CHAPTER - III

*THE PROBLEM * RAMIFICATION * DELIMITATION * PURPOSE OF STUDY * SCOPE OF THE STUDY * RELATED LITERATURE STUDIES * AND IMPORTANCE OF STUDY.

3.1 THE PROBLEM:

"A human being is not in any proper sense a human being, till he is educated".¹ — HORACE MANN.

It has been rightly recognised that education is the most important input for the development of an individual, individuals put together form a society, and societies in their turn a nation. Education provides a basis for adequate knowledge of attitudes, values, and desirable skills. Demand of ever increasing knowledge and very fast changing technological Scenario make it imperative that the system of education be reviewed and modified from time.

A new era in the history of education in India was ushered in with the attainment of Independence in 1947. Great hopes were aroused and the people felt that the revolution in education for which the leaders of the country were pleading for years under the British rule, would now be introduced within a short time. This was also the desire which the leadership of the country itself expressed. For this purpose an All India Educational conference was convened by Maulana Abul Kalam Azad, the then Union Education Minister, in January 1948. But when, members of the conference were asked to form a plan for education in India, the tendency on their part was to maintain the existing system with slight modifications.

For various reasons, this promised revolution in education never materialised. Many good and useful proposals were made. Very few if any were put to practice. These did not amount to

¹. Horace Mann as quoted in Sourvenir, op.cit., p. 97.
more than mere expansion of the existing educational system with minor modifications.

After 1947, the Government of India has taken several steps for its National Educational Development. A university Education Commission was appointed under the Chairmanship of Dr. S. Radhakrishnan in 1948. A secondary Education Commission was appointed under the Chairmanship of Dr. S. Lakshmanaswami Mudaliar in 1952. Under the chairmanship of Dr. D.S. Kothari, another Commission was appointed in 1964-66 to review all aspects of education and to make recommendations for its future development. The Central Advisory Board of Education and the Govt. of India appointed a number of special committees to examine specific educational proposals. The report of these committees contain valuable recommendations on educational reconstruction. From time to time, most of the state Governments also appointed committees of their own. The purpose was to examine educational problems in their areas and recommend programmes of action. The planning commission while drawing Five Year Plans appointed a number of working groups, and task forces which examined different aspects of the educational system and suggested programmes of development. Education remained a topic for discussion in the parliament and State Legislatures. Newspapers and journals made it a topic of their concern from time to time. Conferences, Seminars and Symposia discussed it. Teachers organisations also took a leading part in the discussion of educational issues.

It may be said that, in no period of Indian educational history, did educational problems receive such continuous attention as in the last twenty five years. But, the unfortunate part is that, inspite of this widespread awareness, and concerned many basic issues have still remained undecided. Enough has not been done to find a real solution. Hence equal opportunities of education to all communities specially in case of economic development is still a mere slogan. Even after 45 years of Independence, there is a great disparity among the different
states, regions and districts. Disparity between males and females, between high caste and low caste, rich and poor, Hindus and Muslims are still being existed.

In order to achieve National unity and Integration these differences have to be reduced. Harmonious development of all communities is necessary for the advancement of the country. This requires equalization of educational opportunities for all the communities living in India. Equalization of educational opportunities may not even be enough for schedule castes, schedule tribes and backward classes. To remove their backwardness and to bring them into 'National Main Stream' much more must be done. But very little has been done.2

Muslims constitute about 12% of the Indian population and represent the largest religio-cultural minority of this country. Inspite of their glorious past, they are a backward community in India. They are backward educationally as well as economically. Being a minority community, the constitution of India guarantees their all-round development.

Why are Muslims so backward in education? In regard to this question some surveys were made on Muslim Minority in different states of Indian union. These surveys show that Muslims are not only backward at one stage but also backward at all stages of education i.e. in Primary, Secondary, higher and Professional education.

A sample survey of 660 schools of Delhi, affiliated to the Central Board of Secondary Education in 1984 revealed that though Muslims account for roughly 6.47% of the population of Delhi, the number of Muslim students appearing at High School Examination was only 1.79% of the total. In the year 1980 the percentage of Muslims appearing at the Bachelor's Degree Examination was only 1.47%. Mr. N.C. Saxena's report of Minority

2. M.G. Kali, op.cit., p. 4.
Commission also reveals that Muslims are at least ten times educationally backward than the other communities of the country. Assam is one of the educationally backward state of India. Although, Muslim constitute the second largest community in Assam but they are far backward in education in comparison to the majority community of the state. The educational progress of Muslim concentrated areas of Lakhimpur, Darrang, Nagaon, Kamrup, Barpeta, Goalpara, Cachar and Karimganj is very poor. Morigaon, out of seventeen districts of Assam, is generally very poor in education. As far as education of Muslims is concerned perhaps it is the poorest. Hence, the problem entitled, "Educational Progress of Muslim Community in Assam after Independence with special reference to Morigaon District", is an appropriate one. This topic of national importance has been selected by the investigator to find out the causes of lowest literacy rate among the Muslims of Assam in general and of Morigaon district in particular. The problem is therefore, related to the development of education of Muslims — basically with pre-primary, primary, secondary, higher and professional education of Assam. Religious and / or traditional system of education of Muslims will also be considered. Educational development within various groups of Muslim Community will also be traced. Differences in quality / quantity of education between rural and urban, ratios between male and female Muslims will also be revealed.

'Change' is the law of nature. In some cases change is welcomed. Education is the field where change is desirable because "every person is educated in, by and for a particular society, what society is and what society wants are evident in the way society educates its young".

From time to time educational system needs some improve-

ment through change. Our national target of universalisation of primary education as promised by constitution has not yet been achieved. There are many reasons behind it. America, Russia, England, China, Japan and Turkey have achieved higher literacy rates within a few decades. Contrasted to it, we in India have raised literacy rate from 16.38% in 1947 to 36.23% in 1981 i.e. an increase of only 19.35% in literacy rate, over a period of 34 years. Definitely, larger number of illiterate Muslims helped to increase these percentages. Educational system of Assam is far backward as compared to some of the other states of India. According to the population projection report, 1981, the literacy rate of Assam was 28.9% which is far below the national level. Moreover, Muslims of this state are undoubtedly much more backward than the other communities.

The present and pressing need is to find out the real facts responsible for poor educational progress of Muslims in this state.

For this purpose, the study of some aspects related to education of Muslims are essential. These may include Government Department of Education, Ministry of Education and Ministry of Finance. Inspection Staff, School Authorities, teachers, pupils and guardians are other components for completion of the study.

3.2 RAMIFICATION:

"All nations whether big or small, rich or poor, developed or developing are of the same opinion today that the conservation and proper utilisation of the creative potential are crucially important for national development. The individual and the society can expect maximum benefit only when potential creativity of the members of the society is developed and utilised in constructive ways." Educational institutions of our country

---

6. The Census of 1981 of Assam was not carried out.
have to play a vital role to develop creative potentials among the children. This task has not yet been performed. This will involve all the communities — Hindus, Muslims, Scheduled Castes, Schedule tribes, also both the sexes. Leaving out any area and/or group will mean leaving them behind. This neglected area of group may be small but will adversely affect the nation and the country.

Minority communities, poor and backward classes may have good potential. But this potential has to be discovered. It is possible when children from these groups come to school and identified.

So, the problem entitled "the educational progress of Muslim community in Assam after Independence with special reference to Morigaon District", is selected. This is an important investigation for this area and a crucial study for the state of Assam. The term "Educational progress" is used in a very broad and comprehensive sense by the Investigator. Hence, it includes all the aspects, which are directly or indirectly related to the educational development of a community.

Here the Investigator has included both the 'Macro' (Extensive) and 'Micro' (Intensive) surveys for this study. Generally 'Macro' survey is useful to collect data from outside agencies such as director of Public Instruction ('D.P.I'), Government Statistical Department, Deputy Inspector's Office, District Authorities and Census Office. 'Micro' survey, on the other hand, is useful to collect data from persons and personnel, who are directly concerned with education. By using 'Micro' survey, the investigator himself collected data from selected house holds of the Morigaon District, Assam for the proposed study. Therefore, the 'Micro' survey of the house-holds include the following:

1. **Age and sex of the family members:**

Members of the each category of the family — their
ages. Males and females members of the family.

2. **Property of the family:**

   Immovable and movable: Land, building / house, shop, bi-cycle/two/three wheeler or four wheeler.

3. **Source(s) of Income of the family:**

   Farming, government job, private job, business and labour.

4. **Annual Income of the family:**

   Income per head, daily wages, monthly income, bi-annual income for the farmers, annual income.

5. **Literacy rate of the family:**

   Numbers of literate and illiterate persons. Literacy ratio between male and female. Causes of illiteracy.

6. **Education of the family:**

   Education of the family is divided into three broad categories — (a) Religious education, (b) General education, and (c) Vocational education.

   (a) **Religious education:** Basic Religious education, learning of Quran, education of Khariji and Subahi Madrasah.

   (b) **General education:** Pre-primary, primary (Middle), Secondary (High), Higher Secondary (Arts/Science/Commerce), college education (B.A./B.Sc./B.Com) and post-graduate education (M.A./M.Sc./M.Com).

   (c) **Vocational/Professional education:** Medical, Engineering, Technical, Agriculture, Veterinary, Diploma and Legal education.

   Higher degree like M.Phil, Ph.D. and Foreign Degrees are also included in this study.

   But there are many factors which are directly related to educational development of Muslim Community in India as well
as Assam. These factors can be categorised in the following ways:

(i) **Economical aspects**: It includes land property, house/building, three wheeler/four wheeler. Income sources — farming, regular job, business, and daily labour per head income, daily wages, monthly income, bi-annual and annual income. Government loans.

(ii) **Socio-cultural aspects**: It includes social status of the community, political position of leaders, religious factors, culture, tradition and language.

(iii) **Material aspects**: It includes school building class-room, educational equipment, furniture, library, hostel, auditorium, museum, gymnasium, games equipment and audio-visual aids.

(iv) **Human aspects**: It includes the personnel, who are directly or indirectly connected with education — such as social worker, political leader, head of the institutions, Inspector(s), Supervisor(s), Teacher(s), Student(s), Guardian(s), managing committee and governing body.

(v) **Philosophical aspects**:

It includes plannings, commissions and policies of the government, ideas and principles regarding pattern, structure and function of educational institutions, curriculum and methods of teaching.

So, the problem under study is a very broad and comprehensive. But the present study can not analyse all these factors relating to the development of education of Muslims in Assam. Mention of these factors outlined above are necessary. Except, through a detailed study by the government, it is impossible for an individual to make such a detailed investigation individually. Hence, the study needs delimitation.
3.3. **DELIMITATION**:

A survey on 'Educational progress of Muslim Community for the entire country, India or even Assam state is not possible for an investigator, because it requires a large amount of money and long period of time. Being a candidate for the Ph.D. Degree — he has limited time, money, effort, energy and means at his disposal.

Assam is a state, where heavy rainfall continues for more than five months i.e. from May to September. Floods are routined and occur almost every year. Roads and Railway communications are neither adequate nor easy. So, it is not possible for an investigator to make a wide survey of the entire state of Assam or even a large part of it. Hence, the survey on "Educational Progress of Muslim Community in Assam after Independence with special reference to Morigaon District" is proposed for the study.

Very few individuals and voluntary organisations have made sample surveys on educational development of Muslims in different parts of India from time to time. These are not comprehensive enough to give a clear picture. Educational backwardness of Muslims is an established fact. They have been backward for almost two centuries. But even after the Independence when there was awareness for backwardness of scheduled castes and scheduled tribes, no attention was paid towards Muslims. The problem of their backwardness was not investigated at National Level. This is the reason that data at different levels of education is not available for the Muslims, There is not a single study in relation to education of Muslims in Assam. So, a comprehensive study is necessary. This is a stupendous task demanding several investigator's each one to concern themselves with one aspect or level of education such as study may take several years. Therefore, the proposed study is delimited to a manageable size, covering Morigaon district only. Yet all the important aspects of the problem have been included to make it complete and meaningful.
MAJOR RELIGIOUS GROUPS IN MORIGAON DISTRICT 1971

FIG. 3

HINDU 69.87
MUSLIM 39.86
S.T 16.54
S.C 12.49
Morigaon is one of the backward districts in Assam. Muslims of this district are backward in Education. The study is confined to this district, which represents Central districts of Assam. As is evident from the title educational progress of Muslim community in Assam is confined to the development of education at all stages in Morigaon. Pertinent data and findings of this study may be useful for further studies of similar nature.

The study includes the following:

1. **Pre-primary Education**: The number of persons having pre-primary education of '3-5' years age group.

2. **Primary Education**: The number of persons having primary education of '6-14' years age group. Primary education is again divided into two — Lower primary and Higher primary. Lower primary includes classes, I-IV, of 6-9 years age group. Higher primary includes the classes of V-VII, age group of 9-14 years. In Assam Middle English (ME) School, Middle English Madrasah (ME Madrasah), and Middle Vernacular (MV) Schools are included under Higher primary education.

3. **Secondary Education**: The number of persons having Secondary Education. Secondary Education, divided into two — (a) Lower Secondary or High School (b) Higher Secondary School or Junior College or Intermediate College. High School stage covers the classes VIII-X, of age group 14-17 years. Higher Secondary includes classes XI-XII, of age group 17-18 years.

4. **Higher Education**: Number of persons having higher education in the age group of 18-24 years. Generally Higher education includes graduate and post-graduate classes. Graduate in Arts, Science and Commerce.

5. **Professional Education**: Professional education includes Medical, Engineering, Technical, Agricultural, Veterinary and Legal Education. In addition to professional degrees, foreign
degree and diplomas are also included in this study. So number of persons having education in each category mentioned above are to be found out.

6. Religious Education: For religious performance Muslims have to learn Quran and Hadith, i.e. classical education of Muslims. The study is to find out number of persons having religious education also. It has included the religious education through Subahi Madrasah, Khariji Madrasah, Maktab and Higher/Senior Madrasah also.

7. Women Education: The study intends to find out literacy of girls/women. The study therefore seeks to investigate the number of girls/women having education in separate categories of education ranging from pre-primary to higher education.

3.4. PURPOSE OF STUDY:

"Literary is essential for personal and national progress. We have, it is true, millions of illiterate people in our land who are imbued with wisdom. But if they were able to read, then they would have been even better persons. Education gives inner strength to people. It also helps them to improve their skills ....... Our young men and women could render no better service than to take the gift of education to the people who are in need of it".

— Rajiv Gandhi (Ex-Prime Minister).

Man is passing through the last stage of 20th century. Man has conquered space. There is competition as well as cooperation among various countries which leads to the victory of man over nature. The progress and achievement of this age have influenced living standard, thoughts and action in many fields. Man can communicate from the moon to the earth. Artificial hearts and heart-transplants are done successfully. Many other discoveries and inventions have raised standard of living and have

made life easier. This all due to education and with education development. It is shameful that there are still many nations, castes and communities who are living below poverty line. This is due to the fact that their education is far behind. Muslims, one of the largest minority communities of India as well as of Assam can be taken as an example. They are educationally backward and their standard of living is very low. There are many causes of their backwardness. Some studies and enquiries were made to find out the root causes of educational backwardness of Muslim community in India. Valuable suggestions were given as the remedies. Many Muslim leaders and social workers are trying hard for the educational development of this community. In a way the problem under investigation is the development of education among Muslims during post-Independence period.

Therefore, the survey on 'Educational Progress of Muslim Community in Assam after Independence with special reference to Morigaon district' is selected by the investigator. The study will discover the causes of backwardness and slow progress of Muslims in Assam. In the light of which valuable suggestions and recommendation will be made. So that backwardness may be removed and progress with advancement may be made. Interested individuals, groups, state as well as Central Govt., should be concerned with the problem of backwardness in education, as the problem is related to each and every one mentioned above. Not only causes of educational backwardness but also the defects of the system of education have to be found out through systematic and objective research studies and projects. Only then remedial steps can be taken to improve the existing situation. The patterns, practices and life-style in our country at present is outlined in the following quotation:

"The body politik in India has not yet found its soul in 37 years of its independence. And the nation's consciousness and mental solidarity are conspicuous by their absence. And the nation suffers from deep rooted maladies not only of communalism, lingualism and seperatism but perhaps more intrinsically of
corruption, inefficiency and negligence of duty".  

The defects mentioned above also exist in the educational systems of the country. Therefore, our educational programmes are unable to achieve their goals. Although several inadequate efforts were made for the improvement of education, but it could not be improved in the desired manner. Present day India, it is generally believed that Muslims are lagging behind in various fields. The same position exists in Assam also. The problem of Indian Muslims do not remain restricted as the problem of a particular religious group, in a wider sense they become the problems of the Indian nation. As the Muslims are an integral part of the Indian nation, constituting about 12% of the total population of India.

Ignoring the needs of such a large religious community, which constitutes the largest minority, not recognizing its problems and leaving this great section of the society to its own, can not lead the country towards real progress. In the wider sense, the problem of Muslim minority is not only the problem of Muslims but is the problem of the country as a whole — majority and minority. Democracy means rule of the majority. In India Hindus are in majority and for that reason, Indian democracy depends on them. Fate and fortune of minority communities depend on the Hindu majority. Muslim being a minority community, their problems depend for the solution by the majority Hindu community. In fact Prof. M. Shagil rightly says:-

"The Muslim minority is a majority problem, in as much as the fate and fortune of a minority depends almost wholly upon the attitude of the majority community towards the minorities. The minorities can carp or squirm, resent or agitate, the majority community has the dominant and determining role

for good or for ill, in deciding whether or not to yield to the whims, wishes or legitimate demands of the minorities".\footnote{11 M.SHAGIL: \textit{Indian Muslims are a Majority Problem}, Published in Aligarh Magazine, Aligarh, A.M.U. Press, Aligarh, 1984, p. 18.}

Now, the question arise: 1) How much is the Hindu majority community sympathetic towards the development of Muslim minority in India? 2) What progress is made by the Muslims minority during post Independence period, specially with the sympathetic cooperation of the Hindu majority?

To find out the progress in the field of education, the Investigator has selected the interesting and important topic, "\textit{Educational Progress of Muslim Community in Assam after Independence with special reference to Morigaon district}". The purposes of which are outlined below:

1. To find out facts about educational progress of Muslim community in Assam from their settlement to-date.

2. To find out the structure of the Muslim community specially on the basis of their origin and settlement in Assam. As the educational progress of Muslim community in Assam differs on the basis of their establishment and settlement.

3. To find out the percentage of literacy of Muslims at each level — Primary, Secondary, Higher and Professional education in Assam.

4. To find out the percentage of literacy of Muslim girls/ women in the state.

5. To find out the main causes of the educational backwardness of Muslims in Assam.

6. To examine the development of education of Muslims in Assam and compare it to the other states of India.

7. To examine how far the suggestions and recommendations of various educational commissions, of India have been
3.5. SCOPE OF THE STUDY:

"Education has come to be regarded generally as a matter of primary national importance and an indispensable agency in the difficult task of nation building".13

The main task of education is the fullest development of man for the benefit of self and the society in which he lives. Every country and its society has its own educational system based on their culture, natural resources, climate and political ideology.

"After the attainment of independence, it was sincerely hoped that Indian education would be so designed as to represent, on the one hand, India's spiritual and moral traditions and on the other, to fulfil the future aspirations and needs of her growing democracy. Immediately and urgently India was in need of such an educational system which would aim at creating integrated beings — sound in character, with a respect for traditional virtues, and proficient in modern knowledge of Art, and Science, with a spirit of discipline and selfless services, for national development".14

Education, as desired in the above quotation has not been achieved in India even 45 years after its Independence. There is a great disparity between different communities in social, economic and educational fields. National 'integration' and national 'unity' is not strong enough. Weaker sections within the same state feel, insecure due to the rising communalism. Opression of weaker sections and minorities and their humiliation, creates a fear which keeps them away from National integration. Thus National unity is seldom achieved. This view has

been expressed in the editorial of Hindustan times.

"This is a crucial time, on the national scene, the process of disintegration are most active. The problem of Punjab in the west and of border states in the East, the confrontation between North and South, the language issue all over the country, the irrational religious revivalism and fundamentalism seem to defy solution. There appears a loss of confidence in the people regarding the utility of the present political system and there is a search for a suitable alternative. The present meeting of the 'intellectuals' is a pointer in this direction. Their statements are quite significant in regard to the present situation.

The processes of justice are not credible. The bureaucracy and police are losing respect. The politicians are losing credibility. We have a state of anarchy bordering on non-government." 16

Inequality, injustice and disparity are the main causes of disintegration and disharmony of the state. So, both the Central and State governments should take firm and immediate decision to execute democratic directives of justice and equality for all the communities in India. Every child and citizen of India is eligible to get equal rights to education. Stressing equality, the eminent educationist Dr. J.P. Naik has said in his book entitled Equality, quality and quantity, that "Since most children from poor families do not complete elementary education itself, it may sound paradoxical, but it is still true that equality of educational opportunity to be promoted in secondary and Higher education, steps will have to be taken at the earliest to ensure that Universal elementary education is provided for children in the age group of 6-14 years. It is only on this sound basis of equality at the elementary stage, that the super structure of equality in secondary and higher

education can be built". It can be assumed that the primary education of masses is the real problem of Indian education.

Muslims of India are backward educationally and economically, more so in Assam. It is generally said that justice and equality are often not within the reach of Muslims. Thus they are a deprived class. Their position is low, politically. They are treated as second class citizens. As a minority, they often suffer humiliation, injustice and communal riots. The involvement of police in such situations lead Muslims of Assam, Bihar, Gujarat, Uttar Pradesh, Delhi and other states of India to feel insecure and afraid. All these factors directly or indirectly affect the education of Muslims.

The theory of the educational and economic backwardness of Muslims seems to be based on a belief that before the independence of the country, the social and economic status of Muslims was at par with other communities, but because of the exodus of well-to-do and educated Muslims after the partition, the educational and economic status has not only declined, but a slow and continuous process of degeneration is still continuing.

The theory of degeneration has been explained by citing facts such as low participation-rate in Civil Service Examinations, and a low success rate in various examinations, such as Higher Secondary, University and Professional Examinations. This was the reality in respect of Muslims depicted by a number of papers presented at a recent seminar on the problems of employment and education of Muslims, held at Aligarh in August,

21. Ibid., p. 11.
The educational backwardness thus depicted meant that a sufficient number of Muslims were not qualifying in the IAS Examinations or in professional education. The logic advanced for assuming Muslim backwardness with that their percentage in all these spheres is less than the percentage of Muslims in the Indian population.

Some studies were carried out on causes of educational backwardness of Muslims. These studies were made in different times and in different states, specially for Delhi, Uttar Pradesh, Bengal, Kerala and Gujarat. Not a single study is done on the educational development and/or the causes of educational backwardness of Muslims in Assam. The percentage of literacy in India is 36.23 according to 1981 census while in Assam it is 28.21 percentage based on population projection, 1981. Muslims in Assam are assumed to be far backward compared to the state and national percentages of literacy. The question is — how much Muslims of Assam have made progress at each level of education? This is the problem under investigation in the present study. Hence the problem "Educational progress of Muslims Community in Assam after Independence with special reference to Morigaon district" is chosen by the investigator. The scope of the study is very broad and comprehensive. The study therefore, requires both 'Extensive' and 'Intensive' surveys.

3.5.1. **Extensive (Macro) Survey:**

Under the extensive survey, the data is collected from various offices and authorities related to education. Hence, the study includes some informations such as:-

1. Plan and policy of education of the government,
2. Attention and interest of government towards the Muslim community and their population concentration areas.

---

23. Ibid.,
3. Grants and financial help provided by both the governments to the Institutions run by the Muslims minority community or for their over-all development.

4. Financial aids or scholarships provided by government to the students of minority community.

5. Attitude of governments, both state and central towards Muslims and their culture.

6. Initiativeness and action taken by the state as well as district authorities towards the payment of grants and development of schools in the Muslim minority regions.

7. Frequency of supervision of schools by Inspectors of the areas of Muslim-minority.

8. Necessary data is obtained from statistical department of the government of Assam, government Press of Assam, statistical branch of Gauhati and Dibrugarh University.

9. Office of the Director of elementary education, Board of Secondary education, Secondary Education council, Board of Madrasah Education, Director of Higher Education or Director of Public Instruction, Deputy Inspector's Office, District Board, Local Board, Census office and other similar authorities concerned.

3.5.2. Intensive (Micro) Survey:

In intensive survey tools like proforma for basic data collection, questionnaire, opinionnaire and interviews are used. Hence by intensive survey data is collected from selected households, both literate and illiterate persons, political leaders, social workers, teachers and pupils. The term "Educational Progress" is used to include all levels and categories of education, from pre-primary onwards is included in this study. Intensive study tries to findout number of persons with percentages, having education, in the following categories.

1. Pre-primary education.

2. Primary education
(a) Lower Primary

(b) Higher primary

(M.E/M.V/M.Ed. Madrasah

(a) Lower Secondary

(High School/High Madrasah)

(b) Higher Secondary

(H.S.C/ 10+2)

4. Higher education
(a) College education (Graduate Level)

(Arts/Science/Commerce)

(b) University Education (Post Graduate level)

(Arts/Science/Commerce)

5. Professional Education.
(a) Medical education
(b) Legal education
(c) Engineering education
(d) Technical education
(e) Agricultural education
(f) Various diplomas.

Basic religious education of subahi and Khariji Madrasah, Maktab and High Madrasah

7. Women education.

Special causes for educational backwardness of Muslim girls/women and their remedies.

Hence the scope of this study is very wide and covers many aspects, agencies and materials that are related to the development of education of Muslims in Assam. The study will reveal the family background, socio-economic status movable
and immovable property, source of annual income, per head family income and educational achievement.

After collection of data from the different sources mentioned above, the systematic presentation and analysis will be done. These analyses will give many valuable findings. At the end, suggestions and recommendations will be given based on the analysis of data.

3.6. RELATED LITERATURE STUDIES:

In order to carry out meaningful research, a research scholar must be familiar with related research studies. He can develop an insight by studying similar and/or related studies. Also he can avoid duplication of work in case the problem has been taken up by someone else.

To find out related studies and to avoid duplication the investigator has gone through:

(1) International Dissertation Abstracts.
(2) Indian Dissertation Abstracts.
(3) Survey of Educational Research in India.
(4) Ph.D. theses submitted at Aligarh Muslim University.
(5) Some theses of M.Phil., M.A. and M.Ed. of this University have been consulted.
(6) Important Doctoral theses of Gauhati and Dibrugarh University of Assam were also studied.
(7) Investigations made by Voluntary organisations (like Hamdard Educational Foundation) on Muslims of India were consulted.
(8) Books having references of Education of Muslims in India were studied in details.

Muslims, one of the ruling classes of India is now lagging behind in education. There are many reasons behind this backwardness. Assam is comparatively a backward state and the Muslims of this state are much more backward as compared to other states
of India. Not only they are backward in education but also backward in socially and economically. For educational development of the Muslim Community in Assam 'fact-finding' studies are most essential. It is a matter of regret that even 45 years after the Independence of India no comprehensive survey has been done on the educational progress of Muslim community in Assam. There is a dearth of national data concerning Muslims. Several national surveys were made on Education of India and national figures are shown. But all these surveys failed to show figures on the basis of minority communities, while data on scheduled castes and scheduled tribes is available. Both the central and state government records do not show separate figures for Muslims at the National level as well as for each level of educational development. It is very essential to make a wide survey of all different aspects of education of Muslims in India. The real problems which are creating obstacles in the way of progress of Muslims are to be found out. Very little research work has done in the field of education of Muslims in this country.

The British Government had passed some resolutions for the improvement of education of Muslims in India on 7th August, 1871 and 13th June 1873. First educational inquiry on the development of education of Muslims was made by W.W. Hunter in 1882. The inquiry revealed that the percentage of Muslim students receiving modern education was far below the percentage of Muslims in the total population of the various provinces. The attendance of Musalman students in the various institutions — government, aided and unaided, as compared with the total attendance of all the communities in 1881-82 was as follows:

24. Prof. M.A. kureshy: The Struggle of Muslims in Education(All India Muslim Educational Conference Series No.42). Secretary, All India Muslim Educational Conference, Aligarh, 1938 pp.3-4.
<table>
<thead>
<tr>
<th>PROVINCES</th>
<th>PERCENTAGE OF MUSLIM STUDENTS IN DIFFERENT INSTITUTIONS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. MADRAS</td>
<td>3.4%</td>
</tr>
<tr>
<td>2. BOMBAY</td>
<td>4.4%</td>
</tr>
<tr>
<td>3. BENGAL</td>
<td>10.6%*</td>
</tr>
<tr>
<td>4. N.W.PROVINCE &amp; ) U.P.</td>
<td>16.3%</td>
</tr>
<tr>
<td></td>
<td>16.7%</td>
</tr>
<tr>
<td>5. PUNJAB</td>
<td>25.0%</td>
</tr>
</tbody>
</table>

1. Total attendance of all the communities of above provinces = 1,38,895.
2. Muslim students attended = 12,480
3. Percentage on thereof = 8.9%²⁵

The Hunter Commission pointed out the following reasons of backwardness of Muslims in Education.

1. "The teaching of the Mosque must precede the lessons of the school. The one object of a young Hindu is to obtain an education which will fit him for an official or professional career. But before the young Mohammedan is allowed to turn his thought to secular instruction he must commonly pass some years in going through a course of sacred learning. The Mohammedan boy, therefore, enters school later than the Hindu".

2. "In the second place, he very often leaves the school at an early age. The Mohammedan parent belonging to the better classes, is usually poorer than the Hindu parent in a corresponding social position. He can not afford to give to his son so complete an education".

²⁵. Ibid., pp. 4-5
* Assam was included in Bengal.
3. "In the third place, irrespective of his worldly means the Mohammedan parent often chooses for his son, while at school, an education which will secure for him an honoured place among the learned of his own community, rather than one which will command a success in the modern professions or in official life. The years which the young Hindu gives to English and Mathematics, in a public school, the young Mohammedan devotes in a madrisa to Arabic and the Law and Theology of Islam. When such Education is completed, it is to the vocation of a man of learning, rather than to the more profitable professions "That the thoughts of a promising Mohammedan youth naturally turn".26

After analysis of the causes of slow progress of education of Muslims the Commission had made some valuable suggestions and recommendations. Later on these suggestions were not properly implemented. Year after year the All India Muslim Educational Conference, Aligarh, passed resolutions from its platform in which the educational needs and grievances of Muslims were put forward before the government till the end of British rule, but no improvement was seen.

Dr. M.K.A. Siddiqui, a cultural Anthropologist had made a wider study on the problems of Muslim Community in Calcutta city with special reference to their education. According to Siddiqui, "Some of the Problems faced by the Muslim Community in India arise from its socio-economic backwardness or more accurately its recession into this state of backwardness, particularly in recent past. The problems also arise from the community's position as a minority, not only in the statistical sense, but also in terms of inter-relationship within the total situation or in other words in terms of its position in the socio-economic life of the country".27

Backwardness of the Muslims in the field of education would appear paradoxical since their creed lays extraordinary emphasis on the quest, advancement and the circulation of knowledge, including that of Science. Historically this lag in India is a direct consequence of their encounter with colonial rule, which drawing its early and decisive phase annihilated the community, not only politically but also economically and socially to the extent that vast bulk of the Muslims lost the style of life necessary for acquiring education. They were systematically compelled to swell the rank of 'uneducables'. Thus, Siddiqui, thinks that the British Government was responsible for educational backwardness of Muslim Community in India. According to Siddiqui, The British government was responsible for the different measures taken as under:

(1) Alienation from administration.
(2) Economic measures.
(3) Language policy.
(4) Divide and rule policy and
(5) Distortion of History.*

These are the some drastic measures had taken by the British government against the Muslims. As a result, Muslims in India became gradually backward. However, his study was limited to the causes of backwardness and confined to the Calcutta city only.

A sample survey of 660 schools of Delhi, affiliated to the Central Board of Secondary Education in 1983 revealed that though Muslims account for roughly 6.47% of the population of Delhi, the number of Muslims students appearing for High School Examination was only 1.79% of the total population. In 1980 there were 1.47% Muslims out of the total number of students who appeared at the examination to get a Bachelor's degree.29

28. Ibid.

* Elaborate discussion of these points are in the later chapters.
So the study revealed that there was a high drop-out rate among the Muslim students in higher classes also.

In 1983-84 an all India Survey of 430 Muslim managed schools and 44 Muslim managed colleges was done by the HAMDARD EDUCATION SOCIETY. The study pointed out an important factor i.e. high rate of drop-outs among Muslim students. At the primary level 96.3% of the students were Muslims, both boys and girls. The percentage fell to 84.9% at the middle level to 78.1% at high school level and at the Higher Secondary level it remained only 63.3% for Muslim students studying at these Muslim managed schools of entire India.

The situation becomes truly ironical as one goes to the graduate and post graduate levels. In 44 Muslim managed colleges the share of Muslims in total student population was a paltry 40.4% i.e. there were more non-Muslims taking advantage of facilities created and maintained by Muslims. Muslim students were in minority in their own colleges.  

Mr. A.R. Sherwani conducted a survey of nine inter Colleges of the town of Rampur (U.P.) where 72% of the population consists of Muslims. In 1982, 197 Muslims and 534 Non-Muslims appeared at the intermediate examination of the U.P. Board. Only 89 Muslims and 344 Non-Muslims passed this Examination with two Muslims and 40 non-Muslims securing 1st Division marks. Considering the proportion of Muslims and non-Muslims in the total population as an index one can estimate the degree of backwardness of muslims in education. The ratios are 1:7 students appearing at the examination, 1:10 passing it and 1:50 getting 1st division. Thus, if we take Rampur to be a typical city with a sizeable Muslim population, it follows that Muslims are atleast 10 times backward educationally as compared to non-Muslims.

In a study done by the 'Centre for the Study of Developing Societies (Delhi), on behalf of the Ministry of Home Affairs

30. Ibid., p. 129
a representative sample of 35 districts spread over 16 states was used. It was found that in 1973-74, 55.4% (29.8% non-Muslim) percent of Muslim population was either illiterate or educated only up to primary level. The percentage of Muslim population having studied up to high school, college and technical, and University and higher technical level was 40.8 (55% non-Muslim), 2.8 (11% non-muslim) and 1.1 (4.2% non-muslims) percent respectively. It is clear from the above that Muslims are lagging behind in education at virtually every level. In fact some Muslim thinkers opined that backwardness of Muslim is not a recent phenomenon but the one that goes back to the British days.31

Kumar Pillai Commission 1965, had discovered in respect of Muslim population in Kerala that approximately 29,17,000 out of 30,27,369 Muslims according to 1961 census belong to lower income group.32 The commission observed that though there are fewer cases of wealthy persons, yet in general, Muslims as a class appear to be very backward both educationally and economically.

Menon (1981)33 considered the Muslim Community in India as educationally and economically backward as compared to other communities. She had studied a sample of 450 women and 150 men, each representing a separate household, and randomly selected from the voter's list. This study was conducted in four districts of Kerala, having a sizeable Muslim population, she has categorized these households on the basis of their family income per month. The household income of the 450 female respondents revealed that there were 38.89% households having an income of Rs.150 or less, whereas the data in respect to the 150 men respondents, revealed that only 22.00% households were in that category.

Prof. H.Y. Siddiqui, a project Director, Department of Social Work, Jamia Millia Islamia, Delhi, has done research

33. Ibid.
on "Muslim Women" with the financial support from the Department of Social Welfare, Govt. of India. The study was completed in November, 1984 and concluded with the following findings:

1) The status of Muslim women has undergone a change.
2) The rate of change has been slow but comparable with other communities in the areas under study.
3) The socio-economic background shows a positive association with educational level of women.
4) Urban women have better access to educational and health facilities, and exhibit greater change in their social attitudes and practices.
5) Religious orthodoxy is not increasing nor can it be taken as an important cause of women's lack of access to developmental facilities, e.g. education and health.

However, this study is confined to women and is not therefore directly related to the present study.

Some research projects which are partly related to this study are mentioned below:

**Muhammad Zaki**


This study is made specially on historical and political conditions of the Muslim society in Northern India in the 15th and 16th centuries. Hence the study is not related to the present study. However, the study gives brief description of education of Medieval India which may be helpful for the present study.

**Mohd Sharif Khan**

"An Analytical study of Traditional Muslim System of Education and its Relevance in the modern Indian Context".

The study is mainly concerned with the traditional Muslim system of education and tries to find its relevance to the modern Indian context. The present investigation is concerned with the modern general education at all stages with special reference to the Muslims in Assam.

Nabi Ahmad


On the basis of this study it may be claimed that education has a positive effect in bringing about attitudinal and occupational changes, increase in income, education of children, adoption of family planning, increase in leisure time activity, and development of friendship irrespective of caste or place of birth. It is therefore, obvious that education is necessary for the overall socio-economic development of the backward communities which will ultimately result in the development of an egalitarian society and a real democracy.

This study is not related to the present investigation but shows that socio-economic status and education are interrelated.

Ram Palat Bindu:

"Progress of education of scheduled castes in Uttar Pradesh".

The study is concerned with the progress of education of scheduled castes in U.P. in comparison to the high castes or the general population.
The title of this study is similar to the present investigation. The difference is that this study deals with the scheduled castes of U.P. while the proposed study will be concerned with the Muslims of Assam. The nature of the research is very similar if not the same. The term 'Educational Progress' in both the studies includes pre-primary, Primary, middle, secondary and higher education of the community concerned. The study reveals that except Higher education, all other stages of education of schedule castes of U.P. are very low in comparison to the high castes. Hence, the study is helpful for the proposed study.

Mrs. Bina Lahkar:

"The progress of Women Education in Assam from 1874 to 1970".

The study tries to give historical development of women education in Assam from 1874 to 1970. Though the study is confined to the women education, yet it has mentioned those institutions, where Muslim students were also studying in those days. For example, the study points out the 'Zannana classes' which were arranged where girls schools were not available. These were started specially in Muslim concentrated areas of sylhet. The study gives the following findings:

1) The Missionaries were the first to start schools for girls. Before then, there was no girl's school in Assam.

2) The enrolment of girls in School was very low during 1874 to 1970.

3) Girls were encouraged for education by teachers even by giving rewards.

Renu Devi:

"Education in Assam during Nineteenth Century"
The main objective of the study was to highlight the nature and progress of education in Assam during 19th century. The study is not related to the present investigation. But it may help partly in the discussion of historical development of education of Muslims in Assam. The study revealed that -

1) The educational system in Assam was in the formative stage during the 19th century.

2) About 85% of the population living in villages did not accept the educational pattern.

3) Tradition and conservatism stood in the way of availing the educational opportunities offered.

4) The progress of education, both at the primary and secondary stages was very slow.

Lakshahira Das:


The study is confined merely to women education and is not related to present investigation. However, the study may have some relevance to the discussion of historical development of education of Muslims in Assam during the post-Independence period. The study shows that there was an increasing trend towards, women education and positive growth during the period under study. Enrolment of girls, proportion of women teachers and expenditure on women education had increased during this period.

S. Kakoti:

"A study of the educational development of the Bodo Tribe
during the Post-Independence period with particular reference to the Northern regions of Assam".

This investigation is similar to the present investigation. The study dealt with the education of Bodo-Kacharis while the present study deals with the education of Muslims. Like Muslims, once Bodo-Kacharis were also a ruling class, but now they are lagging behind in education. It is the general assumption that Bodo-Kacharis of Assam are even more backward as compared to Muslims, So this study may indirectly help to the present investigation. According to the study mentioned above, the Bodo-Kacharis were pre-dominantly agricultural people. They were of Mongoloid origin. The primitive way of living had kept them away from modern education and development. Unfavourable geographical condition, low socio-economic status, indifferent attitude of the parents, Extreme poverty, unsuitable curriculum, lack of hostels and institutions are the main reasons of their educational backwardness. In addition following Theses/dissertations are also being studied.

Saidullah Khan:
"History of School education in U.P. with special reference to the education of Muslims from 1781-1920".

Shad Bano Ahmad:
"Changing Social status of women among Muslims of Aligarh".

Maqbool Hussain, Syed:
"Sociological study of Muslims of Aligarh".

Mohammad Akhlaq Ahmad:
"Some aspects of the development of traditional education in Islamic Institution during the 20th century".

Kunha Ali:

"Muslim Communities in Kerala, 1798, onwards".

Anwarul Yaquin:

"Minority Education Institutions - A Study in Constitutional Safeguards".

Abdul Wahid:

"Educational Problems of Indian Muslims" An annotated bibliography.

Zia-ul Islam Hashmi:

"Assam Problem": An annotated Bibliography.

Nazir Ahmad Koul:


Hakimuddin:


Ghiasuddin Ahmad:

"Social Stratification of Muslims in Assam". Ph.D. Thesis, Deptt. of Sociology, Dibrugarh University, Assam.

Research works and projects cited above had been conducted
in the field of education. Some studies were related to the nation, while others were confined to the state and local levels. The fields of study differed from one another and cover a very limited aspects of the entire system of education.

India is a vast country and education is the state subject. There are many differences within the education system of any two states. Hence, survey conducted in one state cannot be fully applicable to other state.

Assam, which has been called traditionally, a land of minorities. The greater Assam is divided into seven smaller states, Manipur, Meghalaya, Tripura, Mizoram, Nagaland, Arunachal and Assam. There are many minorities, who are still backward in education. Besides, scheduled castes and scheduled tribes, Muslims of this state are also backward in education. There are seventeen districts of which Morigaon is one of the central districts of Assam. There are only few research studies have done for the entire state of Assam. So far investigator's knowledge and enquiry is concerned there is not a single study on the education of Muslims in Assam. Due to non-availability of research investigations on Muslim community, the researcher had to face many difficulties for the collection of his data related to educational progress of Muslim Community in Assam. There is also a dearth of general data on Muslim Community in Assam. Educational data, 'religion-wise' are not available even in the Statistical Reports of the Govt. of Assam. In Assam, statistical figures do not show the number of Muslims at Primary, Secondary, higher and Professional levels of education. However, there is a great scope for fundamental research on different aspects of Muslim Community in Assam. All these researches may be based on primary data and field survey.

Considering the importance and need of such a study, the investigator has selected this topic to bring out the progress and problems of education of Muslims in Assam.

3.7. IMPORTANCE OF STUDY:

"If the change on a grand scale is to be achieved without
violent revolution, there is one instrument and one instrument only that can be used: Education".  

The importance of education is increasing day by day with the increasing needs of man and the society. Education, being the mirror of a nation, the importance of it is increasing in India as also in Assam which is a state in the union. Therefore, the importance of this study is for the entire Muslim Community as well as the entire nation.

Assam is a land, full of tall trees, lofty mountains and mighty rivers and petroleum under the ground, tea plantation over it are the chief products. Inspite of the rich natural resources it is backward socially, culturally economically and to say the least educationally. The area of Assam is 78,438 sq. kms. and its population is 1,98,96,843 according to 1981 population projections.* The density of population is 254 per km. Assam has sixteen districts. After seperation of Maghalaya (Shillong) in 1970, Dispur, (Guwahati) has become the capital city of Assam.  

Standard of living in Assam is lower compared to the other states of India. Economic conditions of the masses are not good. But the economic condition of the High caste Hindus, no doubt, is higher than the other sections, specially Muslims and tribals. Therefore Muslims as well as tribals of Assam are very much backward. They are not only backward economically but also educationally. Road and Railway communications are not good. These are greatly damaged and disturbed by heavy floods every year.

To make good roads in hilly areas is also a difficult task and is costly. Being a river - centred state it has to construct many bridges for communication. This directly affects

34. The Report of Secondary Education Commission, 1952-53, Delhi: Publication Division, Ministry of Education, Govt. of India, Chapter 1, p. 4

* As the Census of 1981 was not carried out in Assam.

the communication and economic life of the people. Muslims are mostly inhabited on both sides of the banks of the river Brahmaputra and Kushiara of Assam. A large number of muslims also inhabited in the 'char' (Riverine). So, Muslims, are firstly affected by floods and for that reason the level of their economic conditions is much lower/has gone down. More than five months specially from May to October, Assam experienced heavy rainfall each year which greatly affect the communications. That directly affect teaching learning process in schools. Assam is also industrially backward, though it has sufficient scope for industrialization and also has ample labour, which are the pre-requisite of industrialization. But illiteracy is one of the main causes which keeps the state lagging behind in over all progress. At present there are more than 26, 670 primary, 2380 High Schools, 365 Higher Secondary and 160 Colleges in Assam. The number of these institutions was very low just before the Independence. The number of institutions and the enrolment of students have definitely increased in Assam after independence. It is the general assumption that more than 80% Muslims of Assam are illiterates. The percentage of Muslim students attending schools at each level of education in Assam is a question for investigation.

It is already said that only few research studies were done in Assam. But for education of Muslims, not a single study have been conducted. The constitutional target of achieving cent percent literacy is only possible, when equal educational opportunities are provided to all communities without the differentiation of caste, creed, religion and language. Equal advancement of all the communities in all respects should be the duty of the state and central government.

Considering the problem to be essential and important, the present study has been undertaken by the Investigator. The study will be helpful to all personnel concerned with education. It will have its effect on the following areas.

---

36. Director of Secondary Education, Govt. of Assam.
3.7.1. **Students:**

Students are at the Centre of teaching learning process. They may be motivated to attend school. In case of higher drop out rate some remedial measures must be taken to retain them in school until they complete their course of study.

The curriculum, courses of study, method of teaching, medium of instruction and language, which create hindrance for the education of Muslim students must be reorganized. It is the responsibility of the state and society to provide its citizens such type of education which will go to make them worthy and useful citizens of a democracy. Also, to provide sufficient facilities to each and every student for getting proper education. Only when adequate facilities will be provided they will be able to achieve proper education for their own benefit and welfare of the country.

3.7.2. **Teacher:**

Teachers are called man-makers. They are also known as Architects of the nation. Education, specially at lower level mainly depends upon teachers' capacity, interest and hard labour. Teachers may encourage students from backward community to come forward and get educated. They may also inspire parents/guardians of the students. They should arrange campaigns in the backward areas to mobilize masses to achieve literacy and education. Teachers should be provided incentives from the government in the form of better facilities, salaries, awards and prizes for advancement of education and eradication of illiteracy.

3.7.3. **Parents:**

The 'Home' is the first school and parents, the first teachers. The responsibility of teaching the children mainly rests on the interest and attention of the parents and guardians. Due to greater illiteracy among Muslims, the muslim parents do not realise it. Low socio-economic status of parents is also responsible for higher rates of illiteracy. After ascertaining
the causes and difficulties of their backwardness in education, the parents/guardians may themselves be made aware of the importance of education. Once an awareness is created, they will not wait for the government to provide facilities for education of their children. Instead, they may demand these basic facilities.

3.7.4. Society:

Society is also responsible for the development of education of its members. A good society must create a suitable environment for education. Suitable environment may be conducive to proper learning. "The school as we visualise it is a miniature society, incorporating the ideals and practices of the larger society — a small community within a larger community giving the children of the community along with 'liberal education', those attitudes and dispositions which can enable them to become worthy members of it".37 Both individual and Society are interlinked without individual, there can not be a society, without society, there cannot be the existence of an individual. The school is a small society, which is a reflection of the larger society. Thus, society can also educates its people. Good relation between school and the community may accelerates the learning process. So this study will help both school and society to become more harmonized in providing education to the children.

3.7.5. State:

At present, education in our country, is the subject of both state and central governments. A greater part of this responsibility is carried out by the state govt. The financial agencies are also state and central govs. For the development of education of backward community like Muslim, both the govs. can provide sufficient facilities and financial aid. At times, local bodies or society can also contribute for educational development. Good facilities mainly depend on finances. So the study will help to make authorities aware about the problems

of Muslims. In Assam their problem are of similar nature in one area and the next. So the knowledge gained through this study will help in understanding of the similar problems of other districts in Assam and may also be helpful for other states of India. Suggestions will be given for the improvement of education of Muslims in Morigaon District, which can also be applied to other districts of Assam. Hence, the study is most important from the point of view of educational progress of Muslim Community in Assam.

3.7.6. Nation:

The educational problems of Muslims in one state are similar to the other states of India. So the findings may be used in other states also. According to Maclver, "quality of the nation is the quality of social units. If the fuel is poor, how can flame be bright."38

So all problems related to education should be studied in details and solution found out for the entire system of education. Primary education is the foundation of all stages of education. Hence, primary education should treated as the problem of the masses. By eradicating the problems of primary education, the national goal of cent percent literacy may be achieved.

3.7.7. Researcher:

From this study the research scholar himself will be benefited. He will develop an insight into the problems faced by this district for the improvement and expansion of education. Comparison with the other states can be made. Other scholars also may be inspired by this study for further investigation(s).

Thus, the importance of this study is many fold.

---