

Socio-Economic Marginalization of Muslim Women: A Case Study of Murshidabad District in West Bengal, India

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ABSTRACT : The Muslim women will generally endure the sexual orientation issue, yet additionally the devastated minority status of the Muslim people group. Muslim women are at twofold inconvenience with low instructive status and network pressure. Their lives, developments call at the open spots are under consistent examination and control. The present investigation looks at the corresponding connection among education and financial determinants as outcomes of the low degree of monetary advancement of the Muslim Community in West Bengal and an attempt to examinations the strengthening of Muslim ladies within the three chose towns of the District Murshidabad is completed. The study lands up with the recommendations to enhance Muslims proficiency, which is an extreme account decrease existing gathering inconsistencies in financial improvement in West Bengal.

Keywords: Empowerment of women, Muslim Women, Education, Work investment rate.

I. INTRODUCTION

Muslim women in India are as yet defenseless and their liberation could be a urgent advance towards the improvement of their locale. The current status of Muslim women mirrors the strength of customary and preservationist perspectives in their community. Social change in Muslim people group and especially of Muslim women has not gotten a lot of academic consideration from the sociologists or other social researchers. But with expanding proficiency among the Muslim women, their viewpoint, thinking and discernment have been under progressive changes and simultaneously it has helped changes in the general Muslim people group in India. As indicated by 2011 enumeration of India, the Muslim populace establishes of 27.1% of West Bengal's complete populace for example 91276115. Hinduism is lion's share religion in state with 70.54%. These two networks (Hindus and

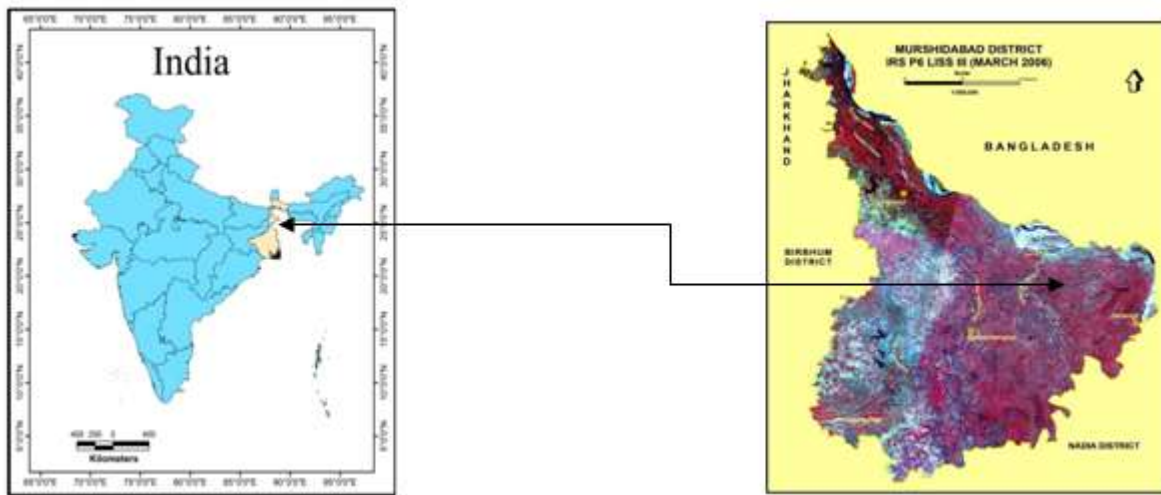
Muslims) share over 97% of the complete populace. In West Bengal state, Christianity is trailed by 0.72 %, Jainism by 0.0%, Sikhism by 0.07 % and Buddhism by 0.07 %. Around 1.03 % expressed 'Other Religion', roughly 0.25 % expressed 'No Particular Religion'. In contrast with different religions or gatherings living in West Bengal, the Muslims have been falling behind the standard networks as far as financial condition, business design, instructive status and social life. In the book "Teaching Muslim Girls: A Campaign of Five Indian Cities" is an experimental work dependent on the direct data of (Zoya Hasan and Ritu Menon, 2005) that fundamentally dissected the status of training of Muslim ladies in India. In the book "Country Muslim Women: Role and Status" by (Mandal, 2005) examinations the financial and social state of the Muslim ladies and their issues in the area of Siliguri sub-division in West Bengal. (Kundu and Chakraborty, 2012), in their article "An Empirical Analysis of Women Empowerment inside Muslim Community in Murshidabad District of West Bengal" have inspected the issues identified with Women Empowerment inside Muslim Community. (Hossain, 2013) in the article "Financial and Educational Status of Muslim Women: a Comparative Outlook" portrayed the hopeless state of the Muslim women in West Bengal. Since freedom, the financial state of the Muslims in India has not changed strikingly. Every once in a while, Govt. of India had designated different boards to discover the reasons for instructive and monetary backwardness of Muslim people group. Among them, one is the Ranganath Misra Commission (2007) that turned out with the explanation that Muslims are socially, financially, instructively, strategically and socially oppressed and a long ways behind the standard of Indian culture. The other Sachar Committee (2006) in its point by point report expressed, destitution is the fundamental driver of poor instruction among the Muslims in

India. In 1993, Government of India likewise recognized them as the "National Educationally Backward Minority". In any case, it is conceded that "Strengthening of ladies" is the key course for the advancement of any general public. Sadly, just a couple of studies or research have been done made on the dreary state of Muslim womens in India

II. STUDY AREA

The essential information has been gathered from three villages to be specific 'Joyrampur', 'Harirampur' and 'Pirojpur' under "Bhagawangola-II" Block; "Saralpur" Gram Panchayat and District Murshidabad of West Bengal . The inspected villages are for the most part commanded by Muslim people group.

Figure-1: Location of the study area.



Source: District Census Handbook Murshidabad 2011, and National Atlas and Thematic Mapping Organization (NATMO).

III. OBJECTIVES

This study mainly emphasizes on: (i) To examine their working pattern as well as socio-economic condition followed by a few observations and remarks. (ii) To analyze the status of employment amongst Muslim women.

IV. MATERIALS AND METHODS

It is frequently contended that the information on Socio Economic underestimation of Muslim womens are wrong because of some methodological inclinations in the procedures of the information assortment like changes meaning of laborers and other related terms, karma of tramed enumerators and rejection of an array of exercises usually performed by the ladies (Anker, 1983, Banerjee 1989, Krisnaraj 1990, Bardhan 1977). The entire examination has been completed in the accompanying three phases –

1. **Pre-Field Study:** incorporates social event of data from "West Bengal and Other Construction Workers Welfare Board", internet, books and from different news paper articles.

2. **Field Study:** The essential information was gotten by leading essential study through poll review containing both open and close finished

inquiries on "work place culture and their economic wellbeing" from the few work spots of the zone, for example, Joyrampur, Harirampur and Pirojpur and so on. It is seen that many laborers collect at these intersections to discover easygoing every day work. It is where work assignment and compensation conveyance occur.

3. **Post-Field Study:** After the assortment of around fifty agents' view, the investigation and understanding of data has finished with the assistance of different factual systems.

V. RESULTS AND DISCUSSION

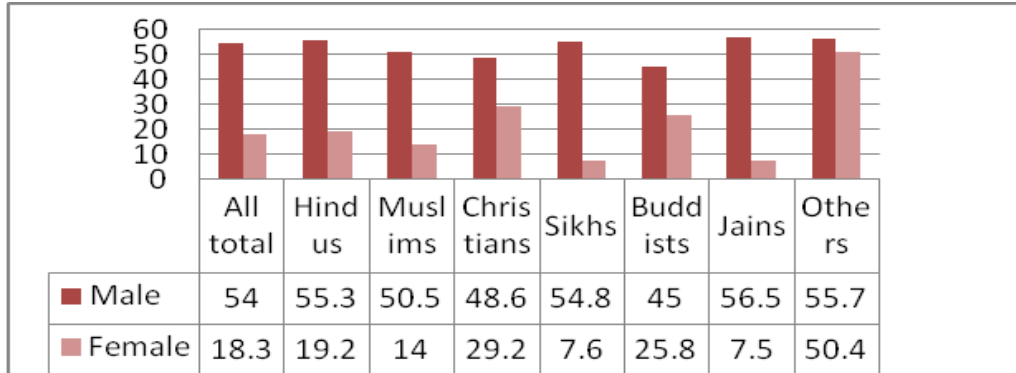
5.1. SOCIO ECONOMIC CONDITION OF MUSLIM WOMEN IN WEST BENGAL

Strengthening of womens suggests their better situation in socio-political and monetary circles. Strengthening of Muslim womens is critical as they keep on being exploited by customary social structure, social frameworks and social organizations of their locale. Instructive backwardness of greater part of the Muslim womens is one of the vital components for their way behind in work, while monetary strengthening is likewise fundamental for bringing their status up in social pecking order and social change. Along

these lines, absence of instruction, financial reliance, neediness and numbness of their

privileges have made them further powerless against misuse.

Figure-2: Sex-wise Work Participant Rate in West Bengal among different Religious Communities in term of rate

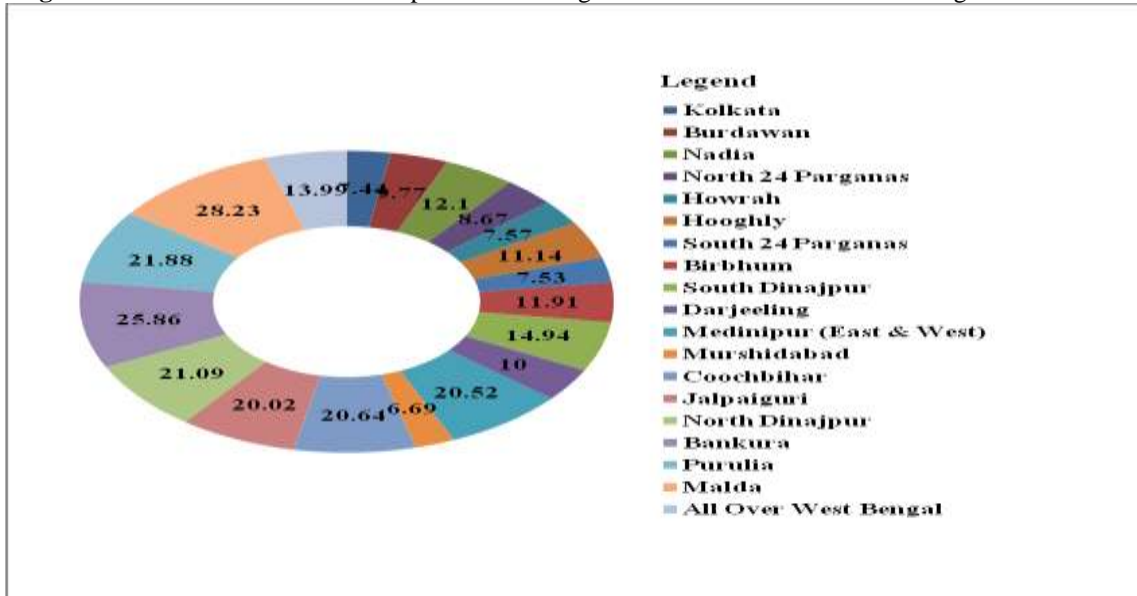


Source: Govt. of India, Census Report, 2011

It is seen from Figure-2 that the Work Participant Rate (WPR) of Muslim women in Bengal in contrast with different networks is exceptionally poor. Here Work Participation Rate (WPR) in the event of Hindus, Christians and

Buddhists are 19.2%, 29.2% and 25.8% separately. However, the Work Participation Rate of Muslim Women is just 14% in West Bengal that portrays a bleak picture.

Figure 3: District Wise Work Participant Rate among the Muslim Females in West Bengal as far as rate.



An enormous number of Muslim women in country Bengal are overwhelmingly connected as agrarian worker. A considerable number likewise spends significant time in handiworks like needle works, zari works, and fitting weaving and paper makes. Muslim women from destitution stricken rural and other remote regions of Bengal are found to show up in the city Kolkata and

different towns each morning to a great extent by nearby trains looking for every day laborers work. Muslims are for the most part independently employed and their offer in normal paid occupations is low. The Hindu populace is generally better utilized in standard pay paying occupations in urban territories. The landholding is preferable among Hindus over Muslims in

provincial piece of India. Muslims, are, by a long shot, the least taught when contrasted and Hindus

and Christian populaces in India" (Shariff, 2003).

Muslim womens have the most minimal work interest rate (WPR) among every one of the three classes of work in West Bengal.

Table-1: District Wise Females Work Participant Rate in Various Occupations among the Muslims of West Bengal (in %)

Sl. No.	Districts	Cultivators	Agricultural Labours	Household Industry	Other Works
1.	Kolkata	1.76	0.67	13.04	84.53
2.	Burdawan	11.39	16.83	27.53	44.25
3.	Nadia	18.91	7.95	24.57	48.57
4.	North 24 Parganas	7.50	15.30	23.28	53.92
5.	Howrah	2.50	5.24	52.01	40.25
6.	Hooghly	12.83	14.48	29.30	43.39
7.	South 24 Parganas	10.27	29.51	21.22	39.00
8.	Birbhum	9.76	12.90	46.25	31.10
9.	South Dinajpur	23.05	31.41	6.66	38.89
10.	Darjeeling	7.25	28.49	2.75	61.51
11.	Medinipur (East & West)	12.65	27.19	31.12	29.04
12.	Murshidabad	3.61	4.14	74.13	18.11
13.	Coochbihar	30.77	53.32	3.29	12.61
14.	Jalpaiguri	20.34	47.55	1.99	30.12
15.	North Dinajpur	25.47	45.33	11.81	17.40
16.	Bankura	17.58	19.52	39.40	23.50
17.	Purulia	20.07	55.50	12.46	11.97
18.	Malda	4.88	14.16	74.13	18.11
All over West Bengal		11.01	19.21	38.95	30.84

Source: Govt. of India, Census Report, 2011

5.2. SOME EMPLOYMENT PICTURES OF MUSLIMS IN WEST BENGAL

A Recent report titled "Living Reality of Muslims in West Bengal" distributed by Pratichi Trust in relationship with SNAP and Guidance Guild uncovers that (an) around 80% of provincial Muslim families in Bengal acquire Rs.5000/ - or less a month (b) 38.3% Muslim family units in rustic Bengal procure Rs.2500/ - or less every month (c) 1.55% family units' principle worker is a teacher (d) Public segment represents the salary of

just 1.54% Muslim families (e) Private area represents pay of just 1% of Muslim family units. These are the couple of melancholy highlights of the financial state of Muslims in West Bengal. As indicated by Bureau of Economics and Statistics, Staff Census Report, 2014-15, Govt. of West Bengal shows that in the Govt. benefits just 5.47% are Muslim workers out of all out 3.5 lakh representatives in West Bengal. Employees of Muslims Community in the Govt. Services in West Bengal between 2007 & 2015.

Table-2

Government Service	Year (2007-2015)	Percent (%)
Other than K.P & K.C	2007	2.1
	2015	5.47
Kolkata Police (K.P.)	2007	9.13
	2015	9.44
Kolkata Corporation (K.C.)	2007	4.87
	2015	4.79

Source: Staff Census Report, 2014-15, Govt. of West Bengal

Scarcely any years in 2008, a RTI question recorded by a Kolkata-based resident named 'Sabeer Ahamed', shows the portrayal of Muslim representatives in two significant Government offices to be horrifyingly low. It doesn't have a portrayal of 10% of the workforce in the Kolkata Police (KP) and Kolkata Municipal Corporation (KMC). As indicated by the data uncovered by the Kolkata Police, the absolute number of workers in the power is 24840 of which just 2267 are Muslims, establishing an only 9.13% of the general quality. Out of all out workers in the Kolkata Police, just 414 are ladies, where 12 of them (2.9%) are Muslims. The figures from the KMC paint a significantly grimmer picture. The civil body has just 1,555 Muslim representatives in its workforce of 34,731. Of them 4556 ladies representatives it has, just 136 are Muslims, including simply 2.98%.

5.3. ISLAM AND STATUS OF MUSLIM WOMEN IN BENGAL

The basic discernment is that strict protection among Muslim womens in not getting to training is wrong. In Islam, the two people are urged to procure instruction. The social and social existence of the Muslims, living in different pieces of the nation, show particular highlights, as they are impacted by both the Islamic just as provincial and nearby customs. Muslims are the individuals from Islamic people group (Umma) out of normal conviction and confidence. Bengal has a critical Muslim populace. Bengali Muslims cling to the essential standards of Islam and simultaneously they share the neighborhood conventions of Bengal. Bengali Muslims shares the customs of Bengali culture, which is basic to the two Hindus and Muslims of this district. Most of Bengali Muslims were changed over from Hinduism. In any case, it is a shame of our general public that a ton of Muslim womens are as yet living on ailing health, lack of education, superstition and under Mollah's (fundamentalist) uninformed decision. At times they accept that Mollahs can fix practically all infections by ism (section of religion). Some way or another, they additionally trust it that Mollahs can comprehend and give answers to all the issues from railroad motor to each logical, financial issue as portrayed in our heavenly book. An enormous number of poor Muslim people in Bengal have not seen a specialist in their life time. So they rely upon the quack. Prior, fundamentalism (Mollah Raj) had proclaimed that lady administration/strengthening is precluded in Muslim religion. However, the expanding

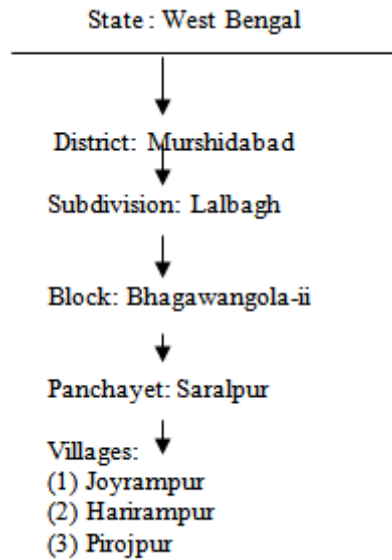
education rate among Muslim womens, the Mollah convictions step by step losing ground and it is a silver covering of the Muslim people group. Indeed, Islam took a positive view and approached to shield whatever was basic for upliftment of ladies in Muslim society. Islamic Law likewise featured the conservation, security and advancement of privileges of ladies in Muslim society.

5.4. MUSLIM WOMEN: DIVORCE AND SEPARATION IN BENGAL

An examination drove by "Pratichi Trust" in 2014, concentrated in 325 towns and 75 common wards in Bengal. According to the results, they found simply 0.6% were isolated and 0.7% detached, together accounting simply 1.3%. Simultaneously other survey coordinated by SNAP and "Bearing Guild" in 2014 made sure about 8000 nuclear families including 6500 rural and 1500 urban. According to pros, Census 2011 had found 8.2% of women in India who were isolated, disengaged or seen themselves as "double-crossed". This figure in Bengal, as showed by a comparative enlistment finds at 9.6% is to some degree higher than the National ordinary. Their own revelations show that nearly 8% of Muslim women developed 15-49 yrs. are widows against the 1.3% detached. The point by point disclosures in like manner heave a captivating reference that in three (3) zones in Bengal like Murshidabad, Malda and North Dinajpur where the Muslim masses has beaten the Hindu people as demonstrated by Census 2011, the detachment and parcel rates among Muslim women are much underneath than other Muslim minority region. In North Dinajpur, only 1% of the women evaluated are isolated or segregated; in Malda, it is simply 0.7% and 1.8% in Murshidabad. The figures are significantly higher in neighboring districts like East Midnapore, Cooch Behar and Birbhumi.

VI. A CASE STUDY OF MURSHIDABAD DISTRICT

Murshidabad region is a locale in Middle part of West Bengal. It is circumscribed with Maldah region on the north and south with Nadia. "Berhampore" is the locale home office of Murshidabad. Central command of this square is situated at "Nashipur". villages 'Joyrampur', 'Harirampur' and 'Pirojpur' where we have directed our examinations are situated under the "Saratpur" Gram Panchayat of Bhagawangola-ii Block.



The following variables were taken for our study analysis:

Table-3: Educational Status of Muslim Women									
Village	Illiterate (%)	Educated Women						Literate (%)	Total (%)
		Primary (%)	Middle (%)	H.S. Exam. (%)	Graduate (%)	Post Graduate (%)	Ph. D (%)		
Pirojpur	63.33	15.33	11.33	6.33	2.33	1.35	0	36.67	100
Harirampur	58.21	16.13	13.23	7.33	3.54	1.56	0	41.79	100
Joyrampur	50.02	18.17	14.04	10.22	5.51	2.04	0	49.98	100

Source : Field Survey

At random, 50 households were chosen for sample survey from all the three selected villages and the empirical results are shown in the following tables.

6.1. LEVEL OF EDUCATION OF WOMEN

It is depicted from table-3 that in "Pirojpur" village, 15.33% women are told upto Primary level, 11.33% up to Middle school, 6.33 % are up to H.S. level, 2.33 % are told up to Graduate level and 1.35 % are instructed up to Post Graduate level out of the full scale taught of 36.67 %. In "Harirampur", 16.13% women are told up to Primary level, 13.23% up to Middle school, 7.33% are up to H.S. level, 3.54% are Graduate and remaining 1.56% has completed Post Graduate level out of the hard and fast capable of 41.79 %. In "Joyrampur", 18.17% of the women are instructed up to Primary level, 14.04% up to Middle school, 10.22% are up to H.S. level, 5.51% are Graduate and remaining 2.04 % have completed Post

Graduation out of the full scale taught of 49.98 %. It is furthermore revealed from the above tables that the instruction pace of Muslim women of "Pirojpur" and "Harirampur" are less when appeared differently in relation to "Joyrampur" village. The information shows that Joyrampur village is totally bleeding edge in guidance, which is believed to be a direct result of the availability of close by schools and school that applies a phenomenal effect on the preparation rate. Guidance is the fundamental marker of "Human Development record". This is the coordinating force in each hover of life. Accessibility to guidance chooses the improvement and freedom of an overall population. Data gives one power which prompts reinforcing. Though starting late the Muslim women have increased a little ground in their preparation level, still it is beside no stood out from the general circumstance.

6.2. TYPES OF EMPLOYMENT

So far the working state of Muslim womens is of worry in these villages. We found that a normal of 60 percent are locked in as house keeping works and remaining portion are associated with various monetary exercises. There are three kinds of works in which Muslim womens

are occupied with these overviewed territories – non paid work (in their own fields), paid work (agrarian work) and government employments (counting self improvement gathering and others), The agrarian work comprises of planting paddy and jute saplings and to loosen tissues of jute from stems.

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Joyrampur	50.02	18.17	14.04	10.22	5.51	2.04	0	49.98	100

Source : Field Survey

In "Pirojpur" village, out of outright family reviewed, 65.33 percent women are housewife and keep up house-keeping works. Remaining 34.67 percent women are busy with an other securing work. Out of 34.67 percent, 15.63 percent are busy with their own or leasehold agrarian land, 11.86 percent are busy with country or others sorts of laborer work and 7.18 percent are busy with other working zones, for example, Self Help Group, piece of clothing fitting and few are in Govt. occupations. In "Harirampur" town, 62.21 percent women are secured house-keeping works and remaining 37.79 percent women are busy with other working parts. Out of 37.79 percent, 17.13 percent are busy with their own or leasehold agrarian land, 11.23 percent are busy with country or others sorts of specialist works and 9.43 percent are busy with other working parts, for example, Self Help Group, garment fitting and few are in Govt. vocations. In "Joyrampur", 55.02 percent was house life partner and are busy with house keeping works. 44.98 percent are working women. Out of 44.98 percent working women, 18.17 percent are working in their own or leasehold cultivating region, 10.04 percent are busy with agrarian or others sorts of laborer works and 16.77 percent are busy with other working parts, for example, Self Help Group, piece of clothing fitting, nursing, immaterial business and some are in Govt. occupations. It is found on the above assessment

that larger part Muslim women of three towns are busy with their nuclear family fill in as house mates. Second bigger part are busy with their own agrarian field. The remaining are busy with other working sections, for example, Self Help Group, garment fitting, nursing, immaterial business and in Govt. occupations. Here it is an intriguing component that the women of "Joyrampur" village where 16.77 percent are busy with Self Help Group, garment fitting, nursing, insignificant business or in Govt. businesses rather than other two villages like "Pirojpur" and "Harirampur" (7.18% and 9.43%). It is expected that 'Joyrampur' village being especially connected with Lalbagh Sadar and Berhampore town and with a couple of schools and one school set up the present moment, the guidance level among Muslim women is high at the present time. During study survey, it was found that the Muslim women felt the need of some handcraft industry in their towns which would give them the possibility of winning. "An ILO" study finds that men will by and large consume 60 % of their compensation in their home and 40 percent on themselves, while women consumes 90 % of her pay on her family and only 10 percent on herself.

Thusly, when a woman controls the nuclear family's compensation the family gets more points of interest (Kumar, 1995).

6.3. FAMILY UNIT SIZE IN MUSLIM FAMILIES

Table-5

Village	Family Size (%)			
	≤4	4-6	7-8	≥8
Pirojpur	10.33	45.11	25.26	19.3
Harirampur	13.83	43.6	24.73	17.84
Joyrampur	18.67	42.63	23.34	15.36
Source : Field Survey				

Table-5 portrays the family size of Muslim groups of three studied villages. It is found from the table that in "Pirojpur" village the family size of Muslim families ≤ 4 is 10.33%, 4-6 is 45.11%, 7-8 is 25.26% and ≥ 8 is 19.3% individually. In "Harirampur" village it is ≤ 4 is 13.83%, 4-6 is 43.6%, 7-8 is 24.73% and ≥ 8 is 17.8% and in "Joyrampur" village it shows ≤ 4 is 18.67%, 4-6 is 42.63%, 7-8 is 23.34% and ≥ 8 is 15.36% individually.

It is likewise found from the table that the most noteworthy ≥ 8 family size is found in "Pirojpur" village (19.3%) and least in "Joyrampur" village (15.36%). It might be comprehended that the most elevated and least birth rate relies upon level of training. We demonstrated in the prior part that the instruction level among Muslim womens is high in "Joyrampur" village. So it very well may be assumed that the low birth rate in 'Joyrampur' village when contrasted with the other two villages is because of higher number of instructed Muslim womens.

6.4. DIVORCED AND SEPARATED WOMEN IN THE VILLAGES

It is seen that in Pirojpur village, the pace of level of separation and isolated Muslim womens is 0.5% comprise of 50 family units we have haphazardly browsed every village. If there should be an occurrence of Harirampur village it shows 0.3% and in the event of Joyrampur village, it is just 0.1%. In this way, it very well may be assumed from the table that where most elevated level of training is existing, the separation and division rate is low than other two villages. Joyrampur village is the most elevated level of training contrast with other two villages among Muslim womens.

6.5. DYNAMIC AND MOBILITY OF WOMEN

Instruction of womens and strengthening is fundamental for financial improvement as well as transformatively affects the objectives of both monetary and social advancement. Training reinforces the intensity of dynamic. Salary makes it one stride ahead. In any case, because of low proficiency rate and in male overwhelmed families, Muslim womens are not in the situation to take free

evaluation in family and social issues. Ladies acknowledge the choices made by male. In Joyrampur vilage, where the education rate is high among the Muslim womens, they feel the opportunity of dynamic more than the ladies of other two villages.

70% respondents of "Joyrampur" village uncovered that they take an interest in family government assistance identified with dynamic. Be that as it may, Muslim ladies are still increasingly helpless about their equivalent rights in the families. In the event that somebody revolts, the result is the physical torment on them. Women in the wake of going through 10-15 years of conjugal life accomplish certain force in communicating her perspectives. Womens as a rule don't go to advertise for day by day shopping. They for the most part travel with their watchmen or spouse. Barely any young womens who every day set off for college travel alone. But a couple, marriage doesn't present to them any extreme opportunity. A large portion of the activity holders landed position after their marriage. Of them a couple can go alone any place they want to go, however most incline toward their better half's organization.

6.6. CONDITION OF HEALTH

The wellbeing state of Muslim womens in the three villages shows high proportion of ailment, ailing health and sick wellbeing. By and large human services is nearly disregarded because of deficient nourishment, unexpected weakness, absence of maternity focuses and so on. A house spouse who assumes the liability of human services of the family on her shoulder, there is not really anybody to deal with her wellbeing.

6.7. POLITICAL AWARENESS

Here again training assumes a fundamental job for mindfulness and self-assurance about the intensity of dynamic. During the survey meeting with the womens of three villages it was seen that the greater part of them don't have any information about the ideological groups and their belief systems. However, in any political race they show a lot of excitement in issues of making choice. In making choice they feel engaged yet to

whom they should cast a ballot isn't chosen by them. The family choice (the choice of male) is viewed as the last one. A few women anyway want to challenge decisions (particularly in panchayats) as competitors. This possibility is available in "Joyrampur" women, where instruction level among Muslim women is high yet in much repressed structure. Some acknowledge their family choice as last. Albeit, a ton of women told that they feel autonomous right now. In any case, the disaster is that they couldn't understand their capacity as a potential gathering that may change the political history of society

VII. CONCLUSIONS

The devastated status of countless Muslim women in West Bengal underlines the earnestness for additional request right now likewise the requirement for dynamic intercession by state organizations to actualize approaches to review this lopsidedness and guarantee Muslim women's full and equivalent cooperation as Indian residents. So we individuals can change numerous principles for individuals' needs and now opportunity has arrived that we will need to think what steps ought to be taken to improve their status. A portion of these means are as per the following: (a) Polygamy ought to be nullified. (b) Education of young women can be made mandatory and they might be allowed to work outside. (c) Adoption of equivalent guideline of property circulation for all areas of Muslim. An informed lady women an informed family and solid kids. Training is expected to make sure about a vocation; a working young lady implies a dissolvable family and eventually instructed and dissolvable State. To clean superstition is troublesome however numerous things can be changed through training. We need to do this so as to engage the Muslim women in Bengal. Finally a noteworthy report 2010-11 made by National University of Education Planning and Administrative (NUEPA) under Ministry of Human Resources Development on West Bengal Muslim training expressed that in the long stretches of 2007-08, 2008-09 and 2009-10, individually 28.13%, 28.28% and 32.30% of each 100 grade younger students in West Bengal were Muslims, while 25.25% of the State's populace is Muslim. West Bengal's figures for Muslim understudies' enrolment at the essential level are better than the national normal of 10.49% in year 2007-08, 11.03% in 2008-09 and 13.48% in 2009-10 individually, while Muslims structure 13.43% of India's populace. West Bengal's record is obviously better than that of Gujarat. There, Muslim understudies' enrolment at the essential level was

4.57% in the time of 2007-08, 4.73% in 2008-09 and 6.45% in 2009-10. Among all States and Union Territories, West Bengal positions sixth in grade school level enrolment among Muslim understudies

VIII. RECOMMENDATIONS

In the course of the most recent two decades, the situation of Muslim women in the general public has gone to the notification of the academicians, arrangement creators and improvement specialists of India. It has been viewed as that the Muslim women are the most denied portion of the nation's populace. Muslim women assume a urgent job in prosperity and very endurance of the Muslim families. Be that as it may, shockingly for different reasons the sexual orientation divergence is especially obvious in Muslim society. The minimized status of Muslim women isn't all around reported. In this manner, data on Muslim women, especially on their social position, issues and prospects is particularly required for their strengthening, which is one of the need regions of our national improvement. For the general financial improvement, women especially Muslim women ought to be permitted to seek after their own way in regard of instruction and business and ought to be permitted to take part, especially in dynamic.

IX. PERCEPTIONS

I. Muslim women ought to be given a necessary degree of expertise, instruction and preparing for their work, however as fundamental prerequisite for their autonomy, opportunity and to turn into a completely evolved social and social being. ii. Ladies ought to be paid equivalent wages for equivalent work. iii. Expertise instruction ought to be given to Muslim women in provincial zones of West Bengal. iv. Muslim women ought to be permitted to take an interest in political, social and financial exercises at all level. v. There is a requirement for receiving an elective way to deal with women's training especially for Muslim women in the lower financial strata in provincial territories. vi. Training is one of the fundamental elements for strengthening and upliftment of Muslim women in the general public. We have watched it from our observational examination in the towns where training level of Muslim women is high, the Muslim women are improving societal position, work degree and others social related offices than different segments as is apparent in 'Joyrampur' village. So instruction offices ought to be given to the Muslim people group and women specifically on the need premise and Govt. furthermore, different organizations should

approach to give these chances to the Muslim women in West Bengal.

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