



SOCIO ECONOMIC FACTORS & THE ENROLNENT RATE OF MINORITY GIRLS IN SECONDARY SCHOOL EDUCATION IN UNAKOTI DISTRICT, TRIPURA

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Abstract: Socio-economic factor plays an important role on human capital formation by the parents for their children. The children's knowledge, skills, habits and moral values are influenced by the parents and families who support and motivate their children. The socio-economic factor is the social class of an individual or a group. The socio-economic factors play a vital role on their children's education, stability, and health and nutrition value. This factor is frequency measured on the basis of the educational level, the employment status and the income of the family. The socio-economic factors like that the parental education level, their employment states and their income level are influencing the higher secondary school student's enrolment rate.

Girls have lower enrolment rate than boys in most of the developing countries including India. It reduces human capital which subsequently has negative impact on country's economic growth. Despite the various women's movement and government policies. There is a significant gender gap in Indian education system at all levels. The gap is wider in higher secondary education. During their higher secondary education females face many problems and challenges in their families as well as in schools. Sometimes these problems may result in discontinuation of girl's education. It is therefore a requirement that these problems should be discussed and controlled to increase the participation of girls in secondary and higher secondary education.

Key Words: Socio-economic, knowledge, economic growth, women's movement

I. INTRODUCTION:

The basic and essential prerequisite for the advancement and development of society as a whole is education. The unequal status of women in a society that has a strong gender bias is reflected in gender discrepancies in education. This applies to both industrialized and emerging societies, such as India, where women still face discrimination despite numerous educational initiatives and reforms. Muslims are the least educated group in Indian society among all the religious groups, and Muslim women are the least educated. Concern has recently been raised about Muslim women in India's relative backwardness to non-Muslim women. Although Islam as a religion places a strong focus on women obtaining an education, there are a number of socioeconomic factors that contribute to women's underachievement, including high family sizes, poverty, hostility toward girls' education, a lack of connections between madrasa and modern education, etc. The study intends to highlight the educational condition of Muslim women in India, the factors contributing to their underachievement, the problems and difficulties they encounter, and suggestions for facilitating their

insertion into society at large. The role of education in facilitating social and economic progress is well accepted today. The ability of a nation's population to learn and perform in an environment where scientific and technological knowledge is changing rapidly is critical for its growth. While the importance of human capital and its augmentation for a nation's development cannot be underemphasized, its microeconomic consequences also need to be acknowledged. Through education, children and teens can develop their functional and analytical skills, opening doors to entitlements for both the individual and the group. Improvements in education are not only expected to enhance efficiency but also augment democratic participation, upgrade health and quality of life. According to Article 45 of the Directive Principles of State policy, the Indian state had pledged itself to offer primary education at the time the Constitution was adopted. According to Article 45, "The State shall endeavour to provide within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years." The Supreme Court declared that the right to education is a fundamental right arising from the right to life in Article 21 of the constitution in a historic decision in 1993. Education is an effective tool for progress and transformation. It improves a person's economy as well as the economies of the nation and the social society. Education is playing a major role in reducing poverty and the socio economic disparity in developing countries including India.

The socio-economic factors play a significant role on minority girls' enrolment rate. Factors like parental educational attainment level, occupational status, family income, type of school, residential place and school environment influence directly on the enrolment rate of minority girls. The present study aims to find these economic factors and compare them with the enrolment rates among elementary, high and higher secondary classes. Low enrolment rates among minority girls hinders the government's effort for holistic educational development and economic growth. India's overall growth and development are largely dependent on the progress of this minority community. This study aims to evaluate the effect of some socio-economic variables on current education attendance levels of minority girls in some schools of the district of Unakoti.

This study will help teachers, policy makers to understand, control and mitigate the factors affecting lower enrolment of minority girls in school education. Hence, the researches on this subject have importantly focused on the education sector which is enhancing the social, economic and political transformation of a nation as well as an individual development.

II. OBJECTIVES:

Purpose of this study is to find the influence of socio-economic factors that affect the enrolment of minority girls in secondary education. This study will help the stake holders to take necessary steps in improving the enrolment of minority girls in school. Main objectives of the study can be summarized as follows:

- i) To find out the economic status of minority girls students in Unakoti District.
- ii) To find out the Dropout rate of minority girls students from Elementary to Secondary classes in Unakoti District.
- iii) To find out the Dropout rate of minority girls students from Secondary to Higher Secondary classes in Unakoti District.
- iv) To find out the Dropout factors of minority girls students in Unakoti district.
- v) To compare the Dropouts among the minority girls students in Rural & Urban areas of Unakoti district.

III. STUDY AREA:

The study is confined to elementary, high and higher secondary level education and the findings have direct bearing on the Indian school education system particularly in the district of Unakoti.

IV. REVIEW OF RELATED LITERATURE:

EDUCATION IN ISLAM:

Islam has always placed a high value on education, in part because the Islamic tradition places a lot of emphasis on the study of the scripture. Before the modern era, Arabic and the Quran were studied from an early age as part of education. and their insertion into society at large. Some students would then proceed to training in tafsir (Quranic exegesis) and fiqh (Islamic jurisprudence), which was seen as particularly important. The educational environment in Islam was entirely informal for the first few centuries, but starting in the 11th and 12th centuries, the ruling elites started to build institutions of higher religious learning known as madrasas in an effort to win the support and cooperation of the ulema (religious scholars). Madrasas quickly proliferated throughout the Islamic world, aiding in the dissemination of Islamic knowledge outside of urban centers and the unification of many Islamic groups under a single cultural endeavor. I) Madrasas were devoted principally to study of Islamic law, but they also offered other subjects such as theology, medicine, and mathematics. II) The term "sciences of the ancients" or "rational sciences" was used historically by Muslims to distinguish between disciplines that were passed down from pre-Islamic civilizations, such as philosophy and medicine, and Islamic religious sciences. The former category of sciences flourished for many centuries, and the transmission of these disciplines was an integral aspect of Islamic education during the classical and middle ages. They were occasionally encouraged by organizations like Baghdad's House of Wisdom, but more frequently they were passed on formally from teacher to pupil. III) While formal studies in madrasas were open only to men, women of prominent urban families were commonly educated in private settings and many of them received and later issued ijazas (diplomas) in hadith studies, calligraphy and poetry recitation. Working women primarily studied religious texts and useful skills from one another, while they also occasionally attended classes with males in mosques and private houses.

WOMEN EDUCATION IN ISLAM:

In Islam, men and women are moral equals in God's sight and are expected to fulfil the same duties of worship, prayer, faith, almsgiving, fasting, and pilgrimage to Mecca. Islam generally improved the status of women compared to earlier Arab cultures, prohibiting female infanticide and recognizing women's full personhood. Islamic law emphasizes the contractual nature of marriage, requiring that a dowry be paid to the woman rather than to her family and guaranteeing women's rights of inheritance and to own and manage property. Women were also granted the right to live in the matrimonial home and receive financial maintenance during marriage and a waiting period following death and divorce.

History demonstrates that Muhammad talked to women and took their advice seriously. Muhammad selected Umm Waraqah as her household's imam, at least one woman. Women made a vital contribution to the Quran's canonization. It is well known that a woman overruled Caliph Umar's authorized dowry decree. In the early Islamic era, women engaged in business transactions, were encouraged to pursue knowledge, were both teachers and students, transmitted hadith, provided sanctuary for men, and worshiped in mosques alongside men. Aishah, Muhammad's last wife, was a renowned expert in rhetoric, history, and medicine. Women who swore allegiance to Muhammad apart from their male kin are mentioned in the Quran. Some notable women converted to Islam before they married, showing how Islam acknowledges their capacity for independent activity. Women were appointed by Caliph Umar to be officials in Medina's market. The biographies of notable women, particularly those who lived in Muhammad's home, demonstrate how women in early Islam behaved with a fair amount of independence. Women were acknowledged in Sufi communities as mentors, followers, "spiritual mothers," and even heirs to their fathers' spiritual knowledge. In Islam, there were no female religious leaders, but numerous women held political office, some in tandem with their husbands and others on their own.

In his paper on Muslim education in India, Hamid (2005) outlined the slow and subpar progress of education. The study reveals that minorities remain backward when compared to other religious groups. Shahiya (2013) educational status of Muslim girl child in contemporary India: A case study of UP the study the general assumption among the Muslims regarding the girls is not completely true, modern time has shifted attitude of community as education of girl child is welcome equally. Based on secondary data, Khan (2014) focuses on the socio-economic indices. The study reveals that the Muslim community in the Malabar region still remain backward in their socio-economic status. The study suggests generating public consciousness to the Muslim community to mainstream them. Ministry and minority affairs (2017) committee on the establishment of

education institutions for educationally backward minority. The committee recognized the fact that the minority in Muslims education socially backward the literacy rate among minority Muslims was below the national average. 2017 Pandya An analysis of the environment for Muslim girls growing up and attending school in Ahmedabad revealed that the poor financial standing of Muslim parents and the prevalence of farm labor were the main factors. Muslim girls have to stay at home to take care of their young brother-sister and due to poor economic condition, they cannot go to school regularly, depend on the economic and social conditions. Geetha and Sathwika (2019) A study on teenage girls who leave school in Telangana state's Mhabubnagar district employed interviews and self-development questionnaires to collect data from 60 schools. The findings of the study and conforming that personal reasons, group influence and family environment are all related to school dropout.

V. RESEARCH METHODOLOGY:

Descriptive methodology was used in the present study. For collecting data survey method was used. In the survey research, data is collected from a large sample and analyzed representing a specific population. On the basis of the analysis of data the description of the group is done and on the basis of the inference statistics the inference is done for the entire population. It seeks to find the real facts with regard to existing conditions.

VI. POPULATION OF THE STUDY:

All the schools students of Unakoti district run by Government constitute the population for the present study.

VII. SAMPLE AND SAMPLING OF THE STUDY:

Purposeful Sampling technique was used in this study. Hence, the sample comprises of the school Principal, teachers teaching in schools. All the Muslim Girls Studying in the different Standard purposefully selected for the present study.

VIII. TOOLS FOR DATA COLLECTION:

The following tools were used to collect data for the present study.

- Unstructured Interview – An Unstructured Interview was conducted with Principal And Teachers
- Group Discussion – A Focussed Group Discussion was conducted with Muslim girls studying in schools.
- Questionnaire – A Questionnaire comprising of 20 questions with 4 options was given to teachers and headmasters to find relevant data.

IX. ANALYSIS & INTERPRETATION OF DATA:

Data analysis and Interpretation become an important aspect of the research. In the previous chapter, a detailed description of the research methodology and tools for data collection was presented. Also, the process of data collection and the methods applied for analysis interviews, group discussion with students, teachers and principal. The data analysis for the study is qualitative and done with help of content analysis of data collected.

Objective 1: To find out the economic status of minority girls students in Unakoti District.

TABLE: 1
Showing the Percentage of Economical Status of students

Name Of School	Poor	Middle Class	Upper Middle Class	Rich
Srirampur SM HS School	30	35	25	10
Tilabazar HS School	35	28	22	15
Bhadrapalli HS School	40	35	18	7
Chandipur High School	42	30	20	8
Irani high School	32	28	25	15
Bhagabannagar High School	28	30	22	20
Dalugaon HS School	30	32	20	18
BNGHS School	18	30	27	25
Ramkamal HS School	35	28	25	12
Netaji Vidyapith School	15	30	32	23

From the above table it can be observed that all the schools be it urban or rural most of the students belong to middle class or poor families. In the table poor families income was Approx Rs.>10000, Middle Class was > Rs15000, Upper Middle class was Rs<15000 upto 25000 & rich Family was above RS 25000

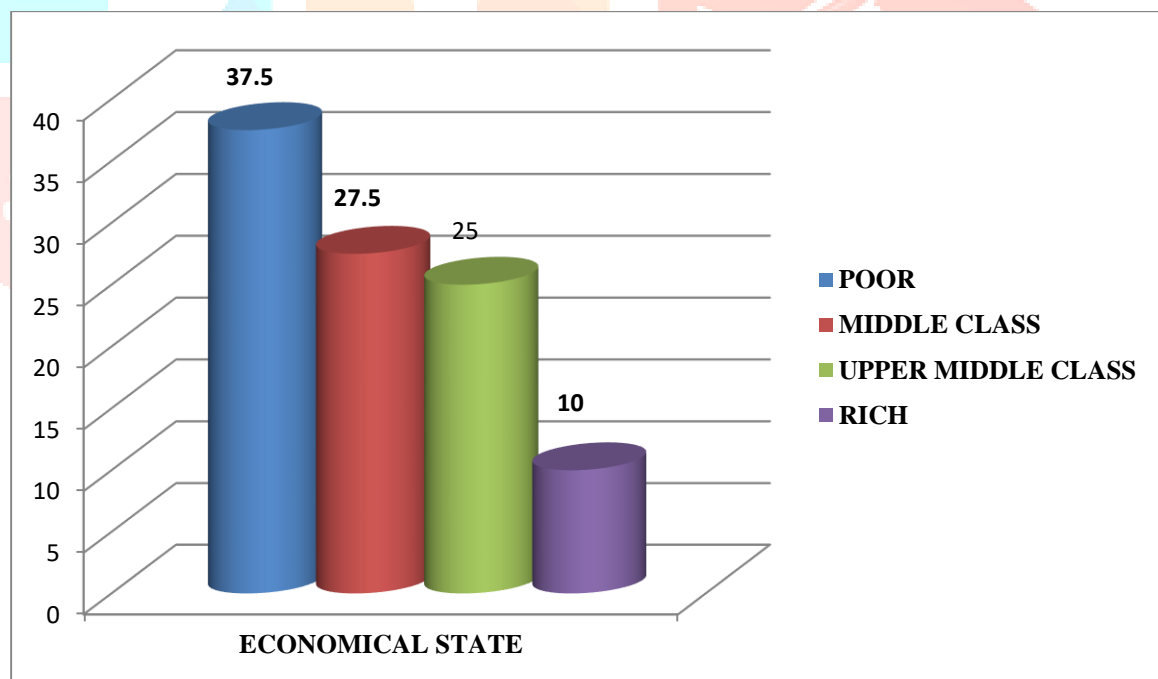


Figure-1 Showing the Percentage of Economical Status of student

From the graph above it can be observed that poor families weighs upto 37 percentage, middle & upper middle class families are combine together with 53 percentage, 10 percentage families are rich.

Objective 2: To find out the Dropout rate of minority girls students from Elementary to Secondary classes in Unakoti District.

TABLE: 2

Dropout rate from Elementary to Secondary level

Name of School	Elementary No. of minority girls student	Secondary No. Of minority girls student	Dropout percentage
Srirampur SM HS School	148	130	12.16
Tilabazar HS School	324	278	14.19
Bhadrapalli HS School	178	145	18.53
Chandipur High School	123	98	20.32
Irani high School	246	192	21.95
Bhagabannagar High School	119	90	24.36
Dalugaon HS School	88	84	4.5
BNGHS School	402	338	15.92
Ramkamal HS School	171	146	14.61
Netaji Vidyapith School	334	283	15.26

From the above table it can be observed that highest dropout rate is **24.36** percentages though number of students compared to other schools is less .In a higher Secondary School dropout rates were found to be approx. **15** percentages throughout the city.

Objective 3: To find out the Dropout rate of minority girls students from Secondary to Higher Secondary classes in Unakoti District.

TABLE: 3

Dropout rate from secondary to higher secondary level

Name of School	Secondary No. Of minority girls student	Higher Secondary No. Of minority girls student	Dropout percentage
Srirampur SM HS School	130	109	16.15
Tilabazar HS School	278	206	25.89
Bhadrapalli HS School	145	122	15.86
Dalugaon HS School	84	78	7.14
BNGHS School	338	280	17.15
Ramkamal HS School	146	120	17.80
Netaji Vidyapith School	283	234	17.26

From the above table it can be observed that highest dropout rate is **25.89** percentages. In a higher Secondary School dropout rates were found to be approx. **17** percentages throughout the city.

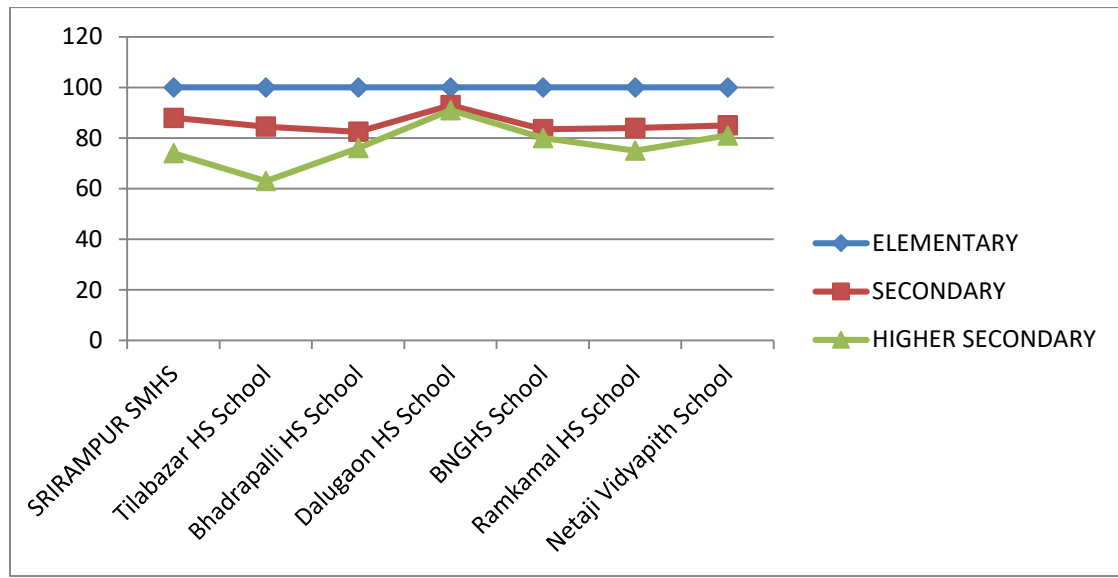


Figure-2 Comparisons of table 2 & table 3 (rate of dropouts)

From the above graph it can be interpreted that Dalugaon HS School has the least dropout and on the other hand Tilabazar HS has the most dropouts.

Objective 4: To find out the Dropout factors of minority girls students in Unakoti district.

**TABLE: 4
Dropout factors of minority girls students**

Factors	Percentage
Community	16
Education of Guardians	23
Population	31
Superstitions	20
Others	10

From the above table we can see that population plays the most pivotal role in dropout of girl childs among minorities in Unakoti district followed by education of guardians and superstitions.

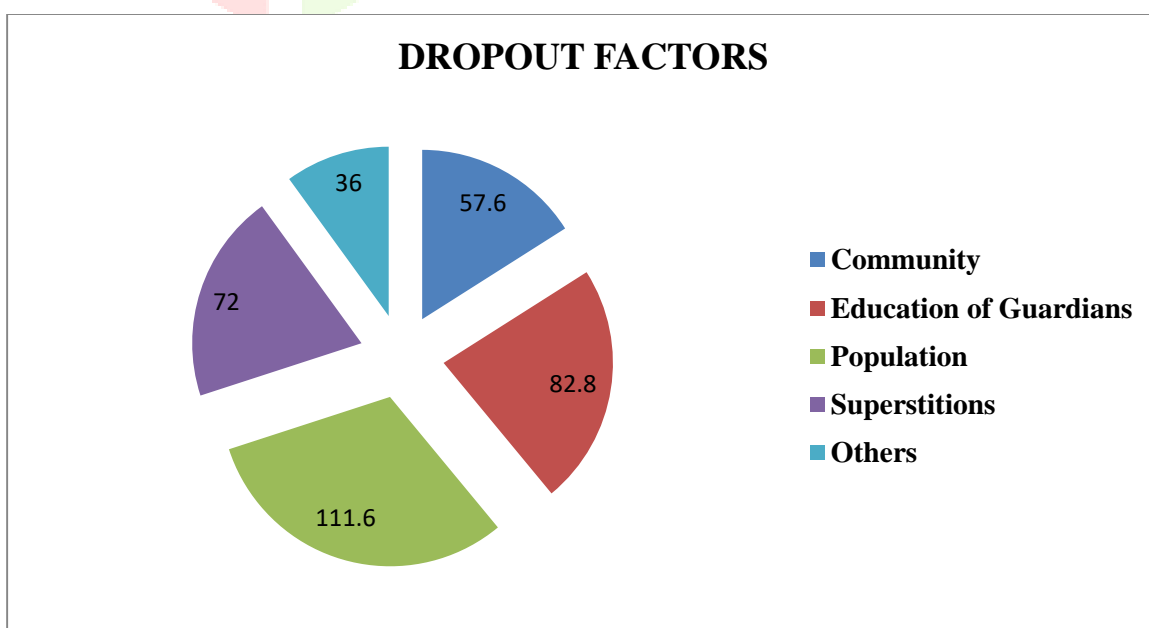


Figure-3. Dropout factors of minority girls students

From the graph above we can see that Community plays second least influence and population plays almost 1/3rd of the causes for girls dropout.

Objective 5: To compare the Dropouts among the minority girls' students in Rural & Urban areas of Unakoti district.

TABLE: 5

Dropouts Comparison of minority girls' students in Rural & Urban areas

AREA	PERCENTAGE
Urban	18
Rural	30
Minority Rural Area	37
Non Minority Rural Area	15

From the above table we can see that dropout percentage is highest in minority rural area and is least in Urban area.

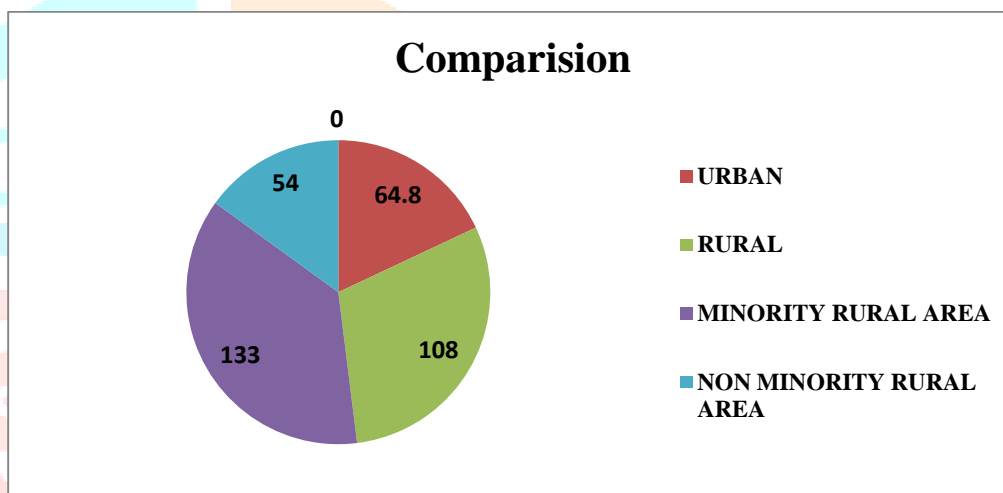


Figure- 4. Dropouts Comparison of minority girls' students in Rural & Urban areas

From the graph we can say that about 1/3rd dropouts occur in minority rural area and least dropouts occur in non minority rural area on other hand in urban area dropout is second least.

X. FINDINGS OF THE STUDY:

- The school headmaster said that it is mostly seen that the society has a negative impact on continuation of girls' education after certain age. However, in the present time, it is being seen that some girls are moving forward to study further and gain good employment also.
- The school headmaster said that sometimes it is seen that parents cannot even support the education of girls. Because of that also girls have to leave their studies because mostly girls come here from rural areas.
- The economic condition has a huge impact on the education of girls. Many times it happens that girls are forced to leave school for not paying their fees.
- Scholarships provided by school and Government make a great impact in the continuation of education of girls in the absence of parental support
- The teacher told that girls stop coming to school because they are not in a position to pay school fees and drop out of school in the middle of schooling.

- One of the reasons was that girls could not come to school and complete their curriculum even because of household chores.
- The teachers of the school told that when the girls come in the ninth standard, their household chores burden increases due to which they are not able to pay much attention in studies.
- Girls get involved in helping their mother with household chores, due to which she is not able to do much school work, which is the reason for her leaving school
- The teachers of the school told that many times it is found that parents are not interested in continuing the education of girls after some stage of schooling.
- Teacher told that parents' main focus is to settle the girls by marrying them off at early age. In this condition they feel that high level education is not needed for girls and stop their education.
- Girls dropout in rural and urban areas is different and its difference is almost 15%

XI. DISCUSSION ON FINDINGS:

Present study on drop-out rates of Muslim girls from schools came up with almost same reasons as earlier studies done on the same. Lack of parental support, preference to boys' education even during times of Corona, lack of community awareness, poor economic condition of family, burden of household chores is identified as reasons for girls drop out from schools. Because of these reasons they cannot concentrate on studies and during secondary they cannot follow syllabus if absent from school continuously, so become drop outs. These results show that there is not much change in majority of girls' situation even after attempts done by government to improve conditions. Findings also showed that facilities like scholarships from management and government are encouraging girls to continue education. Some are able to move forward with good education and employment. However channels need to be identified to improve situations for majority of girls to continue education to improve their living conditions.

XII. CONCLUSION:

The backwardness of the Muslim Girls students like other backward communities in India is a national crisis which should be recognised as a setback of the entire province and so that the nation as a whole must proceed together to get rid of this hazard, which is necessary for socio – economic and educational development of the Muslim Girls students is their self awareness, impulsive motivation and their participation in diverse development programmes implemented and initiated for their progress in the society.

Government should execute those policies and programmes recommended by different committees and commissions to improve the condition of the women as well as Muslim community as whole. Muslims should be given reservation in education sector. Only government initiatives cannot make remedial measure of their condition. If the whole community cannot change their own condition with the government steps their condition will remain unchanged. Finally the educated Muslim women's, Muslim scholars, bureaucrats and high officials should come forward to support and give assistance to the backward Muslims.

The present study findings are showing that much need to be done to improve the conditions for majority of girls especially from Muslim community to continue education to gain living opportunities. Government, community, and society must make sustained, deliberate efforts to assist the education of Muslim girls in order to lower early school dropout rates.

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