

THE INFLUENCE OF CULTURE AND RELIGION ON CHINESE MUSLIMS LIFE: AN OVERVIEW OF ISLAMIC EDUCATION FOR MUSLIM WOMEN IN CHINA.

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ABSTRACT: *This study defines the historical background of Islamic education, cultural values under global influence and the components of education including secular knowledge for Chinese Muslims women under various regimes. The traditional culture, spiritual, religion based along with secular education has critical allure in shaping the life of Muslim females in China. Therefore, education is taken as the key point in the society as the state controls, supports and interprets the usage of religion and culture in the society. Primarily, it makes comparison in uneven circumstances on female education based on religion within an atmosphere that is interlinked issues and it has dependency on the cultural diversity as well as multiplicity. The state controlled supportive measures for treating the minorities' rights for practicing their religion and right to the secular as well as the religious education and then implementing educational systems based on religion by linking the relationships among the cultural as well as Islamic influences and Nonspiritual Education. The religious education has the vital role in the life of Chinese Muslims Women. Subsequently, they are influenced from global cultures to some extents and Islamic culture yet has dominating influence on Chinese Muslims.*

Keywords: Global influence, Cultural diversity, Religion, Religious Education, Gender education

INTRODUCTION

The Culture, Religion and education have closed association. Religion is based on cultural systems, behaviors, world views, sacred texts, ritual practices, ethics and holy places [1]. The religious activities may consist of commemoration, the rituals, God's worship, prayers, sacrifices, centenaries, funereal services, marital services, contemplation, community services and such features of human culture. Subsequently, global influence is witnessed in Chinese society and Chinese Muslims are also influenced and they were attracted from modernity, global culture and religious effects. Chinese Muslims seemed too strict to their religion and they adapted only those positive things which were not against their religion. The women mosques have played vial role in promoting education and culture in Chinese Muslim generations since last 300 years plus time period. These mosques are adapting modernity in their curriculum [2]. They are equally helpful to teach females and trained them to become positive members of the society. The Islamic History started in China with the first visit of leading four Sahaba namely Saad ibn-e-Abi Waqqas during the period started from 594 to the year 674.

Later Jaffar, The son of Hazrat Abi Talib along with Jehsh traveled to China for preaching in 616 to 617 [3]. Furthermore, the route to China was through Chittagong, Kamrup and Manipur during the same period by sailing from Abyssinia. During the regime of third Muslim Caliph Uthman, Hazrat Saad ibn-e-Abi Waqqas, third time started traveling to China as the Muslim Caliph advised him establish an embassy to maintain diplomatic relations with Chinese nation [4]. The Muslim delegation was warmly welcome and received by the Emperor Gaozong and his officials [5]. The Tang emperor was inspired from the Muslim diplomatic officials and passed his order for the construction of the first ever and Memorial Mosque in the memory of the Muslims Prophet Hazrat Muhammad (PBUH) in Canton [6].

The Dynasty of Manchu was fallen in 1911 and it was the

start of the People's Republic of China and the Sun Yat-sen's role was prominent in the establishment of China. [7]. Subsequently, he straightaway announced that this country is equally the homeland for all people including Han, Hui (Chinese Muslim), Mongol (called Meng), and Tsang known as the Tibetan, living in the various regions across the country [8]. This approach reflected better relations among different people throughout the country [9]. The Sino-foreign interaction was increased at the end of the Qing dynasty [10]. This move resulted in improved contact between the minorities in general and Muslims in particular as well as good relationships with Islamic states in Middle East Region [11]. During Cultural Revolution, CCP and Government officials launched new policies to support Muslims and they were given quota in educational institutions for higher studies. In the contemporary China, the modern leadership supported minorities with the right of education for all [12]. Under the recent leadership of P.R. of China, The religion of Islam is gaining the small-scale revivification and Muslims can build their mosques after getting permission from the state officials. As a result, there are nowadays several mosques in various cities of China [13].

There is an increase in Islamic expression and various countrywide Islamic associations are working and organized to harmonize interethnic events among Muslims [14]. In the recent times, mostly in China, Muslims minorities have substantial spiritual and religious freedom. There are some areas like Xinjiang, turbulence has been witnessed in this region between Uighur Muslim minority and as a result religious activities are limited [15]. The existence of Islam in China has long standing history of 1400 years plus having unbroken interaction in the society of Chinese people. Presently, amongst the 56 declared minorities, Muslims are known as the significant minority in Chinese society. Among the Muslims of China, Hui are the majority Muslim group living mostly in the nationwide areas [16]. The Hui Muslims are dominantly living in the Northwest part of China including the prominent cities of Ningxia, Qinghai, Xinjiang

and Gansu. The Ningxia boundaries are connected with provinces of Gansu and Shaanxi. It also borders with Autonomous Region of Inner Mongolia [17]. To the east of Ningxia, Shaanxi is situated and the south and west side of Ningxia is bordered by Gansu while Inner Mongolia is situated on the North by covering an area of 66410/Km² approximately. It is situated towards Loess Plateau and most of the region is desert.

It is also situated on Yellow River and its north side is connected with The China's Great Wall. The wide-ranging canals system was built during the past several years. The mega projects of irrigation are the based to increase the cultivation. Han population is around 62.5% and the Hui people are almost 35% while Manchu people are below 0.5%. Their language is Lanyin and Zhongyuan Mandarin dialects [18]. The minorities are also existing throughout the country in major cities likewise Beijing, Hebei, Inner Mangolia, Yunnan and Hainan [19]. The Government is putting the greatest concentration and control in Xinjiang as the noteworthy population living in this region is Uyghur [20]. This region is the unrest area for the government. The other significant cities are Gansu, Ningxia and Qinghai with Muslim population. Different facts and figures estimate that Muslim Adherents residing in China are 2-4% approximately [21]. Among the officially declared 56 minorities in China, Sunni Muslims are predominantly population [22]. Global influence of Islam was the result of Muslim Traders coming to China and this Trade occurred among before Islam and South Coast of China and trade grew while Arabic Maritime business men converted to the religion of Islam [23].

Under the umbrella of Mongol Yuan Dynasty, this was at the peak position. It was the global perspective of Islam through Muslim Traders who have left influences of Islamic culture to Chinese Society. The Mongol Yuan Dynasty was the era when Islam was spreading significantly. The influence of Islam came to China through people who visited China and local people who adapted Islam. Under this global scenario, Muslims from Central Asian states and Persia were transferred to China [24]. These Muslims provided services as administrators, Generals and other leaders to administer Mongols Empire. Islam in China is the officially recognized religion since seventh century [25].

Global Perspective of Culture and Religion:

When Muslims came to China for trade and they interacted with local Chinese people, many Chinese adherents converted to Islam. This was global effect. For Chinese newly Muslims, It was a challenge to maintain their local culture along with their religion Islam. Chinese Government officials restricted them earlier to practice their religious activities but later they allowed them to practice their religion without involving in any anti state activity. Majority of Muslim groups led their peaceful life under the instructions of the Government official. During the Cultural Revolution, Government officials and CCP members introduced new policies to support minorities including Hui Muslims and other groups. They were given special seats in educational institutions for higher education. Government provided funds for their institutions [26]. Government allowed minorities to preserve their culture and religion within the given limits [27].

The Islamic Education in Ming Dynasty

The system of Islamic education is called **Jingtang Jiaoyu** in China which was developed during the Ming dynasty [28]. This education system provided Islamic education to Muslims groups residing in various regions of China. Hui Muslims more concentrated to reside centered on the Mosques. The main curriculum of this education system was Thirteen Classics based on the Arabic and Persian language. The Literature of Han Kitab for Chinese Muslims was introduced for the purposes of Islamic education in these Madrassas of Muslim education [29]. The Scholar Liu Zhi has written some texts for Hui learning Arabic language. After the Arabic, the other prime foreign language was Persian to be used for educational purposes by Chinese Muslims. The Hui people (Muslims Group) general likewise Hongkui Ma, Fuxiang Ma, and Bufang Ma, they provided funds for the school and also provided sponsorships to students to go abroad for further higher studies. Islamic education was reformed by Imam Ma Linyi and Hu Songshan inside the China [30].

A secular school was opened in Linxia, Gansu [31]. The Muslim military leader Ma Bufang along with his wife Ma Suqin established Women Primary School, called Shuada Suqin. When Japan attacked on China, Hui Muslim immigrants escaped to Northwest part of China by leaving central plains [32]. These migrated Hui Muslims continued their practices for women education and constructed women's mosques [33]. In the meanwhile, Northwestern local Hui Muslims didn't adapt women education [34]. Hence these two different Muslim communities continued practicing their style in different ways [35]. The General Ma Fuxiang vision was to develop nation's strength by promoting education for Hui Muslims. He provided funds for the promotion of education and help by building the intellectual class for the national strength program [36]. In recent times, when one has completed the secondary education, the law of China permits students to start religious education under the supervision of an Imam [37].

History of Chinese Muslim Women Mosques in China:

The Chinese Women's mosques (清真女寺, Qīngzhēn nǚ sī) in China were established for several hundred years ago by Chinese Muslims to meet the religious education needs. The women mosques are existed in different regions of China including Hebei Henan and Shanxi provinces. Some countries also have the women-based mosques but not in majority. The Muslims of China constructed distinct women-only mosques that are the contrast to Muslim ethnic group living out of China. History revealed that Hui Muslim women started to build their own mosques at the end of Ming dynasty and early Qing dynasty. The Kaifeng Wangjia Hutong Women's Mosque in China is the ancient surviving nǚsī that is traced back to 1820.

The Islamic Education in Chinese Women

The Hui Muslim Groups residing in different regions of China have not the unique view point for women education [38]. The Hui living in Zhongyuan or Central Plains have opposite thinking to those who are living in the northwestern provinces of China [39]. The Hui Group living in the provinces of Central Plains mainly in the region of Henan

have the long-lasting history of Mosques for women and religious schools whereas Hui people’s females were mostly involved inside the house activities in northwestern provinces [40]. On the other hand, female education was introduced in the 1920s in the northwest regions of China after the reformers were introduced by the Government officials.

The Importance of Education, Religion and Culture in Global Perspective: Education is always the arena for traditional thoughts and broad-minded modifications [41]. Observing and noticing the crucial efforts of Muslim activists around the globe to provide higher education for Muslim teen-agers, the intellectuals and investigators have found that Islamic education is crucial for Muslim women and they will never destabilize the domination for understanding the Islamic law as well as the practice in the daily life [42]. Various studies refer to feminist Algerian Cheriet Boutheina who has noticed that in 1995 Women World Conference was held in Beijing was the first conference in Beijing, China which created demand for religion based education [43]. The facts revealed that about 25 million Muslim populations is existing in China, consisting on 10 groups, residing in self-administered regions of mainly Hui Muslims and similarly in broadly discrete settlement arrangements, scarcely unique from Han people of Chinese Muslims. These Muslim groups differ from each other in various things like language, geo political locations, practices of their culture, economic and financial settings and so on but they share one significant salient feature that is Islamic education which makes them unique as a Chinese Muslims uniqueness and identity, residing in a country which is non-Muslim state.

This study provides the facts of Chinese Muslims Females participation to practice religion and elimination from the mosques and their Islamic education aims. Women’s mosques in Hui Muslims have been indigenous to Islamic practices and the central concentration for Islamic education for hundreds of years in China [44]. In Hui minorities, the mosque is to establish for women a place of spiritual in addition to societal transformation to study the religious books, texts, learning experience and come close to the superseding the aim of deliverance and they can achieve the benefit from ahong or Woman Religious Imam’s guidance in the mosques [45]. The women can access to these mosques called qingzhen nu’si or madrassas caleed nu’xue. These circumstances are different for Uyghur women living in the province of Xinjiang and in other areas of Gansu as they are not allowed for get together and collective prayers in Mosques and education. Xinjiang has major Uyghur population and it is Autonomous Region likewise the other autonomous regions in China situated in the northwest part of the country [46]. This is the only largest administrative Chinese division and is ranked the eighth biggest subdivision around the globe, covering land area 1.6 million K m². China has Aksai China under administration and it is among the disputed areas. Xinjiang shares borders with many countries including these countries, Pakistan, Afghanistan, Mongolia India, Kyrgyzstan, Russia, Kazakhstan and Tajikistan. The rocky Karakoram, Tian Shan and Kunlun, mountain is occupying large areas of Xinjiang's boundaries in addition to its west and south regions. Tibet Autonomous Region has also borders with Xinjiang and also borders with the

provinces of Qinghai and Gansu. The historical famous Silk Road goes through the region ranging from the east to northwest borders. At present, Xinjiang is the largest natural gas production region in China [47]. The abundant rich oil and other valuable mineral reserves exist in Xinjiang which makes this region highly important to policies and regulations of the national interests. Many ethnic groups minorities are living in this region including the Han, Hui, Uyghur, Kyrgyz, Mongols, Kazakhs, Tajiks as well as Russians. The interesting fact is that only 4.3% land area of Xinjiang is fit and suitable for human habitation. Xinjiang is declared as an autonomous region in 1955 from a province.

Table: 1

Total Area of Xinjiang	1,664,898 Km ² (642,821 Sq. mi)
Total Population in 2015	21,815,850 / in 2015 23,001,214 approx.
Density	13/km ² (30/Sq. mi)
Demographics Ethnic composition	<ul style="list-style-type: none"> • 45.86% Uyghur • 40.46% Han • 6.51% Kazakh • 4.50% Hui • 2.68% Other
Languages and dialects	<ul style="list-style-type: none"> • Uyghur is official language • Mandarin is official language • Kazakh language dialect • Kyrgyz language dialect • Oirat language dialect • Mongolian language dialect • 43 other languages dialects

Source: Xinjiang Population Census: 2005 to 2015

In these Xinjiang communities, only the men are given access get knowledge of Islam from Quran and Hadith [48]. In the worst cases, women spend sheltered survivals of religious and social inconspicuousness. In such circumstances, women have fewer opportunities to education. Religious education for Muslim women is highly important as compared with obligatory government education available for all Chinese citizens [49].

The Right to The Religious Education

According to Chinese Law, All the citizens of China, including the 56 minorities ethnic groups, have the right to get education. Under the Chinese Law, 9 years Education is Compulsory which specifies 6 years of primary as well as 3 years middle / lower secondary school education. On the other hand, whereas the compulsory education, actually, the Law implementation was supposed to be executed in various stages subject to socioeconomic development level as well as domestic circumstances. Rights protected in the Constitution and in P.R. China’s Law which describes the Regional National Autonomy, consist of freedom of finance, arts, science, culture, freedom of economic planning, local police organization as well as the freedom to use local language [50]. When the Communist party takeover, 55 minorities

were officially announced in P.R. China including the establishment of 5 autonomous regions, 117 counties, 30 prefectures and 3 banners by following the Model of Soviet Union [51]. The Autonomous administrative regions in addition to the several human rights granted to minorities by the Chinese Government are confirmed and this is a positive example for ethnic groups of native self-rule in the regions of minorities [52]. Thus, it is proving the acknowledgement of minority autonomy extraordinary in Chinese society as well as the history [53].

According to the Government policy, religious education is not allowed in public sector system of education, conversely, the growing of private and religious schools, somewhat the unintentional concerns of Government administration policies in the direction of minority education, is testament to the strong point of ethno-religious concern and interests groups to the rising challenge modeled to state controlled education system [54]. Keeping in view the diverse Muslim population, innovative native educational approaches by the Chinese Muslim leadership have directed to reaffirmations of religious belief and identity as significant parameters of homegrown development [55]. These minorities have maintained good relationships with the local governments to practice their religion independently [56]. Conventionally, the mosques have been the main source to provide the religious teaching for women, men and children, frequently integrating non-religious contents. In the modern days, Muslims are allowed to run schools and can practice their religion independently within the instructions given by the state. Xinjiang is handled in different way as government official doubts over pro-independence activities in the province. The State has strict control over Muslim communities. Government supports minorities including Muslims if they obey the Chinese Law. Schools which are Mosque-based, traditionally provide the education in the Islam based way called in local language as *jingtang jiaoyu* [57].

The Rights of Chinese Muslims Women for Education

This is another debate to investigate that Muslim women are given the right of religious education or not in China as well as other countries around the globe [58]. The feminist Cheriet from Algeria focused to investigate this issue of religious education. The pathway or tract to discouragement the grip by party political traditional orthodox Muslims or Islamist on the unauthorized women, investigators grip is for women to the challenge oppressed gender. In China, Muslim women have the right to get religious education. But it differs in various regions. Some families allow their females to get religious education and some are not that much interested in religious education for females [59]. This could be truly strengthen, even establish, female suppression, 'normalize' and legitimize paterfamilias standards and control.

Consequently, several mosques have provided a high cultural values and learning of religion but many mosques remained dependent on religious leadership as well as the men guardianship. In the central regions of China, the ethnic minority known as Hui Muslims is prominent Muslim community. The females of Hui people have been getting education in the mosques / Women Madrassas and these have worked as the source of female education in the history to till date [60]. These traditional women mosques have been the

center for religious education as a whole but they have also provided the secular education as well as both traditional and reform [61]. The significant and important display of women's distinct individual and combined authorization has emerged as safeguarding of culture and tradition. Local Muslims have perceived this tradition to prove its worth to female worshipers which has been under attack, mainly from jealousy for assets and revenue generation or the destruction of modernism because more or less leaders would prefer to have it. The attacks from progressively fundamentalists of Wahhabi prejudiced priests have left the negative impact. The mosques have provided the substitute moral standards for humanity [62].

The Women's Mosques Education and Global Influence on Religion: The Women mosques have the centre of knowledge and grooming for more than 300 years in China to cater the needs of education for Muslims. There is slogan, 'Educating women means educating the society and future generations' [63]. The female teacher is called "female along". From historical evidence, the mosques (*qingzhen nu'si*) have been the support for muslim female education under the supervision of female along [64]. These mosques have been female oriented and female managed educational institutes in China. The curriculum has basic scriptural Quran knowledge, Hadith along with the Persian language. In the recent times, Arabic language is also added to the fresh curriculum. Therefore, Muslim girls have to study this all curriculum. The Muslim women receive their religious education from these women mosques and guidance for proper obligatory Islamic practice. They are advised to perform their religious duties at homes in their daily life. Whenever, Muslim women need emotional or spiritual support, they contact the female along for such type of counseling to fulfil their social needs.

The syllabus shows the long standing history with the teaching of Islamic education and texts immersed in the jointly strengthening old-style ethics and ideals for the virtue of Muslim womenfolk, influenced from Confucianism and inspired by Islam [65]. The aged and senior Muslim women describe the value of women mosques to their women teachers, leaders and the unique worshipers with long standing history and traditional women's mosques which have served the educational needs during the old times when non-Muslim females remained uneducated. Women mosques have been the halal places for Muslim parents and they used to send their daughters for Islamic education without any anxiety in the mind. These mosques provided proper education and guidance under the supervision of female along and teachers present in the mosques. In the recent times, world has changed a lot and modernity is common in the Chinese society. Young Chinese Muslims demand improved curriculum from these mosques. They ask to preserve their heritage as well as to learn modern knowledge to cope with the society. The Muslims girls and women are the most susceptible fellows of the Chinese changing society. Now, some mosques are updating their curriculum according to the demand of changing society. They are accepting such challenging opportunities to play positive character for nation's strength. The labour market as well as the Chinese society has also experienced change that is getting motion to

grow further. Furthermore, women mosques have taken up the opportunity to offer religious education, technical and vocational trainings and other knowledge seeking opportunities. Young women need employment to earn respectfully from their marketable skills.

The Global Impact on Islam and Women Education

Diversification: Global environment has impact on education significantly. The Women mosques had always faced keen rivalry from private schools offering religious education since late 1990s. These private schools receive funding from the Muslim leaders influenced from Arab Muslim orthodoxy. The fees are waived or mostly funded in the private schools as community provide funding, regardless these schools are set up outside the compounds of the mosque and these religious schools called in local language as “zhuanke xuexiao” which provide “Special Knowledge”, the school of Muslim Culture / muslim wenhua xuexiao or the schools of Sino-Arabic, called zhong a xuexiao in a local language. The syllabus range is from modern Arabic, social science, English, Islamic knowledge, Chinese history, and Information Technology skills. The rehabilitated and energetic interaction with the world outside China, mainly, the Middle Eastern Muslim countries have exercised an inspiration on the system of education in general and Chinese Muslim women in particular during the several centuries.

They are approaching through the funding to women mosques and religious schools by supplying educational materials like textbooks and teachers. The Muslim Ummat has a substantial consequence on the curriculum and organization to provide Islamic education targeting the Chinese Muslim women residing in Chinese society. The entire minorities including Muslim are not interested to this type of inspiration but the Wahhabi orthodoxy impact is obviously felt. Wahhabi Muslims are not true reflection of Islam as they are very extremists [66].

Global Influence, The Policies of State and Reforms for

Local Education: In some areas, political situation is different particularly in remote areas which have resulted in slow down the process to implement the laws for education. Girls are left with disadvantaged in such localities because of fewer educational opportunities. By the Chinese Laws, the basic education of nine years is compulsory and the policies for free compulsory education may not be endorsed at domestic level and might be bypassed the local authorities for the time being [67]. The major obstacle for the female education is direct or indirect cost involved for the girls education in various areas. This is derived from the report of UNESCO in 2004 but Chinese Government is focusing on proper educational opportunities for girls and boys leaving zero discrimination gender. The direct costs of education includes tuition fee at school, uniform, books, shoes, pen and other stuff required while the other indirect costs range from the opportunities of family income and labour contribution which is difficult to ignore by some families [68]. Therefore, Government is giving special consideration to rural womenfolk and the minorities' ethnic minorities groups. The educational and economic reforms by the government are great support for women education in the recent era.

But this has also increased the costs for education involved directly or indirectly for school education which has

influenced parents' decisions keeping in mind the opportunity costs when they send daughters to schools for education. Another important factor is the notion of their values for school education. The government is aware about the financial burden of education for those families who cannot afford this cost. In the contemporary China, educational reforms are implemented by the government in the education sector to resolve the problems and issues created by hefty financial burden on villages, towns and counties. Earlier, educational expenses including school fees, text books, uniforms and other supplies were afforded by the parents as the state has always limited financial resources and local government authorities and officials asked students of rural areas to pay such expenses by themselves. This resulted in difficult situations for parents as some of them were not able to send their children to send to schools because of these financial burdens. The state policies are in favour for nine years free education and from 2001, Government has provided free of cost text books in targeted rural areas for secondary schools and elementary level studies as Government wants to popularize the basic compulsory education in less developed regions across the country. Government is supporting less advantaged regions to provide free education at compulsory level.

Women education has been facing several challenges related to culture and religion in the society which is based on kinship system. Females are in the control of make dominant society and these state reforms should take it to the consideration. State introduced the TESO scheme in under developed regions particularly in the western regions. In 2006, the TESO has “One subsidy policy and two exemptions” which is under the eleventh 5 years plan of government announced earlier in 2005. The researchers recognized great potential for making progress after the implementation of this TEOS plan for education in less developed western parts of the country which promised families to eliminate the poverty. The researchers consider the eventual result of such type of modifications with the higher attention. There are some obstacles in the state reforms for education such as the challenges of the religious and cultural criticisms on women education and these are firmly rooted in male-controlled kinship structure in patrilocal marriage as well as women mobility. The population census carried out in 1990, shows the literacy rates and gender inequalities are demonstrated for certain ethnic groups. Han Chinese literacy rate is almost 87.14% while Uyghur population is 75.32% which is close to Han. The Uyghur population shows that men have better literacy as compared with the female counter parts. Earlier it was almost 78% in the Uyghur population. State policy is to eradicate illiteracy and this policy is more result oriented in the urban areas. Government is successful to eliminate illiteracy and much progress is achieved but regional inequality is yet the question to be addressed. The educational system and gender inequalities both in urban and rural regions as well as regional disparity among the women are yet existed. Females of Uyghur population improved education and got increase of 70% in urban areas while 60% in rural areas in the country.

Global Education, the connection of religion, culture and identity formation: In the recent times, the World is global village now. All the developments and progresses are shared to all nations. Impression of Islam is global. Islam is based on a religious system. Islamic professional personnel, the followers and their understandings and laws of religion Islam are influential for the daily life of Muslims both male and female in the same way. Education is the most important part in the religion as Islam says; learn from birth till death. Education is the site of cultural imitation [69]. Consequently, Islam is associated to the existence of its adherent's faith and Muslim distinctiveness. However, the state also intends to have the same control and plans to execute control over the population. Ethical and social consequences on the ethnic groups and society are witnessed during this course of action as male-controlled Women Madrassas and Islamic institutions interconnect their individual supremacy manifest by controls over the receivers' minds and bodies. The ethnic minorities' women face various issues and challenges which are interlinked with religious, cultural, multifaceted geographical, gender and the political concerns at different levels of the Chinese society.

To address such challenges, the state has started several development projects and policies in these less developed regions [66]. The outcome of these projects is interconnected with uneven femininity power relationships and strengthened by ethnoreligious effects which play local role along with local and global backgrounds. Local culture and religious influences are key factors in the execution of such projects in the region. The social indicator is also influence by religion and cultural identity which is the result of undoubted tradition' vindicated to religion by references. The girls and women who challenge and dare to oppose these cultural norms, recent fieldwork shows that they do by putting their individual safety on great risk and this evident from the research, "Women in Muslim Contexts' research, 2006–2011" [70]. Likewise, the knowledge of one dominant culture showing authenticity on Muslimness and continuously spending life under the control of severe restrictions of household and society and only fewer may dare to show resistance to gender instructions which are enforced by tradition and religion. Therefore, adherents have insufficient knowledge and understanding to such challenges. The natural life cycle of women under such mentioned circumstances remains heavily restricted [71].

Conclusion and Discussuion

In global scenario, state officials and the government itself promoting minorities' cultures and minorities have full freedom to practice their religious activities within the defined limits to maintain harmony and inter religions cooperation with the state policies. Minorities in general and Muslims in particular are also influenced from global changes and modernity. They adapt the new things in their culture which are positive in their daily life and future careers. Culture is the social domain which focuses on daily life practices of human beings living in the society, discourse, materials benefits expressions with the passage of time. Culture is driving force to define the social meanings of human life which sets paths for stabilities and discontinuities of social values. This is the general way of life cycle that

demonstrates the traditions, customs and beliefs for the specific group of people over the specific time period. Culture is a series of activities and the worldviews according to Terror Management Theory.

Culture is transformed and transmitted through human beings societies through social learning. Educationists and researchers have defined the term education in various ways [72]. Generally, education can be regarded as the process of learning through facilitating or the gaining of knowledge, values, skills, habits and beliefs [73]. Education is possible through various educational methods likewise storytelling, teaching, training, discussions or focused research. Normally, education takes place when educators and teachers guide and train the students in the class rooms and other methods while learners and students can also educate themselves. The pedagogy is the method of teaching. Many governments in the world have recognized the right to education including the global level [74]. The United Nations article 13 and 1966 "International Covenant on Economic, Social and Cultural Rights" announced that right to education is global and right for everyone. The compulsory education in most of countries up to certain level is free for all.

The Chinese government is also providing compulsory education free to its citizens including the minorities. Education is the only site where Government and the society are normally challenged and reproduced. Tensions and issues rise, resources control, cultural and religious influences, progress and identity [75]. The interests of state and power privileges, the behavior of the state with the minorities' communities and the religion management interconnect with geopolitics to outline the suppleness females ought to discuss their rights and powers [76]. In heterogeneous cultural, the education for Chinese Muslim women whether it is secular education or the Islamic and geopolitical situations in Chinese societies provide surroundings to investigate contestations among an insistently secular state and local Muslim minority group. The traditional Chinese Muslim women receive their religious education from various sources now including the women mosques and private religious school established by local Muslim leaders inspired from Middle Eastern countries. Students' fees are waived or heavily subsidized in such institutes [77].

Women mosques have also adapted the modernity and they have added new courses to their curriculum to meet the demand of modern world [78]. Now, females are also learning religious education, IT and vocational trainings to earn respectable earnings. The Chinese Government has also given special focus on remote areas and less advantageous regions in general and minorities in particular. The local governments are supporting the minorities and giving them seats in educational institutions. Women are identity in the society. Educating women means educating the future generations. The Muslim minorities are also peaceful in China as compared to other Muslims living in other countries. Muslims in China are respecting the Chinese laws and they are contributing to their national government. Culture and religion both are crucial for the life Muslims in China. They love to preserve their culture and religion unless they are not intermixing. Thus, culture and education has closed association. Religion is based on cultural systems, behaviors,

world views, sacred texts, ritual practices, ethics and holy places. Religious activities may consist of rituals, commemoration, talks, God's worship, sacrifices, centenaries, banquets, funereal services, marital services, contemplation, prayers, community services and such features of human culture. Subsequently, global influence is witnessed in Chinese society and Chinese Muslims are also influenced and they were attracted from modernity, global culture and religious effects. Chinese Muslims seemed too strict to their religion and they adapted only those positive things which were not against their religion. The women mosques have played vial role in promoting education and culture in Chinese Muslim generations since last 300 years plus time period. These mosques are adapting modernity in their curriculum [2]. They are equally helpful to teach females and trained them to become positive members of the society.

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Table 2, injiang Population Census: 2005-2015

Gender-disaggregated illiteracy rates of urban and rural Uyghur men and women.

	1990			2000			2005		
	Total	Male	Female	Total	Male	Female	Total	Male	Female
Urban areas	18.14	15.88	20.39	6.46	6.17	6.74	7.46	6.44	8.41
Rural areas	29.40	26.51	32.29	12.80	12.30	13.31	10.39	9.49	11.32

Source: Xinjiang Population Census in 1990, 2000 and 2005. China 1% Population Sample Survey—Xinjiang According to the Chinese government, a full census will be conducted every 10 years. An inter-census population survey, also called 1% population sample survey, will be conducted in-between two full censuses.

The Mosque of Huaisheng in China: It is amongst the oldest mosques around the globe. It is believed that Hazrat Saad Bin Abi Waqas, the uncle of Holy Prophet Muhammad (PBUH) built this mosque..



Source: Islam in China. <http://catalogue.wellcomelibrary.org/record=b1187734>

The Mosque of Niujie (niújiē qīngzhēnsì 牛街清真寺). This is the oldest mosque situated in Beijing. The mosque was constructed in 996. It was entirely reconstructed during regime of **Emperor Kangxi.** (From 1622 to 1722).



The Map of Xinjiang Uygur Autonomous Region

September-October



The Map of China, Showing Xinjiang Uygur Autonomous Region

