

EDUCATIONAL CONDITION OF MUSLIMS IN TELANGANA

OSMAN PASHA SHAIK

Research Scholar

Department of History

osmanshiak@ gmail.com

Abstract

Despite their significant presence, Muslims in India have never enjoyed the fruits of democracy in proportion to their share of population (in terms of their democratic representation, share in government employment and inclusion in decision-making processes) like other religious groups. The Sachar Committee report (GoI, Government of India, High-Level Committee on Social, Economic and Educational Status of the Muslim Community in India, (Sachar Committee), Cabinet Committee, Government of India, New Delhi, 2006) highlighted the plight of the Muslim community in India. Widespread illiteracy, low income, irregular employment, high incidence of poverty, so on and so forth, reflect the poor socio-economic and educational condition of Indian Muslims. The Indian Muslims' ability to feel physically and emotionally safe and their equal progress with another mainstream society is a test for the country's democracy.

Key word: Muslim literacy, Education, Gender gap, educational Attainments.

Introduction

India is a vast Sub- continent and the second most thickly populated country in the world with a number of races, language, caste and creeds, perhaps the first democracy showing "unity in Diversity". India has one of the largest Muslim populations in the world with about 172 million forming about 14.2% of the country's total population next only to Indonesia in the world. Across India, the Muslim population is distributed unevenly. The highest share of Muslim population is in Jammu and Kashmir (68%) and is followed by Assam (34.22%), West Bengal (27.01%), Kerala (26.56%), Uttar Pradesh (19.26%) and Bihar (16.87%). These seven states have higher Muslim shares than the average. On the other hand, the share of Muslim population is very low in Punjab (1.93%), Chhattisgarh (2.02%), Orissa (2.17%), Himachal Pradesh (2.18%), Tamil Nadu (5.86%) and Haryana (7.03%).

The central government notified Muslims, Sikh's, Buddhists and Paris as religious minorities for the purpose of the National commission for minorities act, 1992. These communities constitute 18.42% population of the country. According to the 2011 Census, 79.8% of the total population of India followed Hinduism, 14.2% Islam, 2.3% Christianity, and the remaining 3.7% followed Sikhism, Buddhism, Jainism, Judaism, and Zoroastrianism (Registrar General and Census Commissioner, 2011)

Muslims in India a minority not only in numerical sense, but also in terms of their position in greater socio-economic- political structure of the country. They are non-dominant, underprivileged and weaker section of the nation; thus they wish to preserve their distinctive social features and cultural elements. Factually Muslims are not only a minority, but also a most tradition bound, orthodox and backward community. Under the constitution of India backward communities are those who are not adequately represented in public offices according to the strength of their population.

The educational and economic backwards of the Muslims has been conclusively established in several reports and surveys. The Gopal Singh Minority Panel Report (1983), The Reports of the 43rd Round and 55th Round of the National Sample Survey, Programme of Action under the New Educational Policy(1986), Ranganatha Misra Committee Report and Sachar Committee Report, Sudheer Committee Report (Telangana state) clearly show that the Muslim community is economically, socially and educationally most backward segment of the nation. Muslims educational, social and economic status differs not only from region to region but also from state to state and sometimes from district to district. There can therefore be no omnibus solution to the Muslim problem. The geographically separate group would require separate upliftment.

The Constitution of India has many provisions to protect the rights and identity of minorities. The Constitution declares all citizens equal in every respect without any discrimination based on caste, creed, or race, etc. Article 29 of the constitution grants rights to citizens of India to conserve its local culture, language script which are distinct. Secondly, no citizen of India should be denied admission into any educational institution run/maintained by the State or funded by government on grounds only of religion, race, caste, language, or any of them. As per Article 30, minorities have right to establish and administer its own educational institutions. It says: (1) 'All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice. (2) The State shall not, in granting aid to educational institutions, discriminate because it is under the management of a minority, whether based on religion or language.

At the time of adopting the Constitution the Indian state had committed itself to provide elementary education under Article 45 of the Directive Principles of State policy. Article 45 stated that "The State shall endeavor to provide within period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years." In 1993, in a landmark judgment, the Supreme Court ruled that the right to education is a fundamental right flowing from the Right to Life in Article 21 of the Constitution. Subsequently in 2002 education as a fundamental right was endorsed through the 86th amendment to the Constitution. Article 21-(A) states that "The State shall provide free and compulsory education to all children of the age six to fourteen years in such a way as the State may, by law, determine." The 86th Amendment also modified Article 45 which now reads as "The state shall endeavor to provide early childhood care and education for all children until they complete the age of 6 years". However, despite this commitment the number of children in this age group who have remained out of school is alarmingly large.

Education is one of the significant social indicators having bearing on the achievement and the growth of an individual as well as community. This is perceived to be highly suitable for providing employment and thereby improving the quality of life, the level of human well-being and access to basic social services. According to Sachar Committee Report (2006) literacy rate among the Janis is the highest at (94.1 percent), followed by Christians (83.43 percent) and Buddhist (72.7 percent) Hindus (65.1 percent) Sikhs (69.4 percent) have a marginally higher literacy rate than the national average of (64.8 percent).

The lowest literacy has been recorded at (47 percent) for “other religions and persuasions” Muslims have a literacy rate (59.1 percent) lower than the national average literacy rate.

The landmark Sachar Committee attempted to understand the socio-economic and educational backwardness of the Muslim community in India. It was the first committee constituted in India that focused mainly on Muslims’ deprivation. It left a deep imprint on the discourse around the problems of Muslims in India, the policy solutions that could address those issues. The report found that that the Muslim community is facing significant level of development deficit compare to other socio religious groups and the community is lagging behind on most development indicators including education and employment.

Literacy Rates across SRCs in Telangana 2011

State	Location	Gender	Total	SCs	STs	Hindus	Muslims	Christian	Others
Telangana	Rural	Total literacy	57.25	53.9	47.1	56.67	66.1	67.61	62.62
		Male literacy	67.48	63.6	57.2	66.96	75.33	7.06	73.11
		Female literacy	47.11	44.4	36.9	46.46	56.86	60.55	2.1
		Gender gap	20.4	19.2	20.3	20	18.47	14.51	20.96
	Urban	Total literacy	81.09	74.2	69.6	81.05	80.58	86.52	83.2
		Male literacy	86.6	81.7	78.1	87.37	84.25	89.91	88.06
		Female literacy	75.39	66.8	60.8	74.64	76.77	83.25	78.21
		Gender gap	11.3	15	17.3	12.68	7.48	6.66	9.85
	Total	Total literacy	66.46	8.9	49.5	64.64	76.89	80.6	77.78
		Male literacy	74.95	68	59.4	73.69	82.01	8.33	84.08
		Female literacy	57.92	49.9	39.4	55.57	71.63	76.15	71.4
		Gender gap	17	18.1	20.1	18.12	10.38	9.18	12.68
	Urban-Rural Gap	Total literacy	23.84	20.3	22.5	24.38	14.48	18.91	20.57
		Male literacy	19.17	18.1	20.9	20.36	8.92	14.85	14.9
		Female literacy	28.28	22.4	23.9	28.18	19.91	22.7	26.06
		Gender gap	-9.11	-4.3	-3	-7.82	-10.99	-7.85	-11.11

Source: Commission of Inquiry, Report of the Commission of Inquiry on Socio-Economic and Educational Conditions of Muslims.

. Despite its inadequacies, literacy rate remains the most easily understood and widely used indicators of educational achievement. The census measures literacy rates in terms of the percentage of persons aged 6 years and above, who can read and write. The overall literacy rate in Telangana as per the Census, 2011 assessment is 66.46%, which is much below the national literacy rate of 74.04%. The Muslim community’s literacy rate is 76.89% which is little higher than the national literacy rate and much higher than the SCs (59%), STs (50%) and other Hindus (64.64%). The other religious minority, i.e., Christian’s community have registered a higher literacy rate (80.65). Both Muslims and Christians and other minorities have recorded higher literacy rate as compared to the overall national figure and SCs, STs and other.

Rural – Urban Gap

The comparison of literacy rate of different SRCs on the basis of place of residence show that literacy rate in Telangana state is better in urban areas than the rural areas. The rural –urban gap is similar across the SRCs. For other Hindu, the urban literacy rate is 81.05% while the rural literacy rate is 56.67%. The SCs and STs have recorded a similar trend where the urban literacy rates are 74% and 70% respectively. But their rural literacy rates are 54% and 47%. Similarly the Muslim community fares a better urban literacy rate (80.58) while rural literacy rate is 66.10% for other Hindu community, the rural0 urban gap is 24.38%but for SCs and STs, it is 20% and 23%. However, the Muslim community fares a better ratio of rural – urban gap (14.48%. even for the other communities like Christians (18.9%) and other (20.57%), the gap is also much bigger. In fact, rural- urban gap for Muslim community is the lowest one. This might be reason for the higher overall literacy rate for Muslim community than Hindu community.

Conclusion

As regards education, a lower percentage of Muslim household members ever attended school when compared to their Hindu counterparts. Among children aged 5– 24 years of age who were going to school, it was about 6% less number of Muslims when compared to their Hindu counterparts. The difference between Hindu and Muslims in rural areas was about 10% points and in urban areas the difference was a little less at 6% points. The attendance rate by different age groups among 5–14 years 5 old children shows that at higher age groups the attendance rates were lower among Muslim children compared to their Hindu counterparts. In respect of educational attainment, in terms of the highest standard of education one attained, the percentage of Muslims having higher levels of education was lower than that among Hindus. It shows that Muslims were backward in education which is a key pointer to the development/growth of a community or a groups or a society further, about half of Muslims and three-fourths of Hindus in rural areas pursued their education in the Telugu medium. A very low percentage of Muslims studies in the English medium when compared to Hindus. The higher percentage of the Muslims studying in private education institutions was due to their increased interest in Madrasa and Urdu medium education systems given certain cultural and traditional primordial conditions.

Reference

1. Amir Ullah Khan and Abdul Azim Akthar, *Socio- economic Inequalities, Educational Status of Muslims – focus on Telangana* , Institute of Objective Studies, New Delhi.
2. Mohammad Ghouse, *Development Dynamics of Indian Muslims: Issue and Trends*, Navyug Books International, New Delhi, 2021.
3. Mirza Asmar Beg and A.R Kidwai, eds., *Empowerment of Indian Muslims*, Concept Publishing Company Pvt. Ltd, New Delhi, 2012.
4. Government of India (Sachar Committee Report)(2006). *Social , Economic and Educational Status of the Muslim Community*, New Delhi: Cabinet Secretary, Government of India.
5. G. Sudhir et al. *Muslims in Telangana:A Discourse on Equity, Development, and Security* , Springer Pvt Ltd, Singapore, 2021.
6. M.Akthar Siddiqi, *Empowerment of Muslims through Education*, Institute of Objective Studies, New Delhi.
7. P.Abdul Kareem, *Educational and Socio – Economic Development*, Shish Publishing House, New Delhi, 1988.



8. AzraKhanam. *Muslims Backward Classes: A Sociological Perspective*, Sage Publications India Pvt. Ltd., New Delhi, 2013.
9. Abusaleh Sharif and Mehtable Azam, *Economic Empowerment of Muslims in India*,
10. *Institute of Objective Studies, New Delhi.*
11. B.M. Naidu, 'Conditions of Muslims in Telangana : Finding of Primary Survey,' G. Sudir et.al, *Muslims in Telangana : a Discourse on Equity, Development and Security.*
12. P. Aparna, 'Educational Conditions of Muslims', G. Sudir et.al, *Muslims in Telangana: A Discourse on equity, Development and Security.*
13. *Post- Sachar Evolution Committee (Amirabh Kundu Committee Report). Government of India, New Delhi, 2014.*
14. Shariff, Abusaleh, *Economic Empowerment of Muslims in India, Institute of objective studies, New Delhi, 2004.*
15. Ahmad , Imtiaz , 'Muslim educational backwardness; An inferential Analysis', *Economic and political weekly*, 16 (36)
16. *Ministry of Minority Affairs (2007) Report of the National Commission for Religious and Linguistic Minorities, Alakananda Advertising Pvt. Let. New Delhi,*
17. K. Rahman khan , *Indian Muslims the way of forward, Notion press Media Pvt Ltd, Chennai, 2021.*
18. Shafeeq, Zaman, *Problems of minority Education in India, Ram Keishnan Book, Hyderabad, 2001.*
19. Engineer Asgar Ali,, " *Indian Muslims and Education ,*"Institute of Objective Studies, Mumbai , 2001, p. 23.
20. Haque, S.A.H. "Muslim in India: A behavioral Introduction. " In Iqbal A. Ansari (ed.), *Muslims Situation in India, New Delhi, Institute of Objective Studies, 1989.*
21. *Mahmoodur Rahman Committee Report (Government of Maharashtra). (2013). Socio-economic and Educational Backwardness of Muslims in Maharashtra. Mumbai: Chief Ministers Office, Government of Maharashtra.*
22. Basant, R. (2012). *Education and Employment among Muslims in India: An Analysis of Patterns and Trends (W.P. No. 2012-09-03). Ahmedabad: Indian Institute of Management.*
23. Kamat, A.R., *Literacy and Education: A note "Economies and Political weekly" ,16 ((1-26), 1991.*
24. A.W.B. Qadir et al , "Education of Muslims in Andhra Pradesh " ,*Education and Muslims in India Since Independence, Institute of Objective Studies, 1998, New Delhi.*
25. Khan, Arshi, 'Educational backwardness of Muslims' *The Human Right Perspective in A.P. Vijayapuri & Kumar Suresh (ed.) Perspectives on Human Rights, New Delhi 2000.*
26. Vempany, Sebasstain. *Minority in Contemporary India , Kanishka Publisher New Delhi , 2003.*
27. Khan, J.M . , *Education Among the Muslims , Classic Publication House , Jaipure, 2004.*
28. Joseph Malaikan , "Situation Report on Education for Minorities" *Muslims India, No, 4 October 1995 , New Delhi.*
29. Peer Mohammad, *Religious and Education: A study of Muslims community in Bangalore city, Bangalore: sage, 1988.*
30. Mondal, Sekh Raheem, *Educational status of Muslims: Problem, Prospects and Priorities, Inter-Publications, New Delhi.*