CHAPTER - VIII

FINDINGS AND CONCLUSIONS

Most of the Muslim villages of MORI GAON DISTRICT are of Bengali origin. Bengali Muslims are called 'Miya Muslims' while old Muslims (Gour origin) are known as 'Garias'. Local converted Muslims are 'Assamese'. At present all are known as Assamese Muslims. One thousand house-holds from ten villages were selected for investigation covering all sections of Muslims to represent the entire Morigaon District. The total population from 1000 house-holds was 10,478. Out of this total of 10,478, Children below six years of age were 1950. These children below six years were excluded from this study, as they are not included in literacy figures too. So the total population for this study was considered (10478 - 1950) = 8528. In this study, different tools like questionnaire, opinionnaire and Personal interviews were used. In addition to these, a pro-forma' was supplied to each house-holds to elicit informations regarding education covering from Pre-Primary to higher level(s).

8.1. Findings:-

The findings of the study "Educational Progress of Muslim Community in Assam after Independence with special reference to Morigaon District" are as follows:-

1. The study indicates that educational backwardness of Muslims originated with their settlement in Assam and continued since then.

2. Educational development among different sections of Muslims variated with their settlement and establishment.

3. Economic handicap and Poverty was/is the main reason of educational backwardness of Muslims. In addition lack of incentives, indifferent attitude of the Government, lack of school facilities, problem of curriculum, problems of language, problem of Muslim as a minority, conservative
FIG. 7. Educational Progress of Muslims at different levels in the Muslim Villages Surveyed of Morigaon District Compared to the National Level (1991).
thinking, illiteracy and ignorance of parents, frequent riots and disturbances, lack of government job-opportunities, Political and Psychological causes are also responsible for educational backwardness of Muslims in Assam.

4. Muslims themselves partly responsible for this educational backwardness. They are lethargic. They themselves were/are indifference towards educational development from the very beginning of the settlement and establishment in Assam.

5. Non-acceptance of "English Education" at the beginning is also another cause of Muslims' educational backwardness in modern education.

6. There is a small difference between the percentage of literacy of Urban (22.41%) and rural (20.07%) Muslims in the surveyed district, compared to the wide disparity between urban and rural areas of other districts/states in India.*

7. Within the different sections of Muslims — Garias plus local converted Muslims known as 'Assamese Muslims' are educationally advanced as compared to the Miya Muslims. The number of illiterates among 'Miya' Muslims is 1.18 times larger than the Assamese Muslims (Table No.7.8.1).

8. Pre-Primary education in Muslim areas has not yet expanded.

9. The percentage of enrolment of Muslim pupils at Primary school level is 21.29%. It may be concluded that Muslim enrolment in the age group 6-10 years of classes I-IV is 21.29% which is below the state level. The same pattern is observed when the enrolment of Muslim pupils of classes I - V in the age group 6 - 11 years are compared with the national enrolments. It is found that the percentage of

* Samples for urban areas were taken from Mori-Pachatia and Moira barj towns'. Once these were the villages. From 1991 Mori Pachatia was to be entered under Municipality areas of Morigaon town. Moira bari was also declared as Town since 1990. Urbanisation in these two areas have not developed yet fully. Except these two areas there are no other towns in this district where Muslims are living. So disparity between urban and rural areas surveyed was not much more.
Muslim enrolments for the classes I-V is 20.71% while for the national level is 97.86%. So Muslim enrolment in the classes I-V is 4.13 times less than the national enrolment.

10. At middle school level (classes V-VII), the percentage of Muslim enrolment is found 16.88% (Table No.7.6) which is two times low compared to the State level.

11. The Muslim enrolment in the classes VIII-X of High School level is found 14.16% only.

12. The difference between the Muslim enrolment in the classes VI-VIII of the villages surveyed and National level is found highly significant. The percentage of the Muslim enrolment of the age group 11-14 years of the classes VI-VIII is found 15.83%. (Table No.7.5).

13. The enrolment of Muslim students at the Higher Secondary level (of the classes XI-XII) is found only 9.35% which is two times low compared to the national level.

14. The percentage of Muslim enrolment of the age group 14-18 years of correspondence classes IX-XI is found 11.73% The difference between the Muslim enrolment of the classes IX-XII of the surveyed villages and at the national level is found highly significant (column 7.6).

15. The Muslim enrolment at Bachelor Degree level is 5.58% (Table No.7.6).

16. At Post-Graduate level 2.98% Muslims were enrolled only.

17. At all the University classes (Bachelor and Post-graduate Degree level), Muslim enrolments of the age groups of 19-23 years is found 4.59% (Table No.7.5). Using Z test, the difference between higher education in the Muslim villages surveyed and at national level was found highly significant.

18. Out of the total population of the age group of 19-23 years. The percentage of Muslim graduates in B.A. is 2.35%, B.Sc. is 0.56% and B.Com is 0.19% respectively (Table No.7.12 p.II).

19. At the same age group ( of 19-23 years), the percentage of Muslim post graduates in M.A. is found 15.56%, M.Sc. is 0.19% and M.Com is 0.00%
20. The number of Muslim M.Phil and Ph.D. degree holders is one each constituting 0.09%.

21. The percentage of Muslims having various Professional degrees in LLB is 0.38% MBBS is 0.19% and Engineering is 0.09% (Table No.7.12 Part II).

22. There is not a single Muslim having a degree either in technical or Agricultural education (Table No.7.12 Part II).

23. There is not a single Muslim veterinary doctor, but the number of veterinary field Assistant is two. Their percentage being 0.19% (Table No.7.12 Part II).

24. Out of the total population of the villages surveyed the number of Muslim literate women/girls was 678 i.e. 7.95%. Muslim women/girls are almost two times backward than the Muslim men/boys. (Table No.7.8).

25. Madrasahs are the main sources of religious education of the Muslims in the villages surveyed. The religious institutions like —— Khariji and Subahi Madrasahs are under private management. Muslim in this district are backward in religious education also. The percentage of 'Imams' or 'Moulvis, (learned in religion) out of the total population of Muslims in the villages surveyed is only 0.67% (Table No.7.12).

26. Muslims of Assam, specially in the Morigaon District are educationally backward as compared to the other states of the union like Kerala, Kashmir, Uttar Pradesh and Delhi.

27. ON an average Muslims are more than ten times backward in education compared to the Hindus.*

28. Many suggestions and recommendations put forward from time to time by various Educational Committees and Commissions regarding the development of education of Muslims have

* The same pattern of conclusion has drawn by Mr. Sherwani also in 1981-82 Mr. A.R.Sherwani conducted a survey of nine Inter colleges of the town of Rampur(U.P) and came to the conclusion that "Muslims are atleast ten times backward educationally as compared to non-Muslims as quoted in Aligarh Magazine 1984. p.132.
never been properly implemented. Same is true of the Constitutional Provisions for the educational development of Muslim minority in India.

29. Special Provisions in the 'New Education Policy" of 1986 and various governments directives regarding programs or projects for the development of education of minorities/weaker sections did not become operational.

30. Muslims of Assam in general and Morigaon district surveyed in particular, Often face pre-judice and sometimes 'injustice and inequalities' in Government jobs/services, admission to different institutions (specially medical and Engineering), licence or permission for the factory and/or industry*. The discriminatory policy practised by the British government against Muslims is still continuing.*

31. Low Socio-economic background, illiteracy and carelessness apathy of Muslim parents towards education are mainly responsible for low enrolment of Muslim students at different levels of education.

32. Lack of government job-services, unsuitable curriculum, distortion of Muslim history, frequent communal riots and political suppressions are the main reasons due to which Muslims feel frustrated. They may have developed an aversion towards their own development, as they think that improvement/development is far fetched and futile.

33. Muslim boycotted English Education for a Complete Century from 1757 to 1857) which proved to be one of the most important factor for their backwardness in education, Contrary to it, Hindus accepted English Education from the very beginning, which helped them to be more advanced than Muslims in modern education. This is the main reason for a wide gap between Hindus and Muslims. In addition the sense of superiority around 1700 AD. and inferiority

* Out of 100, more than 80% respondents (Ranging the age from 30 to 60, both qualified and illiterate persons from different places of Assam) admitted that Muslims of Assam, specially Miya Muslims are being discriminated in almost all respects.

complex among Muslims in the eighteenth century and also
the present attitude of indifference of governments are
to a great extent responsible for widening this gap.

34. Constitution of India does provide for establishment of
educational institutions by the minorities and for the
minorities. But Muslims minority, themselves failed to
establish and administer educational institutions of their
own in Muslim concentration aras in India as well as in
Assam. Aligarh Muslim University being the only exception.
The causes may be indentified as inadequate grants, politi­
cal motives and social unawareness are mainly responsible.

35. In order to bridge the gap between Hindus and Muslims,
incentives were not given to Muslims even after 45 years
of independence, as in the case of scheduled caste and
scheduled tribe.

36. Road transport and communications in Muslim areas surveyed
are also not developed.

8.2. Information: based on opinionnaire and interviews:

Additional informations based on opinionnaire and personal
interviews can be summarized as under:-

1. More than 90% respondants to opionnaires agreed that, up
to the Muslim rule, Muslims of Assam were themselves indi­
different to some extent towards education, because of their
settlement and political problems.

2. Seventy five percent respondants opined that, unconditional
acceptance of Assamese language, as the medium of instru­
cion by Miya Muslims (Bengali origin) since 1951, proved
to be one of the main causes of their educational backward­
ness.

3. More than 95% respondents to opinnonn air are unanimous
in their opinion that the attitude of the government is
not conducive for the development of education of Muslims.
Like the British rulers, indifferent policy of central
as well as state government is partly responsible for the
slow development of education of Muslims in Assam.

4. Almost all the respondents are agreed that Muslim parents, guardians are frustrated due to lack of government jobs opportunities. In Assam lack of government jobs/opportunities for the Muslims directly and adversely influence the desire of parents/guardians for sending their children to school.

5. One hundred percent respondents to opinionnaires stated that one of the main causes of educational backwardness of Muslims in Assam is poor economy. Nearly 70-80% of the Muslims living below poverty line.

6. Respondents to the opinionnaires directed the attention towards the fact that more than 80% Muslims of Assam are illiterates. They themselves do not show interest towards their education. Almost all of them are peasants, labourers and farm labourers.

7. Majority believed that effects of partition, riots of 1950, deportation of so-called Pakistanis during 1962-65 under P.I.P scheme and so called foreigner's movement of 1980-85 also adversely affected the educational development of Muslims in interior areas of Assam.

8.3 Conclusion: -

It is apparent from the findings mentioned above that the educational progress of Muslim community of Assam in general and Morigaon District in particular is very very slow even after Independence. Muslims are not only backward educationally but also economically, socially and culturally. They are even backward in their religious education. Poverty, illiteracy and lack of consciousness of the Muslims themselves towards their education, and indifferent attitude of the governments towards the development of the Muslim community are mainly responsible for the slow educational progress. Constitutional provisions for the education of Muslim minority are not properly implemented. Various provisions proposed by different Educational Committees and Commissions of India for educational progress of Muslim
minority remained recorded in the reports. Minority's Commission is also not very active. There is a wide gap between the education of Hindus and Muslims. Hindus are much more advanced in education than the Muslims. The facilities present for education of Muslims are not enough to bridge the gap between Hindus and Muslims.

Educational development of Muslims of Morigaon District, Assam is much lower compared to the national as well as state levels.

The study has outlined factual information about the conditions of education of Muslims of Morigaon District. Needless to say that the conditions are far from being ideal or satisfactory.