CHAPTER VIII

PART A: THE PUBLIC LEADERS, INTELLECTUALS AND SOCIAL WORKERS ON THE PROBLEMS OF MUSLIM EDUCATION

In a democracy, the elected representatives of people hold a key position in the body-politic of the country. They influence the public plans and policies designed to raise the peoples' standard of living, to bridge the differences of wealth and to ensure social justice. Public opinion is also moulded by the leaders, teachers, technical experts and prominent citizens.

It was for this reason that Members of Parliament representing various ideologies, educators and other prominent citizens were requested to express their opinions on some of the questions related to the education of Muslims.

Question 1. The Muslims in India have in general a sad feeling that they are not being treated equally with other communities or sections of the Indian people in the matter of access to educational institutions and various government jobs. Kindly state your opinion on this issue.

There is an overall consensus that Muslims lag behind in education, particularly in technical and professional education; and they have less job opportunities. However,
the question is treated with varying emphasis by the respondents.

Members of Parliament belonging to the Congress ruling party are of the opinion that Muslims are not at all discriminated against in the matter of educational facilities. They, however, concede that Muslims do suffer from a certain degree of disparity in the matter of job opportunities. For this they blame the bureaucracy. Policies of the government, they claim, are in strict conformity with the democratic aims, directions and purposes which the state has set for itself. The General Secretary of the All India Congress Committee who happens to be a Muslim says:

Under the able guidance of Mrs. Gandhi many steps have been stipulated to end disparities, privileges and to improve the lot of Muslims in all walks of life.

A Communist M.P. of Rajya Sabha observes:

By and large, the feeling of Muslims is not without justification and basis. They do suffer from certain discriminations in the matter of admissions (especially in professional institutions) and in employments both in public and private sectors. Obviously pretexts for such discriminations are always discovered in practice.

A Jan Sangh M.P. says:

This feeling is entirely misplaced and betrays
Muslims' separatist tendency which prevents them from behaving as a normal and equal citizen in a democratic country. Muslims predominantly think on communal lines and their actions are directed to exact as many concessions as possible.

Bombay and Kerala are cited as examples where the power is shared by the Muslims in the corporation and the government respectively. On the contrary, according to him, it is the non-Muslims who are deliberately ignored in admissions as well as in jobs in the Aligarh Muslim University. As to the question of intentionally depriving Muslims of the employment opportunity, he regards unemployment as a general and universal malady from which all communities equally suffer in this country.

The Muslim League M.P.s' consider practice of discrimination against Muslims in education and jobs as a stark reality. They point out that the plight of Muslims is miserable in all the states excepting Kerala, Tamil Nadu where they have got reserved seats for study at the post-graduate level. To ameliorate the lot of Muslims, the appointment of a Commission on the basis of Kerala is suggested (In Kerala (1964) a Commission was appointed by the Government of India to look into the grievances of the Muslim community which recommended reservation of seats for the Muslim students at
the post-graduate stage. This recommendation was later on accepted and implemented by the government). A Muslim League M.P. states:

What a paradox! when we want jobs, it is said we do not possess the requisite qualifications and when we want to qualify, this opportunity is deliberately denied to us.

He adds that the fact of Muslims being discriminated against in the matter of jobs is supported by the statement of Soinal Haq Chaudhury in the Lok Sabha in 1973 (Muslim representation in Class I and II posts in the Central Government, ministry-wise has been reproduced in Secular Democracy).

An eminent Muslim economist considers discrimination as inevitable and natural in the present circumstances. To support his stand he says:

....equal bias does unequal harm and the harm done to a group is directly proportional to the degree of bias and inversely proportional to the proportion of the minority group in the population of the country.

Teacher educators of Jamia Millia Islamia regard discrimination in admissions and jobs as a matter of fact. Moreover, they allege that Muslim institutions do not enjoy the same official patronage as others. Another educator feels:
...there are individuals among Muslims occupying high positions, but as a community they are definitely being discriminated against. As regards Defence and Police Services Muslims are kept out as a rule.

One former Union Minister of Education and two Professors are of the opinion that there is no objective basis for the feeling of discrimination among Muslims in this regard. It is said that this feeling is rather exaggerated. There are states like Kerala, Tamil Nadu, Kashmir, West Bengal and Assam where such feeling is not so intense as is in the case of Uttar Pradesh, Bihar and Madhya Pradesh. Therefore, this problem does not have a national dimension but it varies in nature and extent from State to State. This situation has been described by a Professor of Jawahar Lal Nehru University in the following words:

The feeling of discrimination is most acutely felt in areas of Uttar Pradesh, Bihar and Madhya Pradesh where the Muslims were previously dependent on government employment which constituted their main source of subsistence and which has now closed on account of discriminatory practices.

But this feeling does not affect all of them equally. For instance, it is the Muslims of the former aristocratic and middle classes that have been directly affected by restricting their access to educational institutions and employment opportunities. The vast majority of Muslims engaged in manual, artisan jobs and small business have never
been interested in education. While they may be sharing this feeling they are not directly affected by it. They give expression to the feeling merely as a sympathy to all other Muslims. It may be because of their leaders who have periodically harped on this theme.

The following conclusions may be drawn on the basis of the responses made to the above question:

1. One important fact which emerges is that educational opportunities are available to Muslims, more or less, on equal terms with the other communities. It is only with regard to the utilization of opportunities offered by the State that Muslims seem to lose the race. To rectify the situation, the Muslim League M.P. strongly pleads for special treatment to be accorded to the Muslim community, similar to the one meted out to scheduled castes and scheduled tribes. The Jan Sangh M.P. vehemently opposes any proposal which seeks to grant the Muslims special favour.

2. Members of Parliament of all the political parties, except the Jan Sangh, hold that Muslims' share in the jobs is proportionately too meagre. The Jan Sangh M.P. feels that unemployment is the most pervasive phenomenon of the Indian economy and Muslims are no exception to it. The Communist M.P. alleges that the root cause of this malaise is the development of economy on capitalistic lines which in consequence has
accentuated economic imbalances and prepared a fertile ground for the regionalism, communalism and casteism. The President of the All India Congress Committee transfers the blame to bureaucracy and accuses it for not implementing the policies of government in right earnest. According to the Muslim League M.P., the government simply finds a scapegoat in bureaucracy for its own act of omission and commission. In fact, it is instrumental in keeping deliberately the doors of employment closed against the Muslim community.

3. There are some who believe that Muslims tend to exaggerate the fact of discrimination against them, so far as the educational opportunity is concerned. In reality there are various reasons for this including the lack of will on the part of parents to take advantage of the educational facilities provided for their children.

4. Quite a few respondents hold the view that the problem of Muslims is not of the same nature everywhere. Yet this group regards the existence of feeling in Muslims that they are not adequately represented in educational institutions and occupational world as a serious problem. They are of the opinion that opportunities do not match the job seekers; and that when Muslims do not get jobs they take it as an evidence
of discrimination may not be in all the cases.

Question 2. What reasons do you think are responsible for Muslims not being able to utilize the educational opportunity?

The factors which operate against Muslims in the proper utilization of the available educational facilities as identified by the respondents may be described under the following heads:

**Historical factor.** One view is that Muslims (upper class and middle class) with traditions of learning migrated to Pakistan. A majority of those who were left behind were brought up and influenced by a different kind of education i.e. education in mosques by virtue of necessity. Obviously the importance of modern schooling with secular slant was little realized in the value system of this community. Individuals who were educated and showed excellence in academic or other spheres did not have much of an impact on the attitude of the community towards education.

The second view attributes the present state of affairs to the neglect of the former Muslim learning centers like Bhopal, and the creation of new ones in other places which largely benefited the non-Muslims.
The third view is that the present all round backwardness of Muslims dates back to the British period. When only the upper and the middle class of Muslims who made their careers in government service were attracted to education, while the common people concentrated more on trade and craft.

There are others who say that Muslims, because of their religious views, did not take to English education. In the British days they boycotted anything which was related to the English and thus were very slow to utilize educational opportunities.

**Illiteracy.** This is the most potent social disability from which the community as a whole suffers. This drawback makes them more vulnerable to religious demagogues who, because of their conservative outlook, thrive on the hate campaign against anything which is progressive, forward-looking and modern. Illiterate parents fail to see the value of education and are thus at a disadvantage in choosing the right type of courses and professional careers for their children.

**Place of Urdu.** Urdu is the mother tongue of Muslims inhabiting the Northern region of India. Though it is a
language of Indian origin, it has been deliberately ignored by the government. Therefore, Muslim children naturally lose incentive to attend schools where the language in which their culture is preserved does not get a fair deal. It is also feared that the authorities are biased against Urdu, and that the decisions taken by the government for its promotion are seldom respected. Moreover, there is a dearth of Urdu books and shortage of teachers who can teach through the Urdu-medium.

Religious factor. These reasons are more pronounced in the case of girls. Families who have accepted modern education for their sons deny this opportunity to their daughters. It is still held that the real place of women in the home and the formal education simply comes in her way in the effective performance of her domestic duties.

Purdah is still retained even by the literate Muslims on religious grounds. This has a deterrent effect on their chance to receive education and adapt themselves to the social change brought about since independence.

Education - a useless commodity. In Uttar Pradesh and some other states Muslims have bettered their economic conditions through craftsmanship. A boy educated under the present system of education loses interest in his ancestral
trade. Therefore, the general trend is to engage their children in their respective trades. They do not think that education can, in any way, improve their performance. Particularly a section of Shia Muslims who are essentially business community and comparatively better off, do not consider it worthwhile to go in for higher education.

There are others who view that backwardness of Muslims in education is not a matter of their own choice, but a situational limitation imposed by the contemporary social and economic circumstances. Muslims have begun to feel that they cannot look upon education as an investment for their future well-being. For, they regard their prospects of getting a suitable employment considerably limited.

**Economic factor.** Economically, Muslims as a community, especially the Sunni Muslims who constitute nearly 90 percent of the Muslim population of India stand rather low in the economic scale.

It is generally true that children because of economic compulsions join the labour force early in life.

**Cultural factor.** It is felt that schools maintain, propagate and teach the culture of majority community. Morning prayers and cultural programmes are dominated by the spirit of idol worship. This goes against the basic tenets
of Islam and thus becomes a cause of great repulsion among the Muslim community.

**Exclusive schools.** Since most schools run by Muslims invariably function as schools solely for Muslim students; the temptation to teach through Urdu becomes irresistible. This results in restricting the type of teachers virtually to the Muslim community alone, so that the competence and academic motivation of the teachers in Muslim schools in most cases are comparatively below the standard.

Secondly, as Muslims tend to attend exclusive schools, an opportunity of sharing rich and valuable educative experiences with the children of the other community is lost.

To sum up, it may be said that reasons which the respondents regard as mostly inhibiting Muslims to utilize educational opportunities are historical and religious, in nature as also the neglect of their language and culture. Quite a big segment of respondents feel that education does not seem to have much utility for Muslims who consider it as a force detrimental to their hereditary trusts.

**Question 3.** What should the State do to enable Muslims to make full use of the available educational opportunities?

The respondents suggested the following measures to
attract the Muslim children to schools:

1. To open more Urdu-medium schools in Muslim localities; to purify the text-books of such material as is likely to injure religious susceptibilities of the Muslims; to reserve for Muslims seats in professional and post-graduate institutions; to provide financial assistance in the form of free-ships, supply of books and uniforms.

2. To provide the Muslims job opportunities commensurate with their educational qualifications. This will serve as an incentive for education.

3. Some respondents emphasized that in order to ensure national integration Muslim children should be taught through the regional language of the State. However, there should also be an adequate arrangement for teaching Urdu. Secondly, the State should prohibit the teaching of religion or religious oriented subject matter in all the schools under its jurisdiction even outside the normal school hours.

It was said that Delhi has no Urdu-medium government higher secondary school for boys. There are three recognized schools which provide instructions through Urdu but these are considered as substandard institutions and at the same time inadequate to accommodate all the students who are interested
to receive education through Urdu. The position of girls' education is somewhat better. There are two government girls' higher secondary schools which impart instructions through Urdu. But these schools have no arrangements for teaching science subjects. Therefore, it was suggested that at least two more Urdu-medium schools each for girls and boys should be opened with the provision of commerce and science subjects.

Question 4. What should be the role of the Muslim 'elite' in this matter? To what extent do you think has this group discharged its obligations towards the most backward sections of the Muslim community?

Broadly speaking, there are two quite divergent opinions on the role of 'elite'. There are those who believe that this section has a very crucial role to play in the life of the community, while there are others who deny that the Muslim 'elite' has any special obligation towards the community as such. A Muslim respondent emphasizes that the community should come out of the shell, adopt the attitude of self-help rather than to demand crutches to stand because it will immobilize them, delay the flow of their creative energies and only add to their misery.

However, majority of the respondents agree that the 'elite' has to serve the community as a friend, philosopher and guide.
As to what extent the 'elite' has been able to discharge its duty towards the backward sections of the community is a matter on which opinions of the respondents are widely divided just as was the case in the preceding question.

One opinion is that the Muslim 'elite' is very much alive to the needs of the community and is doing everything within its power to help the community. In support of this one example was cited in which a section of the Muslim 'elite' in Delhi helped to overcome a financial crises faced by the three Urdu-medium aided schools in 1971-72.

The opposite view is that the Muslim 'elite' has not been able to do much in the direction of providing an able, inspiring and meaningful leadership because of its being isolated from the masses. This is because the 'elite' has failed to identify itself with the common man. This class is, by and large, ego-centric and pursues its self-interests.

The Muslim respondents strongly felt that an All India Educational Association of Muslims should be formed to watch the special interests of the community.

Some suggested that Muslims should cease to think themselves as a separate group in the national life. The Muslim 'elite' should strive to secure the active co-operation of non-Muslims in promoting the growth of common educational
institutions. It should insist on diverting the funds of wakfs to some constructive use, such as, the promotion of secular education and productive economic activity among the Muslim community.

Certain respondents strongly advocated that the Muslim 'elite' should devote its energies to fight forces of communalism within its own community, instill in the minds of Muslims a secular spirit and modern scientific outlook, highlight the grievances of the backward community and seek their redressal with the help of the progressive minded sections of the society.

Some are of the view that this problem is of very specific nature and therefore, calls for specific treatment. However, while dealing with the problem we should not lose sight of the socio-economic context of the entire country. While working for the material and cultural advancement of the community, the 'elite' should not adopt a sectarian or parochial approach. Their actions and integrity should be above-board so that they may win the confidence of all communities. This is possible if the specific struggle of emancipating the Muslim community from its present status is integrated with the larger struggle of all the down-trodden people.
There is a group of respondents which denies that there is any Muslim 'elite', as such, in the country. What is called the 'elite', is in fact aligned with political parties, counting on their favours or is frustrated. These respondents ridicule those who hold and have held high offices in government as toadies toting the government line and pursuing anti-people programmes; thus precipitating crises of values and eroding the very basis of Islam. The harm done by so-called 'elite' is incalculable.

We find that some respondents conceive an important role of the 'elite', some others think that it has no positive role to play. There are still others who feel that the Muslim 'elite' has already migrated to Pakistan and those left over in India are opportunistic, ambitious, conceited and vain-gloryous. A majority of the respondents, however, hold the view that the Muslim 'elite' can play an important role in improving the present position of the Muslim masses. But for this it has to do a lot to win the confidence of the people.

Question 5. Do you visualize any role of religious and charitable institutions of Muslims i.e. trusts and endowments in the matter of education? If so, in what manner should these institutions play this role?

On this question, the views expressed are as under:
Firstly, it is alleged that the property of Wakfs is wilfully destroyed by the government. Under these circumstances the Wakfs are restrained from functioning properly. It will, therefore, be better if the government adopts an attitude of non-interference in the matter of charitable institutions.

Secondly, it is said that the role of trusts ranges from creditable service to sheer exploitation depending on the integrity of the trustees. Most of the trusts bristle with group rivalries and used as tools for political ends. These are mismanaged and their funds are misappropriated. But there are also good trusts like those run by Bohra community in Bombay, Gujrat and Rajasthan which are rendering commendable service to the community.

Thirdly, there are those who are convinced of the useful part that charitable trusts can play by marshalling the resources of trusts in promoting modern-secular, science-based, professional and technical training among Muslims. All this can be turned into reality if the progressive section of the Muslim 'elite' muster the courage to replace the traditional and communal leadership of the Muslim community. Only then the huge funds of Wakfs can be deflected to train technical personnel and create proper attitudes among Muslims.
Quite a few respondents do not envisage any constructive, useful and healthy role of the trusts. To them, these are hotbeds of reactionary politics and their leadership in the hands of obscurantist and conservative elements. They are of the opinion that trusts and endowments should be directly administered by the State, if they are to be of any benefit to the Muslims.

From the above responses we may conclude that trusts and religious endowments have an important place in a democratic set up. A majority of the respondents feel that our approach needs an overall orientation if these trusts are to serve any useful purpose. They call for the total take-over of these trusts by the State and administer these in the larger interest of the community.

Question 6. What kind of special efforts should the school unit take to make to attract Muslim children to school?

It was suggested to provide facility of teaching through Urdu in schools even if the number of students opting the language is below the minimum required number. It will go a long way in bringing Muslim children to schools, if a real attempt is made to spearhead the programmes of creating enlightened public opinion, to launch consequent public programmes for the really deserving students and to declare Muslims as a backward community for the purposes of education and employment.
It was also suggested to admit Muslim students in colleges even with a lower percentage of marks.

There were others who wanted the State to make provision of religious instruction, free books, free stationery and free clothing.

In the opinions of some no special concession should be accorded to Muslims as such, but the criterion for extending such concessions should be the economic status of the family irrespective of caste and community. The paramount need is a change of hearts which does not come through inter-communal agreements and government decisions. It is not bought and sold; but is much more deeper than any special contract.

There was also a suggestion to press into service the mass media, e.g. radio, cinema, posters, handbills and T.V to fight people's apathy towards education.

The interviews focus our attention on the following major points:

All agree that Muslims as a community are making less use of educational (especially in professional institutions) and occupational opportunities. However, there is disagreement in approach about improving their educational and occupational status. Some are of the view that in the beginning of British rule Muslims because of their anti-British attitude, did not
take to English education. Therefore, they were left behind. This group of respondents plead for special treatment of Muslims like the scheduled castes in all spheres of life so that they catch up with the majority community. There is another segment that disagrees on the question of special treatment being accorded to Muslims, but suggests that the government should issue an informal directive to the heads for showing leniency to them in the matter of admissions into educational institutions and jobs. But there are others who with all the force at their command strongly oppose any such move which seeks to grant them any special treatment on the ground that this step is retrograde and unconstitutional. It is also held that the present plight of the community is largely due to its lack of self-confidence and being prone to sloth. They plead for the overcoming of the mentality to depend on crutches. They do not agree to any step being taken to dilute the academic standards in order to appease a particular segment of society. Finally, there are those who think that the middle and upper classes of the Muslim community with traditions of learning, have migrated to Pakistan. The present state of affairs is the logical outcome of the scarcity of talent among Indian Muslims.

The very feeling of unfair treatment among the sect in largest community is too unfortunate to go unnoticed. But the
approach which seeks reservation in admissions and jobs on community lines is parochial, derogatory, short-sighted and smacks divisive and separatist tendencies. Once the ball rolls in this direction, it will be difficult to stop. At the same time, an informal directive from the government to view favourably the case of Muslims would cause much flutter among others economically backward sections. This would land the government into much more troubles with wider ramifications to the country. To expect from the Muslim community, like the Jews, for self-assertion when it is steeped into useful ignorance is farther from truth. However, the argument that Muslims with rich traditions of learning made Pakistan as their home does not justify their lean status after 27 years of independence. This is nothing but a lame excuse to hide one's failures.

The real crux of the malaise if probed into is found to be much deeper than what it appears to be. The obscurantists and so called progressive 'elite' which often vocalize the grievances of their co-religionists are very much opportunist and ego-centred.
There is more than a grain of truth in the dictum 'as is the home, so is the child.' During the impressionable years of life, the child looks to home for the fulfilment of his basic needs. Naturally the institution which gives him life and prepares him to meet the challenges of life ahead through its process of socialization should exert and continue to exert wholesome influence on his being. Therefore, his life gets meaning and direction from the home environment. The attitude of parents, the relation between father and mother, their educational, social and economic status has a direct impact on him in striving for the attainment of his future goals. Data have been assembled (from parents who do not or partly make use of educational opportunities) on some of the variables to discover as to what degree these (social, economic, religious and cultural factors etc.) affect parents' ability to utilize the educational opportunity for their children.

The Interview Setting

To set the stage for interview, the social worker of each locality selected for the study was approached. He was informed about the problem and the nature of help solicited. The social worker of each locality summoned a meeting of key
persons at his residence. He introduced the research worker who explained the purpose of the study and requested for their co-operation. They unanimously approved of the need for such a study. A list of families who were not fully utilizing educational opportunities was prepared. Various proposals regarding the conduct of the interview were discussed. Finally, it was agreed upon to fix the venue of interview at the social worker's residence. However, an exception was made in the case of Okhla village and Hauz Rani. In these two localities the researcher visited the homes of the persons concerned.

With the help of social worker or a key person of the locality first hand contacts were made with the families selected for the study two days prior to the interview. They were briefed about the problem and their co-operation was requested. The presence of the social worker was sufficient to remove their doubts about the intention of the investigator.

Opinions of all the 50 parents residing in different mohallas were obtained on educational status, occupational status and reasons for non-utilization of the available educational opportunity.

**TABLE 2-1**

**DISTRIBUTION OF HEADS ON NON-UTILIZATION OF EDUCATIONAL OPPORTUNITY BY TYPE OF FAMILY IN PERCENTAGE**
The joint and nuclear families interviewed were almost equal in number. They represented 48 percent and 52 percent of the total respectively. It took 10 days to complete the interviews i.e. on the average 5 interviews a day were conducted. Average time spent on each interview was 20 minutes.

Housing facilities. Housing facilities to a great degree indicate the social status of the family. Data on this variable are given below:

**TABLE 8-2**

**DISTRIBUTION OF FAMILIES ON NON-UTILIZATION OF EDUCATIONAL OPPORTUNITY BY NATURE OF HOUSING FACILITIES (IN PERCENTAGE EXCEPT WHERE AVERAGE IS GIVEN)**

<table>
<thead>
<tr>
<th>Nature of accommodation</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) One room house without toilet facilities</td>
<td>37</td>
<td>74</td>
</tr>
<tr>
<td>(ii) One room house with toilet facilities</td>
<td>7</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>------------------</td>
<td>---------------------------------</td>
<td>---</td>
</tr>
<tr>
<td>(iii) Two rooms house with toilet facilities</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>(iv) More than two room house with toilet facilities</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

*Average space in rooms* 1.02

**Average number of persons 13 in family**

(*The number of rooms is 60 which is divided by the total number of families to find out average space per family which comes to 1.02 rooms*)

(**The number of inhabitants living in 50 families is 651 which is divided by 50 to find out average number of persons in a family that gives the average of 13 persons*)

Table 8-2 shows that 74 percent of families are living in a sub-standard house without provision for separate toilet facilities. There are 14 percent and 8 percent families which used one room and two rooms accommodation respectively with separate toilet facilities. There are only 4 percent families which have more than two rooms accommodation. We find that for the average of 13 persons average space in rooms as available to each family is 1.02 rooms.
Education. The educational status of the interviewees is exhibited in Table 8-3.

**Table 8-3**

EDUCATIONAL STATUS OF THE HEAD OF FAMILY AND HIS WIFE (IN PERCENTAGE EXCEPT WHERE AVERAGE IS GIVEN)

<table>
<thead>
<tr>
<th>Education</th>
<th>Head Percentage</th>
<th>Wife Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>*Average qualification</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Literate</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(i) Illiterate</td>
<td>27</td>
<td>54</td>
</tr>
<tr>
<td>(ii) **Literate</td>
<td>14</td>
<td>28</td>
</tr>
<tr>
<td>(iii) Attended primary school</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>(iv) Attended middle school</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>(v) Attended high school</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

(*Responses in each category are multiplied with its respective code number. These responses are added to find out the total. The total is divided by the aggregate of respondents (50) which gives an estimate of the average qualification.)*

(**Literate is one who can read and write even though he has not attended any school)*

Table 8-3 describes that families where heads and
housewives are illiterate to the extent of 54 and 34 percent, they do not properly use educational facilities. The percentage of heads and housewives who can just read and write but do not send their children for schooling is 28 and 12 respectively. There are 10 percent heads and 4 percent housewives with primary education who do not take advantage of schooling for their children. The percent of heads with middle and high school education who do not make use of the educational opportunities is 6 and 2 respectively. The conclusion may be drawn that a positive relation exists between the level of parents’ education and the use of opportunities. The higher is the level of the parents’ education, the greater is the utilization of the educational opportunity.

**Income.** The economic status of the Muslim parents who do not utilize educational opportunity is as under:

**TABLE 8-4**

<table>
<thead>
<tr>
<th>Income</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Less than Rs.100</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Mean income</td>
<td>Rs. 432.5 per month</td>
<td></td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th></th>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>(ii) Rs. 100 - Rs. 200</td>
<td>11</td>
<td>22</td>
</tr>
<tr>
<td>(iii) Rs. 200 - Rs. 300</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>(iv) Rs. 300 - Rs. 400</td>
<td>6</td>
<td>12</td>
</tr>
<tr>
<td>(v) Rs. 400 - Rs. 500</td>
<td>8</td>
<td>16</td>
</tr>
<tr>
<td>(vi) Rs. 500 - Rs. 600</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>(vii) Rs. 600 - Rs. 700</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>(viii) Rs. 700 - Rs. 800</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>(ix) Above Rs. 800</td>
<td>7</td>
<td>14</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 8-4 describes that the average annual income of the family is Rs. 432.5 a month. Per capita income on this basis comes to Rs. 399.12 per annum. While per capita income of Delhi for 1971-72 is Rs. 1501/-. Now a days schooling is quite expensive and therefore, the poor economic status of Muslims can be one of the detrimental factors in the use of educational opportunity.

**Occupational status.** Occupational status of the non-user of educational opportunities is as follows:
Table 3.5 tells us that 44 percent of the heads of family run their own business at a modest scale. About 20 percent are employed in petty jobs. Whereas 36 percent are daily wage earners. We find that the business class and daily wagers are comparatively making less use of educational opportunity than the service class. The plausible reason for this fact seems to be the need for more hands to carry on their business; whereas in the case of daily wage earners the economic pressures of the family require the involvement of children in remunerative work to make both ends meet. Those who are in service are mostly illiterate and engaged as manual labourers or class IV servants. In this particular class too, parents do not seem to be sure about the utility of education.
Hindrances to utilize educational opportunity. The Muslim parents on the scale of varied reasons which obstruct them from sending their children to school are as under:

**TABLE 8-6**

**REASONS FOR NON-UTILIZATION OF EDUCATIONAL FACILITIES AS GIVEN BY THE HEAD OF THE FAMILY IN PERCENTAGE**

<table>
<thead>
<tr>
<th>Reasons</th>
<th>percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td><strong>A. Economic</strong></td>
<td></td>
</tr>
<tr>
<td>(1) Poverty and large family to support</td>
<td></td>
</tr>
<tr>
<td><strong>B. No guarantee of job</strong></td>
<td></td>
</tr>
<tr>
<td>(1) Education is not job-oriented</td>
<td></td>
</tr>
<tr>
<td>(ii) Better to select trade at the earliest</td>
<td></td>
</tr>
<tr>
<td>(iii) Sending children to school means to lose their help in augmenting the family's income</td>
<td></td>
</tr>
<tr>
<td><strong>C. School of choice</strong></td>
<td></td>
</tr>
<tr>
<td>(1) Failed to secure admission in the school of choice</td>
<td></td>
</tr>
<tr>
<td><strong>D. Economic and religious</strong></td>
<td></td>
</tr>
<tr>
<td>(1) Schools have no arrangement for religious education which is so essential for a devout Muslim and modern education is costly too</td>
<td></td>
</tr>
<tr>
<td>(ii) Poverty and non-availability of religious education in schools</td>
<td></td>
</tr>
<tr>
<td>(iii) Daughters receive religious education in Maktabs. They will be completing it by the time they are of 11 years of age. Then I would like them to help me in augmenting income</td>
<td></td>
</tr>
</tbody>
</table>
E. Social and cultural

(i) Very often teachers compel students to engage tutors. Those who do not oblige are victimised.

(ii) Present education is useless because it teaches children to be disrespectful towards their parents.

(iii) Unwilling to send daughters to modern schools because of the difficulty of parents to find a suitable bridegroom.

(iv) Lack of learning tradition in the family. Modern education is against traditions, customs and mores.

(v) Modern education is opposed to cultural values and provides no facilities for religious education.

(vi) Modern education means the child away from home.

(vii) Modern education corrupts morals. Religious education is a must.

F. Non-approval of girls' education

(1) The son attends the school, but not the daughter.

(ii) The daughter attends the religious institution. Disfavours secular education.

(iii) Modern education is useless for girls.

(iv) Modern education spoils girls.

(v) Girls' place is in home and schooling is of no use.
Modern education has been full effect on morals.

Table 2-6 explains that 16 percent of the informants consider poverty as the reason for non-utilization of educational opportunities. A parent said:

Babu Jee, we are living in hard times never seen before. The British Raj was for better because one could at least exist. Now even the earnings of the whole family do not suffice to make both ends meet. No one is interested in curbing the price rise as it affects the poor and benefits the rich.

When it was pointed out that primary education is free and he can send his child to school without any financial involvement. He retorted:

Who will pay me for the loss of money which I entail by admitting the child in the school? Admission of the child means purchase of exercise books, pens, pencils and ink which I can hardly afford.

About 14 percent of parents believe that the present schooling does not guarantee any job. A parent said:

The only contribution of the present education is to make the child a liability for the
parents. He shuns the hereditary trade. He develops a hostile attitude to manual type of work. I will prefer to select some trade for the child at the earliest possible opportunity. The present education makes fun of the poor. You spend for the child, but do not get any return. Reward goes to the rich. They get their sons fixed up and the children of the poor remain un-employed. I must say that education is a white elephant which only the rich can afford. For the poor child it is simply a waste of time. To hell with education that does not ensure job.

About 12 percent of parents replied that they could not secure admission for their children in the school of their choice. A parent said:

I went to the headmaster of the neighbouring private school for the admission of my child. I was told that there was no seat available in the class. But I know that a child from another locality was admitted in the same school and in the same class on the very next day. This miracle happened because the parents donated towards the building fund. Babu Jee, the children of the poor are denied admission on one pretext or the other. But children belonging to the rich families are always welcome and they are accommodated throughout the season. We are told that we should not argue because we are ignorant of admission rules.

Reasons for the non-utilization of educational opportunity as given by 16 percent of parents are both economic and religious. Parents feel that the religious education should precede schooling because it is a must for a devout Muslim. A parent expressed himself as unders
My daughters receive religious education in Maktabs. They will be completing it by the time they attain the age of 11 years. Then they will help me in augmenting the family income.

To 20 percent of the parents social and cultural causes are responsible for depriving schooling to their children. It is complained that very often children are pressurised by the teachers to engage tuition. Those who do not oblige are victimised. A parent said:

The present education makes children disrespectful towards elders; it is opposed to their cultural values; it means the child away from home; and it corrupts moral foundation of children.

In the opinion of some parents the modern education creates the difficulty of searching a suitable bridegroom.

There are 22 percent of parents who disfavour modern education for girls. They plead:

It spoils girls, misfits them in the family traditions and has corrupting effect on morals. However, the importance of religious education for moral uplift, especially in the case of girls, cannot be overlooked. It is a must and, therefore, girls should be educated in Maktabs.

To them religious education should be accorded its due place in the curriculum. They ascribe all the present ills of the society to the modern curriculum which does not include religious instructions.