

INDIAN MINORITIES IN HIGHER EDUCATION



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Mohammad Allam

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EDUCATION**

**Bridge Center
2015**

**Dedicated to:
My Father, Late Mohammad Motiur Rahman and
my Mother, Late Saira Khatoon. May Allah grant
them paradise.**

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List of Abbreviations

PPP-Public Private Partnership

NCP-National Commission on Population

GER-Gross Enrolment Ratio

FICCI-Federation of Indian Chambers of Commerce and Industry

CS- Census Survey

**UNESCO-United Nations Educational, Scientific and Cultural
Organization**

OOSC-Out Of School Children

SAARC-South Asian Association for Regional Cooperation

NSSO-National Sample Survey Organization

NGO-Non-Governmental Organization

MHRD-Ministry of Human Resource Development

AICTE-All Indian Council for Technical Education

CEBR-Centre for Economics and Business Research

CBSE-Central Board for Secondary Education

ASHE- Association for the Study of Higher Education

HEI-Higher Education Institution

UGC-University Grants commission

ICSE- Indian Certificate of Secondary Education

GDP-Gross Domestic Product
SPU-State Public University
CLSA- Credit Lyonnais Securities Asia
ASSOCHAM-Associated Chambers of Commerce and Industry of India
NAAC- National Assessment and Accreditation Council
ICECCR-International Covenant on Economic, Social and Cultural Rights
FEI-Foreign Educational Institutions
NCLM-National Commission for Linguistic Minority
MOMA-Ministry of Minority Affairs
NCM-National Commission for Minority
RUSA-Rashtriya Uchhatar Sikhsha Abhiyan
NER-Net Enrolment Ratio
SSA-Sarva Sikhsha Abhiyan
GAR-Gross Attendance Ratio
PCI-Per Capita Income
NCMEI-National Commission for Minority Educational Institutions
IOS-Institute of Objective Studies
UPSC-Union Public Service Commission
MPCE. Monthly Per Capita Expenditure
SRC-Socio-Religious Category
RTE-Right to Education
RMSA-Rashtriya Madhayamik Sikhsha Abhiyan
NMCME-National Monitoring Commission for Minority Education
BE-Budget Estimate
RE-Revised Estimate

GOI-Government of India
AMU-Aligarh Muslim University
JMI-Jamia Millia Islamia
JHU-Jamia Hamdard University
MANU-Maulana Azad National University
IIT-Indian Institute of Technology
IIM-Indian Institute of Management
SC-Schedule Tribe
ST-Schedule Caste
OBC-Other Backward Class

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Writing a book on Indian minorities is not an easy task especially about the education of Indian minorities when there is lack of data about the education of them. There are problems of the methodology of the collection of data, the government and researchers inclusion of the religious minorities with socio-economic marginalized communities, deliberate negligence to collect data of particular minorities and lukewarm response from the concerned minorities to collect own data particularly from the Muslim community.

There is no denying of fact that in post-Sachar period, the government has worked extensively to make data available of education of Indian Muslims. The reports of numerous committees on various aspects of education of minorities are now available due to use of information technology. The availability of data has provided an opportunity to collect those data, analyze and present solution to the community for educational development.

The present book is the result of the collection of numerous articles/papers presented in Seminars and published in international Journals. I am highly indebted to my Lord, Allah Rabbul Alameen for granting knowledge and wisdom to me to write this book for the benefit of the communities, nation and humanity.

This book is not result of my efforts alone, but all of those people who have shared their knowledge for the sake of the advancement of humanity directly or indirectly. So, I am thankful to all of them particularly to my teachers.

I am very much thankful for all the data which I have used in writing of my articles and papers. I have given their due rights by acknowledging their contribution by referring their works. I have tried my best to adhere the rules of copy rights still if I have violated in any forms then I seek the forgiveness from all concerned and request them to inform me so I can rectify it as soon as possible.

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Foreword

Writing a foreword for a person I know through his writing is an amazing experience. I have gone through the writing of Mohammad Allam on various topics related to education as a Chief Editor of European Academic Research-an International Journal. I have found positive nodes in all his writings related to discussing various problems. The important thing is that he has analyzed the problems critically and unbiasedly. He has tried to present solutions to the problems discussed. The present book of Mohammad Allam, "Indian Minorities in Higher Education", is a collection of articles presented in seminars and published in Journals. This book is important from the point of view of the problems of Indian Minorities in higher education in general and Muslims in particular. This book has generated lot of data which could be used by researchers for further studies and planner for making plan for the higher education of Indian Minorities.

This book of Mohammad Allam is an addendum in the study of the higher education of Indian minorities. He is an emerging researcher, with big and innovative ideas about the higher education of Indian minorities.

With these few words I am presenting this book before the readers. I hope that they would go through the book. They would appreciate the work done by the author and forgive him for his mistakes. Mistakes make a seeker of knowledge perfect if he learns from them. And I am sure that Mohammad Allam would accept all his mistakes to enlarge his world of knowledge.

Dr. Ecaterina Patrascu
Bucharest, Romania

INTRODUCTION

Minorities have special place in the development of India. The percentage of population of minorities is not less than 20 percent of the country. Among all the minorities, Muslim community is the most backward. One of the most important reason of the backwardness of Indian Muslims is the lack of education. Among all the communities of India, the Muslims are the most backward community in term of education and economic means.

The study of education of Muslims shows a peculiar feature. At primary level the Muslim community is ahead than other communities but moving at higher and higher level of education, they become more and more behind than other communities.

Empowerment needs education in general and higher education in particular. But the study shows that both in term of general education and high education the Muslim don't have required number of qualitative educated population for empowerment.

The government used to emphasis on the development of the citizen of the country mostly on social and economic dimensions. The policy of reservation is based on such socio-economic approach to provide benefit to certain castes. The net of social based reservation has not been widened for minorities. The government started to give special emphasis on the progress of the minorities after movement of Mandal commission in 1990 when numerous reports found the increasing gap between lower and higher strata of the society. The establishment of the National Commission for Minority (by Act of 1992), Ministry of Minority Affairs (est.2006) and National Commission for Educational

Institutions (2004) brought the issues of development of minorities in main stream debate of the country. The report of Sachar committee in 2006 was the point of pondering for minorities in general and Indian Muslims in particular. The committee studied the socio-economic conditions of Muslim community in comparison with other communities of India. The findings of the Sachar committee were very shocking about Indian Muslims. The report confirmed Muslim community as the most backward community of India. The report of Sachar was the official confirmation of the socio-economic condition of Indian Muslim too.

The government acted upon the recommendations of Sachar committee. The passing of eight years have not brought any drastic changes on the large scale in the socio-economic condition of Indian Muslims. The government programmes and policies remain on paper as Sachar committee missed many main points of empowerment regarding Muslim community. The civil servants are main pillar of implementation of programmes and policies of the government. The percent of Indian Muslims in civil services is not cross to even 3 percent. How any community with such lower level of representation in civil services could develop by implementing government programmes and policies?

The lives of Muslims move around the permitted and forbidden orders of the God. The circle of finance of modern day moves on interest rate, Muslims could not be assimilated with the financial sector as Interest is strictly forbidden in Islam. It is estimated that around Rs 5000 crores of rate of interest is lying useless with premier banks of the country. The Ulema class is not ready to come with a solution for financial system based on rate of interest. This is the reason that Muslims are not emerging in economic fields. The solution of most acute problem of finance for Muslims is to establish and promote Islamic banking in India .This would not only assimilate Muslims with financial sector also but would provide much needed capital for trade and commerce. To save the hegemony of few players in financial

market, Sachar committee did not give strong recommendation for establishment of Islamic banking in India.

The one major positive outcome of Sachar committee is the self realization of the Muslim community about their socio-economic condition. But this self realization cannot do anything without education for the community. The available data of higher education of Indian Muslims is very discouraging. Due to lack of education, the programmes and policies of the government are not benefitting the community. The numerous instances of Ministry of Minority Affairs show that how the schemes are not fully utilizing the allocated resources.

The present book has studied the education of minorities in general and Muslims in particular. The book has analyzed the various dimensions of education of Indian minorities. The book is a collection of papers presented in national seminars and published in international Journals.

There are five chapters in this book which deal with various aspects of education of minorities; especial emphasis has been laid on the education of Indian Muslims.

The first chapter is about the study of Higher education of India in the context of the role of private institutions and national policy of education. The ratio of higher education of the country at the time of independence was just 0.4 percent which increased to 19.4 percent in 2012-13. This is much lower than developed and some of the developing countries of the world. For example the GER of USA is above 80 percent and Brazil is above 36 percent.

There are numerous reasons for the low ratio of higher education. These are low literacy level, lack of resources to invest, social problems and mass level of poverty. The government planned for the universalization of primary education in a stipulated time as the directive principles of state policy clearly states about the constitutional directives to the government for universalization of elementary education. But due to lack of resources, even this could not be legalized

as fundamental right till 2009 when the government made elementary education compulsory by bringing it into ambit of fundamental right of the children between age group of 06 to 14 years.

The improvement in the ratio of higher education has been done through the improvement in the primary education. The liberalization and privatization policy of 1991 opened new opportunities and venues for private and public sectors. The large investment in industries in India increased the demand of qualitative skilled labours. The increasing number of the demand could not be met by the existing level of higher education particularly by the institutions of public sector. This facilitated the promotion of private institutions which led the monetization of higher education on large scale in India. The massive built up of higher educational institutions by private sectors in recent year is an example of both the new dimension in modern education and government policies initiated in 1990.

The policy of privatization started a debate on the constitutional obligation of providing education to the citizen of the country. In a country where still more than 25 percent people are living below the poverty line, is it fair to promote privatization of education particularly higher education? The higher education is also a mean to get employment. Can exclusion of poor and marginalized communities by monetizing the higher education in the name of qualitative education be accepted?

Another policy that introduced in higher education was the promotion of public Private Partnership (PPP) Model. After realizing that the most benefiting segment of the higher education is private sectors, the government policy of PPP is to make the private sector to share the cost of education for development of human resources. This policy can be accepted but the negative side is that by this policy, the poor and marginalized communities would lose the opportunity of higher education and employment. By this policy the economic means would be concentrated in few hands which would not be good for the national

security and prosperity as the widening gap in economy would mean creating unrest in the society, community and nation.

The quality of education is a matter of concern for the government. One hand there is question of quality in education and another hand is to protect the billion dollar sector for the private players. There are many studies which show that private institutions of higher education have compromised on the quality of education for profit. From many years, there is demanded for allowing the world best managed and qualitative institutions of higher learning to operate in the country to promote the qualitative education. But the protector of the interest of private sector in the country is not allowing operating of the foreign institutions, because, due to their better quality and management they would capture the big share of the market. This is the reason that Foreign Education Institutions Bill (2010) is pending in the parliament. The better choice of qualitative education for Indian citizen has been sacrificed in the name of nationalism of the country. The speed of establishment of the institutions of higher learning by private sectors shows that government unofficially promoting them to develop to compete with international institution of higher education. So, when Indian educational sector is opened then it could compete with the best managed institutions of the world. This policy is also pushing back the dream of qualitative education of the minorities .As a result, the best managed and qualitative institutions of higher education is out of the reach of minorities in general and Muslims in particular .This has been pointed by the report of the Sachar committee regarding access of Muslims in context to Indian Institute of Technology (IIT).

The policy of ranking is new to Indian institutions of higher learning. In many rankings the performance of the educational institutions of India is not satisfactory. None of the Indian universities figured in top 200 institutions of higher learning of the ranking of Times Higher Education (THE) 2014-15.

The system of ranking is also considered a plank to promote the interest of the private institutions of higher learning in India. The more and better ranking of an institution have, the more and more acceptability of that among the seeker of higher education. The most popular ranking in India is 'India Today-Nielson Survey'. The ranking is also a tool to demise the structure of government institutions of higher learning as the ranking clearly ignores the very purposes of establishment of the institutions of higher learning. The granting of ranking on a set of parameters is not justifiable in a country where there is mass literacy and need of universalization of primary to higher education. The government policy should be very clear in the matter of ranking. What the government wants to promote-universalization of education or selective education to selected groups of the country?

There is needed that the government be clear in term of aims and objectives of the policy of higher education. The institutions of higher learning should be evaluated on the basis of the achievements of the aims and objective for which they were established, not on the basis of such parameters which have nothing to do with their aims and objectives. There should be given greater autonomy to these institutions to manage their affairs. The policy of collective responsibility should be implemented. The private sector should not be allowed to work freely as many findings show their low level qualitative performance. The Indian education policy maker and planner should be more concerned to the well balanced development of the nation through meeting the constitutional obligation and social justice than the profit making.

The second chapter deals with the "Status of Higher Education of Indian Muslims in Comparison to other Minority communities of India". The population of Muslims is about 13.4 percent (2001) and as per Census 2011, it is about 14.2 percent. The Muslim community constitutes about 72 percent of total population of minority communities of India. But in term of access to education particularly in

higher education the Muslim community is the most backward community. The data from the government and private researches show that at every level of education in term of parameters whether it is caste-wise, income-wise or gender-wise, the Muslim community is behind than other minority communities.

There are numerous factors responsible for low status of higher education of Indian Muslims. The government and the community are mainly responsible for low status in higher education. The analysis of the government policies e.g. reservation policy, encouragement to a particular group in the name of social upliftment are responsible for lack of educational opportunities for Muslims on the large scale.

The response of the community for the access of higher education is very lukewarm. The community has discarded the path of struggle for survival, progress and dominance. She has handed over her basic requirement for survival to the government. Can any community survive and empower without self efforts?

In India there are two models for empowerment for the Muslim community. One model of empowerment is through economic development like Sikh of Punjab. Another model is through education like Christian community. In first model Sikh of Punjab made themselves economically strong by industrializing their areas and later established technical institutions to educate their community to advance their economic interest. Due to well planned educational and economic policies, the Sikh community is producing one of the best skilled labourers, businessmen, and industrialists in India. Who are not only advancing the cause of the community in India but also around the world. The Industrial hub of Punjab is producing for the markets of America, Europe and Muslim countries and empowering own community.

In second model, the education is served as a tool for advancing economic development of the community. The Christian community due to their higher status in education is better than Muslim community

in representation of decision making and implementing bodies of the country. The Christian community is not only serving the nation but also educating the poor to empower them. With their higher educational status, the community empowerment is better than Muslims in the country. The best managed educational institutions are in the hands of this community.

The study of the status of Indian Muslims in higher education shows that there is lower level of education among females particularly in higher education. Various studies attribute the causes of this lower level to poverty, low literacy rate and lukewarm response from the community.

In the light of above discussion, the chapter second has studied the various dimension of the Muslim education in India. Various suggestions have been put forwarded to enhance the education of the community. A Council of Higher Education for Indian Muslim has been suggested with representatives drawing from the states and districts. The funding of higher education has been given due importance by suggesting the collection of Zakat centrally and utilizing it for the cause of the community particularly for education.

The third chapter deals with the "Funding of Education of Minority under Five Year Plans". Fixing target for education without proper funding is making mockery of the minorities. This chapter has discussed with the various aspects of funding of education of minorities in India. Certain questions have been raised to analysis the funding of education of minorities. These questions are: whether the funding under various five year plans was sufficient? Whether the allocated funds have been used properly? Has the government developed any mechanism to monitor the funding of minority education? Has the government developed any mechanism to fix the accountability? Have the minorities kept an eye on the funding of the education? These are certain questions which have been analyzed with the help of the data of

various government agencies, researches and findings of the commissions.

The funding of the government for education in India is not as high as many committees or commissions recommended. The Kothari Committee (1964-66) recommended raising the level of funding up to 6 percent of GDP. This could not be realized after so many years of recommendation. The data on funding shows that not in a single plan, the funding reached to even above 5 percent.

The funding of minority education did not get any exclusive provision before the declaration of five communities as minority in 1993. The government gave special attention on the education on the basis of socio-economic conditions, not on the basis of religion. The government gave special emphasis and fund after creation of Ministry of Minority Affairs for the promotion of the welfare of minorities. This chapter deals mainly the funding of the education of minorities after 1993.

The allocation of funds in various five year plans shows that funding was not so high still the ratio of expenditure was not hundred percent in many schemes run by the Ministry of Minority Affairs. The data show that in case of many schemes funds were allocated but the concerned authority did not spend the allocated amounts in stipulated time.

The study shows that there was lack of accountability from the side of the concerned government agencies in funding of the various schemes. The biggest problems were the administrative bottlenecks in terms of less spending and no accountability.

With marketization of education, there is needed to take self initiative by the minority communities especially Muslims. In Muslim community there is already a mechanism of funding. The system of zakat and waqf are the main sources which could be utilized for the promotion of education of Muslims. The concept of Public Private Partnership could be a better model for solving the funding crisis of

education for the institutions of minorities. In an era when the government curtailing the spending on education particularly on higher education, there is need to support the government and community by launching of PPP model for education and other schemes.

The fourth chapter is about the “Role of Higher Education in the Empowerment of Indian Muslims”. There is much debate about the empowerment of Indian Muslims in post-Sachar era. The government and the leaders of the community use to talk a lot about empowerment in important debates and discussions of the nation. But the question that deliberately ignored is “does Muslim have required elements for empowerment?”

Education, particularly higher education is essential tool for empowerment of any community in the 21th century. The status of education particularly higher education is very low in the Muslim community. The literacy rate of Indian Muslims as per the census 2011 is 67.7 percent in which the female education is 50.03 percent. The ratio of female education of 50.03 percent increased from 50.01 in 10 year’s .Can any community without female education be empowered?

In case of higher education, the ratio of Gross Enrolment Ratio is 11.3 as per the NSSO data of 66th Round (2009-10).This is the lowest among all the minority communities of India. The ratio of GER of Sikh is 23.1, Christian 31.3, Jain 54.6 and Buddhism 17.9.

The result of this low ratio in higher education is the cause of low representation of Indian Muslims in all powerful services of the country which use to make plan, implementation and make accountable to concerned authorities. As per the report of Sachar committee and reports of other commissions, Muslim community representation in civil services is not more than 3 percent, state service commission 2.1 percent, judiciary 7.8 percent, Teaching (in higher education) 2.9 percent and Banking 3.5 percent . Can any community be empowered with such low percentage of representation in prestigious services of the country?

The condition of the community has been analyzed on the basis of various indicators. These indicators like income, employment, poverty level etc has also confirmed the poor economic condition of Indian Muslims.

With so low level of education, no community could be empowered until and unless there would be no miracle. In the light of the analysis of above indicators there is need to enhance the ratio of higher education by establishing All India organization, making people aware about the various schemes run by the government, restructuring the Madarasa education making it to be source of higher education, making the higher education cheap by supporting the established institutions with community funding and enhancing the education of women at every levels.

The fifth chapter “Minority Institutions and the Questions of Autonomy: A case of Aligarh Muslim University” is about one of the most controversial issues of educational institutions of Indian Muslims and classic case of duality in the applicability of the laws of the land. This chapter deals with the Aligarh Muslim University (AMU) in the context of minority status, a case of autonomy in the light of Pathan Committee and the duality in the applicability of the laws of land.

Aligarh Muslim University (AMU) is the product of collective endeavour of Indian Muslims under banner of “Aligarh Movement” started by one of the greatest visionaries of the Nineteenth century, Sir Syed Ahmad Khan for modern education for Indian in general and Muslims in particular. This was an effort of a person who saw the destruction of Mughal Empire-the symbol of political power of Indian Muslims. He wanted to give stability to Indian Muslims through the modern education.

From the planning to funding and establishment of the University, the associates of Sir Syed Ahmad Khan played an important role. Other communities also helped to sir Syed Ahmad Khan for the education of Muslims. There is no doubt that Aligarh Movement and

University were the product of cordial relationship of two important communities of the country and the British Government.

From the very beginning, the question of “autonomy” was boon of contention between the government and the management of the University. During the time of the British rule, the government imposed certain conditions for grant of “autonomy” such as depositing of a huge amount. After independence the autonomy of the university remained with the university but curtailed with the passage of time through numerous amendments.

The autonomy had been granted to the bodies of the university, the Academic Council (AC), Executive Council (EC) and Court were given power to run the university. After independence, the constitution of India granted cultural and educational rights as the fundamental rights to protect the minorities from marginalization. This includes the grant of numerous rights to run the educational institutions of own choice by invoking the ‘autonomy’. But in case of AMU, the fundamental right under 30 was not invoked and the government tried to control university by curtailing the powers through amendments. Autonomy of the university severely damaged by the government as a result there started tussle and agitation on the question of autonomy of the university. The university has been trying to use the status of autonomy in term of minority status through invoking the Article 30 of the constitution which is not acceptable to a powerful anti Muslim group. The case regarding minority status of the university is in the court.

The constitution of Pathan Committee for bringing uniform system of administration is considered as both against the Article 30 and minority status of the university. How this is possible to bring uniformity in functioning of the universities when the aims and objectives of various communities are different? Where the provision of Article 30 of the constitution would be applied?

In 21th century and in era of modernization of higher education, the autonomy of the university has been explained in terms of

qualitative functioning and providing qualitative education. The explanation of autonomy has been given new dimension by crushing both the democratic spirit and decentralization. Is this good for a democratic country like India where the government is bound to bring equity in education?

I am presenting this book of mine in the hope that it will bring positive changes in the education of minorities'. The government and community leaders would ponder over the causes of lower status in education and suggestions presented in this book .They would plan for education for minorities on the large scale in coming days. The nation ultimately would benefit from the education of minorities.