66% goes to government schools and 30% goes to private schools. Similar understanding is reflected from NCERT, which suggests that only 3% to 4% Muslims prefer Madarsas. Therefore, perceiving that Meos prefer Madarsas has serious implications on their

educational development, since, banking upon Madarsas education and their modernization, actually, will not address the educational backwardness of larger population of the community. Such measures of the government, further erodes the confidence of the members of the community, as they observe, that, policies and programmes framed by the authorities for removing their backwardness, often remain poorly directed, and become a paper work, due to the apathy of the bureaucracy (Siddiqui, 2004).

Education among the Meos of the entire region of Mewat has remained lowest in the country, since long for a number of reasons ranging from geographical topographical reasons to rarely availability of schools that could address the school going population. Therefore, a number of factors have contributed to the backwardness among the community. However, the persistent backwardness of the region itself can be attributed to the abysmal lack of education. The cohort data on educational statistics show that, the enrolment at the primary level though are very high, however, the retention rate, after the lower primary stage, becomes very low. Further, with regard to Meo girls, the situation worsens with the withdrawal rate after lower primary, and, it shoots up to as high as 85%. Bhatty, (1998) says that the consistent poor educational facilities among the area, lack of commitment and deficient accountability of teachers towards their profession, along with the insensitivity towards the community's need is clearly reflected. The entire region lacks the sufficient availability of high schools for both boys and girls that could match the population of school going children. Ahmad (2005) says that, though some of the schools in the name of English medium school opened up in the region by some private agencies, but they lack basic infrastructure and economy to provide quality education. Therefore, these handfuls of schools are unable to provide good teachers who can send positive message among the community. Most of the teachers in these schools are untrained and are unaware of the pedagogical understanding. Further, these schools run up to primary level, after which, they do not have any blue print to mainstream the students passing out of these schools. As a result, the member of the community, who send their children to these schools, find it difficult, to mainstream their children for further classes, as, high and senior-secondary level schools are very scarce in the region. Even if it exists, they cannot meet the demand of schools going population of children which is much higher than the number of schools. Therefore, the unavailability of schools contributes considerably to lessen the interest in studies. Even ICSSR (2008) mentions that the availability of institute of learning in the area is scarce, whereas, a handful of polytechnic and inter-college are located at an average distance varying from 7 kilometers for girls' primary institute to 28 kilometers for training institutes. Such distance is one of the most important reasons for not sending girls for higher studies.

Table: Availability of educational institutions in Mewat district

Educational institutions	Villages not having educational institutions	Villages having educational institutions	Average distance
Primary school (boys/ co-ed)	0	30	
Primary school (girls)	9	21	7.3
Middle schools (boys/ co-ed)	5	25	4.8
Middle schools (girls)	12	18	6.6
High/Higher secondary (boys/co-ed)	18	12	6.3
High/Higher secondary (girls)	18	12	8.6
Inter college	23	7	15.7

	25	5	16.9
ITI	25	5	16.9
Polytechnic	24	6 .	19.8
Other training school	16	14	28.5
Religious school	16	14	-. -

Source: Survey done by ICSSR (2008), p.13

The area also see some of the schools run by the voluntary organizations mostly, till primary schools, however, most of such schools fail to secure government recognition for mainstreaming the students after primary classes. Further, the comparative status of education of Meos girls with other girls of the region shows a grim picture. The illiteracy among both, Hindus and Muslims girls of the Mewat region, show that it is much higher as compared to other region of the state and of India. The percentage of literacy rates among Hindu female decreases with the increase in the classes which is 3.34% at middle level, 2.05% at high level and nil at higher secondary level. Where as, with the Meo girls, it is slightly better as compared to Hindu girls of the area, but, shows a very disheartening pictures. In case of Meos girls, it is 2.94% at middle level, 0.50% at high level and 0.47% at higher secondary level.

Table: Educational status of household members

Educational status	Hindus			Meo Muslims			Total		
	M	F	T	M	F	T	M	F	T
Illiterate	29.63	65.17	45.09	33.31	64.61	47.54	32.68	64.74	47.15
Below primary or informal education	22.07	19.78	21.08	27.74	23.86	25.98	26.80	23.19	25.17
Primary	20.62	8.55	15.37	15.37	7.03	11.58	16.26	7.27	12.20
Middle	15.50	3.34	10.21	11.50	2.94	7.61	12.15	3.00	8.02
Management or commercial school course (vocational)	2.40	0.23	1.46	1.20	0.20	0.75	1.40	0.21	0.86
High school	7.33	2.05	5.03	7.43	0.50	4.28	7.42	0.74	4.40
Higher secondary	1.57	0.00	0.88	1.85	0.47	1.22	1.81	0.40	1.17
Technical diploma or certificate below degree	0.55	0.20	0.40	0.44	0.00	0.24	0.46	0.03	0.27
Technical or professional degree	0.15	0.24	0.19	0.44	0.17	0.32	0.40	0.18	0.30
Graduate degree	0.18	0.20	0.19	0.41	0.19	0.31	0.37	0.19	0.29
Post graduate degree	0.00	0.24	0.10	0.29	0.00	0.16	0.25	0.04	0.15
Others	0.00	0.00	0.00	0.00	0.03	0.01	0.00	0.02	0.01
Total	100	100	100	100	100	100	100	100	100

Source: Survey done by ICSSR (2008), p.22; M= Male, F= Female, T= Total

The statistics shows that Meo girls are the most disadvantaged and backward as compared to others. Bhatty (1998) in her study showed that female literacy rates among Meos in Mewat region were 1.76% which is the lowest in the country with the highest dropout rates among the girls in the country. This is why, education among the Meos has always remained a matter of concern. However, in the preceding decades the perception of the Meos community has changed and many Meos children especially girls are coming forward to take education. As a result,

---

almost 39 Madarsas are running Open Basic Education (OBE) within Mewat. The OBE is an initiative taken by National Institute of Open Schooling, Delhi that run the programme of basic education. The positive perception for education among Meos also reflect from the census reports which shows, that, the literacy rate among Meos girls in Mewat has increased up to 36.60% (census, 2011) which was 23.90% according to 2001 census report.

Table: Literacy and sex ratio in rural Mewat-2001 & 2011

Tehsil	Literacy rate						Sex ratio			
	Male		Female		Total		All		Child (0-6)	
	2001	2011	2001	2011	2001	2011	2001	2011	2001	2011
Taoru	70.5	89.05	34.5	73.53	53.6	81.70	884	886	880	807
Nuh	61.8	77.91	23.2	60.47	43.6	69.62	891	912	888	942
Firozpur Jhirka	56.7	79.20	17.4	58.66	38.0	69.35	904	909	894	852
Punhana	53.6	78.98	15.3	52.72	35.3	66.41	910	915	904	902
Mewat District	**59.9**	**69.94**	**21.6**	**36.60**	**41.8**	**54.08**	**894**	**907**	**891**	**906**
Haryana	75.4	84.06	49.3	65.94	63.2	75.55	866	879	823	834

Source: Village level directory, Census, 2001& 2011

The fear of insecurity of the girls in the region makes the parents reluctant, to send their girl child to far off places for study. Therefore, many girls lose the opportunity to receive education. Further, shortage of schools and teachers with redundant instructional strategies demoralize students towards schooling. Apart from these, early marriage in the Meos, limits their educational prospects as employment of Meo girls outside their home is seen as non-accepted practice. The Meo girls within the strongly patriarchal rural community of Mewat face many disadvantages. As for example, they continuously engage themselves in household chores and actively participate in work such as animal husbandry and agriculture. Their engagement in these works, every day since dawn to dusk, shapes their worldviews and experiences. The profile of activities of Meo girls suggests that their workload is much higher than that of men. Their everyday experiences suggest that many socio-cultural traditions have exclusively reserved for women. The Meo girl in their family is often expected to help her mother to carry out the entire household activities and looking after her younger siblings. They are socialized quite differently and hence, their socialization directly or indirectly affects their education, and hence, it accordingly shapes their perception. Further, in terms of education, men and women do not have the same access to schooling. Educating a son often appears to be universally endorsed by Meos for economic reasons. They recognize that while education may not lead to a salaried job in formal sector, it helps them to cope with the demands of modern living.

In Mewat, the patterns of inequality in education, correlates significantly and consistently several factors such as gender and poverty and suggest a very complex intersections that produces persistent education exclusion. The shaping of the experiences of any individual as a member of the community depends largely upon the social group that controls the educational structure, through the processes of political powers. Hence, for the construction of knowledge, institutional education becomes important. To understand how knowledge and understanding shapes the world view and life aspiration of Meo girls, it is necessary to observe those processes, which remains associated with them. The persistent backwardness of Meo girls are largely due to their lack of education and because of their being doubly marginalized. The formal education system within the area is ineffective and uninspiring for potential student community. The apathy of the

government officials and lack of accountability at all the levels have contributed immensely for such prevailing educational situation in the area. The condition of the government schools available in the area is hardly different from the other region with broken chair, windowpanes and with no toilet and drinking water facility. Bhatti (1995) and Ahmad (2005) suggest that the school usually remain empty with a few teachers idling around, who tells, that, the student do not come to school because, the Meos do not value education. However, the members of the community want their children to go to school to learn and not to roam around (Ahmad, 2005). They are specifically concerned about their daughters, and fear, that, in the absence of teachers, they may get involved with boys that will bring bad name to the family. In fact, the educational statistics also shows that the enrolment rate at the primary level are high, but, a very low retention rate after the lower primary stage is reflected. In the case of girls the situation is worse as the withdrawal rate after lower primary goes up as high as 85%.

Besides all these, there is a total insensitivity towards the community's need on the part of the government. This is also because of the identity related issues of the Meo community. Actually, identity is a social construct (Pathak, 2006) and is often manipulated (Thapan, 2014) in everyday life situations, and, the cultural politics of race, class, ethnicity, gender, sexuality, citizenship, and other social categories. It is argued that Meos identity and status as a religious group generate social and psychological insecurities, which affect their education in multiple ways. Therefore, under such case the decrease in education occurs due to two major factors viz a viz. desire for acculturation and the desire for socio-economic mobility (Goldscheider & Uhlenberg, 1969). Psychologically and religiously, majority of Meos are aware that their identity is seen as hateful and alien. They also perceive that they the powerful forces of the society want to dominate and rule them and also try to make them politically impotent (Engineer, 1991). Therefore, in contexts of education, shaping of experiences, worldview and life aspirations of Meo girls must be seen in tandem in relation to the global events and movements within the country (Engineer, 1990).

There is some socio-cultural and linguistic non-commensurability that has widened a chasm between the two communities due to their historical circumstances which are becoming problematic for their developments in the present Indian socio-political situation. The psychological impact of the lingual identity of the Meo community has lessened their chance of development in the era of contest mobility. Further, majority of Meos are rural and live in demographically 'underdeveloped' areas of developed Haryana. The strong feeling of community with several insecurities makes it compulsive for them to live in a cluster of illiterate, poor and tradition bound areas. Most of these areas do not have proper facility of schooling and other amenities.

Conclusion:

Even within their cultural contexts, Meo girls are showing positive sign towards schooling and coming forward for education breaking all the hurdles and cultural boundaries. Actually, Meo girls do not practice purdah, and hence, their retention in school can considerably be enhanced with appropriate steps so as to make them feel secure in and outside the schools. Even, most of the community members who were earlier reluctant to send their girl child to schools have recognized the value of education, and, coming forward to send their girl child to schools. No doubt, a small percentage of educated people from within Meo community have failed to bring about any rapid change (Khan & Patel, 1997) but, one can not deny the reflection of changing attitude towards education among Meo community in general, and, Meo girls, in particular. This also reflects from the fact that, many girls, breaking the socio-cultural boundaries, have made their presence felt by excelling in the field of education and have become a motivating factors for others to come forward.

References:
- Aggrawal, Pratap C. (1969). Islamic revival in modern India: The case of the Meos, *Economic and political weekly* 4(42)
- Ahmad, S. (2005). *Social experience and schooling: A study of Meo Muslim girl child*, M. Phil. dissertation, University of Delhi: Department f Education
- Bhatty, Zarina. (1998). Girls Education in Mewat: Issues and strategies, paper presented in National Conference on education of Muslim Girls: Issues and strategies, Department of Women's Studies, NCERT, New Delhi
- Channing, F. C. (1882). *The land revenue settlement of the Gurgaon District, Lahore.*
- Engineer, A. A. (1990). Muslim in multi religious society, *Economic and Political Weekly*, November, p. 2420-2421
- Engineer, A. A. (1991). Remaking Indian Muslim identity, *Economic and Political Weekly*, November, p. 1036-1038
- Goldscheider, C. & Uhlenberg, P. R. (1969). Minority group status and fertility, *American Journal of Sociology*, 74 (4), 361-72
- Government of India. (2008). *A baseline survey of minority concentrated districts of India: Mewat, Haryana*. New Delhi: Indian Council of Social Science Research, p. 14
- Harris, A.P.D. (1907). *Report on the Mohammedans in the Cis- Satluj Punjab, North west provinces, Oudh, North- west Bengal, central India and Rajputana*, Calcutt: office of the Superintendent of government printing
- Hasan, M. (1981). In search of integration and identity: Indian Muslims since independence, *Economic and Political Weekly*, November.
- Khalidi, Omar. (2006). Muslims in Indian economy, New Delhi: Three essays collective
- Khan, M. E. & Patel, B. C. (1997). Reproductive behaviour of Muslims in Uttar Pradesh, *The Journal of Family Welfare*, 43 (1), 13-29
- Mahmood, Syed F. (1981). *A history of English education in India*, New Delhi: Idar-e-Adbiyat-e-Dilli (Reprint of 1895 Edition)
- Mohd. Akhtar Siddiqui (ed.) (2004).'*Empowerment of Muslims through education*' New Delhi: Institute of Objective Studies. p VII
- Pathak, Avijit. (2006), *Modernity, globalization and identity: Towards a reflexive quest* Delhi: Aakar Books
- Shah, Ghanashyam. (2007). The Condition of Muslims, *Economic and Political Weekly*, Vol. XLII, No. 10, March 11-16, p. 836-839.
- Thapan, Meenakshi. (2014). *Ethnographies of schooling in contemporary India*, Delhi : SAGE

MASSACRED CHILDHOOD AND BREATHING HOPE: SCHOOLING AND THE MEO GIRL CHILDREN

*Rahat Hayat & **Dr. Sarika Sharma

Abstract

Across the globe, children affected by neglect, violence and displacement are far from attaining the goal of education. Geographical areas having conflict due to armed, sociopolitical, ethnic, cultural and so on, often go unreported, especially, in terms of its impact among children belonging to such geographical zones. Within cultural contexts, schooling and education of a girl child remain more vulnerable due to several such constraints. Consequently, the hidden crisis of education in such geographical areas has become a global challenge, which needed serious intervention in terms of research, so as to understand pertaining issues comprehensively and devise pragmatic mechanism to deal with it. This is also because there is an international demand upon areas in terms of research. The present study is a part of ongoing Ph.D. research which was conceived and formulated on a wide canvas of girl children of Mewat- Haryana. The research was formulated in contexts of Meo girl children living and seeking individual and collective significance. It addresses meaning making of their existence, despair and hope, growth and empowerment, identity, freedom, security and so on. The result of the study shows that in spite of conflict, constraints, violence, exclusion and vulnerability, the Meo girls who had remained abysmally low in the field of education due to their external socio-cultural, economic and other situations reflect strong positive change of attitude towards education. Though slow, these girls have made their presence felt in their schooling, crossing boundaries of constraints ranging from economic to socio-cultural and so on. In spite of their massacred childhood due to their unique tradition, their hope for better education has kept breathing and did not die down. The findings reflect their strong determination and positive worldview towards their life.

Key words: Mewat, Meo Girl Children, Childhood, Hope, Education and Schooling

Introduction:

Children affected by neglect, violence and displacement often remained marginalized in context of achieving optimum level in education. Geographical areas that see such social contour due to socio-political, ethnic, cultural or other types of conflicts, often go largely unreported, especially, in terms of its qualitative impact among children belonging to such zones (EFA Monitoring report, 2011:2). Consequently, the hidden crisis of education in such geographical areas has become a global challenge. Such geographical areas often perpetuate inequalities and desperation undermining the prospects of boosting growth and

*Assistant Professor, CTE, Nuh, Maulana Azad National Urdu University, Hyderabad
**Head, Dept. of Education, Central University of Haryana, Jant Pali, Mahendergarh   1

empowerment. This is why it demands international response in terms of research in general and qualitative research in particular.

The absence of coping mechanisms among children belonging to such geographical areas makes them further vulnerable especially in terms of both the psychological, as well as, the physical effects and its disruptions within their own home and geographical locations. It is found that researches have not given proper relevance to such field of study. Either such area of study has been ignored or neglected especially in India at optimum level. Such issues at policy level also involve complex internal dimensions where reputation of the country remains involved. This is why, in spite of having stable government, the country often remain in self-denial mode of such short comings. Thus, the government often attempts to portray their best clean image to the external world. Consequently, the children from such geographical zones are often devoid of any aids and assistance, either, from their own country, or, from outside world. If we try to look at the patterns of inequality in education in India, we find several correlates consistent and significant with several aspects ranging from caste, class, region and religion. However, it also widely reflects in terms of gender and poverty, as well as, children belonging to conflict zone geographical areas. Thus, we find a complex intersection in the production of persistent educational exclusion. Navlakha, (2016) points out that

> *"inequality the staggering death toll, unsolved crimes of rapes, massacres, enforced disappearances, and the orphans, widows, half-widows, and lakhs of people suffering from trauma and PTSD are issues that are pushed to the margins and simply do not become part of the public discourse in India. (p.2/5)"*

Meos are one of the communities who have remained at fringe of development with regard to education. We find ample of research evidence which provide understanding upon the educational plight of the community members. The history of Meos has been one of resistance to imperial rule, whether it was Mughal, Rajput or British, living in the vicinity of Delhi. They have remained in constant conflict with the Muslim monarchs of the imperial capital. Ravaged by regular drought and famine, bands of Meos often swarm into Delhi for loot and plunder, provoking violent reprisals from the Delhi Sultans. In the present day situation too, Meos in their region are very poor and depend on rain for agriculture and animal husbandry. The condition of the Meos are hopeless as they live

*Assistant Professor, CTE, Nuh, Maulana Azad National Urdu University, Hyderabad
**Head, Dept. of Education, Central University of Haryana, Jant Pali, Mahendergarh   2

largely from hand to mouth, carelessly contracting debt for marriages, funerals and petty luxuries even in average years. Whenever year of drought comes, they become indebted to the money lenders.

Actually, the identity of Meos especially the girls in contexts of the present research generates social and psychological insecurities, which affects them in a multiple way. This in general, raises the issues of their right to education which is often denied in their own homeland and leads to their further marginalization. Goldscheider & Uhlenberg, (1969) refer to two factors under such situation. *First*, the desire for acculturation and *second* the desire for social and economic mobility. Apart from these, I believe that there are psychological issues involved in it. This is because, the girls in neglected as well as conflict prone geographical areas are often found to be aware of their identity that it is not only seen as an alien, but, also to be dominated, exploited, ruled and made politically impotent by curbing their voices against exploitation (Engineer, 1991). Such assertion of identity in case of girls located comparatively in other geographical areas is often not regarded with the same hostility. Under these backdrops shaping of the experiences, worldview with regard to education and life aspiration of Meo girls was explored in tandem in respect of the global events and movements.

Within cultural contexts, schooling and education of Meo girl children remain more vulnerable due to several other problems. Looking to the all India data collected on dropout of girls in general suggests that the number of dropout shows increasing trends. The 2015 data at all India level among girls shows higher rate of dropout in comparison to 2014 and 2013. At the same time period of 2013-2014 and 2014-2015, the dropout figure has gone further up to 9% from 3% and 7% respectively.

Table-1: Dropout trend of girls over the years

Component	2013	2014	2015
Dropouts	4%	7%	9%

(Source: Global Monitoring Report 2016)

*Assistant Professor, CTE, Nuh, Maulana Azad National Urdu University, Hyderabad

**Head, Dept. of Education, Central University of Haryana, Jant Pali, Mahendergarh   3

If we try to locate the reasons for the dropout among girls, we find that global monitoring report-2016 prioritize five top reasons (hierarchically from top to bottom) of dropout among girls as economic, academic, migration, marriage and demotivation. The financial issues remained the top reasons of dropout among girls. Not having better avenues with regard to academic opportunity that could provide better job prospects and bright future is the second most important reasons for dropping out among girls. The negative impact of migration upon girls' education comparatively remained much higher than that of boys. Therefore, it was found that migration remained the third most important reasons of dropping out of girls. This was followed by marriage of girls and demotivation with regard to education which led to their dropping out from education.

In spite of all hurdles, the reflection of positive change of attitude among Meo girls are visible from the fact that many of these girls have made their presence felt in the school which was not the situation earlier. The secondary sources (Bhatti, 1998; Ahmad, 2005) suggest that education among Meo girls have remained abysmally lower (1.76%) in India before its becoming a district. At all India level, the number if enrolment of girls show better statistics (see table-2). However, the dropout level of girls shows increasing trends with increasing stages in education (See table-3).

Table-2: Number of female/100 males enrolled by stages of education

Year	Primary	Upper primary	Secondary	Sr. Secondary	Higher Education
2011-12	93	90	84	81	80
2012-13	94	95	89	87	81
2013-14	93	95	89	89	85
2014-15	93	95	91	90	85

Source: Educational Statistics, Government of India-2016 (table-23)

Table-3: Average annual dropout rate in school education (all categories girls in percent)

Year	Primary	Upper primary	Secondary	Sr. Secondary
2011-12	5.34	3.20	NA	NA
2012-13	4.66	4.01	14.54	NA
2013-14	4.14	4.49	17.79	1.61

Source: Educational Statistics, Government of India-2016 (table-25)

*Assistant Professor, CTE, Nuh, Maulana Azad National Urdu University, Hyderabad

**Head, Dept. of Education, Central University of Haryana, Jant Pali, Mahendergarh   4

XCI

Table-4: Literacy and sex ratio in rural Mewat-2001 & 2011

Tehsil	Literacy rate						Sex ratio			
	Male		Female		Total		All		Child (0-6)	
	2001	2011	2001	2011	2001	2011	2001	2011	2001	2011
Taoru	70.5	89.05	34.5	73.53	53.6	81.70	884	886	880	807
Nuh	61.8	77.91	23.2	60.47	43.6	69.62	891	912	888	942
Firozpur Jhirka	56.7	79.20	17.4	58.66	38.0	69.35	904	909	894	852
Punhana	53.6	78.98	15.3	52.72	35.3	66.41	910	915	904	902
Mewat District	**59.9**	**69.94**	**21.6**	**36.60**	**41.8**	**54.08**	**894**	**907**	**891**	**906**
Haryana	75.4	84.06	49.3	65.94	63.2	75.55	866	879	823	834

Source: Village level directory, Census, 2001& 2011

The statistics shows that Meo girls are the most disadvantaged and backward as compared to others (see table-4). However, in the preceding decades the perception of the Meos community has changed and many Meos children especially girls are coming forward to take education. The positive perception for education among Meos also reflect from the census reports which shows, that, the literacy rate among Meos girls in Mewat has increased up to 36.60% (census, 2011) which was 23.90% according to 2001 census report. The increasing number of enrolment of Meo girls in schools, in spite of the several constraints, suggest that they have realized the importance of education and are determined to come forward discarding their cultural veil. Actually, these girls comprise the poorest and most disadvantaged group, as, they are the victim of circumstances which further marginalizes them from education. Therefore, it was necessary to analyse their socio-political, cultural and other situation that has marred their education (Kamat, 1981). Actually, the partition of India and their deliberate neglect on the part of the government has marred its longer impact on their education and employment of the Meos. Thus, in order to understand the education of the Meos more comprehensively, a systematic, analytical approach was adopted to understand and unravel their problem and understand it in context of their total situation.

*Assistant Professor, CTE, Nuh, Maulana Azad National Urdu University, Hyderabad
**Head, Dept. of Education, Central University of Haryana, Jant Pali, Mahendergarh

5

In these contexts, the research had been taken up and proposed to have deeper observational study relating to different dynamics that impacts the lives of the Meo girls in multiple ways. Thus, the research was conceived and formulated on a wide canvas of Meo girl children in context of their living and seeking individual and collective significance and meaningmaking about their existence, self and the others. It also relates to their despair and hope, growth and empowerment, identity, freedom and security and so on- which are interconnected and impinge on one another.

Reflections upon Methodology:

The study is a qualitative research written in a descriptive form. Apart from the exploration of related literature and secondary sources, extensive in-depth interviews were conducted with Meo girl children in three schools located in three blocks of Mewat-Haryana. Focus group discussions (FGD) with parents, teachers, and other key persons of the community have also been done from various angles so as to understand the imbedded issues comprehensively. Participant and non-participant observation also helped in gathering data. Diaries, letter writings, drawing, and notes of the Meo girls were also explored to understand issues comprehensively.

Analysis of the data: The reflective trends

On the basis of the collected information, the data were processed initially in a master sheet and further has been classified, analysed and interpreted in consonance with the objectives of the study. The major emerging trends with regard to the result of the study are presented below thematically in headings and subheadings for focused understanding.

Meo girl children and their worldviews:

Millions of children across the globe live in varied circumstances. It is alarming that many of them encounter enumerable hurdles in their geographical habitat. Traditionally, most of the Meo girls remained involved in animal husbandry and household chores which leave no space for them to concentrate upon their studies after their school hour which lead to their

*Assistant Professor, CTE, Nuh, Maulana Azad National Urdu University, Hyderabad
**Head, Dept. of Education, Central University of Haryana, Jant Pali, Mahendergarh   6

poor academic result and educational aspiration. Consequently, many among them do not see school timing in consonance with their daily routine as it coincides with their involvement in agricultural work, animal husbandry, fetching drinking water, preparing food and so on. However, in spite of these engagements, they regularly come to school realizing the importance of education, though many a times, a little late from the official timing of the school. The school in turn, remained accommodating in the beginning with regard to timing. Once the Meo girls, as well as, their parents became accustomed to the timings of the classes, the proper timing of the school began to be followed, but still many girls reach late to the school. A girl at school in Nuh said,

"I getup early in the morning for prayer and finish all the household chores which make me late in reaching school. I try to reach school in time but who will look after the household work. Every day I have to fetch water (drinking) from 1 km."
(Excerpt: G-1/N, Translated)

Factually, the Meo girls who are the victim of their circumstances are broken, instable, and lack of better educational opportunity. Actually, in the absence of role model for them in their vicinity, the Meo girls encounter and struggle for their educational survival and negative attitudes of the male dominated social world, which needs constant intervention for its positivity and change. The interaction with the children revels that, these children have a deep sense of estrangement of the place of in context of their educational development. The only single Meo girl who works as a teacher in the sample school said,

"...I passed out from this school with great difficulty. Madam, male members of our community are illiterate. Our achievement in their sight does not mean anything to them. Even, my own uncle always prompted my father to take me out of the studies. I am the lone girl in this village who have come so far in studies. Even in the neighbourhood everyone prompted my father to drop me out of the school..."
(Excerpt: G -5/T, Translated)

Many Meo girl children desired to come out of their geographical habitat due to prolong under development of the area and discouragement of the male members of their community. However, majority of them have no choice and are unable to migrate from their geographical habitat due to their poor economic background and absence of better opportunity for them. This is because majority of them consider that they could not compete in the contesting world

*Assistant Professor, CTE, Nuh, Maulana Azad National Urdu University, Hyderabad
**Head, Dept. of Education, Central University of Haryana, Jant Pali, Mahendergarh   7

of educational opportunity where they find themselves educationally inferior to others having better educational opportunity. Further, coming out of the situation depends upon the individual circumstances in relation to their habitat. Most of the respondents have been socialized in an environment which is traditionally male dominated. As a result, the 'given' roles of girls are already defined. This defined given role is taken by these girls as their 'fate' which discourage majority of them to resist their circumstances or change the existing social norms. Hence, the Meo girls have a long and deep impact of non-changing environment. However, the same social environment is also working for their liberation of thoughts as it has also made them strong and brave to face the existing circumstances and change their fate by their hard work and determination. Though, every child provided a different and distinctive way of stating their story but, the common among them was relating to their education which they were determined to achieve for whatever they had to do for it. This shows their positive worldviews towards their educational attainment. The excerpt given below suggests the same.

> *I love to study and my papa gifted me a watch when I stood first in IX class. Every day, my papa drops me at school. Commuting to the school on our own is difficult. There should be a school bus for us. I want to study science, but, we do not have biology teacher in the school. We face lots of difficulties in study. But I will continue to study in the college also.*
>
> *(Excerpt: G -11/T, Translated)*

Evading worries: The community outreach and the Meo girl children

Along with the economic hardship in realising educational desires, absence of better quality schools in Mewat, lack of motivational path that could guide them to have better outcome in terms of higher education and leading them to have better jobs and employment opportunity and so on, were more reflective during the conversation with the children. School opened by Maulana Azad National University at Nuh catered to some of their worries. The regular contact of the school staffs with the parents and children opened up a path for the Meo girl children to realize their dream. As a consequence, the Meo girls showed tremendous positive outcome in terms of enrolment and regularity in the school. In turn, the regularity of the girls has provided hope and relief to the Meo girls in terms of realizing their educational desire.

---

*Assistant Professor, CTE, Nuh, Maulana Azad National Urdu University, Hyderabad
**Head, Dept. of Education, Central University of Haryana, Jant Pali, Mahendergarh

8

The conversation with the principal suggests that due to community outreach and developing trust among the community members, the school has increased the number of its students.

> ... When we started this school, only 15 students were there. Now you can see, there are five hundred children in this school. Out of these children, 250 are girls and they come regularly to the school. Madam, it is because we have been able to create trust in the community. This became possible because of our constant outreach to the community. But we have to still do a lot...
>
> *(Excerpt: HM/N)*

In spite of being at the younger age and facing emotional, educational and other social challenges, the positive hope has lead the children become confident and strengthened in their coping mechanism for the stress that they get due to non-changing environment. Actually, there is a lack of legal regulations in context of the UN convention of rights of the child and the management of institution which have extreme poor facilities and mechanisms for better nurturing of the children in this area. Patricia, (2007) who conducted a research in Caribbean suggested that a separate legal provision for the welfare of the marginalized children should be devised for their better development. However, this study was conducted in context of institutional care homes where poor preventive mechanisms and lack of monitoring mechanisms for children residing in the institutional care homes remain a usual phenomenon. Though I understand that such specific programme focussing the most educationally marginalized community such as the Meos, are essential. However, I was unable to trace such specific programme on the part of the government in case of Meos in general, and, Meo girls in particular, even when there are several research evidences suggesting their educational backwardness. Chalking out such focussed programme could bring better outcome with regard to the Meo girls.

Trust deficit and the sense of powerlessness:

The Meo girl children encounters trust deficit among the members of their social surrounding. Most of the parents disallow their girl children to play and participate with their peers especially in the co-ed school where male children also remain present or in the nearby park which reflects the existence of trust deficit between the girl chid and the parents. Within the school, some of the teachers also feel that girl children should not be encouraged in cocurricular or related activities. There are testimonials from the Meo girls as well as teachers

*Assistant Professor, CTE, Nuh, Maulana Azad National Urdu University, Hyderabad

**Head, Dept. of Education, Central University of Haryana, Jant Pali, Mahendergarh

9

which support this understanding. Absence of encouragement on the part of teachers also makes most of the Meo girl children feel themselves powerless to change the situation. The sense of resistance or the demand for participation as a right has not developed among the Meo girls which may be attributed to their socialization. This is because these girls are socialized in the environment where they encounter the same situation prevailing around their social world- either within their school or in their residential vicinity. As a consequence, these girls have been unable to develop and force a sense of legitimate and rightful demand for themselves.

Encountering marginalization: Living with breathing hope

The geographical habitat of Mewat lack basic facilities in most of the schools. In context of non-availability of better infrastructure, dearth of better teaching faculties especially, female teachers, innovative methods of teaching which can involve students actively in teachinglearning processes, the Meo girls find schooling boring. Further, the male teachers in the schools are comparatively more in numbers than the female teachers. As a result, the parents and the community members hesitate to send their girl children to the school. This is largely due to their traditional thought, where male dominates the decision making for their children and female have almost no say in the same. Even the girls' testimonials suggest that many times they feel themselves unable to communicate with male teacher, even with regard to their academic discipline. I understand that this is one of the reasons of having poor academic result which impact other domains of life. The findings also suggest that the Meo girls require motivation, guidance, love and affection not only from teachers and their family members, but, also from the community as a whole, as they feels themselves to be the victim of their circumstances upon which they have no control. The children desired that they should have access to quality education in their school which they think is essential for their development. The finding also suggests inconsistency in related services available in schools such as insufficient spaces for physical development, clean drinking water, proper library, playground and so on. The absence of these facilities does not let the girls participate in multiple activities in the school. Lack of teachers, especially the female teachers in general and specifically from their own community who could motivate, direct and guide is almost missing in most of the schools available around the geographical habitat in Mewat.

*Assistant Professor, CTE, Nuh, Maulana Azad National Urdu University, Hyderabad
**Head, Dept. of Education, Central University of Haryana, Jant Pali, Mahendergarh
10

In spite of enumerable hurdles on the one hand, and realizing the importance of education on the other, the school going Meo girl children have devised mechanism which suggest that they are keen for their schooling and education. Majority of Meo children from MANUU School reflected high motivational level towards education during interaction. It emerged from testimonials that the female teachers working in the school have become a motivating factor for several Meo girl children as they hoped that they may also become teachers and an earning member within their family. Further, out of all the teachers in MANNU school, one of the female teachers belong to the Meo community. This teacher has also worked as a motivating factor and a breathing hope for the Meo girl children studying in the school. Thus, they found a role model in their teachers which has marred its impact upon their positive views towards education. Such role model is missing in other schools located in the vicinity which can impact the larger masses of girls. The positive hope of the Meo girl children towards education further reflects from their testimonials. These girls approached some of their school teachers residing nearby to their residential habitat in order to get help from them in their studies after their school gets over. The friendly and supportive behaviour of their female teachers provided the Meo girls a breathing hope to come out of their despair. Several other girls said that when they go to Delhi with their parents to their relatives, they often find girls in Delhi more developed educationally, economically or otherwise.

Testimonials from the Meo girl children reflects that their exposure also have given them courage to come forwards for education and jobs. Thus, the children from the Meo community studying in the schools showed their encouraging hope and determination with their positive worldview and towards their life even when they have encountered so much hurdles in their life. Several girls at the same time feel that being a girl is a double disadvantage. The testimonials suggest that these girls had experienced discrimination on the part of world of male dominated society and within their family. However, their courage and motivating factors has made them confident and they are slowly paving way for exterminating their marginalization and keeping their hope alive.

---

*Assistant Professor, CTE, Nuh, Maulana Azad National Urdu University, Hyderabad
**Head, Dept. of Education, Central University of Haryana, Jant Pali, Mahendergarh
11

The uncomfortable environment: Physical, sexual, emotional abuse

Some of the children during the process of data collection also cited about abuse or ill treatment. Within the school and their geographical habitat the Meo girl children had experienced abuse in different forms varying from physical, sexual to emotional. Thus, at the very tender age they are prone to vulnerability. Some of the Meo girls experienced ill treatment such as yelling and shouting at them- both in the school by the teacher and at their home by their parents, threatening, lack of emotional support, loneliness and so on. A child between the ranges of 14-18 years mentioned about the physical and emotional abuse of her sister by a male teacher that she had gone through. When the parent of the girl came to know he stopped sending the child to the school. As a result, her sister dropped out of the school and studies. Though such testimonial is rare, but, it is assumed that there might be many other such cases. The excerpts from the detailed conversation (given below) reflect the abuse and dropout:

> Girl: Please don't tell anyone, my sister left school because the sports teacher uses to tease her.
> Researcher: Did you not complain?
> Girl: No. We did not complained because people could have thought bad of her. Papa said that if we complain, the villagers would think bad of her.
>
> (Excerpt: G-3/N, Translated)

However, very few among the sample respondents opened up to share such experience. The younger children with whom I interacted were not able to express their abuse in more comprehensive manner. The interaction with these children reveal that such abuses may be widespread however, these children do not get proper platform to share such issues either out of the fear, or social stigma related to it or in the absence of any protective mechanisms emerging out of such discussion. UNICEF, (2010) suggests that such abuse happens irrespective of place of work, nuclear or joint family. However, since such issues do not come in open, therefore, mechanism to deal in with such situation were not observed in schools.

Concerns, despair and hope: Voices from the teachers and the parents

The teachers during the interaction revealed that it is the absence of proper guidance to the Meo girls that they lag behind the others. They further said that the Meo girls are

*Assistant Professor, CTE, Nuh, Maulana Azad National Urdu University, Hyderabad

**Head, Dept. of Education, Central University of Haryana, Jant Pali, Mahendergarh
12

extraordinary in their motivation and determination provided that they should be helped, properly guided and their parents convinced. They behave properly, and are hardworking as well as confident in their studies. However, they do show despair especially with regard to the thoughts prevailing in the larger male dominated society in their geographical habitat. Many a times the girls attribute the prevailing traditional thoughts of the males in the entire areas of Mewat responsible for their educational debacle. Such situation does not provide much opportunity for them to come forward. The teachers also highlighted that the government has to do more for their educational and health welfare. The female teachers showed despair in terms of safety prevailing in Mewat as it is quite unsafe for them to stay back in the campus for long hour and help the weak students. It also came to light from the teachers that the entire community fear that their male members would be targeted and implicated by the police in one or the other criminal cases. Such phobia- hypothetical or real- often impacts the education of their children because the parents often restrict movement of their girl children even in the nearby areas of their home. However, the teachers showed their hope, that, though at slow pace, the parents and the community members are coming forward for the education of their girl children and started sending them for schooling. It became possible as the parents developed a bond and hope in teachers as a result of community outreach and constant interaction with the parents. Further, they said that the girls remain highly motivated for schooling, which is a very positive sign for their education.

The parents corroborated the testimonials of teachers and showed their constant worry for the safety of their girl children and despair due to negligence of the area on the part of the government. Many of the parents believe that it is very difficult to nurture the young children especially the girls in the stage of adolescents and their growing up. They feel that in the absence of restriction the girls will ruin the family. Therefore, they remain extra cautious and worried towards their girls children. They also showed despair towards their harassment by the police. They revealed that many a time the police harass them and pick their children in one or the other pretexts and often demand for illegitimate favours for releasing their children. Some of the parents and community members showed their despair saying that they would ever come out of such suspicious situation and will be considered proud citizen in their own country for which they had fought against the Mughals and the Britishers.

*Assistant Professor, CTE, Nuh, Maulana Azad National Urdu University, Hyderabad
**Head, Dept. of Education, Central University of Haryana, Jant Pali, Mahendergarh

C

Discussion and Conclusion:

This research has made it evident that there are several emerging issues that has come up in the process of analysis. There are substantial evidences to suggest that these children often face inequalities as a virtue of their circumstances. Even though, there is growing global concern for such marginalized children, however, it will take some time to fully estimate their plight as there is lack of major qualitative research database of such studies. This particular study as a part of Ph.D. research is a small step of such kind which provides an understanding upon such issues from the voice of children. The girl children in the present study reflected positive experiences of their educational journey in spite of hardship of life in such tender age that they have experienced. However, there are issues relating to physical and psycho-social environment which is one of the reasons of their distress. It is therefore, essential for the functionaries to reinstate the trust and feelings of safety among children. Developing these mechanisms will help in their educational progress. The whole study reveals that there is much need to be done in this area as far as research is concerned so as to understand the problem of children from their own voices and provide pragmatic and workable policy for education of such marginalized children.

References:

Aarfin, S. (2014). Educational rights of the children in conflict zones. *Journal of Humanities and* Classroom based intervention. *Journal of the American Academy of Child and Adolescent Psychiatry, 55*(10), S11-S31.

Ahmad, S. (2005). *Social experience and schooling: A study of Meo Muslim girl child*, M.Phil Dissertation, University of Delhi: Department of Education

Ahmad, S. (2016). Muslim students and education: A study of Delhi schools, Ph.D. Thesis, University of Delhi: Department of Education

Bhatty, Zarina. (1998). *Girls education in Mewat: Issues and strategies*, New Delhi: Department of Women's Studies, NCERT

Census Report of India. 2011

EFA Monitoring report, (2011). *The hidden crisis: Armed conflict and education*, UNESCO

EFA Monitoring report, (2011). The hidden crisis: Armed conflict and education, UNESCO

Engineer, A. A. (1991). Remaking Indian Muslim identity, *Economic and Political Weekly*, November, p. 1036-1038

*Assistant Professor, CTE, Nuh, Maulana Azad National Urdu University, Hyderabad

**Head, Dept. of Education, Central University of Haryana, Jant Pali, Mahendergarh

Farooqi, F. (2007). *Hues of identity:* In *Indian Muslim: Ground realities and challenges for inclusive education*, conference papers, Department of Education, University of Delhi, pp. 93-94

Gautam Navlakha, (2016). Kashmir: When Ignorance Begets Tragedy and Farce, *Economic and Political Weekly*, Vol. 51, Issue No. 32, 06 Aug, 2016

Goldscheider, C. & Uhlenberg, P. R. (1969). Minority group status and fertility, *American Journal of Sociology*, 74 (4), 361-72

Government of India (2016). *Educational Statistics at a Glance*, New Delhi:Ministry of Human Resource Development, Department of School education and Literacy

Hasan, M. (1981). In search of integration and identity: Indian Muslims since independence, *Economic and Political Weekly*, November.

Hasan, R. & Mehta, A. (2006).Under-representation of disadvantaged classes in colleges, *Economic and Political Weekly*, Vol-41 No. 35 September

Kamat, A. R. (1981). Literacy and education of Muslims, *Economic and Political Weekly*, June

Koul, L. (2013), *Methodology of educational research*, New Delhi: Vikas Publishing House PVT. Ltd.

Mayaram S. (2003). *Against History Against State: Counter perspectives from the margin.* New Delhi: Permanent Black

Mohd. Akhtar Siddiqui (ed.) (2002) '*Empowerment of Muslims through education*' Institute of Objective Studies, New Delhi p. VII

Puri, B. (1993), Indian Muslims since partition, *Economic and Political Weekly*, October, p. 2141-2149

Sharma, M. Vanjani, U. (1990). Remembrance of Things Past: Partition Experiences of Punjabi Villagers in Rajasthan. *Economic and Political Weekly* August 4, 1990.

Thorat S. & Attawell P. (2007). 'The legacy of social exclusion: A correspondence study of job discrimination in India' *Economic and Political Weekly*, Vol. XLII, No. 41, Oct 13-19, P. 4141-4145.

Yoginder S., (2008). Reforming traditional Muslim education, *Economic and Political Weekly*, July, Vol-43, No-29, p.19-22

*Assistant Professor, CTE, Nuh, Maulana Azad National Urdu University, Hyderabad

**Head, Dept. of Education, Central University of Haryana, Jant Pali, Mahendergarh
15

CII

Schooling and the Meo Girl Children: Some Insights from the Field

Rahat Hayat
Assistant Professor,
Deptt.of Education,
CTE, Nuh,
Maulana Azad National Urdu
University,
Hyderabad

Sarika Sharma
Head,
Deptt.of Education,
Central University of Haryana,
Jant Pali, Mahendergarh

Abstract

The present paper is a part of an empirical research conducted during Ph.D. study. The study had been conceived on wide canvas of Meo girl children in three subdivisions of Mewat district of Haryana-Taoru, Nuh and Punhana. The basic purpose of the research was to understand the experiences of Meo girls in contexts of their historical, socio-political and economic development across generations and in negotiating everyday challenges in the process of their growing up and education. It was also to understand as to how everyday lived experiences of the Meo girls shape their life aspirations, world-view and meaning-making about the self and the others and consequently influence their perception. The present paper addresses three dimension viz. a viz. their educational concern, despair and hope out of the total dimensions taken under the study. The findings of the research suggest that in spite of their challenges and despair, the Meo girls reflect strong positive hope and resisting their previous prevailing circumstances. As compared to their earlier situation, many among these girls have become capable in challenging male dominated negative attitude towards education of girls. The data also suggests that several Meo girls have crossed their traditional boundaries of constraints to receive education. They hope to get quality education that could lead them to improve their future life prospects, with strong determination and positive worldview towards their life.

Keywords: Mewat, Meo, Girl Child, Concern, Despair and Hope.

Introduction

Schooling as a processes plays a significant role in the life of a student, not only because of the explicitly stated activities, but, also because, it works differently in the life of children as the students coming to school belong to different socio-cultural, historico-political and economical background. Parsons, (1959); Frere (1985); Kumar (2005); Apple (2000); and Giroux (2005) works are particularly significant to build understanding upon schooling and its functions.

There are two major theories that relate to schooling- the *functionalist theorists* and the *conflict theorists*. The *functionalist* thinkers, believes that 'modern' schools is the most important social institution for the development of children as it teaches common culture shared by the society. Talcott Parsons (1959) belonging to this group believes, that, school empowers its students to cross the narrow boundaries of the self and the family, and, to move towards a greater universal thinking and behaving. Thus, schooling as socializing agency empowers its students to work with different individual even without growing with them together. Suggesting prescriptive role-performance for the students Parsons (1959; p.51) says,

> 'Capacities can be broken down into two components, the first being competence or the skill to perform the task involved in the individual's roles, and the second being the role-responsibility or the capacity to live up to other people's expectations of the interpersonal behaviour appropriate to these roles.'

However, this understanding of schooling restricts to understand principles of education only in instrumental terms which remain located in an individual. The functionalists group of thinkers thus, overlooks the relations among power, knowledge and ideology that work simultaneously in school. They ignore the social order working within schools. They also ignore association of schools with cultural and political life of the students which represent a place of contestation and struggle among different cultural and economic groups.

21

Shrinkhla Ek Shodhparak Vaicharik Patrika

Differing from the functionalists, the *conflict theorists* see the processes of schooling, in terms of power relations. Therefore, they challenge the functionalists' paradigm and believe that, conventional schools teach students just to remain submissive and fail to equip them with skills to enter into workforce and challenge the inequality and injustice meted out to them. Frere (1985), Kumar (1987), Apple (2000), Pathak (2002) believe that the conventional schools prepare its pupils, to dutifully and obediently accept mindless instructions from the powerful and do not equip them to challenge it. Thus, such schools and its processes *'reproduces the domination of the powerful'* (GoI, 2014), who controls the processes of schooling through curriculum, contents, language, examination and so on. Thus, the conflict theorists base their arguments upon the deepest divisions in complex Indian society. This is why they feels the need of *'special universal cultures'* (GoI, 2014), to be incorporated in the curriculum so as to emancipate students.

Frere (1985) visualizes education, as a *'banking system'* where students remain involved as depositories. They patiently receive, memorize and repeat the task provided by the dominant- the depositor. The depositor often works as oppressor to the depositories. Thus, in this sense knowledge becomes a gift provided by the oppressor who considers themselves as the knowledgeable. Kumar (2009) using the analogy of 'gift', says, that, *'when we give a gift, we often, choose it, by considering the receiver's personality, likes and needs'*. If we see this analogy in contexts of the entire schooling processes of a child, then the difficulty arises that education is not limited to one child and their likes and desires, but, for millions of children. This is why Frere (1985) contends that such schooling system tries to change *'the consciousness of the oppressed and not the situation which oppress them'* and hence, *'the more the oppressed adapt to such situation, the more easily they can be dominated'*. Frere (1985) therefore, suggests the transformation of the structure of schooling that will liberate the 'students' 'otherwise' it will continue, the oppression of students. However, the school curriculum does not provide space from social life of the students. Kumar, (2005) in this regard says that:

> 'The school curriculum has no reference to children's life outside the school and the hiatus between the curriculum. The learner's social milieu is part of colonial and pre-colonial legacies of our education system which overlooked the question of equity and equality".

Thus, the processes of schooling are more or less remain disassociated with the child's immediate socio-cultural and physical milieu which becomes one of the major reasons of their estrangement from schooling (Ahmad, 2016). In fact, the civilized dynamics of education exclude the concerns of oppressed groups to find place in the schooling processes. This is one of the major reasons of existence of exclusive schools for the elites other than that of the common mass. In this context, Kumar (2009; p.44) says, that, *'the co-existence of parallel schools ensures that children of the better-off are separated early, from the children of the poor'*. Similarly, Giroux, (2005) says,

> 'If public education is a crucial sphere for creating citizens equipped to exercise their freedoms and competent to question the basic assumptions that govern democratic political life, teachers in both public schools and higher education will have to assume their responsibility as citizen-scholars by taking critical positions; relating their work to larger social issues; offering students' knowledge, debate and dialogue about pressing social problems; and providing conditions for students to have hope and believe that civic life matters and that they can make a difference in shaping it so as to expand its democratic possibilities for all groups.'

Thus, it is essential for educators to highlight the ideas and researches that critically challenge the official knowledge in the process of empowering students as an individual and as a social change agent. For this, it is essential to structure and re-structure the workplace according to everyday routines and practices which shape the social relations within classroom. However, contrary to this we often find that resources are selected, organized and distributed in schools which suggest the maintenance of the power relations by the traditionalists who do not give importance to praxis, subjectivity, class-struggle, emancipation and so on. Michael Apple (1993) sees education in the political dimensions and says that the policy and practices of schooling are politically directed by the dominant groups of the society in order to control the knowledge which Althusser has called an *'ideological state apparatus'*. Apple, (1993:10) says, that, this is because the dominant groups want *'to make their knowledge legitimate and increase their power in the larger arena'* (p.10). Thus, our educational institutions, *'fill the needs of the social division of labour in the society and produce the knowledge and culture required by an unequal society'* (Apple, 1995; p.83). He says that unless it is understood how schooling situate in contexts, it is difficult to analyse the realities of schooling as *'there is another end to the rope which binds schools to outside agencies'* (Apple, 1995. p. 65).

The discussion above suggests that the processes of schooling assert identity formation among the pupil and are not limited to the developmental aspects only. Longer duration of time spent in school shape the identities of the child and empowers them to respond to various challenges arising out of the processes of schooling. In fact, the manner in which their relationships are conceptualized and ordered in school often shows

22

Shrinkhla Ek Shodhparak Vaicharik Patrika

whether it will meet the social needs or reproduces domination. The work of Mead (1934), Eric Erikson (1950, 1968), Marcia (1980), Kakkar (1981) and Pathak (2006) are particularly relevant to conceptualize identity. Mead (1934, p. 135-226) emphasizes that the processes of social experience and activity plays greater role in identity formation of a child. He further says that the social processes influence the behaviour of an individual and makes their identity- a socially constructed reality, where, everyday cultural practices and the process of socialization shape the identity of an individual.

Erickson (1950, 1968) tries to understand the development of self through eight stages of life ranging from infancy to old age. He utilized 'ego conflict' as the central concept that develops self. The ego conflict which may be resolved either positively or negatively, flows from the developmental tasks and remain in conflict at each of the eight stages of life. Therefore, the formation of identity involves the meaning of existence as to who one is, what value one owns and what one wants to achieve and pursue in life.

Marcia (1980) says that since the shaping of identity often keeps changing during adolescence, therefore, the identity remain quite volatile during the period of adolescence as it also keeps changing. Such change is often attributed to interaction with different entity of the environment and meaning making. Therefore, identity of a person works as a driving force to addresses various commitments in life. In this sense, identity is psycho-social phenomena of an individual. This is why a person holds multiple identities and acts in contexts of complex social structure.

Pathak (2006) understood identity in context of socio-personal variables such as gender, religion, nationality and also in contexts of to the 'others' which belongs to the groups with which a person identifies or differentiates self. This is why, the worldview of an individual determines such identity of an individual, 'that often emanates from caste, ethnicity, language, religion, gender and nationality as a consequence of our memories of the historical past, local traditions and cultural specificities'. Pathak (2006) says that it is due to multiple identities an individual develops conflict with regard to religious identity, racism, casteism and so on. Therefore, it is multiple identities that restrict an individual to think in a broader context because an individual consciousness and approach often remain situated in social relationships. However, Kakkar (1981) says that as a consequence of multiple identities an individual possesses personal inner world based on one's experience and visible external world which s/he is socialized to lead. He further says that the influence of multiple identities makes persons' behaviour and appearance more dynamic. In contexts of girls he says that, due to the nature of Indian society being collectivist and patriarchal in nature, girls develop a relational sense of identity. Therefore, a girl projects her identity, in relation to others, and often not as an individual existential identity.

The Meos: Historical Past and Identity

The Meos' have remained a community who has always shown resistance to imperial rule living in the vicinity of Delhi. They often remained in conflict with the monarchs of the imperial capital as they often enter Delhi for looting and plunder due to regular drought and famine in their habitus- Mewat. This often provoked the Delhi Sultans and also the British rulers in pre-independent India. They constituted the poorest community depending upon farming and animal husbandry. Even in present day scenario, Meos are extremely poor and depend upon rain fest agriculture and animal husbandry. The precarious condition of the Meos can be analysed from the fact that they live largely from hand to mouth, often remain indebted to the money lenders even in average years due to arid land with less produce and frequent drought. Most of them are illiterate especially among women. Thus, the identity of Meos especially the girls, in contexts of the present research, raised the issues of their struggle in contexts of schooling which have been made a part of exploration of this research so as to understand Meo girls' experiences of resistance, schooling and change on the one hand, and, on the other, their shaping of experiences, worldview and life aspiration in tandem with respect to the global events and movements.

The statistics pertaining to Meo girls shows that they are most disadvantaged and backward as compared to others (Hayat & Sharma, 2018). However, in several ways positive changes in the perception of the Meos community towards education of girl children also reflects in the preceding decades. As a result, the literacy rate among Meos girls in Mewat has increased from 23.90% in 2001 to 36.60% in 2011. The increased number of girls coming to schools crossing several hurdles also suggests that they are determined to escape marginalization. Actually, Meo girls comprise the poorest and most disadvantaged group, because, they are the victim of their circumstances which further marginalizes them from education. In this regard Apple (1995, p.98) says, that,

'Girls seem more marginal because they are often pushed by male dominance to the periphery of social activity. Their free time is controlled by parents more closely. They assume apprenticeship for domestic labour which begins at home'.

In these contexts, the research was taken up within different dynamics that impacts the lives of the Meo girls in multiple ways.

Methodological Approach

Being a qualitative research, the study undertook descriptive form. It was conducted in three schools located in three blocks (Taoru, Nuh and Punhana) of Mewat-Haryana. An intense engagement with the Meo girl children, teachers, parents and community members were done to collect the data from the field. Out of all the sample schools and geographical areas, 60 students, 18 teachers, 48 parents and 15 community members were interacted

23

CV

Shrinkhla Ek Shodhparak Vaicharik Patrika

continuously for almost sixteen months from April 2016 to August 2017. The perceptions of all the samples were recorded on several issues pertaining to the education of the Meo girl children. Focus group discussions (FGD) with parents, teachers, and other key persons of the community have been done from various angles to understand the entire issues comprehensively. Participant and non-participant observation helped in gathering data. Diaries, letter writings, drawing, and notes of the Meo girls were explored to understand issues comprehensively.

Contexts of the Present Paper

The idea of the present paper has been derived from the projective workshop conducted with the Meo children during data gathering processes and the conversation made to record their worldviews relating to education, understand their concern, despair and hope in contexts of their experiences of resistance, struggle, breaking of cultural boundaries, schooling, escaping marginality and bringing change in their lives and so on. Three small hour workshops in a theatrical mode were conducted with the samples in the entire sample areas with 30 samples. Before analyzing the responses, a thorough master-sheet was prepared with similar and dissimilar responses which helped in deriving sub-areas of concerns.

The Reflective Trends
### The Meo Girl: As An Individual and A Member of A Family

There seemed to be substantial continuity between the Meo girl as an individual, and as a member of a family. It reflects in contexts of a member of community and that of the society. This is because of their shared cultural milieu in contexts of member of a family, community and society. This interrelation may be seen through the diagrammatic representation below (Diagram 1).

Diagram-1: Interrelation of Meo Individual as A Member of Family And Community.
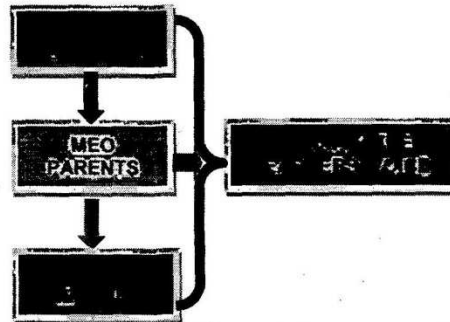
The projection workshop gave an idea that a Meo girl is located in varying contexts which can be seen diagrammatically in the following manner (Daigram-2):

Diagram-2: A Meo Girl As Located in A Web of Varying Contexts
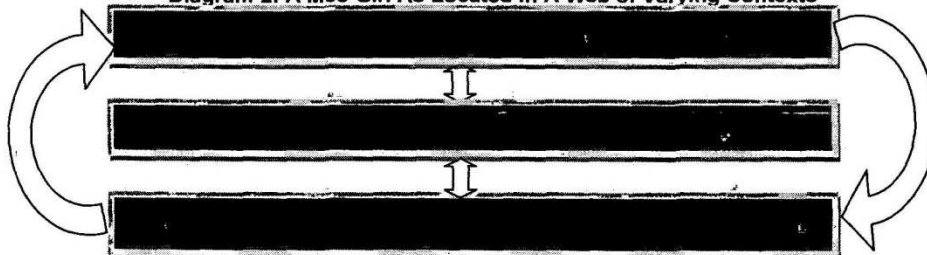
The formation of everyday perceptions of the social world as an individual, often lead to construct and reconstruct social life which bring order and meaning to Meo girls' collective social life. Further, the fragmented responses of the Meo girls reflected range of perspectives and approaches, with regard to their world view.

Shattered Hope of Opportunity, Trust Deficit and The Sense of Powerlessness

It emerged that majority of Meo girls feel a sense of powerlessness just because of being a girl in the region of Mewat. The general perception with regard to education revel that Meo girls firmly believe in the developmental aspect of education. However, on the contrary, they feel that the opportunity structure for them is entirely blocked, as they do not have prospect to grow educationally, beyond secondary

classes in the absence of educational institutions in the region beyond secondary classes on the one hand, and, on the other, due to the apathy of the male dominated society, which do not permit them to continue with their studies beyond school. There are several testimonials which corroborate the same. The perception of shattered hope emanating due to causal factors, such as trust deficit, lack of access to educational opportunity especially after secondary school, and so on. The other factors, such as, poor education provided by schools in the region also contribute quite considerably for shattering positive hope among Meo girls. These Meo girls exhibited that the education in the schools located in their areas do not provide them any prospects of growth and their upward mobility in their life. Actually, majority of people see education in terms of life prospects that it

24

Shrinkhla Ek Shodhparak Vaicharik Patrika

brings to the person (Ahmad, 2016; Alam, 2008; Hasan, 1995). The same is also true in majority of the case of Meo girls, who do not see any life prospects from education in their region. The poor curricular transaction also contributes in diminishing the growth and life prospects of the Meo girls. It also diminishes the quality of education which spiral other problems in life. In case of non-achieving capacity of such prospects, the Meo girls often gets demotivated, and as a consequence, they slowly develops feeling of estrangement which discourage them to invest time, money and energy in education for longer duration so as to achieve their target (Ahmad, 1981).

Apart from these, the complex triangulation between male-female perceptive relations, generation gap and cultural boundary contribute to draw different parallels between Meo girl children and Meo male in the society. Majority of the first generation male members within the community has realized the importance of education and have got involved in opening educational institutions in the area. As a consequence of the realization of the importance of education, several Madarsas in the region have started Open Basic Education by accrediting their programme from National Open School. However, even the first generation male members of the community have not been able to change the age old male domination in decision making for girl children. Thus, it was found that there exists dissonance acculturation between the neo-literate Meo girl children and the male members among the community.

Due to such dissonance acculturation the girl children and the male parent draw two different parallels of perception and attitude towards education. The Meo girl children strongly desire to continue their study further, after their secondary classes, keeping in mind hopeful better life prospects and aspiration. The Meo girls are well aware of the positive impact of education and dream better life through their educational journey. However, the parent, particularly the male, tries to gets their daughters married even in the unmarriageable tender age by dropping them out of the school. Such marriages are commonly practiced in the entire community, whereby, majority of the Meo girls are married in their childhood. Those Meo girls who are taking education have got the awareness and ill effects of child marriage, but are not able to change the situation within the community which shatters their hope for educational growth and opportunity increases distrust and creates discord among relations. This is one of the major reasons emerged that lead to develops in them the sense of powerlessness.

However, the same sense of powerlessness and demoralization also empower and equip them to resist the male dominated decisions at many occasions with regard to education. Contrary to the above mentioned feeling of powerlessness, there were several instances of resistance, though with tiny might, which show the positive hope of Meo girl children towards education. The analysis also shows that these Meo girls have become able to break their

traditional cultural boundaries and thus, coming out of their marginality, though in very limited sense. Through their resistance, several Meo girls escaped their marginality and became able to achieve much in their educational life journey.

Discussion and Conclusion

This research has made it evident that there are several emerging concerns that have come up in the process of analysis. Substantial evidences suggest that Meo girl children often face inequalities as a virtue of their circumstances. This particular study as a part of Ph.D. research is a small step to understand such issues from the voices of Meo girls. The Meo girl children in the present study reflect positive experiences of their educational journey in spite of several constraints. The whole study reveals that there is much need to be done in this area as far as intervention in the field of education is concerned.

References

1. Ahmad, S. (2005). Social experience and schooling: A study of Meo Muslim girl child, M.Phil Dissertation, University of Delhi: Department of Education
2. Ahmad, S. (2016). Far from realities of life: Schooling as a touchstone of endemic alienation: In Idnani, D. (eds.) (2016). Education, RTE and schooling, New Delhi: Rawat Publications
3. Ahmad, S. (2016). Muslim students and education: A study of Delhi schools, Ph.D. Thesis, University of Delhi: Department of Education
4. Apple, M.W. (1995). Resistance and contradiction in class, culture and the state: In Apple, M.W. (1995) Education and power. (2nd ed). New York: Routledge. P. 83
5. Apple, M.W. (2000/1993). Official knowledge: Democratic education in a conservative age (2nd ed.). New York: Routledge
6. Apple, M.W. (eds). (2010). Global crises, social justice and education. New York: Routledge p.12
7. Apple, Michel. (2000). Official knowledge: Democratic education in a conservative age, 2nd edition, London and New York: Routledge
8. Bhatty, Zarina. (1998). Girls education in Mewat: Issues and strategies, New Delhi: Department of Women's Studies, NCERT
9. Census Report of India. 2001, 2011
10. Engineer, A. A. (1991). Remaking Indian Muslim identity, Economic and Political Weekly, November, p. 1036-1038
11. Erickson, E.H. (1950). Childhood and society, New York: Norton
12. Erickson, E.H. (1968). Identity, youth and crisis, New York: Norton
13. Farooqi, F. (2007). Hues of identity: In Indian Muslim: Ground realities and challenges for inclusive education, conference papers, Department of Education, University of Delhi, pp. 93-94
14. Frere, P. (1985). Pedagogy of the oppressed, London: Peguin. p.46-51
15. Gautam Navlakha, (2016). Kashmir: When Ignorance Begets Tragedy and Farce, Economic and Political Weekly, Vol. 51, Issue No. 32, 06 Aug, 2016

Shrinkhla Ek Shodhparak Vaicharik Patrika

16. Giroux, Henry A. (2005). Schooling and the struggle for public life- Democracy's promise and education's challenge, London: Paradigm Publishers p. xxix

17. Government of India, (2014). Schooling and identity formation: Role of schools: In Schooling, socialization and identity. (2014). New Delhi: National Council of Educational Research and Training. P. 89

18. Hasan, M. (1981). In search of integration and identity: Indian Muslims since independence, Economic and Political Weekly, November.

19. Hasan, R. & Mehta, A. (2006).Under-representation of disadvantaged classes in colleges, Economic and Political Weekly, Vol-41 No. 35 September

20. Hayat & Sharma, (2018). Massacred Childhood and Breathing Hope: Schooling and the Meo Girl Children, Bhartiyam Journal of Education and Research, Vol- 7, Issue-II, March 2018

21. Kakkar, S. (1981). The inner world: A psycho-analytic study of childhood and society in India. Delhi: Oxford University Press

22. Kamat, A. R. (1981). Literacy and education of Muslims, Economic and Political Weekly, June

23. Kumar, K. (2005). Appropriate knowledge: Conflict of curriculum and culture: In Kumar, K. (2005). Political agenda of education-The study of colonialist and nationalist ideas, New Delhi: Sage Publications. P. 49

24. Kumar, K. (2009). What is worth teaching, New Delhi: Orient Blackswan Pvt. Ltd p. 3

25. Kumar, Krishna. (1987). Reproduction or change: Education and elites in India: In Ratna Ghosh and Mathew Zachariah, (eds.) (1987). Education and the process of change. New Delhi: Sage p. 27-41

26. Marcia, J.E. (1980). Identity in adolescence: In J. Adelson (eds.), Handbook of adolescent psychology. New York: John Wiley, p. 149-173

27. Mayaram S. (2003). Against History against State: Counter perspectives from the margin. New Delhi: Permanent Black

28. Mead, G. H. (1934). Mind, self and society: From the standpoint of a social behaviourist. Chicago: The University of Chicago Press

29. Parsons, T. (1959). The school class as a social system: Some of its functions in American society. Harvard Educational Review 29 (4): p.297-318

30. Parsons, T. (1985). The school class as a social system: In Shukla, S.C. and Kumar, K (eds.) (1985). Sociological perspectives in education, Delhi: Chanakya Publications. P. 51

31. Pathak, Avijit. (2002). Social implication of schooling: Knowledge, pedagogy and consciousness. New Delhi: Rainbow

32. Pathak, Avijit. (2006). Modernity, globalization and identity: Towards a reflexive quest Delhi: Aakar Books,

33. Puri, B. (1993), Indian Muslims since partition, Economic and Political Weekly, October, p. 2141-2149

34. Sharma, M. Vanjani, U. (1990). Remembrance of Things Past: Partition Experiences of Punjabi Villagers in Rajasthan. Economic and Political Weekly August 4, 1990.

35. Thorat S. & Attawell P. (2007). 'The legacy of social exclusion: A correspondence study of job discrimination in India' Economic and Political Weekly, Vol. XLII, No. 41, Oct 13-19, P. 4141-4145.

36. Yoginder S., (2008). Reforming traditional Muslim education, Economic and Political Weekly, July, Vol-43, No-29, p.19-22