CHAPTER–3

HIGHER EDUCATION AND MUSLIM YOUTH:
AN OVERVIEW

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CHAPTER 3

3.1 Education and Social Change: Theoretical Perspective

This chapter attempts to analyze the theoretical viewpoints on social change and education that emerged in sociological literature. But before analyzing the theoretical notions, it is pertinent to provide the conceptual understanding of social change. It also tries to analyze the relationship between education and social change and specifically strives to interpret the role of education in social change in the Indian context:

3.2. Social change: Definitions:

Social change, being the most important social process, has been defined various sociologists in a number of ways. For instance, MacIver and Page pointed out that social change is a process responsive to many types of changes, changes in the man-made conditions of life, to changes in the attitude and beliefs of man, and to the changes that go beyond the human control to the biological and physical nature of things (1981: 511-512). Jones defined social change as a term used to describe variations in or modification of any aspect of social processes, social patterns, social interaction, or social organization (1982: 96). H.T. Muzumdar defined social change as new fashion or mode, either modifying or replacing the old, in the life of a people or in the operation of a society (1966, 473). Gillin and Gillin opined social changes are variations from the accepted modes of life, whether due to alteration in geographical conditions, in cultural equipment, compositions of the population or ideologies and whether the group (1950, 561).

Anderson and Parker point out that social change involves alteration in the structure and functioning of social forms or processes themselves (1985: 385).
Kingsley Davis defined social change as by social change is meant by such alteration of society (19489: 622). Again he distinguished between the term social change and cultural change. He opined that the cultural change embraces all changes occurring in any branch of culture including art, science, technology, philosophy etc as well as changes in the forms and rules of social organization again he says cultural change is more comprehensive and byaoder than social change on the basis of these definitions, it is quite clear that the term social change sis used to indicate the changes that take place in human interaction and interrelations. Thus, the term social change is used to describe variations in social interaction, social process and social organizations which include both the structure as well as the functions of society. Social change is the significant alteration of social structure, (i.e. patterns of social action and social interaction) including consequences of manifestations of such cultural products and symbols. Although there are other interrelated concepts like evolution, growth, development, progress but they are quite distinct where as social change is a value neutral term. Then the question arises about the different theoretical viewpoint of social change that emerged in the sociological literature.

3.1.2. Social change: Theoretical perspectives:

The formulation of a single theory of social change has been on of the most important theoretical concerns in sociological literature. However, all the attempts in this direction on have been fulfill. Since the formulation of a single universal theory of social change is a myth. The attempts made to analyze changes in various societies within one theoretical boundary is based on some misapprehension about the nature of social system and the process of change occurring within them various theoretical schemes like evolutionary theory, functional theory, conflict theory, cyclical theory etc have dominated the literature of social change at different phases of history.
Social change, thus, was at the core of the foundation of sociology as a discipline the preoccupation with social change, moreover, promoted the early sociologists to conceive of development schemes to account for the transformation of society. We should bear in mind that the impressive advances of biology during the 19th century. Coupled with the impact of Charles Darwin’s theory of evolution, must have paved the way for the conception of society as an entity that goes through a succession of developmental stages.

For a while, the developmental approach to the study of social change was circumscribed to the analysis of the western European nations in which sociology was founded namely, Germany, France, and England. Later on however, development studies also came to mean the contrasting analyses of western, modern societies and their non-western, traditional counterpart. In the same manner that Darwin sailed off to Patagonia in search for current evidences of evolution, the studies of “primitive societies” brought back by the anthropologists approach on social evolution. This approach came to view those ‘primitive’ societies as the first links in the chain of social development and the western, modern societies as the last, mature, and final stage of course, the qualifier ‘primitive’ used for those non-western societies announce their ethnographers western bias condescendingly, the emerging western social science was characterizing non-western societies as immature and as the living examples of the stages already undergone. By western societies western social scientist thus implied that the logical development path for the “primitive” societies meant to replicate the series of stages traversed by the supposedly more mature western societies.

When sociology arrived in the United States, it increasingly abandoned the European concern with social change and development. The American society was
indeed changing rapidly. However, the preoccupation with the ill effects of the breakdown of the old world normally found few flowers on this side of the Atlantic – American social societies rather, optimistically considered social change as progress instead of conceiving of social change as posing problems of adjustment. American social scientists focused on the processes whereby innovations became adopted increasingly, the focus on progress as well as on the diffusion of innovations of American sociology needed to emphasize the process of human interaction. Before long, society ceases to be the main object of study of American sociology, and its place was successfully claimed by community studies and analyses of small graphs.

The nineteenth century predecessors of modern sociology were very preoccupied with the dynamics of social change although some scholars such as Fredric le play, attempted to establish cannons for systematic description of contemporary social types, the attempts to trace the paths of history was a far more prevalent concern often the history attended to be not universal, but limited to the fairly clear antecedents of European civilization generally these authors attempted to find order in the succession of civilizations. The most ambitious of them was probably Auguste comte, who invented the term sociological and propounded the law of three stages the theological, metaphysical and positivist to which civilizations are supposed to conform.

The evolutionary theories provided the directionality, of change, and in particular the increasing complexity and structural differentiation of society, came to be major tenant of evolutionary theories. Following the impact of Darwin’s theories of biological evolution, Herbert spencer, lewis Henry, morgan, and other of lesser stature used such Darwinian notions as selective adaptation to account for both the cross-sectional diversity of societies and cultures and the supposedly sequential stages
of social organization. By the end of the nineteenth century, evolutionary theory was a dominant factor in social thought, even in the work of writers who were not predominantly evolutionist in outlook. This applies to theorist as diverse as William Graham Sumner, despite his predominant concern with the relativism of all social values, and Emile Durkheim, whose explanation of social phenomena in terms of the balance of an interdependent system has caused him to be identified with what later became the functionalist approach to society.

Even Marxism was a variant of evolutionism, particularly in its adherence to the notion of sequential stages of social organization. The Marxists tried to show how social change came about by laying great stress on the interaction of technology with social organization. Indeed, Marxist thought in its crudest form shared with most evolutionary theory a belief that one stage of social organization succeeded another through the operation of forces that were as impersonal as they were inevitable. Marx himself, however, took fairly full account of the purposive character of social action.

Moreover, his theory was dynamic one, although it under played the interdependent role of ideas and values. Thus his intellectual heirs were never caught up in the extremes of static functionalism that later became a dominant theme in anthropological and sociological theory.

Functionalism is the attempt to explain social phenomena by other social phenomena that are contemporary or quasismultaneous. The history of functional analysis may be traced to Comte’s consensus universalize, Spencer’s organismic analogy, Pareto’s conception of society as a system in equilibrium, Durkheim’s cause at functional analysis, Parsons’ functional prerequisites, Meton’s paradigm for functional analysis. Some of its proponents (e.g. Durkheim, Redcliffe Brown, Malinowski) in eschewing explanation in genetic terms, also tended to suppress all
queries about the social dynamics of change for them, the demonstration of interdependence between different elements of social structure came to mean the search for self-equilibrating mechanisms in society.

For Durkheim, social change is represented by transformations in the social morphology or the structure of social relations that links individuals into a coherent entity. Society and the moral structure or the body of laws, norms, and sanctions that regulate social life. Durkheim’s scheme of social change involves a contrast between a simple division of labour and corresponding mechanic solidiarity, on the one hand, and a complex division of labour accompanied now by what he called organic solidarity on the other.

The object of where’s study of history has been the tracing of the process of rationalization of human life. His model of social change entails a multidimensional triumph of reasons, which slowly came to pervade every area of social life in the accident and which has led to the disenchantment of the world the fall from grace of magic, tradition, charisma and affectivity in the legitimation of authority ad wisdom.

The recent revival of interest in dynamics owes something to all these precedents. From functionalism, contemporary theory derives not only notions of systematic linkages which may be sequential but also, through the concept of dysfunctions some notions of tension and incipient change. However, the renewal of concern with analysis of social change probably owes more to the undeniable facts of contemporary life and particularly to the social scientists resultant involvement in studies of modernization.

Although functional systems models have served rather well as predictors of eventual expected changes in elements of social structure held to be related to economics development, the unconfirmed assumption that all fully modern societies
have essentially the same kind of social structure can only lead to an unwarranted sociological determinism. In any event, this mode of analysis has produced a kind of comparative statics offering a before and after view curiously discordant with older evolutionary theories, for the functionalists standard treatment of modernization dwells on pre-existing heterogeneity that becomes in due course of homogeneity. Nevertheless, functionalist studies of modernization have at least the merit of demonstrating have at least the merit of demonstrating a serious but fortunately remediable weakness in the analytical models employed, namely that before and after comparison diverts attention from the mechanisms of change and entirely suppresses inquiries about actual sequences and timetables.

Alternative models of societies view society as a functional equilibrium system has the advantage of telling that certain variable need to be correlated with certain other variables. In any case, some such model of society, whether implicit or explicit underlies most of the better arrested propositions about social action and social structure in contemporary American sociology. Indeed, functionalism in the hands of sophisticated theorist, does not provide attention to deviance, nor does it prejudge the issues of stability and continuity in social change theory.

The functional prerequisites to adopt an implicitly evolutionary position for the notion of functional pre requisites not only give rise to high level generalizations about the features common to all societies but also, by applying the test of survival explains the failure of past society by their want of one or more operating characteristics. The sophisticated functionalist, therefore, view society as a tension – management systems, thus making order itself problematic and empirical study of the uncertainties and conflicts that arise in society from disparities between the ideal and the actual.
One of the few viable alternatives to functionalism that have been offered is the conflict model of society (Dahrendorf 1957). However, this does not appear to be a compressive construction, but only a change of emphasis to discordant elements and interests as a counter poise to models that stress social integration moreover, the tension management model, as described above, already identifies structural tension management model, as described above, already identified structural tension points as probable sites of change.

However, social change is ubiquitous. Although earlier sociologists often treated stability as normal and significant social change explanation, scholars now expect to see some continuous level of change in all social organisation discontinuous changes are of course rarer but still a normal part of social life. As Bourdiev (1990) and Giddens (1980) suggest, we need to see human life as always structural but in completely so, structuration is as much as process of change as a reflection of stability. Indeed, the existence of stable social patterns over long periods of time requites at least as much explanation as does social change.

The micro sociological preoccupation of American sociologists that precede structural functionalism was captured by a new challenge. Parson’s four functional requirements as well as his pattern variable are applicable to both the social and the personality systems.

The goal turned out to find a fit between the functional requirements of the social system and the individuals orientations and personality system micro sociological followers of parsons thus attempted to study the process whereby innovations that are necessary for the modernization of society were adopted by individuals who still lived in “pre-modern” societies.
By the 1950 the puzzling experience of drastic social change that had given birth to sociology almost a century earlier was all but forgotten. The notion of progress that by then dominated American sociology saw modernity as the solution to all past problems and as the promise of a perfect society. The theory of modernization took from Weber only the comforting elements of his notion of rationalization and ignored all its ill effects indeed, Weber's thesis on the doom of democracy all but disappeared from the sketch transaction of his work. Modernization was conceived as the logical outcome of the inherent strength of rationality. Due to its attractive accomplishments in all spheres of social life, modernization was expected to wipe away any remnants of irrationality theorist of modernization predicted that superstition, magic, and traditions standing in the way of rationality and progress would gallantry yield to modern scientific and technological methods and organizations. The path of triumphant modernization would start in the pre-modern world in that area of the social system that first comes in contact with the development of the world: trade and economic relations. The economic organization of “developed” societies would leave an imprint in the economic organization of the “underdevelopment” societies. It would call for an increasing orientation towards the supposedly rational goals of the market place. The rest of the path to modernity would see, one by one, every aspect of social and cultural life adjusting to the needs of the rational economic system social scientists adhering to the theory of modernization called such a path development. It was meant to respect in a rather accelerated fashion the triumph of modernity in the west. This would happen not only because it was functionally required by the social systems of the up-to-then pre-modern societies, but also because the individuals themselves would in the end be willing to embrace
development and its modern accomplishments. The strength of development would render it prestigious and people all over the world would be willing to emulate it.

More than any other great power, the United States is in constant contact with latin America. This contact has had its westernizing effect. The forms of unites states contact with the area have been many and varied, ranging all the way from invasion and military occupation through cultural and constitutional influences as well as financial investment, to trade and technical assistance. It is true of virtually every Latin American state its major contacts outside the area are with United States. In Mexico, the money spent by gringo tourists is the fourth largest source national income.

Economic development, a process of rapidly growing significance in the areas, also has westernizing affects. Industrialization has begun in many of the countries, and everywhere there is evidence of economic change. This process is abetted by the technical assistance programs – whether supported on a bilateral basis by the unites states or multilaterally through the United Nations – which have been operating on a large scale in Latin America since the 1940s. These programs, chiefly in agriculture, education, public administration, and industrial productivity, have elevated the standards of living in the participating countries and have imported western technology. While the effect of the interplay between levels of economics development and political patterns is as yet unclear, it is undoubtedly true that westernization of the economy has significant repercussions on the political scene.

The prestige of the sociological promise of development was instrumental in the spread of the discipline of sociology worldwide. Sociology departments and chairs surfaced in universities of the “pre-modern” world, where its members launched projects to study. The local expression of development a recurrent theme everywhere,
however, was the disappointing unevenness of development. The result of this new concern was a new concept, cultural leg that would call sociologists attention to the fact that cultural values change at a slower pace than the rest of society yet from the occurrence of a cultural lag did not follow that the path of development would be aborted. It would only be some what more complicated and thereby interesting in study.

A more serious doubt concerning the infallible path to development came from the pre-modern world. It did not originate in sociology, but it was voiced by an influential economist for rural perish, and Argentinean who directed the united nations economic commission for Latin America in Santiago, Chile the current international division of labour precluded the under developed countries from catching up with the “developed” ones. According to prebisch, “developing” countries chiefly produce and export primary products, whereas “developed” countries are the exclusive exporters of manufactured goods. Prebisch maintained that such a division of labour between “developing” or periphery and “developed” or core countries was for from being mutually beneficial rather, he claimed that primary products follow a trend of declining prices compared to the rising prices of manufactured goods such a deterioration of the terms of trade for primary products, according to prebisch, would offset any increase in the “developing” countries productivity. His recipe was to encourage the industrialization of developing countries. He proposed policies that would give the local private sectors incentives to invest in the manufacturing of industrial goods rather than to import and to distribute such products locally chief incentives would be protectionist measures to ban or tax very heavily imported manufactured goods. In fact, this practice of import substitution industrialization had been taking place, in the countries of the Latin America region with the most
developed economic infrastructure (e.g. Argentina, Chile, Brazil, and Mexico) since the 1930s, depression. In the 1940s, the war economy efforts of the industrialized countries, thus furthering the chances of industrialization attempts in the region. Prebisch’s recommendations thus did not cause import substitution but they were instrumental in justifying its protectionism from a changing world.

The promise of import substitution industrialization as a springboard to economic development, however, was short lived by the end of the 1950s. Latin American economist realized that the manufacturing of products for final consumption still posed the problem of trade deficits for developing societies. In fact, capital such as petrochemical derivatives were not produced in developing nations at a level enough to satisfy the needs of local industry. Such trade deficits seriously limited the growth capacity of an industry that was dependent on the availability of foreign exchange resource. The desarrolista (Spanish for “Development list” school was of the opinion that it was incumbent upon the state to interest in economic infrastructure and to firmly draw policies that would encourage private investment in capital goods production. The development list school was also concerned with the growing disparities between the economically developed centers of developing nations and the backward, poor areas of those same countries. In order to lessen such disparities and to spread development throughout the developing world, development lists recommended that, wherever possible, state industrialization policy creates “poles of development” outside the industrial centers.

If Prebisch and the development lists were doubtful that the western path to development would triumph in the developing world, they were of the opinion that development could and should happen with due state intervention. A new school of thought was emerging in the early 1960s in the developing world, however, that saw...
very little room for maneuvering left to the initiative of the state in developing
countries this new way of thinking the problem of development maintained that
underdevelopment entails a stagnation situation that developing nations cannot
overcome because they are dependent upon industrialized nations that benefit from
the disparities between development and underdevelopment. The major factor
preventing development according to this dependency school, is the structural
phenomenon of dependence whereby “the economy of certain countries is conditioned
by the development and expansion of another economy to which the former is
subjected.

According to this school of thought, underdevelopment is not simply a stage
that pre-dates development, as the evolutionist scheme of modernization theory states
rather underdevelopment is historical consequence of dependence poor countries are
“underdeveloped” because they have been colonized by countries whose development
and further enrichment is based on the pilferage of the farmer. The classical
dependence entailed not only the extraction of mineral resources or the establishment
of plantation economics that not only distort the economic and cultural lifestyles of
the indigenous populations, but also the exploitation of the indigenous populations
labour in contradistinction to the increasing political and economic participation of
the working class in the “developed” western societies, the working poor remains
excluded from an enjoyment of economic gains and political participation in the
dependent societies. The increasing economic participation of the western working
classes responded to the logic of the need of an expanding consumer market. Wage
increases translated there in a growth of the demand for consumer products. The logic
of dependents, however, is outwardly oriented and precludes the expansion of the
internal market the interest of agricultural exporting business is to maintain the cost of
production low because the market is outside in the core countries there is not point in encouraging an expansion of the domestic market in the form of higher wages. Therefore, development is impossible for a country whose economy is dependent upon the economy of a developed or core country the dependency school insisted that the only way out of the periphery is by breaking away from a structure of dependence. Since the state is controlled by the upper classes in periphery societies and since those classes benefit with of the structure of dependence, the reforms prebisch and the development lists of dependences, the reforms prebisch and the development lists recommended in the form of state intervention would do little to faster development. The only way out of this structural stagnation that limits economic growth and socio economic development is, for the dependency school, a revolution that would bring an end to private ownership of capital and which would faster central planning of the economy: a socialist revolution.

Industrialization, economic growth, and capital accumulation in the periphery were thus ruled out by the early profounder of the dependency school on the grounds that dependence leads to an irreversible economics stagnation the rapid process of industrialization in same of the nations of the “dependent periphery”, however, called the attention of some of the scholars associated with the depending school. The 1970s saw an interesting revision of the notion of dependence from within the dependency school “capital accumulation took place in the periphery even under conditions of classic dependence, that is, the export of primary products in exchange for manufactured goods. The process of accumulation as it is currently occurring in countries such as Brazil is, however, of a different order. It is different because it includes a substantial degree of industrialization and also the more complex internal division of labour and increased productivity that this implies “peter Evans has
labeled this type of economic growth dependent development” because he did not consider that the kind of accumulation he analyzed in Brazil has eliminated dependence. Even with industrialization, this new generation of dependence analyses suggests, foreign capital plays an increasingly thorough penetration. The dependent character of development stems from the fact that the most fundamental decisions as to where and in what to invest are still made in the core countries, at the head quarters of transnational corporations. Therefore, if the rising price of labour in the core countries justified the export of industrial capital to the periphery in order to take advantage of the cheaper periphery labour, dependency is still in place regardless of whether the products that labour produces are agricultural or industrial ones.

### 3.1.3. Education and social change: linkage:

Education is one of the intervening variables in the phenomenon of social change. Durkheim conceives of education as the socialization of the younger generation James Watson opines that education as attempt on the part of the adult members of human society to shape the development of the coming generation with its ideals of life. Samuel Koening heritage of a group is passed from one generation to the other. Lapiere (1945) points out that here are various factors responsible for social change like cultural factor 2-e, the dynamism of cultural, technological factor through the advancement of science and technology, ideological factor which includes morals, values, beliefs, new ideas etc and democratic factor which includes the principal components of natural reproduction, migration and social mobility.

Thus, education can also be understood as factor of social change and development, the role of education as an agent or instrument of social change and development is widely recognized today, however, the principal difficult in this
connection has arisen from the fact that education is simultaneously the cause and the
effect of social change which is a product as well as process.

Further parsons (1951) pointed out that the educational system of any society
is related to the social system. The goals and the needs of the social system get
reflected in the functions it lays down for its educational system and the form in
which it structures it to fulfill those function in this context moore (1965) talks about
the function of education in pre-modern and modern societies what he call static
society and changing society.

In a static society the main function of education is to transmit the cultural
heritage to the new generation the cultural heritage of any society can be said to be the
aims and goals it cherishes as a group the values and attitudes it considers as desirable
and the skills and knowledge it needs for the achievement of the goals in a static
society the educational system transmits this cultural heritage as it is in the new
generation but in a changing society these keep on changing from generation to
generation and transmit the cultural heritage but also aid in preparing the young for
adjustment to change in them that may have occurred or are likely to occur in future.
An educational system geared to mere maintenance of status quo is bound to become
dysfunctional in a changing society (Moore, 1965, 35-40).

So far as the relationship between education and social change is concerned,
shah and shah (1978) pointed out that there are three ways through which it can be
studied.

1) Firstly, education may ignore social change and serve as a conserver of
tradition (1978: 298). The view about education as a conserver of traditions, the main
function of educational institution to train the intellect, transmit worth while in the
cultural heritage and adjust the young to the society for instance, Durkheim’s
conceptualization of education as arousing and developing in the child a certain number of physical, intellectual and moral states which are demanded of him by both the political society as whole and the special milieu for which he is specially destined (1956:112) thus, the role of education as a conserver can be sociologically acceptable with reference to more or less statics societies where change takes very long time to occur.

2) Secondly, education may act as co-operative force in social change (shah and shah 1978: 298) the second view about education as a co-operative force in social change is that changes occur in the contemporary societies. In such societies the therefore an educational system that performs the function of conservation only soon becomes either dysfunctional or undergoes a change in its function as well as structure to suit the needs (shah and shah 1978:299). However, education is conceived as an effect of social change social change come first and consequently the needs of the society are realized through educational institutions. This may cause numerous adjustments within as well as out side the educational systems for instance, in India after independence, we have introduced big changes in polity, economy and in religious, social and technological fields, we have adopted new values, goals such as democracy, secularism, equality, social justice pattern of society and so on in order that educational system may become helpful in internalizing all these new values in the new generations (shah and shah 1978: 300).

3) Thirdly, the third view about education as an agent or instrument of social change which believe that education has the ability to initiate the social change itself. This view point is against those who believe that social change is universal to all societies. As bra meld (1955 : 183-89) says they ever look the supra individual nature or many forces and institutions, such as socio-political classes, mass media pressure
groups and other centers of power in society at can bring heavy pressure on individuals behavior beliefs and social relations, they underestimates the persistence and recurrence of cultural patterns and therefore emphasis the novelty of history opportunities for unplanned change and the inevitability of progress.

A number of sociologists, educationists and anthropologists also are of the view that education should not attempt to be prime mover and an agent of social change, but should work as a cooperative force in social change for instance, according to ottaway (1955) changes in education, society and culture come under orders from those people who are in power, education itself does not initiate social change, but is a force which supports and develops changes in social aims already decided by those is power.

Thus, in modern complex societies, education can neither be regarded as a controlling for conserving the cultural heritage, nor could it be viewed as an agent to social change. It can only be regarded as a cooperative for in bringing about social changes decided by the force possessing more persuasive power in society. Though education cannot be prime mover in social change the changes in the educational system may bring about subsequent changes in other subsystems and institutions and also in turn affected by them. For example, shah and shah pointed out that the modern educational system introduced by British in India did affect the traditional caste based rigid stratification system prevalent in Indian society, provided social mobility to some people and liberated them from the caste system to certain extent, or because of the introduction liberal and secular curriculum in schools in India, liberal ideas like democracy, equality, justice etc. percolated in the new generation influenced the authorization more of the joint family and developed the freedom of the individual this brought about a change in the traditional relationship between parents and
children, between husband and wife etc. (1978 : 302). However, this influence can also be termed as result of education playing it role as a cooperative force in social change.

### 3.1.4. Education and social change in Indian context:

Although, Indian sociologist have been mainly interested in the modernization and development aspects of social change but very few among them have written directly on the precise relationship between education and social change. The first view is represented by those social scientists who used the Marxist framework asserted that change in or through educational system is not possible without prior changes in the social structure. For instance, Kamat (1985) provided Marxist approach to education and social change in India. He opined that the educational system is largely conditional by the prevalent socio-economic and political power structure, its expansion, growth and development are tuned to the requirements of this structures, and the changes in it are directed by the changes in this structure, particularly by the changes in the distribution of power-economic, social and political in society. The educational system which is a social product and a sub-system of the entire social system, acquires a collateral relationship with it (Kamat, 1985:12) the second view is represented by those who used the functional framework and do not therefore establish the primacy of any one factor over the other finally, the third and a more recent view is that transformation in the social and educational system should be simultaneous.

In order analyze the role of education in social change in India. I would like to focus on the two phases of history i.e. the colonial period as well as the period after independence. During the colonial period, British rule in India ushered many far reaching social change, among them the introduction of a rational and secular
educational system was important. In this context Ahmed (1979) distinguishes between the colonial educational system and the traditional educational system. Firstly for the first time in the history of the country, education became at least in theory open to all irrespective of birth which enabled the lower castes and women to take education. Secondly, the literary and sacred education of the Brahmins or presently castes and the very functional education of the traditional castes were replaced by the very functional education of the traditional castes were replaced by the secular and British system of education. Thirdly, the social consequences of the new education system created new educated elite in the country which acquired a decisive instrument for achieving status in society. Fourthly, education became linked with occupations in the administrative and the judicial set up therefore, it also became a vehicle for job acquisition. Fifthly, while increasing the gap between the educated elite and the masses, it brought together those Indians who had been exposed to the western secular and liberal ideas. These were the people who later on led the national movement for independence in the country and they also took part in movements for social, religious and political reforms in various parts of the country.

At the time of independence, the national objective in education was to develop a system of national education. It meant among other things, universal free elementary education, removal of adult literacy, adoption of Indian languages as medium of instruction at all stages vocationlisation of education and special attention to the backward sections of society such as women, scheduled castes and scheduled tribes, two of these tenants were also enshrined in the constitution as directive principles of states policy, the provision of universal elementary education and the promotion of the interests of the unprivileged section of our society. The most notable feature of the post Independence educational system is its phenomenal expansion. The impact of
this expansion was felt at all levels of the systems the growth and expansion of education has been enormous in size (Kaw, 1974: 1-15). The expansion has undoubtedly benefited almost all sections of our society although the share of the benefits differs according to the location (rural or urban) sex and socio-economic status. The chief beneficiaries of this expansion have been the middle sections of our society in the urban areas, in the rural areas, the land greater advantage of the new opportunities (Kamat, 1976: 313). However, despite quantitative changes educational system suffers from serious drawbacks. For instance, most surveys by sociologist have pointed out that educational system has not only increased the social inequalities, it has also created them where none existed before thus, the constitutional objectives of an egalitarian society are for from being realized.

3.2. Status of Muslims education in India:

The condition of Muslims in India is pitiable. As it has been documented by the Sachar committee Report (SCR), Muslims are virtually lagging behind all other communities and a trend of relative deterioration is observed in almost all spheres of day to day life especially in the field of education, the situation is of grave concern.

While the overall literary rate in India is above 65% the literary rate of Muslims is around 59%. However on extending the consideration beyond more literary rate, Muslims fall far behind others, where, in general, 26% of those aged 17 years and above have completed matriculation. This percentage is only 17% amongst Muslims. The mean years of schooling among children of age group of 7-16 years is lowest among Muslims at around 3.4 years whereas for others it is above 5 years according to the 2001 census data, while only about 7 per cent of the overall population aged 20 years and above are graduates or hold diplomas, this proportion is less than 4 per cent amongst Muslims. Besides, those having technical education at
the appropriate ages (18 years and above) are as low as one per cent and amongst Muslims, that is almost non-existent.

The literary rate for female Muslim which is as low as 50.1% is not only much worse than their male counterparts who have a literary rate of 67.6% but it is also lower than the national female literary rate of 53.2% the status and growth of literary among Muslims in different parts of the country has not been uniform. In northern and eastern states their literary rates have been lower than their all India literary rates, whereas these rates were some what higher in many southern states then their national rate of literary. They performed the worst in some states like Haryana (40%) Bihar (42%), Meghalaya (42.7%) Jammu and Kashmir (47.5%), Uttar Pradesh (47.8%), Nagaland’s (48.2%) and Assam (48.4%), Muslim female literary rates in these states are still worse. These are 21.5% in Haryana, 31.5% in Bihar, 33.5% in Nagaland, 34.9% in Jammu and Kashmir, 35.2% in Meghalaya, 40.2% in Assam, 40.3% in Uttaranchal, 42.7% in Jharkhand and 43.4% in Punjab. It may be noted that 64.3% Muslims live in rural areas, while literary rate of all Muslims is 59.1% the situation is worse for the rural Muslims who are only 52.7% literate and among them rural female literacy rate is much below 50% urban Muslims with 70% literary rates are much better off than Muslims in rural areas and are also closer to the all India urban literary rate of 79.9%. as per the 61st round of the National Sample Survey, literary rate among rural Muslim women was 41%. It is worth nothing that Muslims do not always prefer to be literate in Urdu or do not learn in Urdu medium alone as is evident from the fact that against their population of 138.19 million in 2001, only 51.54 million people returned Urdu as their mother tongue and it is also not necessary that all these who returned Urdu as their mother tongue may be Muslims.
### 3.1. State wise literary levels - 2001

<table>
<thead>
<tr>
<th>States</th>
<th>All (13.4)</th>
<th>Hindus</th>
<th>SC’s / ST’s</th>
<th>Muslims</th>
<th>All others</th>
</tr>
</thead>
<tbody>
<tr>
<td>India</td>
<td>64.8</td>
<td>65.1</td>
<td>52.2</td>
<td>59.1</td>
<td>70.8</td>
</tr>
<tr>
<td>West Bengal (25.2)</td>
<td>68.6</td>
<td>72.4</td>
<td>56.1</td>
<td>57.5</td>
<td>81.6</td>
</tr>
<tr>
<td>Kerala (24.7)</td>
<td>90.9</td>
<td>9.2</td>
<td>80.8</td>
<td>89.4</td>
<td>93.1</td>
</tr>
<tr>
<td>Uttar Pradesh (18.5)</td>
<td>56.3</td>
<td>58.0</td>
<td>46.2</td>
<td>47.8</td>
<td>62.2</td>
</tr>
<tr>
<td>Bihar (16.5)</td>
<td>47.0</td>
<td>47.9</td>
<td>28.5</td>
<td>42.0</td>
<td>52.6</td>
</tr>
<tr>
<td>Assam (30.9)</td>
<td>63.3</td>
<td>70.0</td>
<td>64.0</td>
<td>48.4</td>
<td>71.3</td>
</tr>
<tr>
<td>Jammu &amp; Kashmir (67.0)</td>
<td>55.5</td>
<td>71.2</td>
<td>46.5</td>
<td>47.3</td>
<td>100.6</td>
</tr>
<tr>
<td>Jharkhand (13.8)</td>
<td>53.6</td>
<td>54.6</td>
<td>39.7</td>
<td>55.6</td>
<td>63.7</td>
</tr>
<tr>
<td>Karnataka (12.2)</td>
<td>66.6</td>
<td>65.6</td>
<td>51.5</td>
<td>71.1</td>
<td>71.1</td>
</tr>
<tr>
<td>Uttarakhand (11.9)</td>
<td>71.6</td>
<td>74.1</td>
<td>6.4</td>
<td>51.1</td>
<td>77.4</td>
</tr>
<tr>
<td>Delhi (11.7)</td>
<td>81.7</td>
<td>82.8</td>
<td>70.8</td>
<td>66.6</td>
<td>86.5</td>
</tr>
<tr>
<td>Madhya Pradesh (10.6)</td>
<td>76.9</td>
<td>76.2</td>
<td>64.3</td>
<td>78.1</td>
<td>80.0</td>
</tr>
<tr>
<td>Andhra Pradesh (9.2)</td>
<td>60.5</td>
<td>59.4</td>
<td>48.9</td>
<td>68.0</td>
<td>63.3</td>
</tr>
<tr>
<td>Gujrat (9.1)</td>
<td>69.1</td>
<td>68.3</td>
<td>55.3</td>
<td>73.5</td>
<td>72.8</td>
</tr>
<tr>
<td>Rajasthan (8.5)</td>
<td>66.4</td>
<td>60.2</td>
<td>49.1</td>
<td>56.6</td>
<td>66.1</td>
</tr>
<tr>
<td>Madhya Pradesh (20)</td>
<td>63.7</td>
<td>62.8</td>
<td>48.7</td>
<td>70.3</td>
<td>71.7</td>
</tr>
<tr>
<td>Haryana (5.8)</td>
<td>67.9</td>
<td>69.4</td>
<td>55.4</td>
<td>40.0</td>
<td>72.9</td>
</tr>
<tr>
<td>Tamil Nadu (5.6)</td>
<td>73.5</td>
<td>72.0</td>
<td>62.1</td>
<td>82.9</td>
<td>75.8</td>
</tr>
<tr>
<td>Orissa (2.1)</td>
<td>63.1</td>
<td>63.3</td>
<td>45.2</td>
<td>71.3</td>
<td>74.0</td>
</tr>
<tr>
<td>Himachal Pradesh (20)</td>
<td>76.5</td>
<td>76.8</td>
<td>69.6</td>
<td>57.5</td>
<td>79.8</td>
</tr>
<tr>
<td>Chhattisgarh (2.0)</td>
<td>64.7</td>
<td>63.9</td>
<td>55.3</td>
<td>82.5</td>
<td>71.3</td>
</tr>
<tr>
<td>Punjab (1.6)</td>
<td>69.7</td>
<td>74.6</td>
<td>56.2</td>
<td>51.2</td>
<td>75.4</td>
</tr>
</tbody>
</table>

Source: Sachar Committee Report, 2006
3.2.1. Higher Education:

Higher education equips youth to contribute to the economic development of society and lead it in intellectual, political and social spheres. Development of higher education depends on the out turn of students from secondary schools provision of appropriate educational avenues and facilities for them and availability of suitable conditions of their access to these facilities. We have seen Muslims limited attainment of education at the higher secondary stage which has its ripple effect on their higher education. While some progress has been made in their enrolment in higher education, still they are far behind other communities in this sector of education.

Table 3.2. Persons in graduation during 1999-2000 and 2004-2005 (%)

<table>
<thead>
<tr>
<th></th>
<th>Rural</th>
<th>Urban</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>NSS 55th Round 1999-2000</td>
<td>2.1</td>
<td>0.4</td>
</tr>
<tr>
<td>NSS 61st Round 2004-2005</td>
<td>2.7</td>
<td>0.8</td>
</tr>
</tbody>
</table>

Source NSS 55th and 61st Rounds

As per the NSS 55th and 61st rounds, attainment of Muslims in higher education i.e. graduation and above improved from 1.3% to 1.8% in rural areas and from 4.7% to 7.1% in urban areas during 1999-2000 and 2004-2005 attainment of Muslims males in urban areas showed better improvement (6% to 8.9%) than in rural areas (2.1% to 2.7%) similarly their females improved in higher education attainment in urban areas from 3.4% to 5.3%. but only marginally from 0.4% to 0.8% in rural areas sachar committee observed that while some progress has been made overtime, differences remain and the current generation of Muslims of lagging behind in higher education only one out of every 50 post graduate students is a Muslim in premier colleges.
Table 3.3. gross enrolment ratio by religious groups, age group 18-23 (2004-05)

<table>
<thead>
<tr>
<th>Religious Group</th>
<th>Total Higher Education</th>
<th>Graduation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Hindu</td>
<td>15.19</td>
<td>10.86</td>
</tr>
<tr>
<td>Muslim</td>
<td>9.09</td>
<td>6.16</td>
</tr>
<tr>
<td>Christian</td>
<td>19.72</td>
<td>19.98</td>
</tr>
<tr>
<td>Sikh</td>
<td>10.77</td>
<td>14.99</td>
</tr>
<tr>
<td>Total</td>
<td>14.42</td>
<td>10.57</td>
</tr>
</tbody>
</table>

Source UGC (2009)

Like attainment a partial level of education as an indicator, gross enrolment ratios (GERs) also indicate extent of person’s engagement with higher education. The attainment level is generally lower than enrolment ratio as there is some amount of wastage in the course of completion of education by the enrolment persons.

As shown in Table 3.3. GER in higher education and graduate programmes widely differs across religions communities. Muslims have the lowest GER of 7.70 in higher education as against Christians who enjoy highest enrolment ratio of 19.85 Muslims are far behind the national GER of 12.59 in higher education. They are the only community who lag behind the national GER. Their women folk is further backward in higher education as their GER is the lowest in the country which is almost one half of the national female Ger and one third of the Christian women’s GER who are most advanced in higher education. Similarly, gross enrolment ratio of Muslims in graduate programmes is far below the national average and lowest among all religious groups. The majority community of Hindus has a much higher GER than the national average in both higher education as well as in graduate programmes. Thus, like the previous levels of education in higher education also Muslims are
marginalized and their women folk is further deprived of higher education. As against muslim’s all India GER of 7.70 in higher education, their GER in rural areas is only 5.78 infact, their girls GER in rural areas is as low as 3.90 which is wore than the S.C. girls GER of 3.94 in rural India. Still, the worst suffers in higher education are the non OBC rural Muslims women whose GER is only 3.08. this situation is caused due to limited or almost no arrangement of unisex institutions of higher education in rural and urban areas as well as their low attainment rates at secondary stage of education. Taking cognizance of the poor enrolment and low attainment of Muslims particularly their women folk in higher education, especially on account of inadequate provision of facilities in areas of their concentration and the problem of perennial poverty of parents, it was decided by the union government that while setting up colleges of excellence in partnership with states, during XIth plan in each of the 373 districts with lower than national GER in higher education, all the 90 minority concentration districts shall be covered and that five out reach campuses of aligarh Muslim university to cater higher education needs of Muslims will be opened in minority concentration areas namely, Bhopal, Katihar, Murshidabad, Mallapura and Pune. The proposal of AMU’s 5 out reach campuses has faced many roadblocks which will hopefully be removed soon. Provision of more girls hostels in colleges and universities in minority concentration district / blocks has also been initiated by the UGC in order to facilities aspiring minority girls to acquire higher education, however, all these projects will take their own time to take off the ground and start showing their impact on Muslim’s access to higher education.
3.3. Problems of Muslim Education in India:

Despite a great deal of efforts by the government to provide equal opportunities for all sections of the society for national development, Muslims are found to be faced with many problems with varied magnitudes, the backwardness of Muslims in different spheres has been vigorously projected by scholars of the Muslim community. In contemporary India, the issue of educational backwardness among Muslims has been a matter of great concern for the educationalist and policy planners. The issue is little complex as it raises the question of presenting and respecting the identity and dignity of Muslims to overcome their minority status, on the one hand, and to overcome the educational backwardness on the other.

Muslim educational backwardness, Hasan says, is largely a product of Muslim poverty and neglect by the state. The vast majority of the Indian Muslims work as landlers labourers, small or marginal peasant, artisans, petty shopkeepers and the like more than half the urban Muslim population lives below the poverty line, and as compared to Hindus, proportionately a considerably higher number of Muslims are self-employed given their structural location in the economy and the perception of discrimination relatively few Muslims can afford or aspire to higher education to add to this is the widespread opposition among many Muslims to higher education for Muslim girls, who are among the least educated sections of Indian society. It is widely believed that higher education would diminish girls chances of getting good husband given the relative paucity 1 Muslim men with higher education, and the fact that less educated men are generally reluctant to marry women who are better educated than them. Another major cause for Muslim educational backwardness, particularly in north India, where most Muslims live, are the systematic discriminatory policies of the state concerning Urdu since Urdu is no longer taught in most state schools and
since the language has lost its earlier organic connection with the economy, it remains largely confined to madarsas, which is one reason why many Muslim families prefer to send their children to madarsas than to state schools.

3.3.1. Factors of Educational Backwardness among Muslim in India

There are various factors affecting the educational backwardness among the Muslims in India such as socio-economic problem, religious education, medium of instruction. Women education, therefore, for the better conceptualization of the educational backwardness of the Muslims. The following issues need to be analyzed systematically.

3.3.2. Socio – Economic problem:

One of the major factors responsible for the educational backwardness of the Muslims in India is the socio-economic factor. The fact that whether the socio-economic problems of the Indian Muslims are a product of their backwardness in the educational field or vice-versa is a controversial issue. The argument is that all the Muslims are not equally socio-economically backward as there are regional as well as cultural variations in it. For instance, Kamat (1981) pointed out that Muslims are not a homogenous community. It is, therefore, necessary to go into greater detail of their caste like formations, income, occupational and property base structure so as to arrive at the more fruitful comparison in educational advancement with similar sections of the rest of the population.
3.3.3. Religious Education problem:

As mentioned earlier, one of the major factors attributed to the educational backwardness of Muslims in India is the religious orthodoxy in education. For instance, Newman (1978) pointed out that education coming Muslims in India, as indeed almost everywhere in the Islamic world, has been of two different kinds (I) Religious education carried through Islamic schools usually called as maktabs or madarsas (II) Secular education designed to prepare a Muslim for an occupation in the society. Until the introduction of western education in the latter half of nineteenth century both these kinds of education were Carried out through the same type of educational institutions a child who entered the maktab or madarsas during the Muslim period dropped off after a few years institution in koranic reading and Muslim theological principles if he was only interested in religious education on the other hand, if he was interested in secular learning he continued in the same instruction going through instruction in the languages and practical subjects sometime these subjects were also bought to be cultivated by the student through personally attaching himself to a teacher especially learned in the subject (Ahmed, 1981: 1459) moreover, when western education was introduced in India, two kinds of education came to be pursued in two different types of institutions. A child first went to a maktab or madarsa and thereafter went to a school for secular education or both. However, there is a good deal of historical evidence to indicate the preference of religious education over the secular education among the Muslims. But as identified by Kamat (1981), the secular education was limited to the upper social strata of the muslim society.
3.3.4. **Medium of Instruction problem:**

Another factor responsible for the educational backwardness of the Muslim in India can be attributed to the medium of instruction. Hindi, as the national language is mostly adopted as the medium of instruction in higher stages, while students who have studied with Urdu as the medium of instruction in certain Muslim managed schools especially Urdu medium student find it difficult to switch over not only to Hindi but also to English.

3.4.1. **Educational attainment and the issue of language:**

The non-availability of education in the Urdu language is seen by many as one of the reasons for the low educational status of Muslims in India. A substantial number of the Urdu-speaking people in most states made this point during the committee’s interaction with them. This section explores these issues as per article 350A of the Indian constitution. “It shall be the Endeavour of every state and of every local authority within the state to provide adequate facilities for instruction in the mother tongue at the primary stage of education to children belonging to linguistic minority groups, and the president may issue such direction to any state as he considers necessary or proper for securing the provision of such facilities”. However, despite the general agreement on the merit of this proposal, there has been more violation than adherence to it.

3.4.2. **Urdu Medium Schools:**

Despite the positive recommendation of different committees in many states, there is a dearth of facilities for teaching Urdu the number of Urdu medium schools is very low in most states. This can be seen from the low percentage of children enrolled in Urdu medium. Figure shows the percentage of the Urdu-speaking population (6-14
age group) in the respective status (census 2001). The NIEPA data shows the enrolment in Urdu medium (children in the 6-14 age groups).

In contradiction to the widely held belief, the Urdu speaking population is not merely confined to the Indo-Genetic plains. Urdu is also reported to be the mother tongue of a sizeable section of the populations of Karnataka (10%) Maharashtra (7.5%) and Andhra Pradesh (8.5%). Interestingly, in all these states, the percentage of Muslim population reporting Urdu as their mother tongue is substantially higher than the states in the Hindi – Urdu belt. In these states, the percentage of Muslim children in the school going age (6-14 years) is quite high the available data does not permit us to identify if all children going to Urdu medium schools are Muslim. But that is likely to be the case surprisingly, the figures for enrolment in Urdu medium in Uttar Pradesh, in particulars, is dismally low. It remains unsatisfactory in Bihar and Jharkhand too. It is that Urdu is not considered as an option for Muslim children in Uttar Pradesh and other Northern states while it is preferred in the states of Karnataka, Maharashtra and Andhra Pradesh.

The enrolment figures in Urdu medium seen in injunctions with the availability seem to suggest that lower enrolment in Urdu medium schools is due to limited availability of such schools in a given state. As per the figures provided by the national commissioner for linguistic minorities (NCLM) the three states of Karnataka (4410), Maharashtra (3443) and Andhra Pradesh (2569) have a large number of
Fig. 3.1 Mother tongue based education system in Karnataka

Private Schools

- English Medium School
  - English
  - 1. English
  - 2. Kannada/Hindi

- Kannada Medium School
  - Kannada
  - 1. English
  - 2. Kannada

- Schools Teaching in other languages: Tamil/Telugu/Marathi/Hindi
  - Mother Tongue
    - 1. English
    - 2. Kannada

- English/Kannada/Hindi
- English/Kannada/Hindi/Sanskrit

Government Schools

- Urdu medium Schools
  - Urdu
    - 1. Urdu
    - 2. English
    - 3. Kannada

- Urdu/English Kannada

Drop Out

English/Kannda
government or government aided Urdu medium schools where as considerable proportion of Urdu speaking children are enrolled this is primarily responsible for boosting up their enrolment figures in Urdu medium not surprisingly the performance of Urdu medium students is very poor. This creates a vicious circle where the lack of facilities for learning in Urdu leads to poor results. This in turn reduces the functional worth of Urdu, lowers the demand for learning in Urdu, and offers an excuse for downgrading facilities for teaching Urdu. The committee recognized that the government’s objective is to improve the educational status of Muslim children, rather than increase the number of Urdu – medium schools, however, in view of the large proportion of Muslim children with Urdu as their mother tongue. The committee feels steps should be taken to ensure that Urdu is taught, at least as an elective subject, in areas which have a substantial presence of Urdu speaking population. The Karnataka experience provides an alternative where continuation in the Urdu medium is possible till the higher secondary level, but not up to the graduate level. While the provision of primary schooling in Urdu and availability of Urdu as an elective seem an appropriate demand, the question of Urdu medium schooling at the higher level needs to be arrested carefully. The employability of students with schooling in Urdu needs to be kept in mind before taking any initiative in this regard.

3.3.5. Muslim women’s education problem:

Another issue responsible for the educational backwardness of Muslims is the low literary rates of Muslim women. The participation of Muslim women in the educational activities is very low. In this context it would be pertinent to focus on the view point of Ghadially (1994) who analyzed, Daudi Bohra muslim women and modern education. What he pointed out is that although Muslim women constitute half of the muslim population their participation in educational activities is extremely
low despite the strenuous efforts of reformists. The number of girls enrolling in high school remained very low (1994:206). Further, the representation of Muslims in higher education technical and professional education is quite deplorable.

Hussain (1995) argues Islam stresses education as a duty for all Muslims, including women, but yet many muslin families do not give attention to their daughters education based on a survey of 100 Muslim girls studying in four villages in Hyderabad. The author argues that this owes to a host of extra religious social, cultural, economic and historical factors. However, he notes an increasing enthusing, among younger and economically better-off sections of Hyderabadi Muslim society to educate their daughters and even to send them to colleges preferably to all girls institutions.

In this context Ghadially (1994) offers explanation in terms of three factors first of all, the religious orthodoxy, apathy and neglect of parents towards the girl child in the family secondly, the conservative evil social practices and traditions such as the pardha system which is responsible for the educational backwardness among them, thirdly, the above two points can be contextualized within the low status of women among the Muslims in India. However, it is not a fact that all the Muslim women can be classified in one category as there are regional, cultural and socio-economic factors which are infused together for the complex situation.

Given the pathetic state of Muslim education in India, the author stresses the need for affirmative action policies on the part of these state aimed at promoting education in the community short of reservation for all Muslims, which might prove to be the author calls for the state to extend the various development projects and schemes that it has launched for the scheduled castes and tribes to economically deprived sections among the Muslims as well flasan notes that the state has from time
to time, announced various schemes for minority development but amendments that there has been no effective monitoring of their usual implantation who the beneficiaries of the schemes are much of the funds released for these projects have remained unutilized there is little co-ordination between the union and state government bodies responsible for implementing them, the schemes are not properly advertised, and there is an absence of interaction with community leaders about them.

3.4. Policies of Higher Education for Minorities:

All the policies on education namely 1965, 1979 and 1956 were conscious of the education and problems of minorities in this country. The national policy on education 1968 has envisaged that educational institution conducted by minorities have a special place in the National system of education the documents further stated that the administration at the centre and in the states should not only respect the rights of minorities but help to promote their educational interests.

The national policy on education 1979 envisaged that the institution run by religious and linguistic minorities can help in achieving the goal of an integrated Indian community.

The national policy an education 1986 has further given importance to minorities as they are educationally deprived of backward greater attention will be paid to the education of these groups in the interests of equality and social justice. This will include the constitutional guarantees given to them to establish and administer their own educational institutions and protection to their languages and culture simultaneously objectively will be reflected in the preparations of text book and in all schools activities and all possible measures will be taken to promote an integration based on appreciation of common national goals and ideals, in conformity with the core curriculum.
Government is committed to address the existing backwardness in education of minorities especially the Muslims constituting the major chunk of the minorities. Therefore, the prime minister’s new 15 point programme inter-alia, aims to enhance opportunists for education of minorities ensuring an equitable share in economic activities and employment.

3.4.1. Achievement of the XI Plan:

1. **New Central Universities**

   To increase access, improve quality and to remove regional imbalances in higher education, XI Five year plan envisaged establishment of 16 central universities in hitherto uncovered state of Bihar, Jharkhand, Orrissa, Gujarat, Haryana, Punjab, Rajasthan, Himachal Pradesh, Jammu & Kashmir, Karnataka, Kerala, Goa, Chattishgarh, Madhya Pradesh, Uttrakahand and Tamil Nadu. Accordingly is new central universities including three states universities converted to central universities were established under the central universities Act 2009. three states universities which have been converted into central university are Guru Ghasidas Vishwavidyalaya of Madhya Pradesh and Hemavati Nandan Bahuguan Garhwal university of State of Uttarakhand. Thus, all states except Goa, which not been included on the request of the state government, now have at least one central university. In addition a new central university has also been established in Jammu and Kashmir now has two central Universities.

2. **New Degree Colleges:**

   A new scheme has been envisaged in the XI plan to provide central assistance to state government for setting up of a model college in each of the indentified 374 educationally backward district with GER for higher education less than the national average, with central state funding. It is proposed to provide central assistance to the
extent of 1/3 rd of the capital lost for establishment of each college, limited to Rs 2.67 core. For special category states the central share shall be 50% of the capital cost limited to Rs. 4.00 crore for each college 45 model degree colleges have been sanctioned so far.

3. **Construction of girl’s hostels:**

   The colleges and universities which come within the purview of the UGC and are fit to receive grants under section 12B of the UGC Act are eligible to receive financial assistance in order to achieve the goal of enhancing the status of women, UGC has been providing financial support on a cent per cent basis for construction of hostels for women and other related infrastructural facilities in colleges. The support varies from Rs. 60.00 lakhs to Rs. 2.00 crores depending upon the extent of women enrolment and the location of the colleges, whether in metropolitan or non-metropolitan urban areas or rural area. The UGC took special initiative to increase the number of hostels for girls and the amount of grants. UGC has sanctioned number of girls hostels so far.

4. **Education of scheduled caste and scheduled tribes, minorities and persons with disabilities:**

   The Share of scheduled castes and scheduled tribes enrolment as a percent to total enrolment in higher education has been steadily increasing over the years. However, their enrolment share in higher education is still lower as compared to their total population. The enrolment of SC and ST student as a percentage of total enrolment in higher education (including open universities and polytechnics) is 11.6% and 9.8% respectively. At the doctoral level the enrolment share of SC and ST is 11% and 4% respectively besides, their enrolment in science courses both at the masters and bachelors levels are also low.
Several schemes of UGC support the education of scheduled caste and scheduled tribes eg. Remedial coaching at UG and PG level, coaching classes for preparation for National Eligibility Test (NET), coaching class for entry in services, postgraduate scholarships, establishment of centers in universities for study of social exclusion and inclusive policy. Every university has also been requested by the UGC to create an equal opportunities cell in order to ensure equality and inclusion.

4.1. Persons with Disabilities:

The department of higher education has taken several initiatives to promote higher / professional education among the persons with disabilities. UGC has integrated schemes such as Teacher preparation in special education (TEPSE) and higher education for persons with disabilities (HEPSN) to support differently abled persons in higher education. All India council for technical education (AICTE) also has a scheme of tuition fee waiver for physical challenged. UGC has further more issued several guidelines to the universities 3 percent reservation for PWO’s relaxation of marks etc.

Under the scheme for upgrading existing polytechnics to integrate the physically disabled in the main stream of technical and vocational education, 50 existing polytechnics in different locations of the country have been selected for upgradation so as to enable them to introduce technical / vocational and continuing education programmes for the persons with disabilities the scheme is targeted to benefit around 1250 disabled students every year in formal diploma level courses and 5000 students in short duration technical / vocational courses.
4.2. Educational Advancement of Minorities:

For inclusive development of higher education, educational advancement of students belonging to minority communities is a point of focus. New model degree colleges being established in districts with gross enrolment ration (GER) lower than the national average in higher education include 62 districts having minority uncentration under the sub-mission on polytechnics, the government of India provides central financial assistance to the state government / UTs for setting up of polytechnics in the un-served and underserved districts during the XI plan. As per the scheme criteria, 57 districts nit of 90 minority concentration districts are eligible for consideration under the scheme.

Academics for professional development of Urdu medium teachers have been set up at three central universities viz Aligerh Muslim University (AMU) Aligarh, Jamia Millia Islamia (JMI), New Delhi and Maulana Azad National Urdu University (MANUU), Hyderabad, two new campuses of AMU are being established at murshibad in west Bengal and Malapuram in Kerala.

National commission for minority educational institutions (NCMEI) has been established by an Act of parliament with the key objective of ensuring that the true amplitude of the educational rights enshrined in Article 30(1) of the constitution is made available to the members of the notified religious minority communities in order to make the procedure of giving minority status hassle free and protect their autonomy, national commission for minority educational institutions (NCMEI) has issued elaborate to be acted upon by the state governments.
4.3. **OBC reservation:**

The policy of reservation is recognized as an important of affirmative action in India. The department has enacted the central educational institutions (Reservation in Admissions) Act, 2006 and has made special provisions for reservation of seats for the scheduled castes, scheduled tribes, and the other backward classes (OBC), in admissions to central educational institutions. Reservation of 27% seats for the OBC’s was implemented in all central educational institutions covered by the central educational institutions (Reservation Admissions) Act, 2006.

4.4. **Education of Girls:**

Gender purity index has shown continuous improvement over the years as a result of government efforts to increase women participation. Women enrolment in higher education for the year 2007-08 is highest in the faculty of arts followed by science and commerce / management. Women representation is increasing, though still low in faculties like, law, medicine, education, veterinary science etc. UGC have launched a number of schemes to achieve gender parity. Day care centres in universities and colleges provide day care facility on demand basis for children of 3 months to 6 years of age. UGC is also implementing Indira Gandhi scholarship for single girl child for pursuing higher and technical education construction of girls hostel for colleges is supported by UGC. There is also a scheme for the development of women’s studies in universities and colleges. The primary role of these centres is to promote knowledge simulation and transmission through teaching and research.

5. **Interest subsidy on educational loans:**

In order to ensure that talented students are not deprived of access to technical and professional education for want of financial resources, a scheme is in operation since the year 2009-10 provide full interest subsidy during the period of moratorium.
on educational loans taken by students belonging to economically weaker sections, whose parental income is less than Rs. 4.5 lakhs per annum. Loans availed from scheduled banks under the educational loan scheme of the Indian Bank’s Association to pursue technical and professional lotuses to study are levered under the scheme of interest subsidy.

6. Academic Reforms:

As already mentioned, coordination and determination of standards in institutions for highest education and research and scientific and technical institutions is a constitutional obligation of the central government. It is necessary to involve all stakeholders to institutionalize internal processes in farmer of quality as an island of excellence cannot serve the massive requirement of higher education. Quality has to be the concern of all institutions and excellence will flow from good quality institutions and appropriate governance structures. Academic reforms at the institutional level are the necessary conditions for the improvement in quality. A number of academic reforms have been initiated which are as under:

**Academic reforms at Institutional level:**

- Phase wise introduction of credit system
- Semester system
- Continuous and comprehensive evaluation
- Updating of curriculum to retain it relevance
- Inter-disciplinarily in developing curricula
- Competitive admissions
- Innovations in teaching learning methods and researchers
- Teachers to continuously upgrade qualification and knowledge.
7. National mission in education through ICT:

National mission in education through information communication technology is a mission mode project to provide connectivity, valuable content and low cost computing devices to all the institutions of higher learning in the country. A national knowledge network will interconnect all universities, libraries, laboratories, hospitals and agricultural institutions for sharing data and computing resources across the country over a high speed information network having gigabit capabilities.

8. Open and distance learning:

Distance education system is emerging as an important means to cater to the increasing demand for higher education open and distance learning (ODL) is recognized and accepted as an important mode for achieving enhanced access, developing skills, capacity building, training employability life-long education and continuing education, open and distance learning has contributed significantly in development of education structure of India. It provides avenues to those students who are not able to learner their jobs or are not able to attend regular classes due to some reasons. Our distance education system consists of one national open university namely; Indira Gandhi National Open University (IGNOU) and 14 states open universities. In addition, many central / state universities also offer courses through distance mode.

9. Professional development of faculty:

Availability of adequate and qualified faculty is a pre – requisite for quality education and government has initiated short medium term measures to mitigate the shortage of faculty, which is affecting most educational institutions.
The short term measures include increase in the retirement age up to 65 years as also improvement of salary structures, in central higher education institutions. It also includes removing the restrictions on the recruitment of faculty and filling of the vacant position. Several states too have relaxed the restriction and taken steps to fill the teaching post in colleges and universities.

The medium term steps include:

i. Increase in the number of research fellowship for M.Phil., Ph.D., and post doctoral program to create potential faculty for universities and colleges.

ii. Increase in the number of fellowships and amount through NET.

iii. Fellowships are given to science students department / centre with special assistance program in the states and central universities autonomous colleges and villages with potential for excellence.

The main objectives of faculty improvement programme (FIP) are to provide an opportunity to the teachers of universities and colleges to pursue their academic / research activities leading to award of M.Phil. / Ph.D. degree, to provide an opportunity to the teachers to present papers in academic conferences / seminars or participating in workshops and exchange knowledge and ideas and to provide an opportunity to young faculty members to spend a short period of two weeks to two months at institutions of their choice for a better academic exposure.

At present there are 66 academic staff colleges in the country which play an important role in professional development of teachers. They have been set up in the university system for conducting specially designed orientation programmes of four weeks duration for newly appointed teachers and refresher courses of three weeks duration for in service teachers.
10. Innovation Universities:

The development has finalized a legislation for creating a framework for setting up of universities for innovation, aiming at world class standards, in public sector, private sector as well as in PPP mode. It includes creation of 14 Innovation universities fully funded by central government across XI and XII plan. The establishment of innovation universities has concretized the brain gain policy initiative of the government.

11. Review of Institutions Deemed to be Universities:

The department decided to review the functioning of the existing institutions deemed to be universities in 2009-10 through a committee of eminent academics. The review found that 44 institutions deemed to be universities were unfit to function as such. Presently the matter is before the Hon’ble Supreme court.

12. Amendment of copyright Act, 1957

In the knowledge society in which we live today, it is imperative to encourage creativity for promotion of a culture of enterprise and innovation. So that creative people realize their potential the copy right Act, 1957 was enacted to amend and consolidate the law relating to copy rights in India. The Act is now proposed to be amended with the objective of making certain changes for clarity, to remove operational difficulties and also to address certain newer issues that have emerged in the context of digital technologies and the internet. A bill to amend the copy right Act, 1957 has already been introduced in parliament on 19th April 2010 and the report of the parliamentary standing committee has since received. The bill is now pending for consideration of parliament.
13. National Translation Mission:

The scheme of National Translation Mission (NTM) was approached for implementation from 2008-09 based on the recommendations of the National knowledge commission main objectives of the scheme are setting up a clearing house for all translation, activities in as many Indian, languages as possible, to provide links between users of translated materials at different levels and in different activities to the public and private agencies to prioritize the translations of pedagogic materials at all levels (including primary onwards to tertiary education) specifically in natural and social sciences, to project Indian languages and literatures in this region and abroad through high quality translation. NTM is being implemented by the Central Institute of Indian Languages (CIIL) Mysore as the modal organization. A project approval committee (PAC) of NTM has been constituted as an apex decision making body with experts drawn from universities / dept dealing with various languages and translation, representative of book sellers and publishers guild, specialists in translation from private organization / corporate houses etc. four sub committees of PAC have also been constituted for fixing rates for translations, deciding knowledge texts for translation copy right & legal matters and NIM GIA.

14. Languages Development:

14.1. Kannada and Telugu as classical languages:

The union cabinet vide its decision dated: 8-5-2009 had declared Kannada and Telugu as classical languages and accordingly follow up action has to be taken by the MHRD on lines similar to those taken by this ministry upon declaration of Tamil as classical language. M/O law & Justice advised this ministry that the MHRD may take follow up action to give effect to the decision of the cabinet. Accordingly CIIL, Mysore has been advised to formulate a scheme for setting up of centre of excellence
for studied in classical languages in Kannada and Telugu as also for instituting International Awards for scholars of eminence in these languages SFC / DPR has since been prepared and is under consideration in the ministry. It has been sent to planning commission for ‘In Principle’ approval.

14.2. Rashtriya Sanskrit Sansthan:

Rashtriya Sanksrit Sansthan has proposed establishment of two new campuses at Haryana and west Bengal and two new Adarsh Sanskrit Shodh Sansthans at Chennai and West Bengal. Construction of buildings at various campuses of Rashtriya Sanskrit Sansthan situated at Garli, Bhopal, puri and Srigeri are likely to be completed in the current plan.

15. New Legislations:

15.1 Higher Education & Research bill:

The president’s address to parliament on 4th June, 2009 and reiterated in the address to parliament on 22nd February, 2010, had declared the intent of the government to establish an over arching regulating body on the commission and the committee to advise on the Renovation and Rejuvenation of Higher Education under prof. Yash Pal. The recommendations of the Yash Pal committee and the national knowledge commission emanated from a realization that fragmentation of various fields of knowledge in higher education has been to the determent of growth of inter disciplinary learning. Fragmentation disciplines of higher education has created boundaries hindering the development of newly emerging fields of knowledge at thinker sections of existing disciplines. The other foundational principle on which institutions of higher learning need to be restructured, is that autonomy of such institutions is essential for the very pursuit of knowledge. The restructuring of the Higher education sector, in the context of a knowledge economy that thrives an
innovation, the ceases germination of new ideas and raising the consciousness of people requires a new spirit of regulation that respects the autonomy of institutions amidst the need for accountability with opportunities for access to all. The establishment of a body with power, inter alia, to prescribe academic standards, norms of accreditations and mechanism for financing and governance of institutions will enhance the Endeavour to promote credible standards of higher education and research in the country. The government constituted a task force to aid and assist in the establishment of a national commission for higher education and research, which has drafted a bill after wide ranging consultation with prominent academics, and educationist secretaries of state governments. The bill is presently under ministerial consultations.

15.2 Prevention of unfair practices in higher education bill:

There has been public concern that technical and medical educational institutions and universities should not resort to unfair practices, such as charging of capitation fee and demanding donations for admitting students, not issuing receipts in respect of payments made by or an behalf of students, admission to professional programmes of study through non-transparent and questionable admission processes, low quality delivery of education services and false claims of quality of such services through misleading advertisements, engagement of unqualified or ineligible teaching faculty, forcible withholding of certificates and other documents of students responding to there concerns, a legislation that would prohibit and punish such practices has been introduced in parliament (3rd May 2010) to provide for prohibition and punishment for adoption of unfair practices.
15.3 Educational Tribunals Bill:

Another legislation which has been introduced in parliament aims at establishing educational tribunals to perform the role of providing an independent, enforceable, speedy, fast track adjudication of disputes in a quasi-judicial manner in regard to students, teachers and other employees, between institutions and between institutions and the regulator. A legislation providing for a National Educational Tribunal at National level and one state Educational Tribunal in each state has been introduced in parliament on 3rd May 2010.

15.4 National Accreditation Regulatory Authority Bill:

Assessment and accreditation in the higher education, through transparent and informed external review process, are the effective means of quality assurance in higher education to provide a common frame of reference for students and others to obtain credible information an academic quality across institutions thereby assisting student mobility across institutions, domestic as well as international presently, accreditation is voluntary as a result of which less than one-fifth of the colleges and less than one-third of all universities have obtained accreditation. Mandatory accreditation in the higher education would enable the higher education system in the country to become a part of the global quality assurance system. Legislation has been introduced in parliament (3rd May 2010) to provide for mandatory accreditation and creation of an institutional structure for the purpose.

15.5 Foreign Educational Institutions (Regulation of Entry and Operations) Bill:

A legislative proposal to regulate entry and operation of foreign educational institutions has been introduced in parliament on 3rd May 2010. this bill would
provide a regulatory framework in which reputed foreign educational institutions are able to enter and operate in terms of India’s national policy, while at the same time sub-standard or ‘fly-by-night’ operators are checked and controlled.

15.6 Academic depository Bill:

A national database of academic awards (degree / certificates from school to graduate / post graduate level including professional degrees) is proposed to be created and maintained in an electronic format by an identified, registered depository. The national academic depository bill has been introduced for this purpose. This will be a major shift from the current practice, to a technology – based solution that would ensure confidentiality, authenticity and fidelity enabling online verification and easy retrieval of academic qualifications.

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