



Evaluation Of Level Of Education Status Of Muslims Residing In The Selected Blocks Of Meerut, Uttar Pradesh, India

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Abstract

The purpose of this study is to investigate the current state of education among Muslims in certain blocks of the Meerut district using a number of different indicators of education, such as the literacy rate, the completed level of education, and to make recommendations for the educational advancement of Muslims. The findings indicated that In the male population of Mirpur Jakhed block, the Primary percentage was found to be 10.7, whereas in the female population of Ataula block, the Primary percentage was found to be 5.0. The greatest Primary percentage was discovered in the male population of Mirpur Jakhed block. The greatest Secondary percentage was recorded in Mirpur Jakhed block. The female population of Mirpur Jakhed block had the greatest proportion of people who had completed higher secondary education at 3.9, while the male population of Ataula block had the lowest percentage of people who had completed higher secondary education at 0.8. The block with the greatest proportion of graduates was Afzalpur Pavati. The male population of Ataula block had the lowest post Graduate percentage, which was found to be 0.1, while the male population of Yusufabad block had the highest post Graduate percentage, which was found to be 15.5. The findings have shown that the level of literacy among Muslim in Meerut, Uttar Pradesh is not sufficient and calls for more focus and consideration.

Keywords: Muslim; Socioeconomics; Status; Meerut; Population; Education.

Introduction

In many cases, minorities do not have equal access to educational opportunities. This can be demonstrated by lower levels of educational performance, less resources being provided to schools in regions where minorities live, and the isolation of minority children from children who attend mainstream schools. In addition to this, there is evidence that both overt and covert forms of discrimination play a part in making it more difficult for members of minority groups to receive an education. The preservation of the

identities of marginalised groups relies heavily on educational opportunities. As a result of this realisation of the significance of education in the integration, social cohesion, and national development, the government of India has emphasised in its twelfth five-year plan that educational opportunities should be available to all segments of the society. This is because the government has come to realise the significance of education in these areas. Because of this, it is absolutely necessary for the general growth of the nation to ensure that all communities have equitable access to educational opportunities. Nevertheless, a number of studies have shown that on a national level, Muslims, who make up the largest religious minority in India, have fallen behind the majority of other religious communities in almost all aspects of socio-economic development, including education. This is the case for a majority of religious communities (Ahmad, 2018). According to the census completed in 2011, Islam was the second most practised religion in the state of Uttar Pradesh. It had a total of 38,483,967 adherents, which represented 19.26 percent of the total population. The Muslims who live in the Indian state of Uttar Pradesh are sometimes referred to as Hindustani Musalman. They do not come together to create a single ethnic group; rather, they are separated from one another not just by language and location, but also by sectarian and Baradari differences. Despite this, there are aspects of culture that bring the community together as a whole. The National Organization of Open Schooling (NIOS), which is an autonomous institute within the education ministry, has proposed a new educational programme, but Muslim religious leaders have thus far rejected it. They claim that NIOS lacks the authority to make judgments about the curriculum taught at madrasas (Siddiqui, 2010).

The Muslim community makes up the biggest segment of India's population, and the country's Muslim population is the world's second largest after that of Indonesia. Concerning educational attainment, Muslims make up one of the least developed populations in the country, which is a significant minority group. In every aspect of life, Muslim women and girls lag behind their male counterparts as well as women from other groups and communities overall. The hazy image of Muslim women in India has garnered a lot of attention, which has led to the empowerment of women in every sphere of life. It is also very vital to find a solution to the problem of how women deal with the issues and situations that are associated with their duties, from the act of giving birth to a child to the act of dying, and how they adapt themselves to the conditions that they find themselves in. The indifferent status of women in societies is also agreed with the negation of property rights and education, as well as the negation of certain occupations to them; however, globalisation and industrialization have changed the awakened Muslim women to sense their own self-importance. Globalization and industrialization have changed the awakened Muslim women to sense their own self-importance. Literacy rates among women are rising to prominence as a direct result of the pivotal part that moms play in their children's educational experiences. Not only do educated women encourage their children to attend school, but they are also able to assist their children in completing their assigned homework. It is imperative that we educate Muslim women if we are to make forward in the struggle against illiteracy. Additionally, women have the same potential for economic advancement that males have. Women risk seeing a

reduction in their economic potential if they do not improve their literacy levels. Therefore, in order for the Muslim community to grow and advance, Muslim females should be provided the opportunity to receive an education (Singh and Bhandari, 2017). The purpose of this study is to investigate the current state of education among Muslims in certain blocks of the Meerut district using a number of different indicators of education, such as the literacy rate, and to make recommendations for the educational advancement of Muslims.

Materials and Methods

Geographical Location and data collection

One of the districts that make up the Uttar Pradesh state in India is called Meerut, and the city of Meerut serves as the district headquarters. In India's Indo-Gangetic plains, the Meerut district may be found between the latitudes of 28°57' and 29°02' North and between the longitudes of 77°40' and 77°45' East. The Meerut division includes the Meerut district as one of its sub-divisions. With 61.15 percent of the population adhering to it, Hinduism is the dominant religion in Meerut city. With roughly 36.05 percent of the city's population, Islam is the city of Meerut's second most prevalent religion (545,231). The overall proportion of Muslim men was found to be 65.58 percent, while the overall percentage of Muslim women was found to be 49.07 percent.

The information was acquired with the use of a questionnaire that included many different indications of education. These indicators included the literacy rate, the education level, the gross enrolment ratio, the dropout rate, and the kind of institution in which students were enrolled. In the district of Meerut, our investigators and field personnel went to ten blocks, including Ataula, Uldhan, Behranpur, Shafiabad Lauti, Rasulpur dhantala, Yusufabad, Afzalpur Pavati, Kazamabad Gun, Faizabad Pachaon, and Mirpur Jakhed, and interviewed 500 households. Other blocks that were visited were Shafiabad Lauti, Rasulpur dhan

Data Analysis

The Mean, Std. Deviation, Std. Error of Mean, Coefficient of variation were calculated by using the SPSS 12.

Table 1: Educational level of Muslim in the selected block of Meerut, Uttar Pradesh

Block	Sex	Education Level (in %)								
		1	2	3	4	5	6	7	8	9
Ataula	Male	46.8	23.0	15.2	8.0	3.0	2.0	1.2	0.5	0.3
	Female	36.5	45.2	7.5	5.0	0.3	4.0	0.8	0.6	0.1
Uldhan	Male	41.8	25.0	15.0	8.3	2.1	2.2	1.5	0.4	3.7
	Female	31.5	47.2	7.3	5.3	2.1	4.2	1.1	0.5	0.8
Behranpur	Male	36.8	27.0	14.8	8.6	1.2	2.4	1.8	0.3	7.1
	Female	26.5	49.2	7.1	5.6	1.2	4.4	1.4	0.4	4.2

Shafiabad Lauti	Male	31.8	29.0	14.6	8.9	0.3	2.6	2.1	0.2	10.5
	Female	21.5	51.2	6.9	5.9	0.3	4.6	1.7	0.3	7.6
Rasulpur dhantala	Male	26.8	31.0	14.4	9.2	1.2	2.8	2.4	0.1	12.1
	Female	16.5	53.2	6.7	6.2	2.3	4.8	2.0	0.2	8.1
Yusufabad	Male	21.8	33.0	14.2	9.5	0.3	3.0	2.7	0.0	15.5
	Female	11.5	55.2	6.5	6.5	1.4	5.0	2.3	0.1	11.5
Afzalpur Pavati	Male	16.8	35.0	14.0	9.8	3.5	3.2	3.0	0.3	14.4
	Female	14.9	57.2	6.3	6.8	0.5	5.2	2.6	6.0	0.5
Kazamabad Gun	Male	17.8	37.0	13.8	10.1	2.6	3.4	3.3	0.2	11.8
	Female	14.6	59.2	6.1	7.1	2.7	5.4	2.9	0.5	1.5
Faizabad Pachaon	Male	21.2	39.0	13.6	10.4	1.7	3.6	3.6	0.1	6.8
	Female	8.4	61.2	5.9	7.4	1.8	5.6	3.2	0.4	6.1
Mirpur Jakhed	Male	24.6	41.0	13.4	10.7	0.8	3.8	3.9	0.0	1.8
	Female	3.4	63.2	5.7	7.7	0.9	5.8	3.5	0.3	9.5
Minimum		3.4	23	5.7	5.0	0.30	2.0	0.80	0.0	0.10
Maximum		47	63	15	11	3.5	5.8	3.9	6.0	16
Range		43	40	9.5	5.7	3.2	3.8	3.1	6.0	15
Mean		24	43	10	7.9	1.5	3.9	2.4	0.57	6.7
Std. Deviation		11	13	4.0	1.8	0.98	1.2	0.91	1.3	4.9
Std. Error of Mean		2.5	2.9	0.89	0.40	0.22	0.26	0.20	0.29	1.1
Coefficient of variation		48%	30%	38%	23%	65%	30%	39%	226%	74%

1: Illiterate; 2: Literate without schooling; 3: Below Primary; 4: Primary; 5: Upper Primary/Middle; 6: Secondary; 7: Higher Secondary; 8: Graduate; 9: Post Graduate.

Results and Discussion

Literacy is the most important factor not only for the social and economic growth of any society, community, or nation but also for the total development and progress of such entities. Literacy has a significant impact on a variety of aspects of a population's life, including but not limited to work, income, health, style of living, and other aspects. The percentage of adults who can read and write has seen significant growth on both the national and state levels during the past several decades. In spite of this, disparities between rural and urban areas, men and females, religious groupings and social groups, and so on have persisted to a significant degree.

According to the findings, the various Muslim blocks in Meerut district have highly diverse educational levels from one another. These differences are very substantial. The percentage of illiterate people in the male population of the Ataula block was found to be the greatest at 46.8, while the percentage of illiterate people in the female population of the Mirpur Jakhed block was found to be the lowest at 3.4. The male population of the Ataula block had the lowest Literate without Schooling %, which was found to be 23.0. The female population of the Mirpur Jakhed block had the highest Literate without Schooling percentage, which was discovered to be 63.2. The proportion of people who

had not completed primary school was found to be 15.2 in the male population of the Ataula block, whereas the percentage of people who had not completed primary school was found to be 5.7 in the female population of the Mirpur Jakhed block. In the male population of Mirpur Jakhed block, the Primary percentage was found to be 10.7, whereas in the female population of Ataula block, the Primary percentage was found to be 5.0. The greatest Primary percentage was discovered in the male population of Mirpur Jakhed block. The Upper Primary/Middle percentage was found to be 3.0 in the male population of the Ataula block, while the percentage was found to be 0.3 in the female population of the Ataula block. The greatest Upper Primary/Middle percentage was discovered in the male population of the Ataula block. In the female population of Mirpur Jakhed block, the Secondary percentage was found to be 5.8, whereas in the male population of Ataula block, the Secondary percentage was found to be 2.0. The greatest Secondary percentage was recorded in Mirpur Jakhed block. The female population of Mirpur Jakhed block had the greatest proportion of people who had completed higher secondary education at 3.9, while the male population of Ataula block had the lowest percentage of people who had completed higher secondary education at 0.8. In the female population of Afzalpur Pavati block, the percentage of graduates was found to be 6.0, whereas in the male population of Yusufabad block, the percentage of graduates was found to be 0.0. The block with the greatest proportion of graduates was Afzalpur Pavati. The male population of Ataula block had the lowest post Graduate percentage, which was found to be 0.1, while the male population of Yusufabad block had the highest post Graduate percentage, which was found to be 15.5.

Literacy rates vary greatly depending on a person's religious affiliation, and these differences are clearly noticeable between men and women in both rural and urban settings. Even in metropolitan areas, only 56.44 percent of Muslim females were educated. This made Muslim girls one of the most disadvantaged groups, since their literacy rate in rural regions was just 47.04 percent, suggesting that more over half of the total females aged 7 years and older were illiterate (Ahmad, 2018). The work of Samreen (2020) presented all of the factors that contribute to the formation of perceptions and perceived returns among Muslims in regard to education. The author also attempts to determine the degree to which these perceived returns differ from estimated returns, as well as the motivations that lie behind such discrepancies. However, there is still a significant amount of work that has to be done, and this is simply a beginning in the right direction. The aim is that in the future, many new investigations will come up so that the issue that was asked by this study may be properly answered. And this is something that can only take place if the envisioned issue is resolved (Samreen, 2020).

Conclusion

It was discovered that Muslims are aware of the need of education; but, as a religious minority, they face a great deal of adversity in the form of several barriers, which directly challenges the perspective they have about the educational system as a whole. This study effort illustrates how Muslims in the Meerut district's perspective of the people truly determines their need for schooling. This paper is an important step in understanding the

aspirations, views, and apprehensions of the Muslim community in the Meerut area towards education. In addition, it provides ways to cope with the issue at hand.

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