

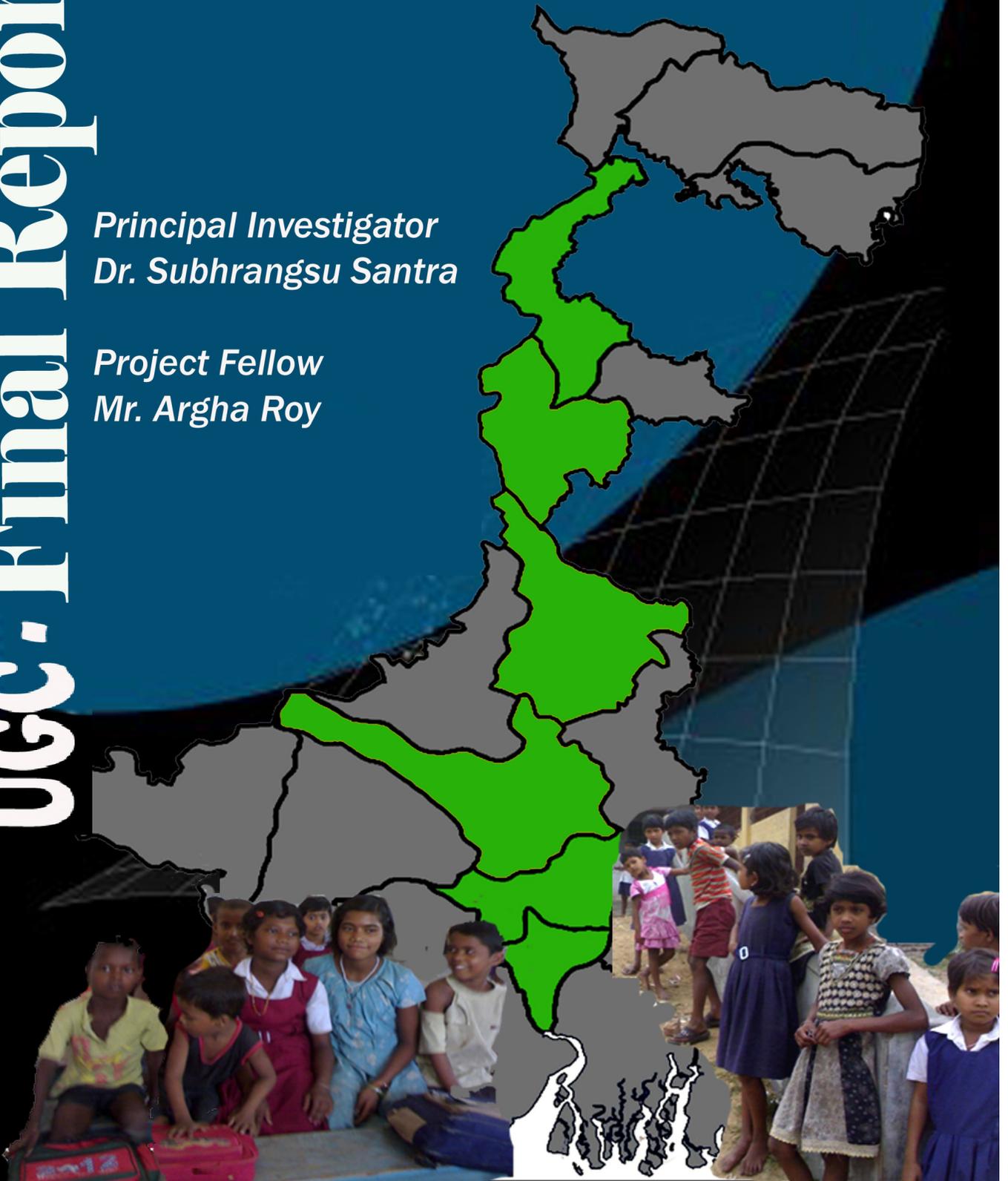
**Scope and Challenges of Primary Education  
among Muslim Community of West Bengal**



**UGC-Final Report**

*Principal Investigator  
Dr. Subhrangsu Santra*

*Project Fellow  
Mr. Argha Roy*





# Major research Project Final Report

Title of the Project: Scope and Challenges of Primary Education among Muslim Community of West Bengal

PRINCIPAL INVESTIGATOR: DR. SUBHRANGSU SANTRA

PROJECT FELLOW: SHRI ARGHA ROY

*Institute of Rural Reconstruction*



*VISVA -BHARATI*

SRINIKETAN, BIRBHUM

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# Scope and Challenges of Primary Education among Muslim Community of West Bengal

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# Chapter – I

## Introduction: Status of Primary Education among Muslim

*“To attain full manhood is the ultimate end of education; everything else is subordinate to it” – Rabindranath Tagore*

Arabian businessmen established trade links with Indian subcontinent even before the emergence of Islam. Due to their regular interactions with Indian cultural diffusions started taking place. After emergence of Islam, Arabian traders brought Islamic belief to Indian subcontinent. However, Arabian traders or Islamic conquerors never attempted to gain political or administrative control in India, until AD 711. The first successful military invasion of Islam in India was led by Muhhamed ibn Quasim in AD 711. By this time, Muslims had already settled in India. In fact, Muhhamed ibn Quasim found Muslim inhabitants were living in north-western regions of India when he invaded those areas.

As on today, More than 10 % of World’s Muslim population lives in India. There are only 4 countries in the world where population of Muslim is more than 100 Million or 10 Crore. India is one of those countries. India is also the only country where Muslims are non-majority in terms of population with such a big population. Other three countries (Indonesia, Pakistan, & Bangladesh) are demographically Muslim majority countries. Around 43 % of Muslims of the world live in these 4 countries.

The total Muslim population in India, as recorded in Census 2011, was 17.22 crores which is 14.23 percent of total population. This make them second largest religious group in India after the Hindus and the first major religious minority.

In India, Muslims are a minority not only in numerical terms but also in terms of their position in greater socio economic & political structure of the country. Very recently, the issues related to ‘social, economic and educational status of the Muslim Community of India’ were examined by the **Prime Minister’s High Level Committee, Government of India (2006)**. The committee report has clearly pointed out that that Muslims in India grapple with three type of interrelated issues- *Identity, Security and Equity*. This situation makes Muslim community backward and underdeveloped as a whole.

In the context of West Bengal, various data shows that the Muslim community is suffering from poverty, educational backwardness and ill health. These are the reasons

for their becoming one of the backward communities. On the other hand some people believe that due to the backwardness of the Muslim community they are suffering from above mentioned social evils. Whatever be, they suffer. The following data give the evidence of sufferings:

Table 1 : Status of Muslim Community in Terms of Social Development Indicators

	Indicators	Among Muslims in West Bengal	Total Population of West Bengal
1.	Literacy Rate – Total	68.7	76.3
2.	Literacy – Female	64.8	70.5
3.	FMR-Adult	951	950
4.	FMR-(0-6yrs)	961	956

Source : Census (2011) & Report of **Prime Minister’s High Level Committee, Government of India (2006)**

There is a widely shared understanding that a nation or a country or a state in contemporary world cannot achieve economic development & social transformation without equitable share of development benefits for all citizens and their participation in development process. Clearly, India cannot realize her dream of being a developed country neglecting the welfare, development and empowerment of a fairly large population group. Alteration of this situation calls for, among many other things, creating opportunities for gaining a minimal level of ‘education for all’ including the Muslims.

Why so much importance to education? It is because of the widely shared understanding that without a minimal level of education an individual cannot recognise the opportunities of entitlements. Without a minimal level of education one cannot be engaged in meaningful productive employment, and cannot participate in various arenas of social life. In other words, education has functions of empowerment of individual, catalysis of economic growth & ignition of social change. Thus it is not only a ‘social opportunity’ itself, but it is an instrument to increase other ‘freedom’s as well.

However, importance of education should not be understood from the utilitarian perspective only. Education has some higher level intrinsic purposes as well. Rabindranath Tagore believed that all faculties of human beings, intellectual, physical, moral, aesthetic should be nurtured, cultivated in a good educational system.

Professor Amartya Sen pointed out the role of education in promoting peace by saying that *“Basic education is not just an arrangement for training to develop skills (important as that is), it is also a recognition of the nature of the world, with its diversity and richness, and an appreciation of the importance of freedom and reasoning as well as friendship..... While it is important to fight terrorism and genocide (and in this too, education can have a big role) we must also recognise the plural nature of human insecurity and its diverse manifestations. As it happens, widening the coverage and effectiveness of basic education can have a powerfully preventive role in reducing human insecurity of nearly every kind.”*

In India, the desired minimal level of education is commonly understood as 'Elementary' or 'Basic' education. The article 45 of the Constitution of India states, as one of the Directive Principle of State Policy, that -"The state shall endeavour to provide, within a period of ten years of from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years". Even though the Directive Principles are non-obligatory in nature, the Article 45 is the proof that the Universalisation of Elementary Education has always been acknowledged as a national goal since independence. Further, in 2009, the Parliament of India passed the Right of Children to Free and Compulsory Education Act. The Act defines elementary education as 'the education from first class to eighth class', and makes free and compulsory elementary education a right for every children of the country who are aged between 6 and 14.

## Review of Research and Development in the Subject

### *International Status*

Islam is the world's second largest religion after Christianity. Islam has 1.62 billion adherents, making up over 23% of the world population.

According to demographic projection study conducted by the **Pew Research Centre (2011)**, the Muslim population, globally, is forecast to grow during the period from 2010 to 2030 at about an average annual growth rate of 1.5% for Muslims, compared with 0.7% for non-Muslims. The comparatively higher growth of the global Muslim population, however, should not obscure another important demographic trend: the *rate* of growth among Muslims has been slowing in recent decades and is likely to continue to decline over the next 20 years. From 1990 to 2010, the global Muslim population increased at an average annual rate of 2.2%, compared with the projected rate of 1.5% for the period from 2010 to 2030. The declining growth rate is due primarily to falling fertility rates in many Muslim-majority countries, including such populous nations as Indonesia and Bangladesh. Fertility is dropping as more women in these countries obtain a secondary education, living standards rise and people move from rural areas to cities and towns.

On the background of global economic & political scenario, **Cooper & Piyuyue (2008)** tried to develop demographic features of 49 Muslim countries from available data. On the basis of those data & features, they tried foretell the problems & prospects of relation between the 49 Muslim majority countries & other countries. Their view is that there is high probability that Muslim majority countries will suffer from social instability in next two /three decades for various reasons.

- First, the population group of youngsters aged 15 to 29 will increase rapidly in Muslim majority countries in next few decades. This cohort is associated with radical behavior & social violence.

- Second, rapid urbanization will lead to emergence of various social problems.
- Third, failure of many of these countries to invest more on education lead to lower level of population quality. Except a few countries like Egypt, Jordan, Iran, Algeria etc most of the countries experienced very poor enrollment rate at primary level. The gap between literacy rate of males & females is also larger in these countries than the other countries in the world.
- Fourth, there exists a dichotomous & conflicting education system in Muslim countries. The traditional Madrasa based system plays important role in teaching about the Islam & providing education. In poorer areas, this system play important role in social welfare. On the other hand, the colonial heritage bestowed a secular education system in these countries. This conflicting system further complicates the education system reform for governments & choice for parents.

Further, they point out that there exists no significant government programme or policies in Muslim majority countries to deal with these problems & opportunities.

### **National Status**

**Ashraf (1935)** explored the evolution of Muslim political power in India and it's complex interaction with Indian society in the middle age. He has shown that in collusion with some self-serving elites, a group of religious experts (*Ulemma*), were engaged in misinterpretation of Islamic ideals and propagation of misinterpretations among common mass. This was done to establish the legitimacy of various actions taken by Muslim administrators which were against the equalitarian and egalitarian philosophy of Islam.

**The High Power Panel (headed by Gopal Singh) Report (1983)** on Minority, submitted to the Government of India on 14 June 1983 covered 45 districts in 12 major states, in regard to enrolment of Muslim students at the elementary school stage. It provides significant data on four religious minorities – Muslims, Christians, Sikhs and Buddhists. The data collected showed the percentage of enrolment of Muslim students at the elementary level (class I to VIII) in 1980-1981 was much lower (12.39% of the total enrolment) than Muslim population in those sample districts (17.32%). The state-wise analysis showed that only in Karnataka, Tamil Nadu and Madhya Pradesh, the participation rate of Muslims was slightly better, whereas in the states of Bihar, Haryana and Uttar Pradesh (UP) it was deplorable. The data on UP revealed that the percentage of Muslim population was 20.38, while that of the enrolment of Muslim children was only 8.46. So far as the dropout rate (class I to V) in 1980-1981 was concerned, Muslim and other children were equal, except in UP, where Muslim dropout rate was 90 per cent (as against the general dropout rate of 78%)

The data on enrolment at secondary school stage (class IX to XII) was collected from 38 districts covering 11 states. It revealed that the Muslim participation was 10.66 per cent of those enrolled as against their population of 18.56 per cent in the sample districts. While their participation rate is better in the districts of Sirohi (Rajasthan), Mysore (Karnataka) and in a few districts of Tamil Nadu and Madhya Pradesh, it is lower in

remaining states. This is particularly low in Bihar and UP. The analysis of the examination results of eight board of secondary education revealed that Muslim students continued 4 per cent of the total who appeared in the examination against their population of 11.28 per cent in the sample states. Thus, the participation of Muslim here also is less than half of what their members warranted. This percentage falls down further when the Gopal Singh Panel analysis the examination results of Class XII for five boards. Here it is seen that their percentage was 2.49 of the total number of the students appearing in these examinations as against their population percentage of 10.30 in the districts surveyed. However, their pass percentage was almost at par with general pass percentage.

At the graduate and post-graduate level, the Muslim participation in the university examination was slightly better. It was 6.21 per cent of the total as against their population of 10.73 per cent in the states surveyed and 9.11 per cent of the total as against their population of 10.95 per cent respectively. However, their participation in the professional degree courses such as BE and MBBS was poor. In the nine universities belonging to six states, only 3.41 per cent of the total students appearing in the engineering examination were Muslims while they constituted 12.44 per cent of the total population. Similarly, in MBBS course, their percentage was 3.44 per cent as compared to their population proportion of 9.55 per cent. It may be noted that according to Gopal Singh Panel report, other minorities such as Christians and Sikhs are in much better situation compared to Muslims at all levels of educations. The Christian participation at the different stages of education is often better than their corresponding population proportion.

**Salamatullah (1994)** has reviewed the historical events and government policies that has contributed into educational backwardness of Indian Muslims. He has showed that the decline of Muslim educational status in Bengal started with the abolition of Persian language as the Court language during the rule of East India Company. After the independence, the Indian Government followed a predominantly elitist approach in regard to provision of basic education. This approach further accentuated the backward educational status of poor Muslims.

The report of the **Prime Minister's High Level Committee, Government of India (2006)**. (popularly known as Sachar Committee) observed that relative deprivation in education of the Muslims vis-a vis other socio religious communities were clear through measurement and analysis of various indicators like literacy rate, mean year of schooling, drop out rate, educational attainment rate etc. Analysis of time trends indicated that, despite overall improvement in educational status, the rate of progress has been the slowest for Muslims. Regarding the the pedagogical issues in education, the committee observed that communalised content of textbooks and politicisation of Urdu language hinder the scope of the Muslim's educational status improvement.

In the study conducted by **Mandal (1997)**, titled 'Educational Status of Muslims-Problems Prospects and priorities', under the sponsorship of Indian Council of Social Science Research (ICSSR) as a major research project. The study reported that overall educational standard among Muslims was very poor. Average literacy rate was only 32.27 % while 32 % of children belonging to school going age were drop

outs and almost 40 % of children belonging to school going age never enrolled as student. There has been a close relationship between educational, occupational and economic background of the parents with educational status of children. The study revealed that lack of awareness of parents, inadequacy of teachers; poor infrastructure; and lack of commitment on part of teachers were major problems for proper functioning of primary schools. These resulted into aloofness of Muslim parents.

**Santra & Rafik (2007)** made a study on Educational Status of Muslims on the basis of data 22 villages of 4 districts. They found that 98.9 % of Muslim parents had intention to send their children to schools and they had no wish to discriminate among sons and daughters in this regard. But there were stark differences in regard to provisioning of educational infrastructure in the Muslim Concentrated areas in comparison to non-Muslim concentrated areas.

With a similar stance, **Kalam (2007)** used the government statistics to point to the infrastructural gap in terms of number of educational institutions in Muslim concentrated villages. Further, he criticised the lack of commitment on part of the Government of West Bengal in up-gradation of Madrasas despite inclusion of specific proposals in successive state Budgets.

**NUEPA (2008)** pointed out, on the basis of a survey conducted by SRI-IMRB, that estimated percentage of out of school Muslim children at the age group 6-13 at all India level is 9.97 % while the percentage of out of school Muslim children living in rural areas is 12.03 %. This is highest among all social groups.

**Husain & Chatterjee (2009)**, in a study conducted on primary completion rate among socio religious groups in West Bengal using NSSO data of 2004-05, DISE statistics, and Census (2001) data, found that Primary Completion Rate (PCR) of Muslims are lower than that of upper caste Hindus, Scheduled Castes, Scheduled Tribes and Backward Classes. An econometric analysis reveals that age, gender, household size and expenditure levels, education and gender of decision-maker, etc, are important determinants of these differences in PCR. Another important finding is that, from the late 1990s onwards, there has actually been a decline in the PCR of Muslim males.

**Alam (2011)** studied role of Madrasa in relation to knowledge, power and Islamic identity in India. His study was predominantly a qualitative one and was conducted in Mubarakpur, a small town in Uttar Pradesh. He explained a complex social process in which the madarsa acts as an “internal mechanism of elimination of access to modern schooling” and “reproduce inequality between social groups within the Muslim Society”.

Hence, it seems to be pertinent to conduct a study on changes in educational status among Muslims in West Bengal which will investigate the issues at micro level adopting objective sampling criteria.

### ***Islam and Education***

Learning and scholarship are central to Islamic faith and culture. The very first verse of the *Quranic* revelation of Prophet Muhammad is a direct instruction for learning. The *Quran* repeatedly stresses the important of knowledge, Iilm. It is the second most used

word in the Quran after the name of God, as it mentions the importance of knowledge in more than 300 places. It is worth noting that the very first divine revelation (i.e., the verse of the holy Quran), which Prophet Muhammad received, was about Ilm/knowledge. It reads: 'Read in the name of the Lord, the Creator who has created the man from a clot of blood; Read and thy Lord is most kind who taught through pen. And let the man learn what he knew not'. Thus, the Quran ordains that it is the duty of every Muslim constantly to seek knowledge. At another place, it says: 'Travel through the earth and see how God originated Creation' (Chapter 29; verse 19-20). The Quran and the prophetic traditions strongly support learning whether through travel to other lands or through interaction with other groups. People are exhorted to contemplate, to think of and marvel at the multitude of variety in the heavens and on earth: 'And among His signs are the creation of the heaven and on earth, and the variations in your languages and your colours' (Chapter, 30:22). Though Prophet Muhammad himself was illiterate, he preached to his followers 'to seek knowledge, even if one had to travel to distant China'. Muslims are urged to seek knowledge from any source. The Prophet considered the learners as his successors. To him the 'ink of scholars is worth more than the blood of the martyrs'. He further said: 'A word of wisdom is the lost property of a Muslim. He would seize it wherever he finds it'. 'One should seek knowledge from cradle to the grave', he often remarked. He further said: 'The death of a scholar is the death of the universe' (see Ahmed, 1988).

Two significant principles can be discerned from the Islamic ideals. One, Islam not only gives importance to religious/theological knowledge but also attaches importance to secular branches of knowledge. The prophetic tradition, which requires Muslims to seek knowledge even if one had to travel to China for the purpose, illustrates this (as China then was not a Muslim state). Second, in comparison to Hinduism, where traditionally (and scripturally) only Brahmins and the upper castes were expected to receive education, the Islamic approach is egalitarian, as learning and acquiring knowledge in Islamic tradition is the duty of every Muslim male or female.

During the Umayyad and Abbasid empires, Muslims religiously followed these traditions. Under the patronage of some rulers of these empires, great scientific, artistic and literary progress was achieved (see Hitti, 1970). The Arab scholars not only translated many classical works of Greece, India and Persia but also developed and enriched subjects such as jurisprudence, astronomy, mathematics, medicine, geometry, chemistry and literature. The Muslim scholars and scientists had made original contributions to these disciplines and sciences. In fact, they had left behind even the Greeks and Romans in the fields of historiography, biography and geography. The establishment of colleges in Andalusia and the universities of Cordova (in Spain), Baghdad, Salerno and Cairo, subsequently provided a model for the establishment of Oxford and Cambridge Universities.

It is gratifying to note that the scholars of this golden period between seventh and eleventh century AD were the teachers of Europe in the natural sciences. Enough literature is available which indicates the debt of the West to the Muslim world in all these branches of learning. The European scholarship now freely admits that Islam's quest for knowledge, in fact, provided inspiration for the renaissance in Europe (see Schacht and Bosworth, 1974).

The contrast the Islamic precepts and ideals of Universalisation of education and prevailing practices among Muslims all over the world in general and Indian Muslims in particular reveals that there is a yawning gap between theory and practice. The intellectual declines of Muslims during the last 900 years is well known and well documented. This is reflected among Indian Muslims too. There is more to it. In India, Muslims are educationally and socially backward. Even the Government of India in its 1986 document on New Education Policy (NEP) has declared the Muslims, along with the neo-Buddhists, as backward on a national level. It may be noted that very few studies or surveys on educational backwardness of Muslims have been carried out in India.

### *Significance of the study*

On the basis of the literature review, it is evident that enough data on the education of Muslims have not been collected by the Government or by the Muslim educational/research institutions. However, the survey samples by academics, journalists and educational intuitions empirically confirm that Muslims are educationally backward. Probably the most depressing but common conclusion of various studies is that Muslims are far behind the other groups even when they happen to be the majority population in a given geographic area or in an educational institution established for, and managed by, Muslims themselves. Things have come to such a pass that 'reservation' of seats is sought in their own professional colleges owing to low educational level of Muslim students.

Despite the Islamic egalitarian approach in insisting that every person acquire knowledge, Indian Muslims have remained educationally backward. This has been confirmed by various surveys. As levels of literacy and percentage of younger population in educational institutions are considered to be good indicators of social development, do not give out data on education by religion on grounds of political considerations even when such data is available with them.

Universalisation of Elementary Education has always been acknowledged as a national goal since independence. The Government of India has initiated a number of programs along with National Education Policy to achieve that goal. However, India is yet to achieve the goal of Universalisation of Elementary Education. Further, in 2009, the Parliament of India passed the Right of Children to Free and Compulsory Education Act which makes elementary education a fundamental right for every children of the country who are aged between 6 and 14.

The caste system, gender identity, marginalization of tribes & disables has been accepted as an important factor in education in India. The role of above mentioned factor has been investigated & is being investigated. Strategies have been adopted from time to time for universal enrolment, universal retention & ensuring quality of primary education for the

various backward sections like Scheduled Castes, Scheduled Tribes, Girl Child & Disables.

But, role of religious identity as a factor in primary education has not been fully understood. The brief literature review shows that there remains ample scope of empirical investigation & understanding regarding this issue.

How does religion play role in this failure to achieve the goal of Universalisation of Elementary Education? Does religious identity play role in student –teacher interaction in school environment? Do we need to take special strategies for Muslim children as well? How to ensure the Right of Children to Free and Compulsory Education for Muslim children?

The present study is expected to give some answer, though partly, to those sensitive & important questions by understand micro-level dynamics of primary education.

The findings of the study has the potential to contribute to the knowledge base for the academicians & students involved in the field of Rural Development, Education, Social Work, Economics, Social Anthropology & similar other fields. Some of the broad areas, where the study has the potential to contribute to knowledge are –

- Problems in inclusive education
- Problems in development of socio-religious minorities
- Pattern of expenditure & investment on primary education by different stakeholders
- Role of religious identity in primary education & development
- Role of religious identity in classroom interaction
- Problems in implementation of provisions of Right of Children to Free and Compulsory Education Act.
- Participation of community in ensuring primary education to children

It can be hoped that newer & more complex issues related to this topic will create interest among the mind of knowledge seekers and those will be explored on the basis of the findings of the study in future.

## **Research Questions**

1. How does religion play role in this failure to achieve the goal of Universalisation of Elementary Education?
2. Does religious identity play role student – teacher interaction in school environment?
3. Do we need to take special strategies for Muslim children as well?
4. How to ensure the Right of Children to Free and Compulsory Education for Muslim children?

The present study is expected to give some answer to these important questions by understand micro level dynamics of primary education.

Hence, it seems to be pertinent to conduct a study on changes in educational status among Muslims in West Bengal which will investigate the issues at micro level adopting objective sampling criteria.

## **Objectives:**

1. To enumerate the socio-economic condition of sample households.
2. To study the population-school ratio in the Muslim populated and other study area.
3. To take an account about the school infrastructure in the study area.
4. To study the teachers profile in the studied schools of the study area.
5. To study the functioning of the schools of the study area.
6. To enumerate the community and caste wise distribution of students and teachers of the school the study area.
7. To study the composition, selection of members, activities, responsibilities and functionary of V.E.C or any such committee(s) attached with the schools in the study area.
8. To study the quality education delivered from the schools in the study area.
9. To find out the impact of MDM Programme in the delivery of quality education in the study area.
10. To find out the possible solution/suggestions to improve the situation through applying PRA.

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# Chapter – 2

## Study Area and Methodology

### Sampling Methodology

West Bengal had 19 (Nineteen) districts as per the census 2011. Out of 19 districts, six districts have been selected for the purpose of the study. These are Uttar Dinajpur, Maldah, Murshidabad, Burdwan, Howrah and Hooghly. Districts have been selected on the basis of the highest and lowest literacy rate as per the census 2011.

Three (3) districts with highest literacy rate and three (3) districts with lowest literacy rate have been selected for the purpose of the study. Following are the six districts with highest & lowest literacy rates among Muslims.

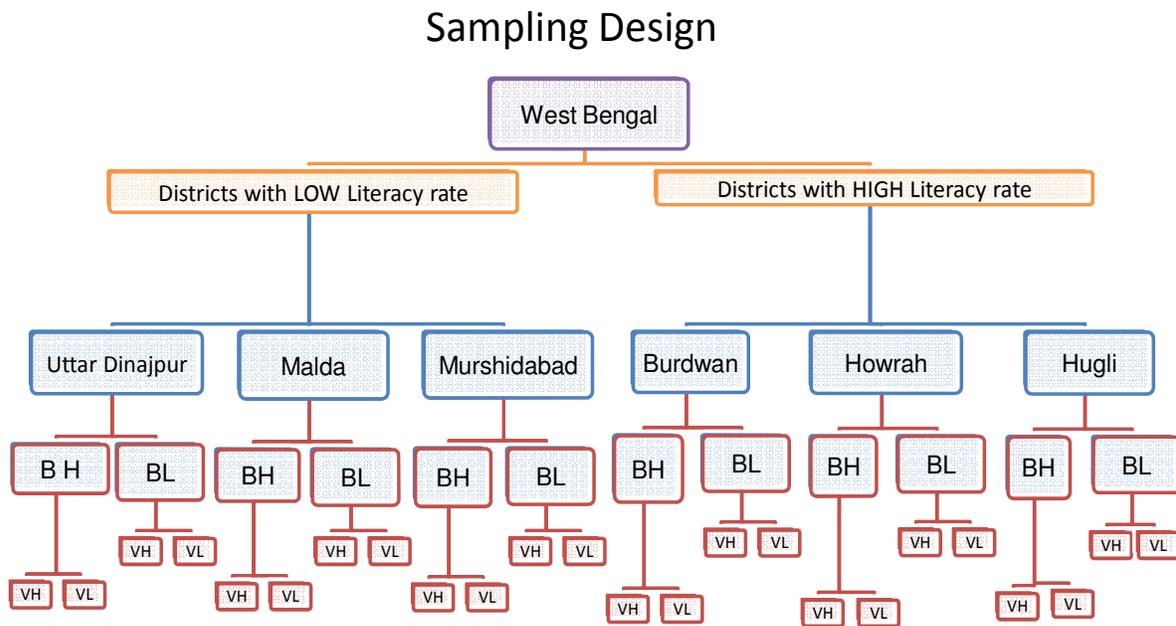
<b>Table - 1. Selected Districts with Literacy rate among Muslim Community</b>		
Districts with LOW Literacy rate	Literacy Rate among Muslims	Other significant features
Uttar Dinajpur	51.2	Share international border & border with other Indian States , Situated at northern area of West Bengal
Malda	58.8	Share international border & border with other Indian States
Murshidabad	63.2	Share international border & border with other Indian States
Districts with HIGH Literacy rate		
Burdwan	75.2	
Howrah	78.2	Semi-Urbanised, Adjacent to Kolkata Metropolitan Area
Hugli	81.4	Peri Urban, Adjacent to Kolkata Metropolitan Area

Again two (2) blocks from each district have been selected having highest and lowest concentration of Muslim population. Thus 12 blocks were selected from 6 districts.

Two villages from each block have been selected having highest and lowest concentration of Muslim population. Data were collected from concerned GP since the village wise religious census data is not available. So the Altogether 24 (6x2x2) villages were selected from 6 districts.

After listing the total households 20 households have been selected randomly to execute final field work.

Primary Schools & other primary level institutions of each village have also studied. The following flow chart is showing the sampling design.



20 households from each village will be selected and all together 480 households will be interviewed

As the study concentrated on Scope and Challenges of Primary Education among Muslim Community of West Bengal, the size of Muslim population of the concerned district is an important factor with the district wise literacy rate.

Here Table -2 represents the districts and blocks wise studied villages and schools. We have collected primary data from four villages and four primary schools from each district, two from each block. Twenty households from each village have studied. Altogether 80 (eighty) households from each district have studied.

**Table - 2. District and block wise studied villages and schools**

<b>District</b>	<b>Block</b>	<b>GP</b>	<b>Village</b>	<b>School</b>
Uttar Dinajpur	Kaliyaganj	Bhander	Tilgaon	Uttar Tilgaon F.P School
		Radhikapur	Paligaon	Paligaon F.P School
	Goalpokhar	Panjipara	Panjipara	Panjipara F P School
		Dharampur	Dharampur	Dharampur F.P School
Howrah	Panchla	Beldubi	Beldubi /VII	Jalakandua Primary School
		Banharishpur	Bonharishpur / II	Bonharishpur Majherpara Pry School
	Bally-Jagacha	Chamrail	Chamrail / I	Chamrail Primary(Day)
		Jagadishpur	Jagadishpur /VI	Lalit Mahan Das Vidyamandir
Hooghly	Singur	Balarambati	Bajedhanyahana	Bajedhanyahana West Primary School
		Nasibpur	Mollasimla-Durgarampur	Durgarampur Free Primary School
	Chanditala 1	Sheakhala	Patul	Patul Moslem Primary School
		Moshat	Azabnagar	Azabnagar Primary School
Malda	Kaliachak-I	Gayeshbari	Bakharpur	Paschim Bakharpur Primary School
		Gayeshbari	Dharara	Dharara Madanpur Primary School
	Habibpur	Habibpur	Tajpur	Tajpur Primary School
		Habibpur	Habibpur / X	Kalitala Primary School
Murshidabad	Domkal	Raipur	Narajpur	Narajpur Primary School
		Raipur	Moktarpur	Moktarpur Primary School
	Burwan	Burwan-I	Burwan	BurwanPaschimparaPathanpara Primary School
		Burwan-I	Gopipur	Gopipur Primary School
Burdwan	Ketugram-I	Moregram Gopalpur	Bamundi	Bamundi F P School
		Moregram Gopalpur	Khalipur	Khalipur F P School
	Salanpur	Dendua	Hadla Bathanbari	Hadla Bathanbari School
		Basudevpu r-Jemari	Basudevpu r	Basudev F.P School

## Profile of the Study Area

Table – 3 depicts the compiled data on concentration of Muslim population with literacy rate of six selected districts as per the census 2011 with other two important social development indicators, i.e. male female ratio of adult population and the same for 0 to 6 years population. From the data of literacy rate on district has found where the literacy rate of Muslim community is higher than the combined literacy rate. So it is relevant and essential to conduct such type of study.

Only two blocks have been found where the literacy rate of Muslim is higher than the combined literacy rate. One is Kaliaganj block of Uttar Dinajpur district – the literacy rate of Muslim is 74.2 percent and the combined literacy rate is 66.5. Another is Chanditala – I block of Hooghly district where the Muslim literacy rate is 86.7 percent and the combined literacy rate is 83.8 percent respectively.

**Table 3 . Population with Literacy rate of the Selected Districts (as per census 2011)**

Name	Religion	Population			FMR	FMR (0-6)	Literacy Rate		
		Male	Female	Total			M	F	T
State - WEST BENGAL	Total	46809027	44467088	91276115	950	956	81.7	70.5	<b>76.3</b>
State - WEST BENGAL	Muslim	12640092	12014733	24654825	951	961	72.5	64.8	<b>68.7</b>
District - Uttar Dinajpur	Total	1551066	1456068	3007134	939	953	65.5	52.2	<b>59.1</b>
District - Uttar Dinajpur	Muslim	771198	729972	1501170	947	953	56.8	45.4	<b>51.2</b>
Block - Goalpokhar - I	Total	169954	156166	326120	919	948	48.8	35.1	<b>42.3</b>
Block - Goalpokhar - I	Muslim	130885	121080	251965	925	940	44.0	31.5	<b>38.0</b>
Block - Kaliaganj	Total	115104	109038	224142	947	969	74.6	57.9	<b>66.5</b>
Block - Kaliaganj	Muslim	23577	22489	46066	954	1000	78.2	70.0	<b>74.2</b>
District - Hugli	Total	2814653	2704492	5519145	961	952	87.0	76.4	<b>81.8</b>
District - Hugli	Muslim	443032	427172	870204	964	957	85.5	77.3	<b>81.4</b>
Block - Singur	Total	140334	136079	276413	970	954	88.8	79.2	<b>84.1</b>
Block - Singur	Muslim	12004	12661	24665	1055	926	83.8	77.2	<b>80.4</b>
Block - Chanditala - I	Total	90032	89793	179825	997	961	88.2	79.3	<b>83.8</b>
Block - Chanditala - I	Muslim	30815	31410	62225	1019	954	89.7	83.8	<b>86.7</b>
District - Haora	Total	2500819	2349210	4850029	939	962	87.0	79.4	<b>83.3</b>
District - Haora	Muslim	655228	615413	1270641	939	966	81.4	74.9	<b>78.2</b>
Block - Bally Jagachha	Total	107926	101578	209504	941	969	91.0	84.3	<b>87.7</b>
Block - Bally Jagachha	Muslim	5135	4717	9852	919	964	80.4	79.0	<b>79.7</b>
Block - Panchla	Total	129160	122770	251930	951	969	82.8	74.9	<b>79.0</b>
Block - Panchla	Muslim	60286	57158	117444	948	964	81.6	75.2	<b>78.5</b>
District - Malda	Total	2051541	1937304	3988845	944	950	66.2	57.0	<b>61.7</b>
District - Malda	Muslim	1047638	997513	2045151	952	960	61.0	56.4	<b>59.0</b>
Block - Kaliachak - I	Total	200451	192066	392517	958	956	68.1	62.2	<b>65.3</b>
Block - Kaliachak - I	Muslim	178795	171680	350475	960	959	67.4	62.1	<b>65.0</b>
Block - Habibpur	Total	106757	103942	210699	974	951	66.7	50.7	<b>58.8</b>
Block - Habibpur	Muslim	1336	1356	2692	1015	1005	70.0	60.0	<b>65.0</b>
District - Murshidabad	Total	3627564	3476243	7103807	958	968	69.9	63.1	<b>66.6</b>
District - Murshidabad	Muslim	2397249	2310324	4707573	964	971	66.0	61.0	<b>63.2</b>
Block - Domkal	Total	186182	177794	363976	955	962	64.5	63.3	<b>63.9</b>
Block - Domkal	Muslim	166940	159519	326459	955	963	62.5	62.0	<b>62.2</b>
Block - Burwan	Total	132439	125027	257466	944	945	75.0	62.6	<b>69.0</b>
Block - Burwan	Muslim	56948	53913	110861	947	952	70.2	61.1	<b>66.0</b>
District - Burdwan	Total	3966889	3750674	7717563	945	951	82.4	69.6	<b>76.2</b>
District - Burdwan	Muslim	821958	777806	1599764	946	963	80.0	70.5	<b>75.1</b>

Block -Ketugram-I	Total	84966	80442	165408	947	955	72.2	62.9	<b>68.0</b>
Block - Ketugram-I	Muslim	39640	37714	77354	951	969	71.3	64.5	<b>68.0</b>
Block- Salanpur	Total	83796	79261	163057	946	928	86.1	71.8	<b>79.6</b>
Block- Salanpur	Muslim	3055	2770	5825	907	978	83.5	63.4	<b>73.5</b>

## Methodology of Data Collection

For the convenience of presentation and understanding methodical issues are given the in the table below-

<b>Table 4 : Methodology of Data Collection</b>		
<b>Objectives</b>	<b>Method of data collection</b>	<b>Source of data / respondents</b>
Objective (1)	Household visit, Interview, Observation	Family members
Objective (2) - (8)	Document Survey & Content Analysis  Interview	Registers of Primary school/ Institution, ICDS / pre-primary centre ; DISE reports ; VEC records Members of sample households
Objective (9)	Focus Group Discussion; Face to face interview Observation	Students Teachers & parents, VEC Institution visit
Objective (10)	PRA	Parents Teachers Key persons, religious & political leaders Government officials

The methodological framework of the study is quantitative as well as qualitative.  
The orientation of quantitative methodology is descriptive-diagnostic.

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# Chapter – 3A

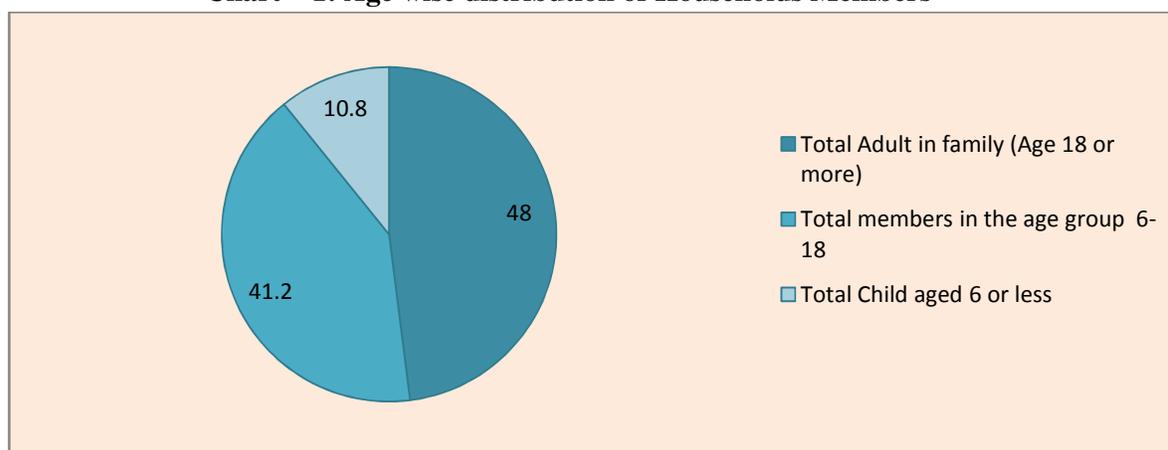
## Socio-Economic condition of Studied Households

### 1. Distribution of household members based upon age

We studied 480 Muslim households. Total members in the sample households is 2569, out of which 1233 members (48.0 per-cent) are adults, total non-adults members are 1336 (52.0 per-cent), total members in the age group 6 – 18 years are 1059 (41.2 per-cent) and total aged 6 or less are 277 (10.7 per-cent). The details are shown in Table 1 and Chart 1.

Indicator	Value	% of total
Total member in sample households	2569	100.0
Total Adult in family (Age 18 or more)	1233	48.0
Total Non- Adult ( Age Less than 18)	1336	52.0
Total members in the age group 6-18	1059	41.2
Total Child aged 6 or less	277	10.7

**Chart – 1: Age wise distribution of Households Members**



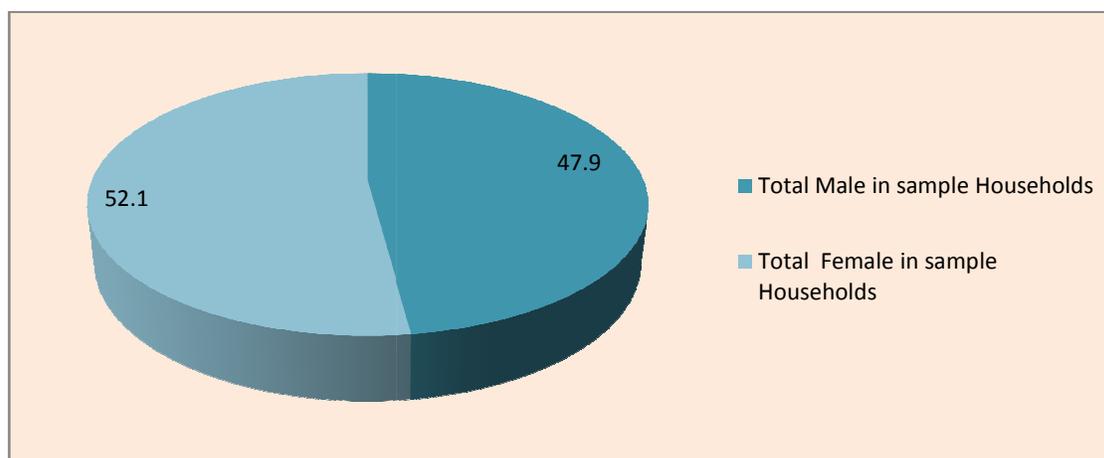
### 2. Female Male Ratio (FMR) among family members in sample household

In Uttar Dinajpur and Hooghly district, total 480 households were selected and surveyed.

In the sample households, 2569 members were found, out of which 1230 members were male (47.9 per-cent) and 1339 members were female (52.1 per-cent). The Female Male Ratio (FMR) stood at 1081. According to the census 2011 the FMR of India was 940 and in West Bengal were 950. According to Census 2011 data, FMR among Muslim community was 951. Thus, value of FMR in sample household is significantly higher in comparison to corresponding value of overall population of the country, state & religious community.

Indicator	Value	% of total
Total member in sample Households	2569	100.0
Total Male in sample Households	1230	47.9
Total Female in sample Households	1339	52.1
FMR in sample Households	1089 : 1000	

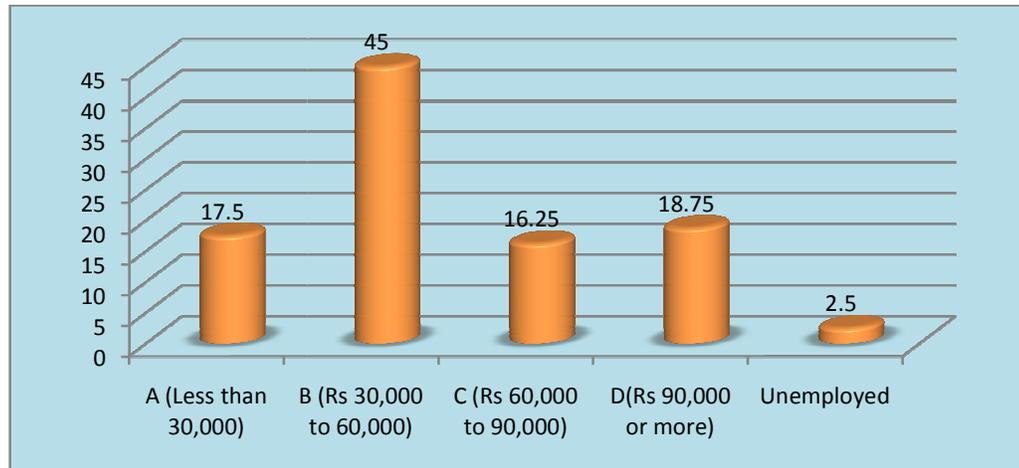
**Chart – 2: Sex wise Distribution of Households Members**



### 3. Distribution of households based upon annual income

Among the sample household, a large portion's income is less than Rs. 60,000/-. Out of this bracket, 17.50 % has reported annual income of less than Rs. 30,000/- which is the lowest bracket. Next higher bracket is Rs 30,000/- to Rs. 60,000/- . In this bracket, 45.0 % families have been included. Another 16.25 % families fall in the annual income bracket of Rs 60,000/- to Rs. 90,000/-. In the highest bracket, having annual income of Rs. 90,000/- or more , 18.75 % families are there, only 2.5 sample household are unemployed.

**Chart – 3: Income Distribution of Households**



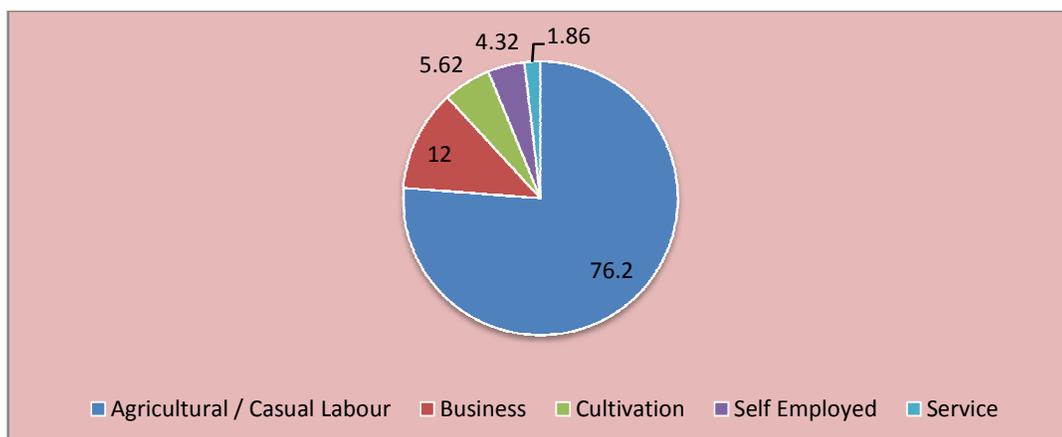
**4. Distribution of households based upon Primary Occupation**

It was found that 480 out of 366 (76.20 % of total surveyed) households have agricultural or casual labour as primary occupation which signifies the agro based rural economy. Households with service as primary occupation are pretty less i.e. only 1.86 per-cent whereas 12.0 per-cent households have business as their primary occupation. Cultivation and self-employment are primary occupation of 5.62 per-cents and 4.32 per-cents respectively.

**Table – 3 : Distribution of households based upon Primary Occupation**

Primary Occupation	Total No. of Household	% of Total
Agricultural / Casual Labour	366	76.20
Business	57	12.0
Cultivation	27	5.62
Self Employed	21	4.32
Service	9	1.86
Grand Total	480	100

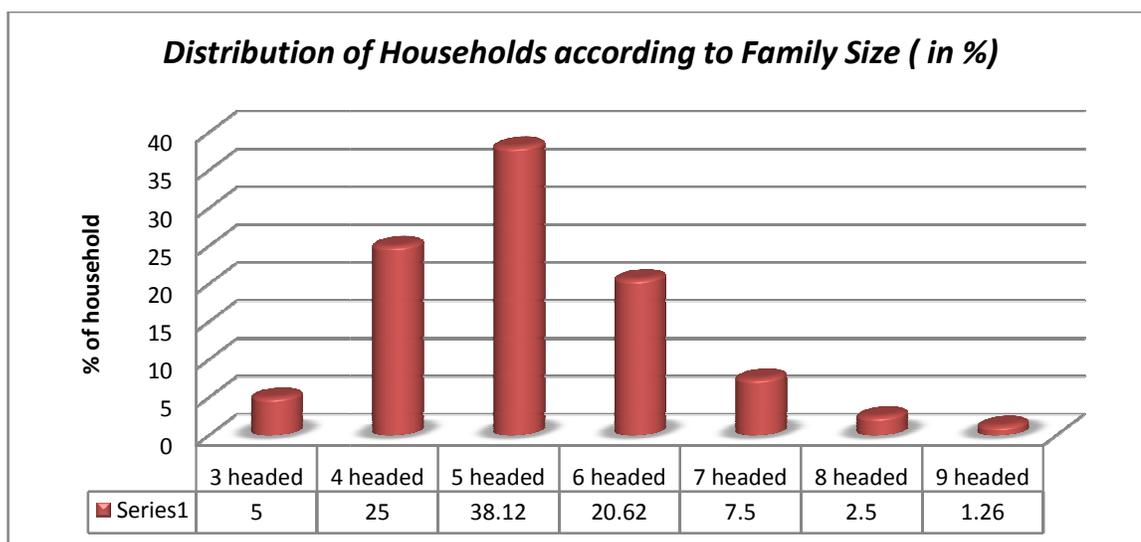
**Chart – 4: Primary Occupation of Sample Households**



## 5. Distribution of Households according to Family Size

Among the households surveyed, family size varies greatly. Smallest families have only 3 members and highest families have 9 members. Majority of the households have more than 5 members.

Approximately, 38.12 % households are 5 headed. There are 20.62 % households which have 6 members. On the lower side, only 25.0 % households are 4 headed. The number of 8 headed and 9 headed families are 3.76 per-cent. Only 5 per-cent households (24 out of 480) are 3 headed. The number of 6 six headed households were 20.62% whereas 7.5% households were found as 7 headed.

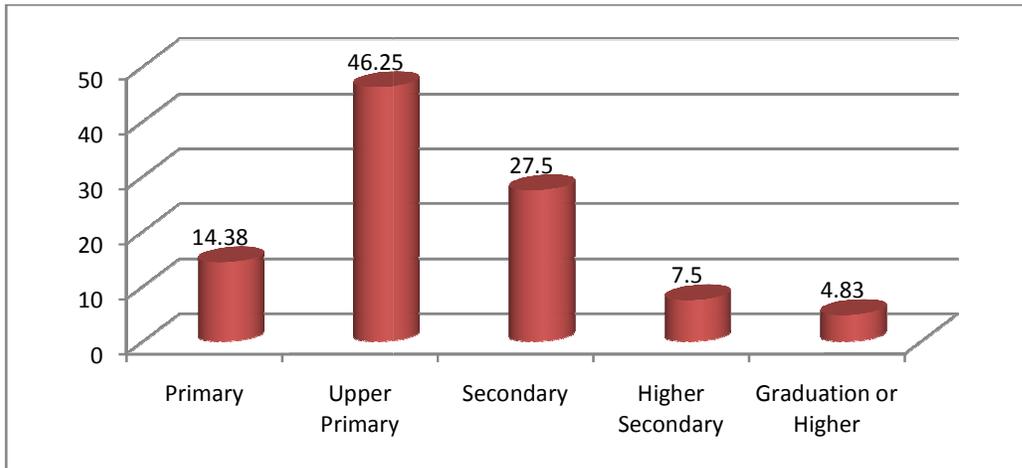


## 6. Distribution of families on the basis of Member having Highest Educational qualification in family

Out of all the 160 households, there are 69 households (14.38 % of total) where none of members have studied after primary level. There are 222 households, which is 46.25% of the total, have upper primary as the highest educational qualification level of the family members. Higher secondary and secondary level qualification was found in 7.5 % and 27.5% households. Only 4.83% (21 out of 480) families were there having graduate family members.

Standard upto which studied	No. of Households	% of Households
Primary	69.0	14.38
Upper Primary	222.0	46.25
Secondary	132.0	27.5
Higher Secondary	36.0	7.5
Graduation or Higher	21.0	4.83
<b>Grand Total</b>	<b>480.0</b>	<b>100</b>

**Chart – 6: Highest Educational Qualification of any member of Households**



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# Chapter -3B

## The School: Place of Delivery of Quality Education

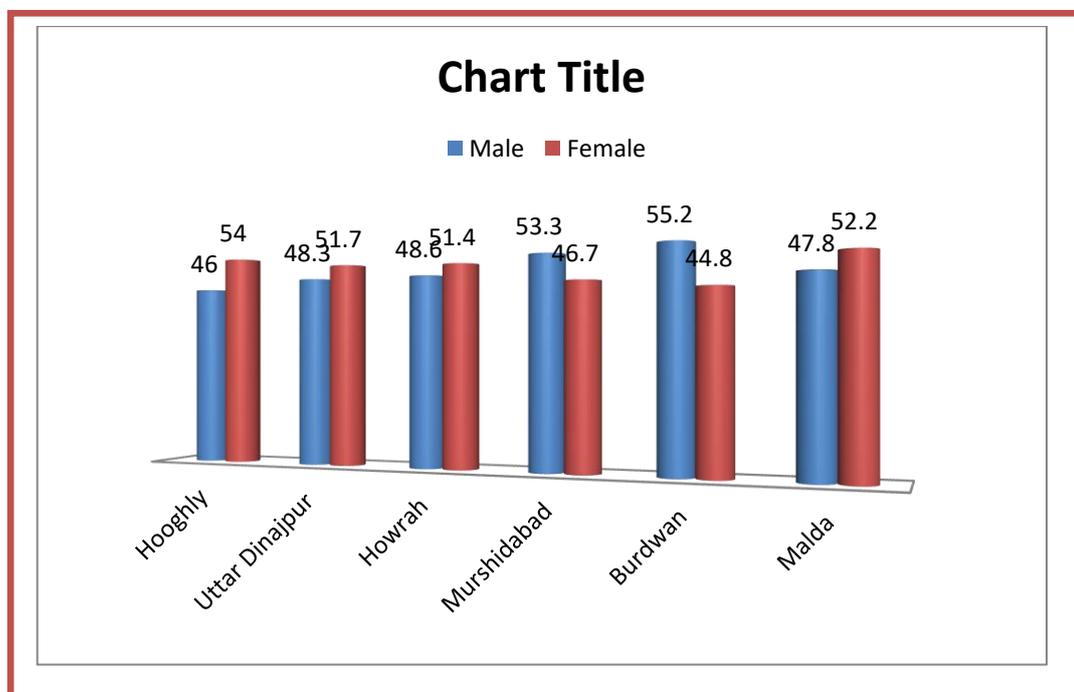
### 1. Enrollment Status in sample school

In the 24 selected schools total 1702 students were enrolled. Out of them, male students are 49.5 % and female students are 50.5 %. Highest numbers of students (574) belong to Uttar Dinajpur district. Lowest number students (179) belonged to Howrah.

In Murshidabad and Burdwan, number of male students were more than female students. In other districts number of female students are more than male students.

District	No of Total Male	No of Total Female	Total	% of Male students	% of Female Students	% of Grand Total
Hooghly	99	116	215	46	54	100
Uttar Dinajpur	277	297	574	48.3	51.7	100
Howrah	87	92	179	48.6	51.4	100
Murshidabad	121	106	227	53.3	46.7	100
Burdwan	132	107	239	55.2	44.8	100
Malda	128	140	268	47.8	52.2	100
<b>Grand Total</b>	<b>844</b>	<b>858</b>	<b>1702</b>	<b>49.5</b>	<b>50.5</b>	<b>100.0</b>

**Chart - 1: District wise Enrolment**

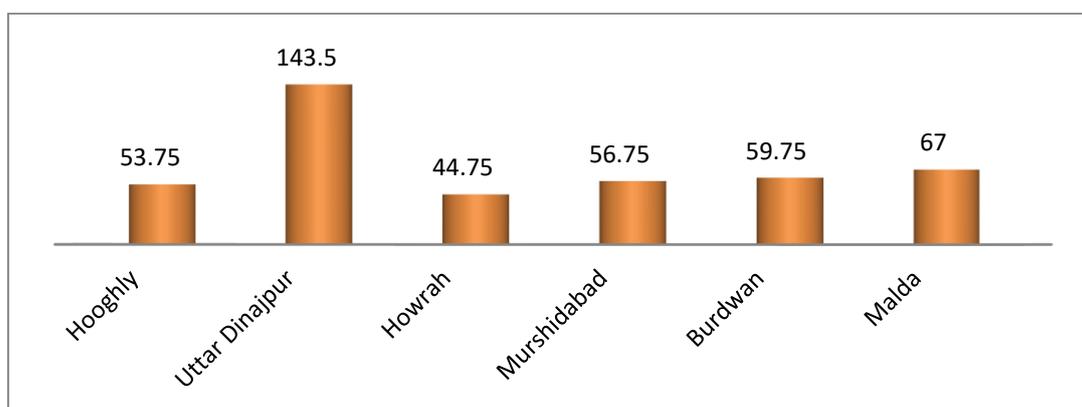


**Table 1. a. Students per School**

District	Students per School
Hooghly	53.75
Uttar Dinajpur	143.5
Howrah	44.75
Murshidabad	56.75
Burdwan	59.75
Malda	67

Students per school are much higher in Uttar Dinajpur than Howrah. In other hand Murshidabad,Badrwan,Hooghly,Malda have more than 50 percent student per school.

**Chart - 2: District wise students per school**



## 2. Enrollment status in sample primary school

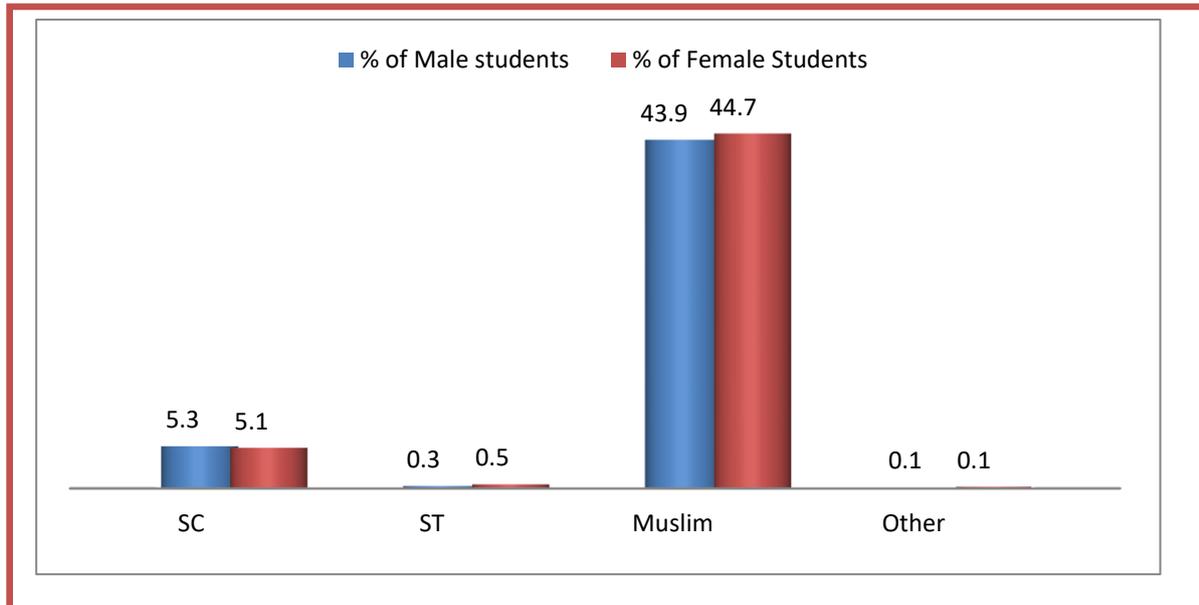
The combined record of the six districts show a total of 88.6 % Muslim students i.e. 1507 in numbers. Among them, 43.9 % are male students (747 in numbers) and 44.7 % female (760 in numbers).

**Table 2: Socio Religious category wise Enrolment Status in sample school**

Category	Male students	Female Students	Total	% of Male students	% of Female Students	% of Grand Total
SC	90	87	177	5.3	5.1	10.4
ST	5	8	13	0.3	0.5	0.8
Muslim	747	760	1507	43.9	44.7	88.6
Other	2	3	5	0.1	0.2	0.3
<b>TOTAL</b>	844	858	1702	49.6	50.4	100.0

SC category students are second highest socio-religious category. Total 10.4 %students belong to SC category. There is only 0.8 percent ST category (0.3 percent male and 0.5 per cent female) students. Only 0.3 percent students belong to other category.

**Chart - 3 : Caste and Community wise status of Enrolment**

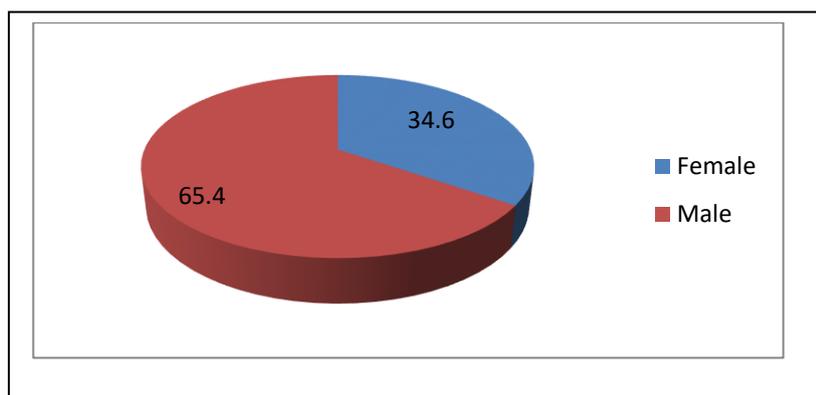


### 3. Teachers' profile of sample primary school

There are total 55 teachers in 24 schools with an average of 2.3 teachers per school. Thirty four percent ( 34.6%) of teachers are female and 65.4 % are male.

<b>Table 3 : Number of Teachers &amp; sex-wise distribution</b>		
<b>Sex of Teacher</b>	<b>No of Teachers</b>	<b>% of Total</b>
Female	19	34.6
Male	36	65.4
<b>Grand Total</b>	<b>55</b>	<b>100.0</b>

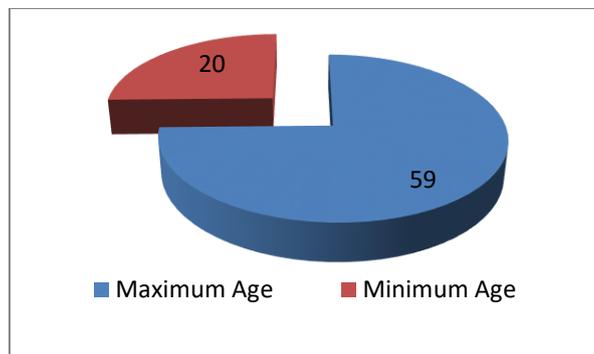
**Chart - 4: Sex wise distribution of Teachers**



The average age of the teachers is 42.52 years. The maximum age recorded is 59 years while the minimum is 20 years.

Indicators	Average age in year
Maximum Age	59
Minimum Age	20
Average Age of teachers	42.52

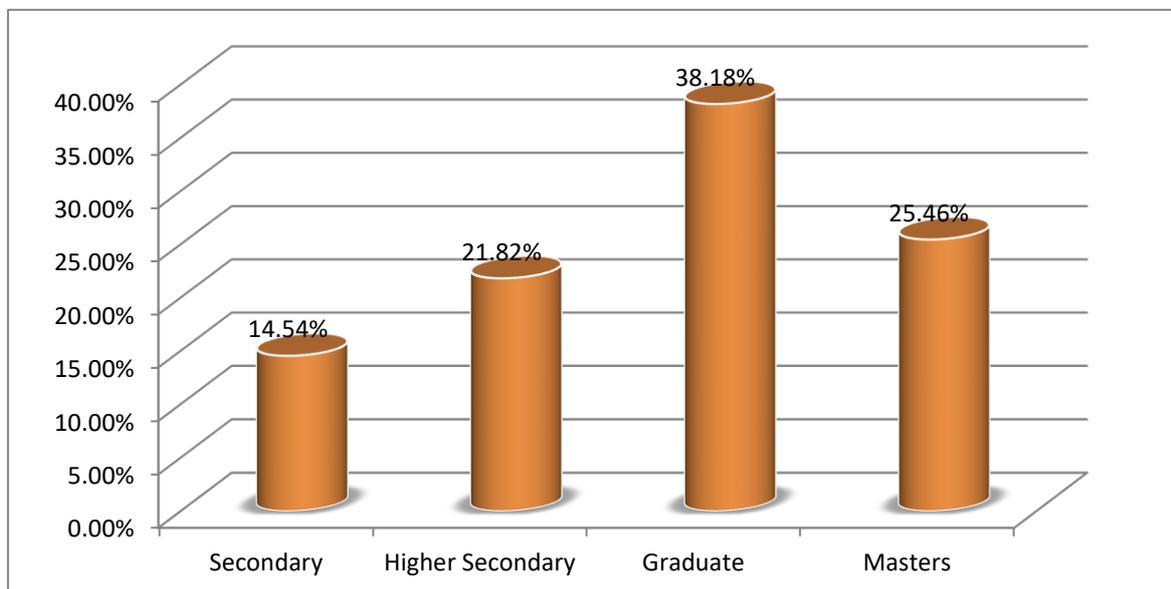
**Chart 5: Age of teachers**



#### **4. Educational Qualification of Teachers in sample primary school**

There are 21 teachers (38.18 per cent) who are Graduate and 14 are qualified up to Masters Level among the total 55 teachers. There are 21.82 per cent teachers who are qualified up to Higher Secondary Level and 14.54 per cent teachers are educated up to Secondary Level.

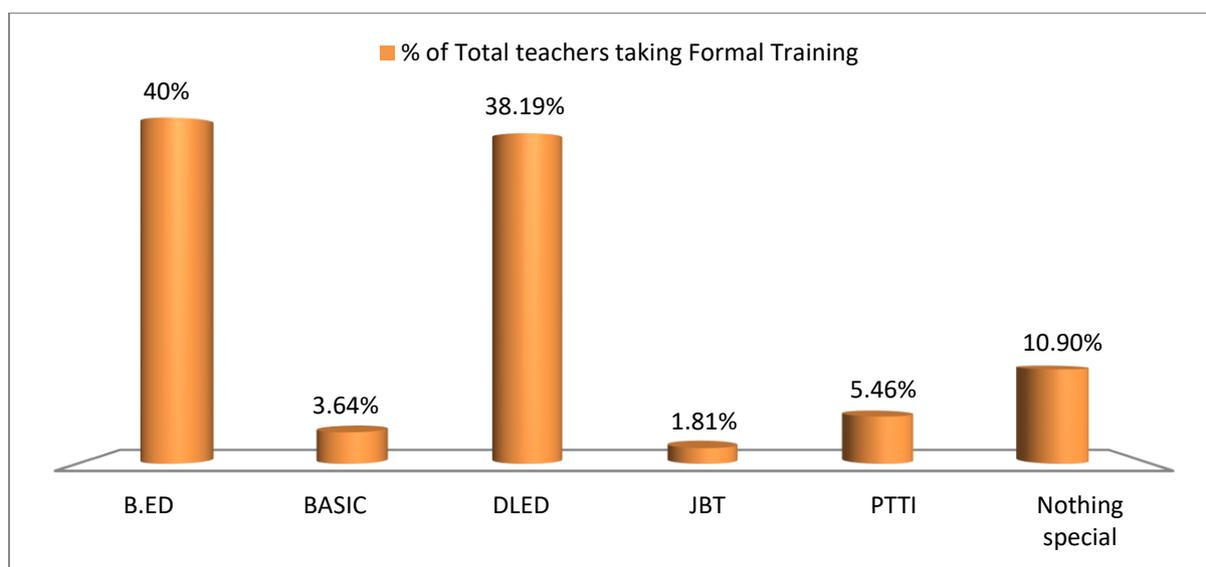
**Chart – 6: Educational Qualification of Teachers**



## 5. Formal Training of teachers in sample primary school

There are 38.19 per cent teachers who have undergone DLED training. Whereas 5.46 percent have undergone PTTI training and 1.81 per cent having JBT training. The record says, trained teachers having B.Ed degree are 40per cent. There are 10.90 per cent teachers reported as having no such training so far.

**Chart-7: Training Profile of Teachers**



## 5. Student Classroom Ratio & Student Teacher Ratio of sample primary school

In the sample schools, Student Classroom Ratio is 29:1, and Student Teacher Ratio or Pupil Teacher Ratio is 31:1.

Pupil Teacher Ratio	31 :1
Student Classroom Ratio	29 : 1

## 6. Attraction of incentive

Out of 24 sample schools, headmasters/headmistress/ Teacher –in Charge(s) of 16 schools were of the view that incentive is a factor which influences the decision of the parents in enrolling the students in Government Primary School.

In the words of Teacher in Charge of a schhol in Uttar Dinajpur, the attraction can be summed up as follows “There are private schools nearby. And Madrasa is bit far. But they do not give uniforms and scholarship. So parents enroll their students in Government school” (*Kachakachi private school ache. Madrasa jodio dure. Kintu onyo*

*school e uniform ba scholarship deoa hoi na. Tai baba –ma ra sarkari school ei vorti koren).*

On the other hand there were 8 schools where headmasters/headmistress/ Teacher –in Charge(s) did not conform to the thinking that incentives like give uniforms and scholarship attracted parents to enroll to Government school. They observed that Muslim parents also understood the importance of education. Hence they are sending their wards to schools.

## 7. Impact of MDM

Table 6 shows the opinion of parents about Mid Day Meal. It was found that majority of parents thought MDM is beneficial for them. Only 2.3 % of parents thought that Mid Day Meal is actually detrimental for study. They thought that MDM is taking the focus out of the study.

Out of 480 parents, 89.8 % parents were satisfied about the MDM quality that is served in school. They also thought that MDM is a good programme, it should be continued for poor families. On the other hand, 7.9 % respondents thought that quality of MDM is not good. They demanded that quality of MDM should be improved.

<b>Category of opinion of parents</b>	<b>No of parents</b>	<b>% of Parents</b>
Perceive MDM is taking out focus from study	11	2.3%
MDM is beneficial , Satisfied about MDM Quality	393	81.8%
Not Satisfied about quality, demanded improvement	76	15.8%
TOTAL	480	100

## 8. Observation regarding MDM

Various observations were noted regarding MDM during field work in 24 schools. These observations are shown below in Table 7.

<b>Observations</b>	<b>No of schools</b>	<b>% of schools</b>
Separate kitchen shed for MDM exist in school	24	100 %
MDM is cooked by members of Self Help Groups	24	100 %
Conflict among SHG members exist regarding MDM	3	12.5 %
MDM is eaten by all students together irrespective of religions and caste	24	100%
Tendency of taking the cooked meal to home among some students	2	8.3 %

## Chapter – 3C

### Parent's Attitude towards Primary Education

#### 1. Class & Sex wise Distribution of Students

In six districts, 480 Muslim students and their guardians have been interviewed. Out of total 480 students, number of female students is 276 (56.25%) while male students are 204 (43.75 %). Detailed distribution of 480 students is shown below in Table 1.

Class	No of Female Students	No of Male Students	Total No. of Students	% of Female Students	% of Male Students	Total (%)
1	57	48	105	20.7	23.5	21.9
2	102	72	174	37.0	35.3	36.3
3	51	54	105	18.5	26.5	21.9
4	66	30	96	23.9	14.7	20.0
Grand Total	276	204	480	100.0	100.0	100.0

There are 105 students (21.9%) in class 1 among which 57 are females and 48 are male students. With 102 female and 72 male students, class 2 consists of total 174 students (36.3 %). Class 3 has 105 (21.9%) students where male and female students are 54 and 51 in number. In class 4, 66 female and 30 male students make a total of 96 (20 %) students.

#### 2. Average age of Muslim Pupils

The average age of Muslim pupils in class one is 6 years and 9 months. For class 2, it is 8 years 1 month and for class 3, it is 8 years 10 months. The average age of class 4 students is 10 years 3 months. The details are given below.

Class	Average of Age( Year & Month)
1	6 Yr 9 M
2	8 Yr 1 M
3	8 Yr 10 M
4	10 Y 03 M

#### 3. Parent's aspiration regarding education of children

Parent's aspiration regarding education of children has been shown in Table 3. It can be seen that 29.4 % prefer to teach their children as far as the finance permit. This is true for 174 boys (36.3%) and 108 girls (22.5%). Also 25 % of parents could not express

their opinion firmly. Very few of them (4.4%) told they will educate their children up to class 8.

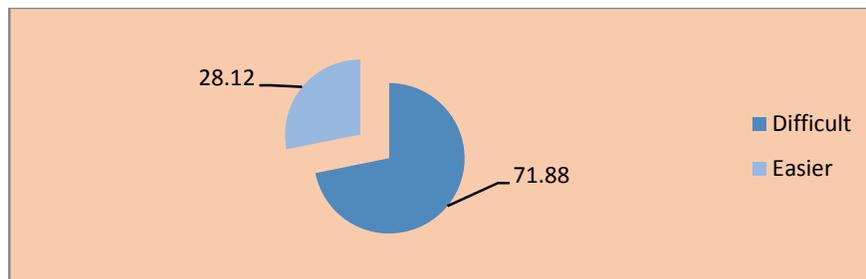
For daughters, 3.1 % parents told that would continue their daughters' education until marriage.

<b>Till which class children will study</b>	<b>For Girls</b>	<b>For Boys</b>	<b>Total</b>	<b>% for Girls</b>	<b>% for Boys</b>	<b>% for Total</b>
Class 8	18	24	42	3.8	5.0	4.4
Class 10	96	102	198	20.0	21.3	20.6
Class 12	69	48	117	14.4	10.0	12.2
Grad/ Professional Degree	33	18	51	6.9	3.8	5.3
As far as finance permit	108	174	282	22.5	36.3	29.4
Until marriage	30	0	30	6.3	0.0	3.1
Did not say	126	114	240	26.3	23.8	25.0
Total	480	480	960	100.0	100.0	100.0

#### **4. Parent's opinion on Muslim Girls' education & marriage**

Majority of the Muslim parents responded that education does not create problem for Muslim girls' to get married. During interview, 71.88 % parents said that it is easier to get their daughter married if they are educated and 28.12% parents said that it becomes difficult when their daughter is more educated.

**Chart - 2: Parents Opinion regarding Impact of Education on Marriage**

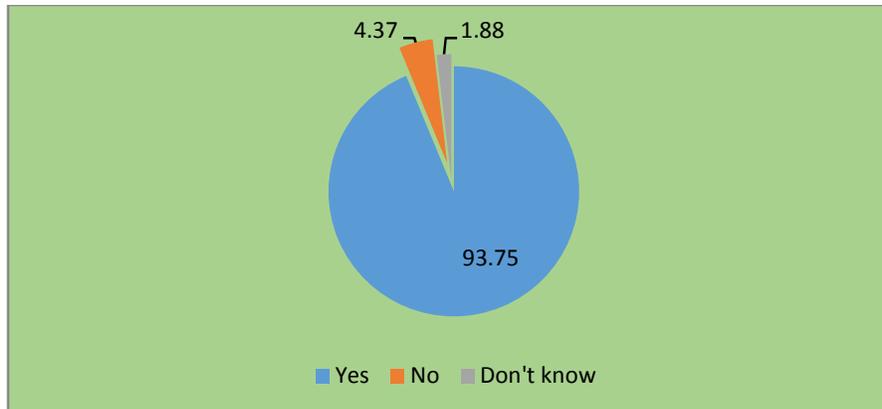


#### **5. Parent's opinion regarding making Primary Education compulsory for children**

Overwhelming majority parents (93.75 %) agreed that "*Prathomic Sikkha Sokoler Dorkar*" that means primary education should be compulsory. On the other hand, 4.37% of parents did not agree as they think there are poor families which may not be

able to bear the cost of education and while 1.88% parents were not sure about requirement or implication of making primary education compulsory.

**Chart - 3: Primary Education be made compulsory or not**



#### 6. Muslim villager's preference regarding school for child's enrolment

Muslim villager's preference regarding school for child's enrolment is shown in Table 3. Most of Muslim parents (approximately 80 per-cents) in the village think that Muslim villagers prefer to send their children to government primary school as they are poor and uneducated. Approximately, 12.5 % of parents think that Muslims also prefer to send their child to Private or English medium school. However, 1.87% of parents think that Muslims in general are not interested in sending their children to any school and similarly 1.87% parents think that Muslims prefer Madrasa.

<b>Perception of Parents</b>	<b>No. of Parents opined</b>	<b>% of total respondents</b>
Muslim villagers Prefer Government Primary School	384	80
Muslim villagers refer Private School / English Medium School	60	12.5
Muslim villagers Prefer Madrasa	18	3.76
Muslim villagers Not interested in schooling	9	1.87
Do Not Know / Not sure about Muslim's preference	9	1.87
<b>Grand Total</b>	<b>480</b>	<b>100</b>

## 7. Opinion regarding Parent's role in improving school environment

Opinion of parents regarding their role in improving school improvement is shown in Table 4. It was found that majority parents ( 88.8 %) did not think that they can not play any role in improving school functioning. They thought that school functioning depends on teachers.

Approximately 9 % parents thought that they have limited and passive role (like attending meetings) in school. Only 2.3 % parents thought that parents can play an important role to play in improving school functioning.

<b>Do parent's have role in improving school environment</b>	<b>No of parents</b>	<b>% of parents</b>
Active role	11	2.3
Passive role	43	8.9
No role	426	88.8
<b>Total</b>	<b>480</b>	<b>100 %</b>

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## Chapter – 3D

### Child Interview: Quality Delivery

We have conducted simple tests to assess the quality delivery in schools. All students took tests. Some of them took tests in their houses while others took in the school itself. As will be shown below, there exist big gap in level of learning, because the tests consisted of writing English letters, Bengali Letters, and solving Simple Numeric Sum.

The district wise responses are given below, through which we can get an idea regarding the quality of education delivered in the primary schools.

#### Ability of Writing English Alphabets

<b>Table 1 : Ability of Writing English - Uttar Dinajpur</b>		
<b>Can write English alphabets properly</b>	<b>No of Children</b>	<b>% of children</b>
No	33	41%
Somewhat	10	13%
Yes	37	46%
<b>Total</b>	<b>80</b>	<b>100%</b>

From Table 1, it can be seen that in Uttar Dinajpur, 46% children could write English alphabets properly whereas 41 % children faced difficulties regarding English alphabets.

<b>Table 2 : Ability of Writing English - Hooghly</b>		
<b>Can write English alphabets properly</b>	<b>No of Children</b>	<b>% of children</b>
No	6	8%
Somewhat	9	11%
Yes	65	81%
<b>Total</b>	<b>80</b>	<b>100%</b>

From Table 2, it can be seen found that in Hooghly, 81% children can write English alphabets properly whereas rest of the children face difficulties regarding English alphabets.

<b>Table 3 : Ability of Writing English - Howrah</b>		
<b>Can write English alphabets properly</b>	<b>No of Children</b>	<b>% of children</b>
Indicators	Can write English alphabets properly	% of children Can write English alphabets properly
No	15	19%
Somewhat	17	21%
Yes	48	60%
Total	80	100%

It was found that in Howrah ( Table 3), 60 % children could write English alphabets properly while rest of the children could not write properly.

<b>Table 4 : Ability of Writing English - Murshidabad</b>		
<b>Can write English alphabets properly</b>	<b>No of Children</b>	<b>% of children</b>
No	42	52%
Somewhat	15	19%
Yes	23	29%
Total	80	100%

It was found that in Murshidabad, only 29% children could write English alphabets properly, and other children could not.

<b>Table 5 : Ability of Writing English - Burdwan</b>		
<b>Can write English alphabets properly</b>	<b>No of Children</b>	<b>% of children</b>
No	9	11%
Somewhat	16	20%
Yes	55	69%
Total	80	100%

It was found that in Burdwan ( Table 5), 69% children could write English alphabets properly, and other children could not.

<b>Table 6 : Ability of Writing English - Malda</b>		
<b>Can write English alphabets properly</b>	<b>No of Children</b>	<b>% of children</b>
No	27	34%
Somewhat	9	11%
Yes	44	55%
Total	80	100%

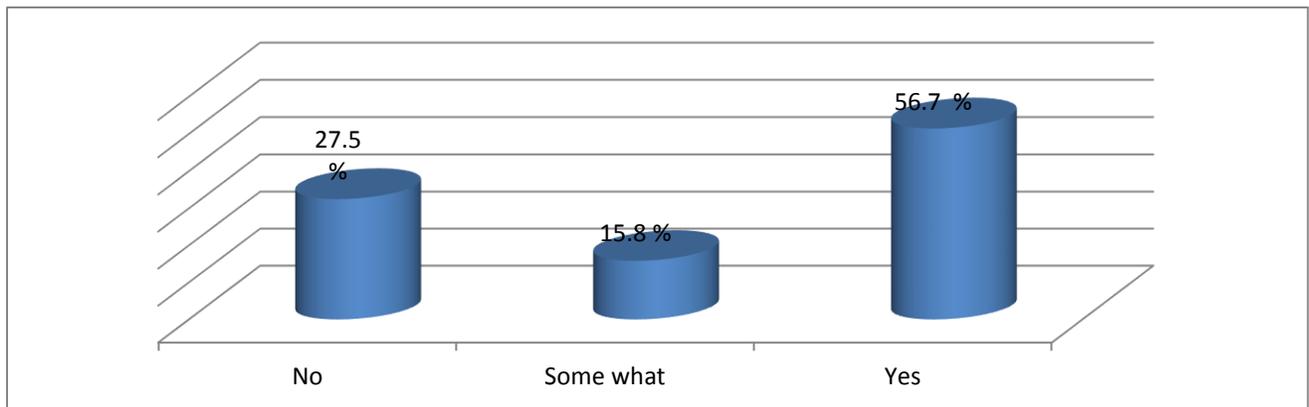
As shown in Table 6, 55% children in Malda could write English alphabets properly where 34% children could not do that appropriately.

### Performance of Children In English Writing

The combined data of six districts show that 56.7 % students could write English alphabets properly. It was found that 27.5 per cent could not write English alphabets properly. There are 16 per cent students who could write the English alphabets somewhat properly. The details has been shown in table 7.

<b>Table 7 : Ability of Writing English - All Sample district</b>		
<b>Can write English alphabets properly</b>	<b>No of Children</b>	<b>% of children</b>
No	156	27.5 %
Somewhat	76	15.8 %
Yes	272	56.7 %
Total	480	100%

**Chart - 1: Quality of Education : Children Writing English alphabets properly**



In Table 8, a ranking of the districts has been done using the percentage of students who could write English properly without any help. Hooghly ranked first, followed by Malda. Uttar Dinajpur ranked lowest among six districts.

Districts	Can write English Alphabets properly without any help	Ranking
Uttar Dinajpore	46%	5
Hooghly	81%	1
Howrah	60%	3
Murshidabad	29%	6
Malda	69%	2
Burdwan	55%	4

Can write Bengali alphabets properly	No of Children	% of children
No	26	32%
Somewhat	8	10%
Yes	46	58%
<b>Total</b>	<b>80</b>	<b>100%</b>

From Table 9, it can be seen that in Uttar Dinajpur, 58 % children could write Bengali alphabets properly whereas 33 % children could not write properly.

Can write Bengali alphabets properly	No of Children	% of children
No	8	10%
Somewhat	7	9%
Yes	65	81%
<b>Total</b>	<b>80</b>	<b>100%</b>

From Table 10, it can be seen that in Hooghly, 81 % children could write Bengali alphabets properly whereas 10 % children could not write properly.

Can write Bengali alphabets properly	No of Children	% of children
No	15	19%
Somewhat	12	15%
Yes	53	66%
<b>Total</b>	<b>80</b>	<b>100%</b>

It was found that in Howrah ( Table 11 ), 66% children could write Bengali alphabets properly whereas 19 % children could not.

<b>Table 12 : Ability to write Bengali Alphabets : Murshidabad</b>		
<b>Can write Bengali alphabets properly</b>	<b>No of Children</b>	<b>% of children</b>
No	6	7%
Somewhat	2	3%
Yes	72	90%
Total	80	100%

In Murshidabad ( Table 12), it was found that 90% children could write Bengali alphabets in a satisfactory manner but rest of the students could not do properly..

<b>Table 13 : Ability to write Bengali Alphabets : Malda</b>		
<b>Indicators</b>	<b>Can write Bengali vowels properly</b>	<b>% of children Can write Bengali vowels properly</b>
No	9	11%
Somewhat	7	9%
Yes	64	80%
Total	80	100%

In Malda ( Table 13), 80% children could write Bengali alphabets properly while 11 % students could not do properly.

<b>Table 14 : Ability to write Bengali Alphabets : Burdwan</b>		
<b>Can write Bengali alphabets properly</b>	<b>No of Children</b>	<b>% of children</b>
No	2	3%
Somewhat	9	11%
Yes	69	86%
Total	80	100%

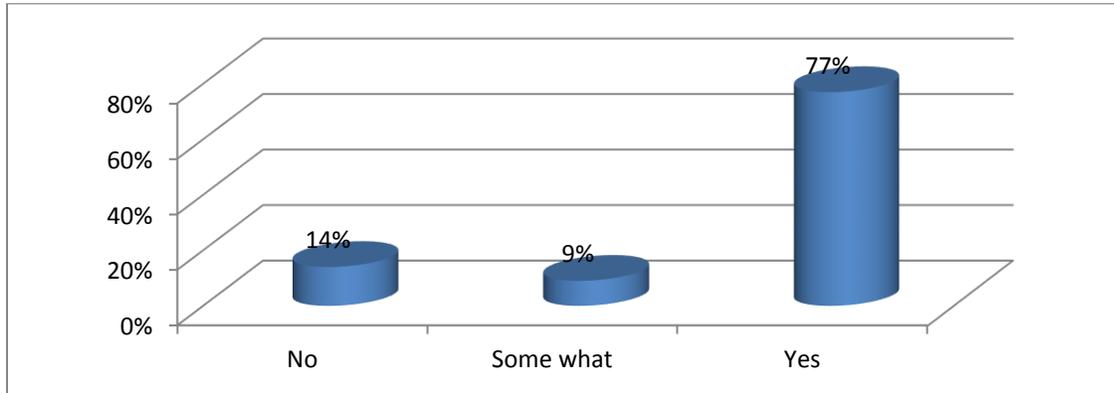
It was found that in Burdwan (Table 14), 86% children could write Bengali alphabets properly whereas only 3 % children could not.

## Performance of Children In Bengali Writing

The combined data of six districts show that 77 % students could write Bengali alphabets properly. It was found that 14 per cent could not write Bengali alphabets properly. There are 9 per cent students who could write the Bengali alphabets somewhat properly. The details has been shown in table 15 and Chart 2.

<b>Can write Bengali alphabets properly</b>	<b>No of Children</b>	<b>% of children</b>
No	66	14%
Somewhat	45	9%
Yes	369	77%
Total	480	100%

**Chart - 2: Quality of Education : Children Can write Bengali vowels properly**



In Table 16, a ranking of the districts has been done using the percentage of students who could write Bengali properly without any help. Murshidabad ranked first, followed by Burdwan. Uttar Dinajpur ranked lowest among six districts.

<b>Districts</b>	<b>Can write Bengali vowels</b>	<b>Ranking</b>
Uttar Dinajpur	58%	6
Hooghly	81%	4
Howrah	66%	5
Murshidabad	90%	1
Malda	80%	3
Burdwan	86%	2

## Ability of Solving Simple Sum

<b>Table 17 : Ability to write solving simple sum : Uttar Dinajpur</b>		
<b>Can solve numerical Sums</b>	<b>No of Children</b>	<b>% of children</b>
No	38	48%
Somewhat	22	28%
Yes	20	24%
<b>Total</b>	<b>80</b>	<b>100%</b>

From Table 17, it can be seen that 48 % children could not perform simple numeric sum successfully in Uttar Dinajpur. Only 25 % could solve numeric sum without any help.

<b>Table 18 : Ability to write solving simple sum : Hooghly</b>		
<b>Can solve numerical Sums</b>	<b>No of Children</b>	<b>% of children</b>
No	14	18%
Somewhat	24	30%
Yes	42	52%
<b>Total</b>	<b>80</b>	<b>100%</b>

In Hooghly (Table 18), it can be seen that 18 % children could not perform simple numeric sum successfully. However, 52 % could solve numeric sum without any help.

<b>Table 19 : Ability to write solving simple sum : Howrah</b>		
<b>Can solve numerical Sums</b>	<b>No of Children</b>	<b>% of children</b>
No	26	33%
Somewhat	21	26%
Yes	33	41%
<b>Total</b>	<b>80</b>	<b>100%</b>

From Table 19, it can be seen that 33 % children could not perform simple numeric sum successfully in Howrah. Only 33 % could solve numeric sum without any help.

<b>Table 20 : Ability to write solving simple sum : Murshidabad</b>		
<b>Can solve numerical Sums</b>	<b>No of Children</b>	<b>% of children</b>
No	19	24%
Somewhat	27	34%
Yes	34	42%
Total	80	100%

In Murshidabad (Table 20), 43 % could solve numeric sum without any help. But 24% children could not perform simple numeric sum successfully.

<b>Table 21 : Ability to write solving simple sum : Malda</b>		
<b>Can solve numerical Sums</b>	<b>No of Children</b>	<b>% of children</b>
No	15	18%
Somewhat	38	48%
Yes	27	34%
Total	80	100%

In Malda ( Table 21) , only 34 % could solve numeric sum without any help. But 19% children could not perform simple numeric sum successfully. With some help, 48 % of students could solve numerical sums.

<b>Table 22 : Ability to write solving simple sum : Burdwan</b>		
<b>Can solve numerical Sums</b>	<b>No of Children</b>	<b>% of children</b>
No	33	41%
Somewhat	9	11%
Yes	38	48%
Total	80	100%

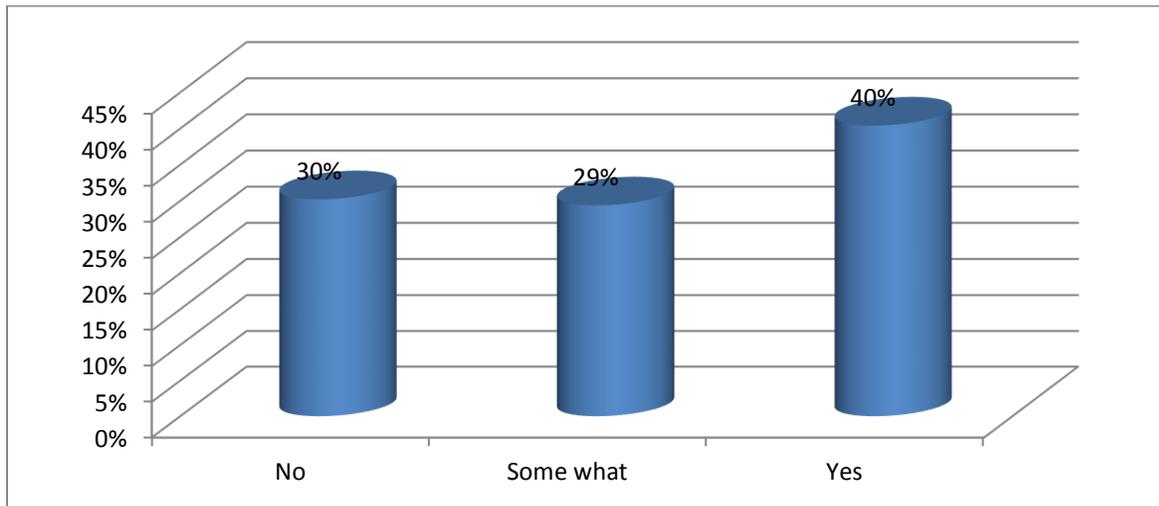
From Table 22, it can be seen that 41 % children could not perform simple numeric sum successfully in Burdwan. Only 48 % could solve numeric sum without any help.

### Performance of Children Solving Simple Numeric Sum

The combined data of six districts show that 40 % students could solve simple numerical sum. It was found that 30 per cent could solve simple numerical sum. The details have been shown in table 15 and Chart 3.

Can solve numerical Sums	No of Children	% of children
No	145	31%
Somewhat	141	29%
Yes	194	40%
Total	480	100%

**Chart - 3: Quality of Education : Children Can Solve Sums properly**



In Table 16, a ranking of the districts has been done using the percentage of students who could solve numeric sums without any help. Hooghly ranked first, followed by Burdwan. Uttar Dinajpur ranked lowest among six districts.

Districts	Can write Bengali vowels	Ranking
Uttat Dinajpore	25%	6
Hooghly	52%	1
Howrah	41%	4
Murshidabad	43%	3
Malda	34%	5
Burdwan	48%	2

## Chapter – 3E

### Difficulties for Muslim Children Identified Through PRA

Cause Effect Mapping was conducted among non-Muslim parents in the studied villages. On the basis of the cause effect mapping, various difficulties were identified. These difficulties were grouped into three categories –

- Economic
- Socio-cultural
- School Related

These three type of difficulties, as perceived by Hindu parents are described below in Table

Economic	Socio-cultural	School Related
<ol style="list-style-type: none"> <li>1. Poor household condition. Parents take the children to work in farm and brick kiln.</li> <li>2. Fathers go to migration to earn money. so cannot focus on education</li> <li>3. Muslims cannot take private tuition.</li> <li>4. More number of children creates financial stress. So giving education not possible for parents.</li> <li>5. Some of them come to school to take Midday Meal.</li> <li>6. Lack of job opportunity creates disinterest to education.</li> </ol>	<ol style="list-style-type: none"> <li>7. Muslim boys and girls are less intelligent. Girls are more intelligent than boys.</li> <li>8. Less educated parents – does not understand significance of education</li> <li>9. Less importance of parents on education</li> <li>10. Muslims giving more importance on religion and religious leaders.</li> <li>11. Mothers cannot guide children.</li> <li>12. When a mother is conceiving for 4<sup>th</sup> or 5<sup>th</sup> children, the elder daughter / son ( aged 8/9) get engaged in taking care of younger children. So she / he miss school.</li> <li>13. Muslims tend to have too many children but they live in small house with no space. So elder boys tend to go outside and play with other boys. Naturally, Muslim boys become less attracted to education.</li> <li>14. In many families, mother passed class VIII but father passes only IV. Even if the wife understands and says something logical, the father does not listen.</li> <li>15. Just like Hindus, Muslims also have divisions among them. Better off Muslims neglect poor and do not tell the uneducated Muslims about importance of education.</li> </ol>	<ol style="list-style-type: none"> <li>16. Teachers are not teaching seriously which affect all category of student irrespective of religion or caste.</li> <li>17. Too many children in class . Overcrowding is a problem for teacher to teach.</li> <li>18. Politics in village hampering school environment and study.</li> <li>19. Teachers prefer to live in cities. They come late and want to leave school as soon as possible.</li> </ol>

## **Scopes for Muslim Children Identified Through PRA**

Just like difficulties, various scopes were also identified through PRA with non-Muslim parents. These are shown in box below.

1. Muslim girls are attentive. They show interest for education.
2. Mothers are educated more than they were 15 -20 years ago
3. Scope of wasting time by watching TV is less among Muslim children as many of them do not own TV.
4. Some educated youth are getting good jobs and other parents get hope and inspiration seeing them
5. Fathers work hard, they are using money to send children to English Medium schools.
6. By watching Hindus, some of them understood that they cannot give importance to religion only.
7. Attraction of Scholarship at Primary level
8. Attraction of Midday Meal
9. Attraction of getting Dress (Uniform) and shoe
10. Muslim women are becoming member of Self Help Groups. They are coming out of home and interacting with others. Exposure is helping them to understand the importance of education.
11. Muslim women are attending different training programmes given by government. They are becoming aware and learning about different schemes.
12. Muslim parents are also sending their children to ICDS Center. This is developing a habit of going to school.
13. Habit of reading newspaper is increasing among Muslims. They are becoming aware and getting new information about facilities.
14. Newspaper coverage about early marriages and Kanyashree Prakalpa is reducing tendency of Muslim parents to get their daughters married at early age. So schooling is getting prolonged.

## **Teachers' Perspective On Challenges**

Apart from the PRA with Hindu parents, two resource groups of teachers were developed. Their opinion on challenges of Muslim children in acquiring primary education was brought out through a Focus Group Discussion. These are noted below.

1. Islam gives importance to education. However, older generation had a very narrow view of education, which has dragged Muslims into backwardness.
2. Most of teachers felt that Muslims are not so backward in terms of mindset as they used to be even few years earlier. Nowadays almost all the parents enrol their children in school. In fact they are much eager than some scheduled caste and schedule tribe families.
3. However, Muslim parents are very aggressive in interacting with teachers. They tend to think that teachers are not actually teaching students. Sometimes they make harsh comments even about petty things like drinking tea within school. Other incidents of harsh and misbehaving by Muslim parents were also reported in group. For example, one angry Muslim father came to school and he physically hit one student as that particular student had hit son of the concerned guardian. Such incidents makes teachers more demotivated and less attached in school.
4. Teachers also feel that guidance in home by parents is very important. It is a complementary factor to reinforce learning among students. However, lower level of education of parents acts a block in this process. On the other hand, having a elder sister or brother brings another sort of problem. Elder siblings, out of eagerness to help the younger sibling, solve the problem or works out the problem in the space given in the books. This leads to easy availability of solution which inhibits learning for the student. In one group, teachers in fact suggested that adult literacy and adult education classes are still required. They also thought that parents should be given orientation on giving guidance to their children.
5. Teachers claimed that data on magnitude of private tuition at primary level should be collected. Because, they know that some parents resort to private tuition.
6. But they thought private tuition does create more problem than help. Private teachers do not follow the teaching process as they are not trained. They mostly

depend on what they learnt in their school or college. Sometimes they teach different process of calculation or give different examples. This creates confusion among the mind of the students.

7. Effort of teachers to be politically correct was evident in both group. They agreed that Muslims are not getting any separate facilities for getting education, except minority scholarship. However, teachers felt that poor Hindu students and meritorious Hindu students should also get scholarship.
8. Issue of religious education at Mosques also came during discussion with group. Teachers said that many of the parents send their children to Mosques for getting basic education on Quoran and Arbi. For this purpose, there are some students who do not attend school after receiving Mid day meal and the leave school early. This tendency is another factor which inhibits learning at school.
9. Teachers felt that incentives have both positive side and negative side for Muslims. They agreed that students from poor Muslim families enjoy the mid day meal a lot. This has in fact helped increase enrolment and retention in the school. However, incentives also create management problem for teachers.
10. Scholarship for Muslim students has attracted attention of well of Muslim families. Many well off families come to school and create pressure on teachers to give better gradation to their children so that they become eligible for getting scholarship.
11. Difference in dialect or language which is used in home is a factor in acquiring education.

# Chapter – 4

## Policy Suggestion: Imparting Quality Education in Studied Schools

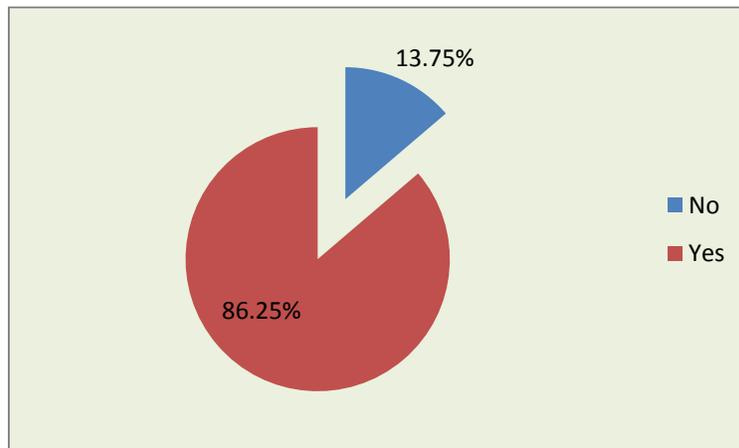
### Private Tuition:

Out of all the respondents, 86.25percents parents believed that without private tuition their children could not achieve quality education though the cost of private tuition put them in a big problem as the means of livelihood are fewer in the area. They think private tuition is unavoidable. On the other hand only 13.75 percent parents did not support the fact

Table – 1: Parents Attitude towards Private Tuition

Private Tuition as unavoidable?	No of Respondents	% of Parents
No	66	13.75%
Yes	414	86.25%
<b>Grand Total</b>	<b>480</b>	<b>100.00%</b>

Chart – 1: Private Tuition as unavoidable?

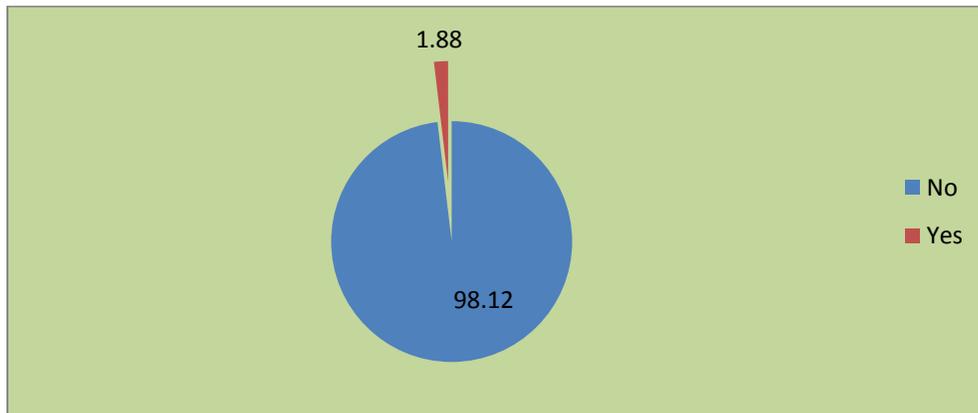


*“Private tutor porarkhub chap dai, bachchki r oto pare! Abarnaparlebokuni”* – as said by KamrunNesha, a respondent from Uttar Dinajpur whose child is in class 1.

**Table – 2: Parents Think private tuition be stopped**

Should private tuition be stopped?	No of Respondents	% of Parents
No	471	98.12%
Yes	9	1.88%
<b>Grand Total</b>	<b>480</b>	<b>100.00%</b>

**Chart – 2: Number of respondent Think private tuition be stopped**



Almost all the respondents (98.12%) said that private tuition is very important and should not be stopped. Only 1.88 percent one household said that the private tutors put immense pressure of studies on the children and scold them when they can't perform and thus private tuition should be stopped.

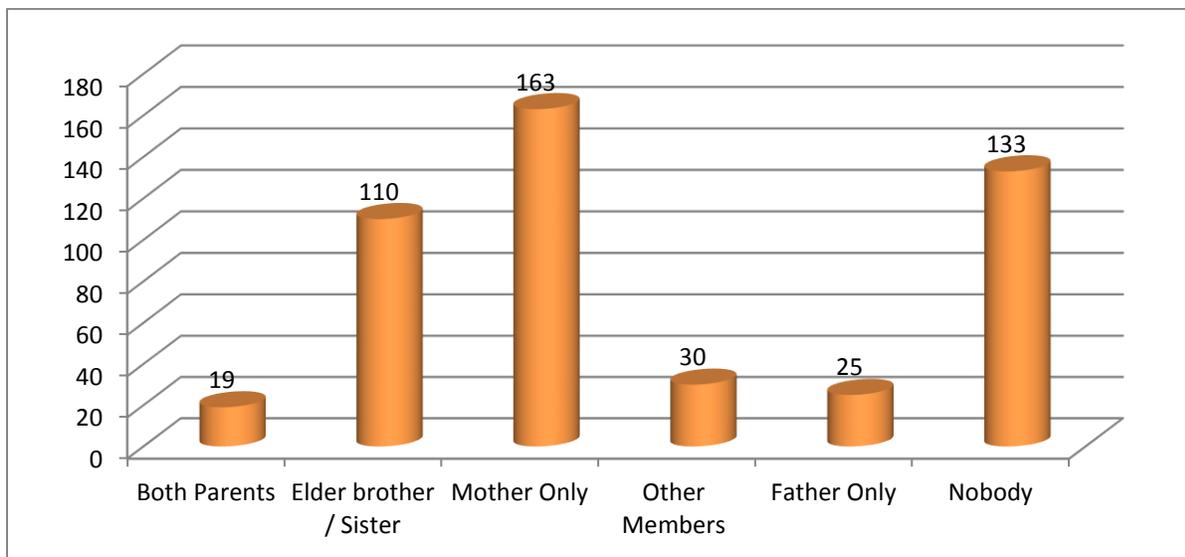
### **Children get Assistance at Home**

Among the surveyed households, in 163 households, mothers assist the children in home for study. Only 19 households were there where both the parents manage to assist their children. Elder brothers or sister found assisting the primary school going children in 110 numbers of households out of the total 480 households. Only the father assisting the children in study was found in 25 households. Other family members helping in studies were found in 30 households whereas 133 numbers of households were there where the children have none in the family to offer assistance for study in home.

**Table – 3: Assistance given at home**

Who Assist the children in home for study?	No. of Household
Both Parents	19
Elder brother / Sister	110
Mother Only	163
Other Members	30
Father Only	25
Nobody	133
<b>Grand Total</b>	<b>347</b>

**Chart – 3: Children get Assistance at Home**



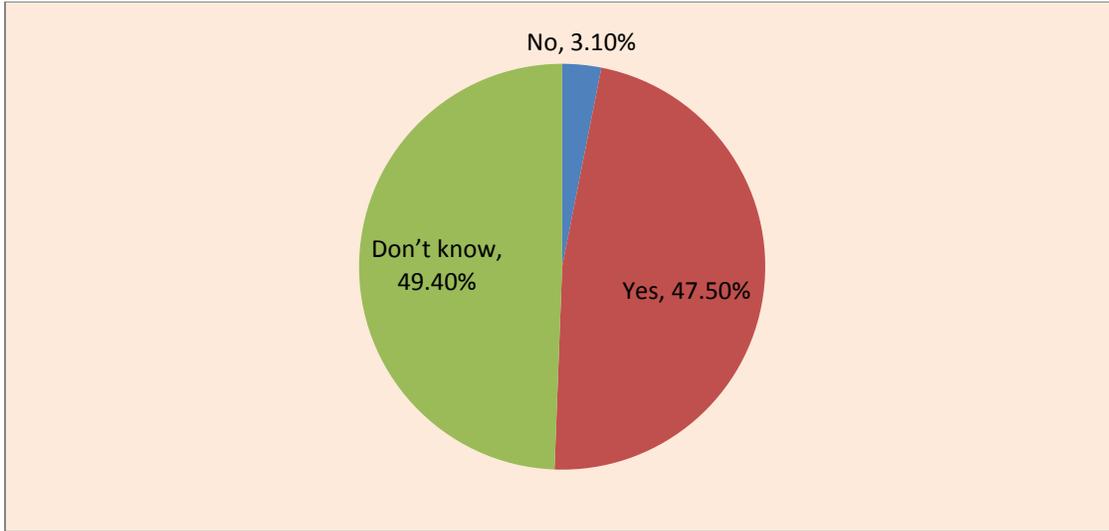
### Existence of Committee

**Table – 4: Existence of Any committee in School**

SMC/VEC/ MTA Exist ?	Count of Name of Respondent	% of respondent
Don't Know	237	49.4%
No	15	3.1%
Yes	76	47.5%
<b>Grand Total</b>	<b>480</b>	<b>100.0%</b>

About 49.4 % of respondents are not aware of about the existence of any committee like, SMC/VEC and MTA. While 47.5% respondents are aware of its existence and 3.1% respondents said that such committee does not exists.

**Chart – 4: Existence of any committee**

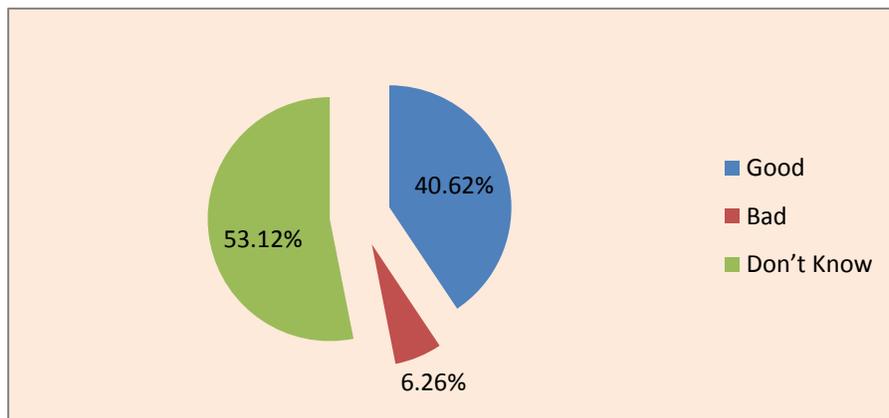


**Parent’s response about the functioning of SMC/VEC/ MTA**

**Table – 5: Functioning of the Committee**

How does committee function	No of Respondents	% of Parents
Good	195	40.62%
Bad	30	6.26%
Don't Know	255	53.12%
<b>Total</b>	<b>480</b>	<b>100%</b>

**Chart – 5: Functioning of the committee**



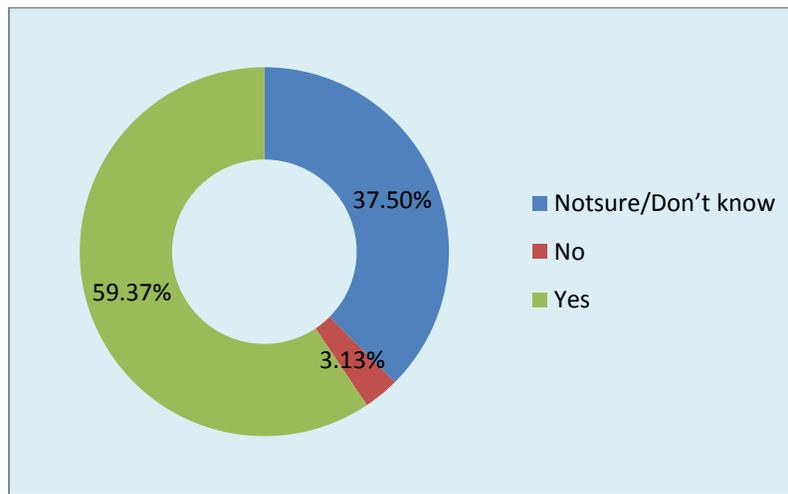
Most of the parents, that is 53%, (255 out of 480) respondents said that they don’t know how SMC/VEC and MTA committee function. While 195 parents i.e. 40.62% said these committee functions good. Only 6.26% said these committee functions badly.

**Parent’s response about conducting meeting with parents**

**Table – 6: Occurrence of Meeting**

Teachers hold meeting with parents	No of Respondent	% of respondent
Not Sure / Do not know	180	37.5%
No	15	3.13%
Yes	285	59.37%
<b>Grand Total</b>	<b>480</b>	<b>100.00%</b>

**Chart -6: Occurrence of Meeting**



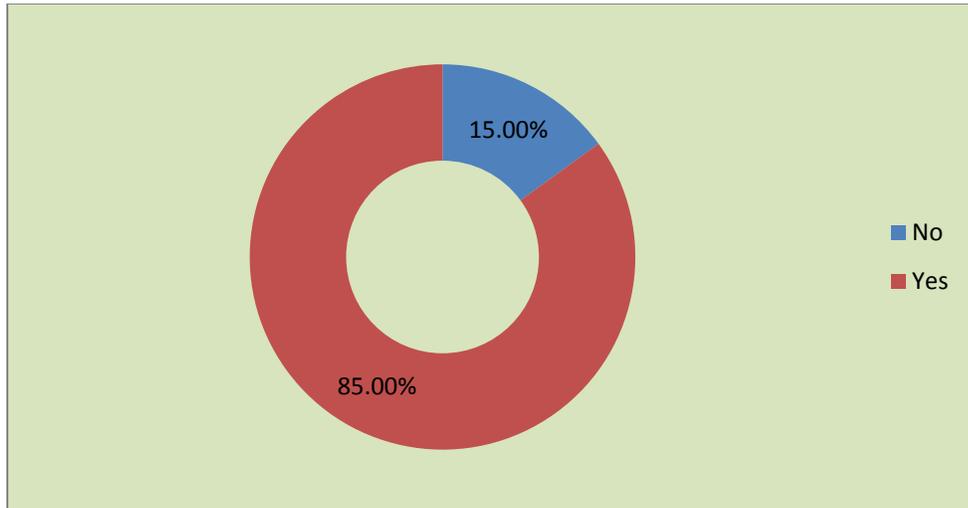
Practically it has been observed that 285 respondents out of 480 (59.37 per-cents) told that teachers hold meeting with parents. On the other hand 180 respondents (37.5 per-cents) are not sure or they don’t know about this activity. Only 15 respondents (3.13 per-cents) said that teachers do not hold any meeting with parents.

**Parent’s attendance in meeting**

**Table – 7: Attendance of Parents in the Meeting**

Respondent attend meeting of SMC/ VEC / PTA	No of Respondents	% of Parents
No	270	56.25%
Yes	210	43.75%
<b>Grand Total</b>	<b>480</b>	<b>100.00%</b>

**Chart -7: Attendance of Parents in the Meeting**



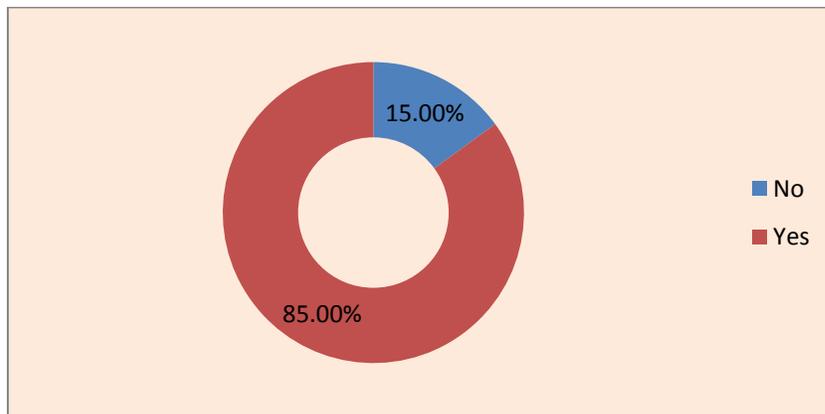
Among the surveyed households (56.25 per-cent) i.e. 270 out of 480 respondents does not attend the meeting of SMC/VEC and PTA. On the other hand (43.75 Per-cent) i.e. 210 out of 480 respondents attends the meeting.

**Parents response regarding incentive Scheme**

**Table – 8: Parents response regarding incentive Scheme**

Satisfied with incentive schemes Y/N	No of Respondents	% of Parents
No	72	15.0%
Yes	408	85.0%
<b>Grand Total</b>	<b>480</b>	<b>100.0%</b>

**Chart -8: Parents response regarding incentive Scheme**

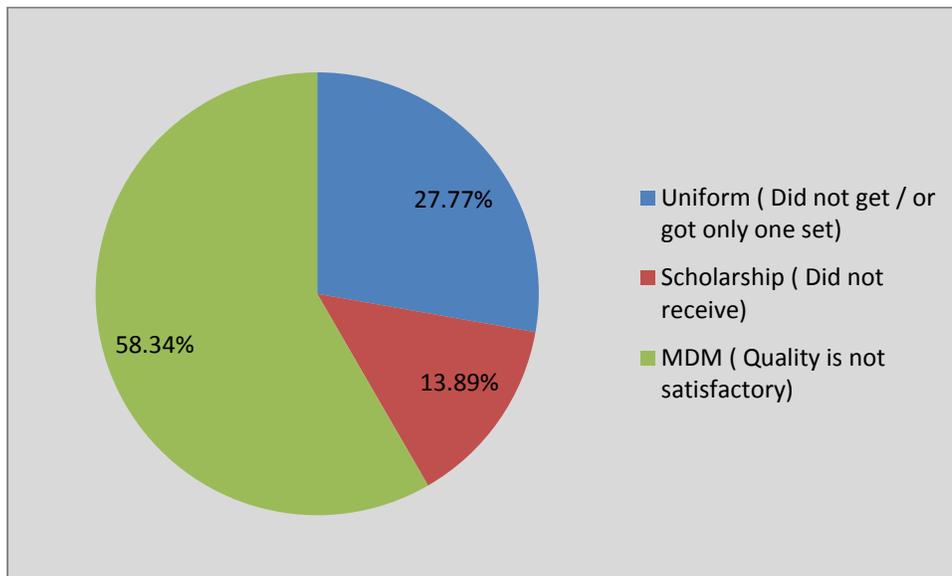


Mid-day meals, free text books, free uniforms and scholarships are the major incentives provided to the students and 85.0 per-cents of parents are satisfied with these incentives i.e. 408 out of 480 respondents. Some of them also expressed their dissatisfaction with the incentives i.e. 15 per-cents.

**Table – 8.a: Reasons of dissatisfaction regarding Incentive Scheme**

Incentive Scheme and cause of dissatisfaction	No of Respondents	% of Parents
Uniform ( Did not get / or got only one set)	20	27.77%
Scholarship ( Did not receive)	10	13.89%
MDM ( Quality is not satisfactory)	42	58.34%
<b>Grand Total</b>	72	100.00%

**Chart -8.a: Reasons of dissatisfaction regarding Incentive Scheme**



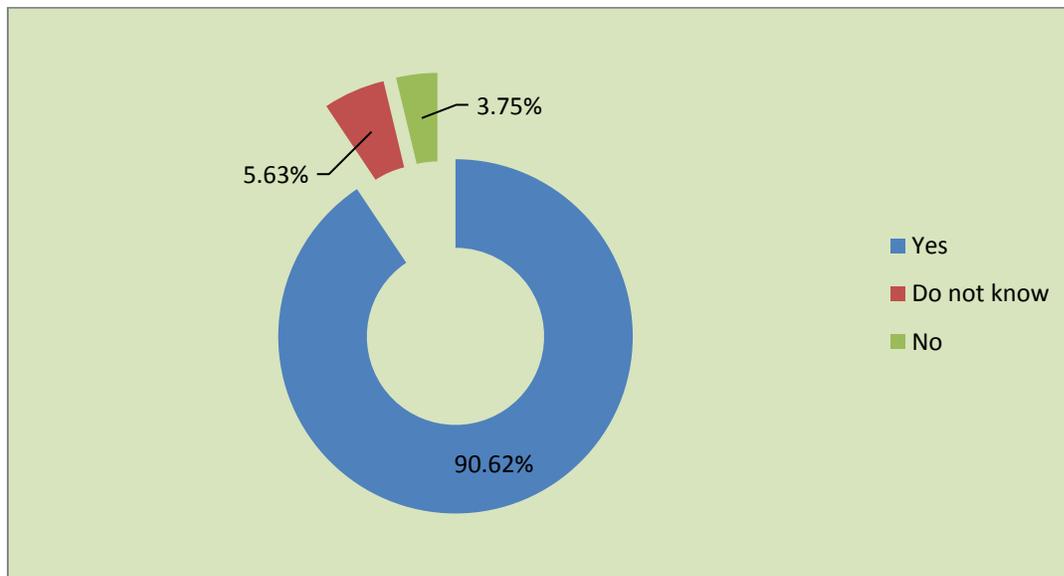
Majority of the parents were not satisfied with the poor quality of MDM served to their children i.e. 58.34 per-cents. They also expressed their dissatisfaction because some of their children did not get their uniform or got only one set i.e. 27.77 per-cents. Few of them were not satisfied because their children did not get any scholarship i.e. 13.89 per-cents.

### Children talk with teachers freely

**Table – 9: Child talk to teachers freely**

Child talk to teachers freely	No of Respondents	% of Parents
Yes	435	90.62%
Do not know	27	5.63%
No	18	3.75%
<b>Grand Total</b>	480	100.00%

**Chart –9: Parents response Children talk with teachers freely**



Most of the parents said their child talks freely with the teachers i.e. 90.62 per-cents (435 out 480 parents). Fewer of them said they don't know i.e. 5.63 per-cents and 3.75 per-cents parents said that their children do not talk freely with the teachers.

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UNIVERSITY GRANTS COMMISSION  
Major Research Project (MRP) 2013  
APPLICATION FORM

### Subject Applied

MRP ID : **MRP-MAJOR-RURA-2013-13841**  
Research Project : Major  
Broad Subject : Rural Development  
Areas of Specialization : Primary Education  
Duration : 3 Year, [View Declaration Certificate](#)

### Principal Investigator

Name : Dr. Subhrangsu Santra, Male  
Date of Birth : 21/09/1974  
Category : OBC  
Educational Qualification : MA in Rural Development, Ph.D  
Designation : Assistant Professor/Lecturers  
Department of Rural Extension (REC), Palli Samgathana  
Correspondence Address : Vibhaga, (PSV), Visva-Bharati, Sriniketan, West Bengal, Pin-731236  
Email : [ssantrarec@gmail.com](mailto:ssantrarec@gmail.com)



Whether Principal Investigator is appointed on regular basis? :  
Is Principal Investigator superannuated? : No

### Experience Detail

Teaching Experience : 6  
Research Experience : 5  
Ph.D. Status :  
Year of Award of Doctoral degree : 2007  
Title of Thesis of Doctoral degree : Changing Pattern of Consumption Expenditure of Rural Households : A Study of Some West Bengal Villages

#### **Publication Details with impact factor(only for Science Subjects):**

Papers Published : Accepted :35 Communicated :4  
Books Published : Accepted :2 Communicated :0

#### **1. Research Papers/Review Articles/Conference Proceedings (during last 5 years) \*:**

Title with page nos	Publication Type	Journal ISSN/ISBN No.	Refereed or Not	Sole/Co-Author
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#### **2. Research Publications-Books,Chapters,Edited work,Articles etc. (during last 5 years): \***

Title of the Book(s)	Publication Type	Journal ISSN/ISBN No.	Refereed or Not	Sole/Co-Author	Publisher (city / country) & Year of Publication
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[View List of Paper\[s\]](#)

### Project Applied

Name of the Institute : Department of Rural Extension (REC), PSV, Visva-Bharati  
Institute Address : Department of Rural Extension,PSV, Visva-Bharati, Sriniketan, West Bengal - 731236  
Department : Rural Extension  
University/College : University

Whether the college is located in rural/backward area : Yes

### Proposed Research work

Project Title : Scope and challenges of Primary Education among Muslim Community of West Bengal

#### **Introduction : (Including Origin of the research problem..):**

#### **Origin of Research Problem**

There are only 4 countries in the world where population of Muslim is more than 100 Million or 10 Crore. India is one of those countries. India is also the only country where Muslims are non-majority in terms of population with such a big population. Other three countries (Indonesia, Pakistan, & Bangladesh) are demographically Muslim majority countries. Around 43 % of Muslims of the world live in these 4 countries. More than 10 % of World's Muslim population lives in India.

The total Muslim population in India, as recorded in Census2001, was 13,81,88,240 which is 13.4 % of total population. This make themsecond largest religious group in India after the Hindus and the first majorreligious minority.

In India, Muslims are aminority not only in numerical terms but also in terms of their position ingreater socio economic & political structure of the country. Very recently,the issues related to ‘social, economic and educational status of the MuslimCommunity of India’ were examined by the **PrimeMinister’s High Level Committee,Government of India (2006)**. The committee report has clearly pointed out that thatMuslims in India grapple with three type of interrelated issues- *Identity,Security and Equity*. This situation makes Muslim community backward andunderdeveloped as a whole.

Inthe context of West Bengal, various data shows that the Muslim community issuffering from poverty, educational backwardness and ill health. These are thereasons for their becoming one of the backward communities. On the other handsome people believe that due to the backwardness of the Muslim community theyare suffering from above mentioned social evils. Whatever be, they suffer. Thefollowing data give the evidence of sufferings:

Status of Muslim Community in Terms of SocialDevelopment Indicators

	Indicators	Among Muslims in West Bengal	Total Population of West Bengal
1.	Literacy Rate – Total	57.5	68.7
2.	Literacy – Female	49.7	59.6
3.	FMR-Adult	933	934
4.	FMR-(0-6yrs)	968	960
5.	WPR	32.9	36.8
6.	Cultivator	20.3	19.2
7.	Agricultural Labourer	26.6	24.5
8.	Government Service	2.1% (out of 100 in WB)	100%

Source :Census (2001) & Report of**PrimeMinister’s High Level Committee,Government of India (2006)**

Thereis a widely shared understanding that a nation or a country or a state incontemporary world cannot achieve economic development & socialtransformation without equitable share of development benefits for all citizensand their participation in development process. Clearly, India cannot realizeher dream of being a developed country neglecting the welfare, development andempowerment of a fairly large population group. Alteration of this situationcalls for, among many other things, creating opportunities for gaining aminimal level of ‘education for all’ including the Muslims.

Why somuch importance to education?

Itis because of the widely shared understanding that without a minimal level ofeducation an individual cannot recognise the opportunities of entitlements.Without a minimal level of education one cannot be engaged in meaningfulproductive employment, and cannot participate in various arenas of social life.In other words, education has functions of empowerment of individual, catalysisof economic growth & ignition of social change. Thus it is not only a‘social opportunity’ itself, but it is an instrument to increase other‘freedom’s as well.

Professor Amartya Senpointed out the role of education in promoting peace by saying that “*Basiceducation is not just an arrangement for training to develop skills (importantas that is), it is also a recognition of the nature of the world, with itsdiversity and richness, and an appreciation of the importance of freedom andreasoning as well as friendship..... While it isimportant to fight terrorism and genocide (and in this too, education can havea big role) we must also recognize the plural nature of human insecurity andits diverse manifestations. As it happens, widening the coverage and effectivenessof basic education can have a powerfully preventive role in reducing humaninsecurity of nearly every kind.*”

In thisbackground, the status of primary education among the Muslims needs to beinvestigated.

- **Interdisciplinary relevance,**

The issue of primary education among Muslims has a greatinterdisciplinary relevance. In the context of this proposed study, issueswhich are going to be investigated & relevant disciplines are given below.

Issues linked with Primary Education of Children	Relevant academic disciplines
Economic Status & Occupational pattern of Households ; Expenditure & investment on Primary Education	Economics
Community & Caste wise distribution of students & teachers ; Teacher – Student relation ;	Sociology, Social Work
Historical changes in status of towards education among Muslims (Mainly through literature review)	Social Anthropology
Teaching & delivery of quality in classrooms & in schools	Education, Sociology
Non-enrolment into school & drop out, Infrastructural gaps	Human Rights, Education, Social work
Regulatory framework ; Role of Government ; Community participation	Political Science

Muslims in India predominantly lives in rural areas. Hence, all the above mentioned issues are also linked with Rural Development as the discipline of Rural Development deals with the problems & prospects for sustainable development of rural population & rural areas.

- **Review of Research and Development in the Subject:**

### International Status

Islam is the world's second largest religion after Christianity. Islam has 1.62 billion adherents, making up over 23% of the world population.

According to demographic projection study conducted by the **Pew Research Center (2011)**, the Muslim population, globally, is forecast to grow during the period from 2010 to 2030 at about an average annual growth rate of 1.5% for Muslims, compared with 0.7% for non-Muslims. The comparatively higher growth of the global Muslim population, however, should not obscure another important demographic trend: the rate of growth among Muslims has been slowing in recent decades and is likely to continue to decline over the next 20 years. From 1990 to 2010, the global Muslim population increased at an average annual rate of 2.2%, compared with the projected rate of 1.5% for the period from 2010 to 2030. The declining growth rate is due primarily to falling fertility rates in many Muslim-majority countries, including such populous nations as Indonesia and Bangladesh. Fertility is dropping as more women in these countries obtain a secondary education, living standards rise and people move from rural areas to cities and towns.

On the background of global economic & political scenario, **Cooper & Piyuyue (2008)** tried to develop demographic features of 49 Muslim countries from available data. On the basis of those data & features, they tried to foretell the problems & prospects of relation between the 49 Muslim majority countries & other countries. Their view is that there is high probability that Muslim majority countries will suffer from social instability in next two /three decades for various reasons.

- First, the population group of youngsters aged 15 to 29 will increase rapidly in Muslim majority countries in next few decades. This cohort is associated with radical behavior & social violence.
  - Second, rapid urbanization will lead to emergence of various social problems.
  - Third, failure of many of these countries to invest more on education lead to lower level of population quality. Except a few countries like Egypt, Jordan, Iran, Algeria etc most of the countries experienced very poor enrollment rate at primary level. The gap between literacy rate of males & females is also larger in these countries than the other countries in the world.
  - Fourth, there exists a dichotomous & conflicting education system in Muslim countries. The traditional Madrasa based system plays important role in teaching about the Islam & providing education. In poorer areas, this system play important role in social welfare. On the other hand, the colonial heritage bestowed a secular education system in these countries. This conflicting system further complicates the education system reform for governments & choice for parents.
- Further, they point out that there exists no significant government programme or policies in Muslim majority countries to deal with these problems & opportunities.

### National Status

**Ashraf (1935)** explored the evolution of Muslim political power in India and its complex interaction with Indian society in the middle age. He has shown that in collusion with some self-serving elites, a group of religious experts (*Ulemma*), were engaged in misinterpretation of Islamic ideals and propagation of misinterpretations among common mass. This was done to establish the legitimacy of various actions taken by Muslim administrators which were against the egalitarian and egalitarian philosophy of Islam.

**Salamatullah (1994)** has reviewed the historical events and government policies that has contributed into educational backwardness of Indian Muslims. He has shown that the decline of Muslim educational status in Bengal started with the abolition of Persian language as the Court language during the rule

of EastIndia Company. After the independence, the Indian Government followed a predominantly elitist approach in regard to provision of basic education. This approach further accentuated the backward educational status of poor Muslims.

In the study conducted by **Mandal (1997)**, titled 'Educational Status of Muslims-Problems Prospects and priorities', under the sponsorship of Indian Council of Social Science Research (ICSSR) as a major research project. The study reported that overall educational standard among Muslims was very poor. Average literacy rate was only 32.27 % while 32 % of children belonging to school going age were drop outs and almost 40 % of children belonging to school going age were not enrolled as students. There has been a close relationship between educational, occupational and economic background of the parents with educational status of children. The study revealed that lack of awareness of parents, inadequacy of teachers; poor infrastructure; and lack of commitment on part of teachers were major problems for proper functioning of primary schools. These resulted into aloofness of Muslim parents.

The report of the **Prime Minister's High Level Committee, Government of India (2006)**. (popularly known as Sachar Committee) observed that relative deprivation in education of the Muslims vis-a-vis other socio religious communities were clear through measurement and analysis of various indicators like literacy rate, mean year of schooling, drop out rate, educational attainment rate etc. Analysis of time trends indicated that, despite overall improvement in educational status, the rate of progress has been the slowest for Muslims. Regarding the pedagogical issues in education, the committee observed that communalised content of textbooks and politicisation of Urdu language hinder the scope of the Muslim's educational status improvement.

**Santra & Rafik (2007)** made a study on Educational Status of Muslims on the basis of data of 22 villages of 4 districts. They found that 98.9 % of Muslim parents had intention to send their children to schools and they had no wish to discriminate among sons and daughters in this regard. But there were stark differences in regard to provisioning of educational infrastructure in the Muslim concentrated areas in comparison to non-Muslim concentrated areas.

With a similar stance, **Kalam (2007)** used the government statistics to point to the infrastructural gap in terms of number of educational institutions in Muslim concentrated villages. Further, he criticised the lack of commitment on part of the Government of West Bengal in up-gradation of Madrasas despite inclusion of specific proposals in successive state Budgets.

**NUEPA (2008)** pointed out, on the basis of a survey conducted by SRI-IMRB, that estimated percentage of out of school Muslim children at the age group 6-13 at all India level is 9.97 % while the percentage of out of school Muslim children living in rural areas is 12.03 %. This is highest among all social groups.

**Husain & Chatterjee (2009)**, in a study conducted on primary completion rate among socio religious groups in West Bengal using NSSO data of 2004-05, DISE statistics, and Census (2001) data, found that Primary Completion Rate (PCR) of Muslims are lower than that of upper caste Hindus, Scheduled Castes, Scheduled Tribes and Backward Classes. An econometric analysis reveals that age, gender, household size and expenditure levels, education and gender of decision-maker, etc. are important determinants of these differences in PCR. Another important finding is that, from the late 1990s onwards, there has actually been a decline in the PCR of Muslim males.

**Alam (2011)** studied role of Madrasa in relation to knowledge, power and Islamic identity in India. His study was predominantly a qualitative one and was conducted in Mubarakpur, a small town in Uttar Pradesh. He explained a complex social process in which the madarsa acts as an "internal mechanism of elimination of access to modern schooling" and "reproduce inequality between social groups within the Muslim Society".

## 1. Significance of the study

Universalisation of Elementary Education has always been acknowledged as a national goal since independence. The Government of India has initiated a number of programs along with National Education Policy to achieve that goal. However, India is yet to achieve the goal of Universalisation of Elementary Education. Further, in 2009, the Parliament of India passed the Right of Children to Free and Compulsory Education Act which makes elementary education a fundamental right for every children of the country who are aged between 6 and 14.

The caste system, gender identity, marginalization of tribes & disabled has been accepted as an important factor in education in India. The role of above mentioned factor has been investigated & is being investigated. Strategies have been adopted from time to time for universal enrollment, universal retention & ensuring quality of primary education for the various backward sections like Scheduled Castes, Scheduled Tribes, Girl Child & Disabled.

But, role of religious identity as a factor in primary education has not been fully understood. The brief literature review shows that there remains ample scope of empirical investigation & understanding regarding this issue.

How does religion play role in this failure to achieve the goal of Universalisation of Elementary Education? Does religious identity play role in student-teacher interaction in school environment? Do we need to take special strategies for Muslim children as well? How to ensure the Right of Children to Free and Compulsory Education for Muslim children?

The present study is expected to give some answer, though partly, to those sensitive & important questions by understanding micro-level dynamics of primary education.

## 2. Its potential contribution to knowledge in the field of social relevance or national importance.

The findings of the study has the potential to contribute to the knowledge base for the academicians & students involved in the field of Rural Development, Education, Social Work, Economics, Social Anthropology & similar other fields. Some of the broad areas, where the study has the potential to contribute to knowledge are -

- Problems in inclusive education
- Problems in development of socio-religious minorities
- Pattern of expenditure & investment on primary education by different stakeholders
- Role of religious identity in primary education & development
- Role of religious identity in classroom interaction
- Problems in implementation of provisions of Right of Children to Free and Compulsory Education Act.
- Participation of community in ensuring primary education to children

Further, the study is proposed to cover various regions of West Bengal through sampling. Hence there is potential to contribute knowledge in comparative perspectives on the abovementioned issues. The comparisons will be –

- Rural districts vis a vis peri-urban districts
- Districts having international border vis a vis Districts not having international border
- Districts nearer to state capital vis a vis remote districts
- District with high Muslim population concentration vis a vis District with low Muslim concentration

It can be hoped that newer & more complex issues related to this topic will create interest among the mind of knowledge seekers and those will be explored on the basis of the findings of the study in future.

### Objectives :

1. To enumerate the socio-economic condition of sample households.
2. To study the population-school ratio in the Muslim populated and other study area.
3. To take an account about the school infrastructure in the study area.
4. To study the teachers profile in the studied schools of the study area.
5. To study the functioning of the schools of the study area.
6. To enumerate the community and caste wise distribution of students and teachers of the school the study area.
7. To study the composition, selection of members, activities, responsibilities and functionary of V.E.C or any such committee(s) attached with the schools in the study area.
8. To study the quality education delivered from the schools in the study area.
9. To find out the impact of MDM Programme in the delivery of quality education in the study area.
10. To find out the possible solution/suggestions to improve the situation through applying PRA.

### Methodology :

The methodological framework of the study will be quantitative.  
The orientation of quantitative methodology will be descriptive-diagnostic.

### 1. Methods for data collection

For the convenience of presentation and understanding methodical issues are given in the table below –

Objectives	Method of data collection	Source of data / respondents
Objective (1)	Household visit, Interview, Observation	Family members
Objective (2) – (8)	Document Survey & Content Analysis  Interview	Registers of Primary school/ Institution, ICDS / pre-primary centre ; DISE reports ; VEC records Members of sample households

Objective (9)	Focus Group Discussion;	Students
	Face to face interview	Teachers & parents, VEC
	Observation	Institution visit
Objective (10)	PRA	Parents
		Teachers
		Key persons, religious & political leaders
		Government officials

## 2. Sampling

Six(6) districts of West Bengal will be selected for the study on the basis of the Literacy Rate among Muslims. Three (3) district with highest literacy rate and Three (3) district with lowest literacy rate lowest concentration. Following are the six districts with highest & lowest literacy rates among Muslims.

Districts with LOW Literacy rate	Literacy Rate among Muslims	Other significant features
Uttar Dinajpur		Share international border & border with other Indian States , Situated at northern area of West Bengal
Malda		Share international border & border with other Indian States
Murshidabad		Share international border & border with other Indian States
Districts with HIGH Literacy rate		
Burdwan		
Howrah		Semi-Urbanised, Adjacent to Kolkata Metropolitan Area
Hugli		Peri Urban, Adjacent to Kolkata Metropolitan Area

Two(2) blocks from each district will be selected having highest and lowest concentration of Muslim population. Thus 12 blocks will be selected from 6 district.

Two villages from each block will be selected having highest and lowest concentration of Muslim population. Altogether 24 (6x2x2) villages will be selected from 6 districts.

After listing the total households 20 households will be selected randomly and altogether 480 households will be studied for the study. If the total number of households is below 20 in a selected village, then total households will be studied.

Primary Schools & other primary level institutions of each of 24 villages will also be studied.

[View Year wise plan of work](#)

**Details of Collaboration, if needed :**

## Financial Assistance

Research Personnel : Project Fellow (Non Net/Non Get/@ Rs: 14000/-p.m + HRA)  
Hiring Services : 0  
Field Work and Travel : 480000  
Chemicals and Glassware : 0  
Contingency (including special needs) : 216000  
Honorium to retired teacher : 0  
Books and Journals : 150000  
Equipment if needed : Yes

**Please specify name and approx. cost along with the quotation :**

1. Laptop - Nos - 01 ; @ Rs. 35000.00
2. Tablet PC - Nos - 02; @ Rs. 15,000.00
3. Extended Memory for data back up - Nos-01; @ Rs 8000.00
4. Scanner cum Printer- Nos - 01; @ Rs 17000.00,
5. Data card - Nos - 02 @ Rs 4000.00

**Total : 1444000**

Whether the teacher has received support for the research project from the UGC from any other agency? : No

**Details of the Project/scheme completed or ongoing with the P.I :**

S.No.	Title	Agency
1.	Preparation DPR for Bankura district for Integrated Cooperative Development Project	Department of Co-operation, Government of West Bengal
1.	Collection of Secondary and Primary data from all Gram Panchayats for Preparation of Comprehensive District Agricultural Plan in Nadia District of West Bengal	Society for Natural Resource Management & Community Development
2.	Collection of Secondary and Primary data from all Gram Panchayats for Preparation of Comprehensive District Agricultural Plan in Burdwan and Birbhum District of West Bengal	Society for Natural Resource Management & Community Development
3.	Data Collection for Annual Status of Education Report (ASER) for Nadia and Hoogly	ASER Facilitated by PRATHAM, New Delhi, State Office Kolkata

**Institutional and Departmental facilities available for the proposed work :**

One separate room (20X20), chair & tables, Almirah, internet connectivity

**Other Infrastructural facilities :****Any other information which the investigator may like to give in support of this proposal which may be helpful in evaluating :**

PI was a Research Associate of Pratiche (India) Trust, Santiniketan, Bolpur, West Bengal, from 2002 to 2007, Chaired by Professor Amartya Sen. Involved in conducting research in the delivery of primary education in West Bengal & Jharkhand, under the guidance of Professor Amartya Sen. PI has a publication of "Primary Education & Muslim" (Ben.).

**DECLARATION**

I hereby declare that I have read the guidelines of Major Research Project Scheme of the University Grants Commission. In the event of a project being awarded, I undertake to engage myself for research work on the subject. I further declare that to the best of my knowledge and belief, the particulars given in the form are correct.

Date :

## Annexure – II

### Impact of Migration on Primary Education: A qualitative study on decision making process among Muslim Community in West Bengal

Tanmoy Pal, Argha Roy, Wasim Rana, Anik Hazra & Subhrangsu Santra<sup>1</sup>

- Paper published in *Man & Life*, 43 (1-2), published by The Institute of Social Research & Applied Anthropology, Jan-Jun, 2017

**Abstract:** *Muslim Community comprises 25.2 percent of the total population of West Bengal as per census 2001. Unfortunately the Muslim community is suffering from poverty, educational backwardness and ill health. These are the reasons for becoming one of the backward communities of West Bengal. On the other hand some people believe that due to the backward ness of the Muslim community they are suffering from above mentioned social evils. Whatever be, they suffer. Out of the many challenges of primary education among Muslim community, migration is one of them. In this paper an attempt has been made to analyse the impact of migration on education. Data collected from 80 households of four villages of two blocks of Uttar Dinajpur district. In this paper, we have tried to analyse the process of decision making in relation to enrolment of child & quality of education at the household of migrants. We have also tried to identify related factors related to migration (both directly as well as indirectly) which play a critical role in decision making process and ultimate outcome of such decision making process. For such analysis, we have used four case studies, which we developed on the basis of interview of one adult member & child of each household. It has been found that the migrant households spend more on education of their wards compared to their non-migrant neighbours*

#### **Introduction**

Contrary to popular belief, Muslims came to South Asia prior to Muslim invasions of India. Trade relations have existed between Arabia and the Indian subcontinent from ancient times. According to Rawlinson (2003), the first Arab Muslims settled on the Indian coast in the last part of the 7th century AD.

The total Muslim population in India, as recorded in Census 2001, was 13,81,88,240 which is 13.4 % of total population. This make them second largest religious group in India after the Hindus and the first major religious minority.

Muslims are a minority not only in numerical terms but also in terms of their position in greater socio economic & political structure of the country. Very recently, the issues related to ‘social, economic and educational status of the Muslim Community of India’ were examined by the **Prime Minister’s High Level Committee, Government of India (2006)**. The committee report has clearly pointed out that Muslims in India grapple with three types of interrelated issues- *Identity, Security and Equity*. This situation makes Muslim community backward and underdeveloped as a whole.

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<sup>1</sup> Supervisor and Corresponding author, e-mail: ssantrarec@gmail.com

Migration is as an act or an instance of moving from one place to another, voluntarily or involuntarily or both, for varying periods of time excluding short visits and tours. Migration is known to have diverse impacts on growth and development, on migrants and their households, and on the social and political life in the source and destination areas.

In Indian context, migration is inextricably connected with economic growth & human development. Srivastava (2011) pointed out that “migration is an unusually large part of India’s growth story...while large benefits accrue to the economy and society, there are exceptionally large and asymmetric costs for poor migrants in India, since both employers and the state appear unwilling to subsidize the costs of migration either through appropriate labour and social policies or through investments in basic needs and infrastructure for migrants.”

Number of internal migrants in India stood to be 30.93 Crore (309.3 Million) as per census 2011 data. Almost 50% of migrants (most of them female) migrated as a consequence of marriage, while rest 50 %, that is 15.38 Crore or 153.8 Million, migrated for various other reasons. Household members of this huge number of migrants are impacted in a diverse and complex way. Impact of migration on children of migrant’s household is particularly important as their experiences at the early period of life will have profound effect on their individual adult life as well as on the society, economy & culture of the nation in future.

Children who are affected by migration are categorised into four clusters. They are -

- i. Dependent child migrants : Children migrating with other family members
- ii. Stayed-behind children : Children left behind when one or both parent(s) migrate
- iii. ‘Independent’ child migrants : Children who migrate without parents or guardians
- iv. Children in high out-migration community : Children living with parents in areas with high out-migration rate

Although no comprehensive database exist for these four categories of children, studies based on survey(s) shows that numerically the largest categories of children affected by internal migration are dependent child migrants and stayed behind children. In a series entitled *The Adolescent Experience In-depth: Using Data to Identify and Reach the Most Vulnerable Young People* by the Population Council, a report based on India’s 2005/2006 DHS survey, highlights that approximately 20 per cent of the children in the ages 10–14 are living in households with either one of the parents or none of the parents (Population Council 2009). Rossi (2009) pointed out that, children in high out-migration communities are also affected indirectly by economic, social or political condition of the area.

Impact of migration on schooling & education of children has also gained attention of researchers, Indian as well as overseas. Due to interdisciplinary nature of the topic, scholars of various academic backgrounds with diverse interest have approached this topic. Focus of these studies vary in terms of the key issues (like enrolment, aspiration of parents, psychological effect on children, educational attainment etc), nature of migration (seasonal, distress, long term etc), territorial implication (international/internal, source/ destination), methodologies (qualitative/ quantitative, exploratory / descriptive), data type (primary / secondary), size etc. It is probably needless to say that the findings of these studies are also multidirectional.

### **Review of Literature**

The history of the beginning of systematic studies focused on migration can be traced back to E. G. Ravenstein’s work *The Laws of Migration* which was published in Vol.44 of the *Journal of Royal Statistical Society* in 1885. Ravenstein’s article attempted to establish a relation between distance and volume of migration. Next milestone in migration literature

was W. Arthur Lewis's article which was published in 1954. This article was on the problem of economic development and labour supply. On the basis of work of Lewis, the most basic model of neo classical theory was developed by Harris and Todaro in 1970. They explained why migration happens in the process of economic development. The highlights that migration results from actual wage differentials across markets or countries that emerge from heterogeneous degrees of labour market tightness. In the extended neoclassical models, migration is determined by expected rather than actual earnings of migrating individual and the key variable is earnings weighted by his or her employment probability (Kurekova, 2011). Migration is understood as household response to both income-risk and to the failures of a variety of markets – labour market, credit market, or insurance market (Massey et al., 1993)

Thus, impacts of migration are complex and run in different directions. It is now well known that human development outcomes of migration are mediated by a number of factors at the household level, meso-level and macro level. Human Development Report (2009) has pointed out that “in migrants' countries of origin, the impacts of movement are felt in higher incomes and consumption, better education and improved health, as well as at a broader cultural and social level. The benefits are also spread more broadly as remittances are spent—thereby generating jobs for local workers— and as behaviour changes in response to ideas from abroad. Women, in particular, may be liberated from traditional roles.” (UNDP, 2009). The major impacts of migration on source areas occur through changes in the labour market, income and assets and changes in the pattern of expenditure and investment. (Srivastava, 2011)

Regarding impact of migration on education, it has been pointed out that disruption of household structure may reduce enrolment of the left behinds. This is because parental absence may shift decision-making power to other household members (e.g., the parent that remains in the household), who can have different preferences as to education (**Antman 2012b**). Additionally, migration of household members can lead to a lack of role models and supervision, the development of psychological problems, and the need for left behinds to take on extra work within the household (especially child rearing for women) or to work outside the household (**Antman 2012a**). All these factors negatively affect schooling and educational attainment of the child.

Mastrorillo & Fagiolo explored how international migration affects school enrolment of the left-behinds in Albania using the national level dataset available for year 2008 and 2012. Their analysis shows that the migration actually had negative impact on enrolment in Albania, this was quite surprising as Albania used to receive huge inflows of remittances from international migrants, and the government initiated various steps to extend support to households with migrant member, and, macroeconomic indicators of Albania were steadily improving during that that time.(Mastrorillo & Fagiolo, 2014)

In another meta-analytic review of empirical studies on Chinese children, it has been concluded that taking children along to the city in search of work is not necessarily a much better alternative. It has been suggested that This conundrum can be resolved best if government institutions intervene and promote equal rights for migrant families in urban areas, or when rural areas develop to meet adequate economic and educational standards (Wang & Mesman, 2015)

However, in India, positive impact of migration on left behind children has been reported. In a study done on impact of migration on migrants family in Bihar & Uttar Pradesh state of India, **it has been found that** almost 98 per cent of the migrants in Bihar and 78 per cent in UP reported an increase in the overall happiness of the family due to remittances being

received from the migrant members. Around 80 per cent of the migrants from Bihar and 68 per cent from Uttar Pradesh reported that their children had started going to school as a consequence of out-migration of a family member. Besides, 46 per cent of the migrants from Bihar and 70 per cent from UP reported increase in emphasis on the education of a girl child after migration. (Singh et al., 2011)

In a comparative study conducted among migrating construction workers in National Capital Region of India, it has been observed that the migrant households spend more on education of their wards compared to their non-migrant neighbours, reflecting both attitudes and higher spending ability. But the overall impact of migration on schooling and education of children is ambiguous. While migration with family seems to limit access to education by migrating children at destination, the effect on education in the source area were positive. In one of the village which was part of the study, rate of drop outs among the children of the migrant households were lesser compared to of the children in the similar age group of the no migrant households. (Srivastava & Sutradhar, 2016)

### **Background of the study**

From the brief literature review, we can assume that at house hold level, migration of an adult member and the earning thereof do not directly affect the schooling & academic performance of a child. Instead there exist one or more factors which channelize the effect of migration in different manner leading to different scenario regarding child's schooling and academic performance.

In this paper, we seek to

- describe selected case(s) / incidence(s) briefly involving migration of an adult member of a family to other states,
- outline decision making processes at household level in relation to child's schooling & learning
- identify key factors influencing the decision at household level
- discuss how migration reshape these factor, and implication of such reshaping

To select cases, we choose 4 Muslim families from four villages of Uttar Dinajpur district of West Bengal state in India. Two of the four families live in villages in Kaliaganj block which has lowest concentration of Muslims in the Uttar Dinajpur district. Other two families are resident in two villages in Goalpokhar –I block which has the highest concentration of Muslim families.

### **Extent of Migration**

#### 1. Number of Migrant Population

Place of Last Residence	Type of Area	Male	Female	Total Persons
West Bengal	Rural	347,833	503,907	851,740
West Bengal	Urban	361,018	389,702	750,720
West Bengal	Total	751,523	936,167	1,687,690
Last residence elsewhere in India	Total	90,677,712	218,707,813	309,385,525

#### 2. Reasons of Migration

Reason of Migration	Last residence elsewhere in India	Last Residence West Bengal
Work/employment	29,452,128	451,981
Business	2,767,821	40,515
Education	3,318,176	23,529

Marriage	155,500,076	562,683
Moved after birth	15,749,530	36,035
Moved with household	40,971,384	361,563
Others	61,626,410	211,384
	309,385,525	1,687,690

### **Description of Cases**

**Case 1 :** Atif Mallick (Name changed) lives in Panjipara village of Panjipara Gram Panchayat in Goalpokhar – I Block, Atif There he worked as a skilled labour in \* shop. In 2015, he decided to take his family with him as he was earning enough and both he & his wife missed their family life. As a result, Sanu, (Atif’s son who was reading in class II) had a break his schooling. He used to go to the local primary school in his village. After 8 months, however, Aif had to send his family back to village again. At that time, due to modification in tax regime in Jewellery Industry, discontent was growing among businessmen and ship-owners. As a result, there was shrinkage in employment & earning opportunity in this sector. Atif’s actual income was declining. Atif started facing problem to meet the cost of living for 3 members in city. So Atif, after consultation with her wife, send his family back to village again.

After returning, Atif admitted his son in a newly opened English medium primary school. For this purpose, he used part of savings which he managed to set aside from his income. He & his wife felt that the quality of education they got was just bare minimum in this competitive world. They felt that his son need far better quality education just like the children in cities. They felt that education is needed to learn new skill, and without it one cannot earn enough to lead a good and respectable life.

**Case 2 :** When we first met Sohrab (Name changed), he was just wearing an old half pant and a *ganjee* in the shadow of the small Litchi tree in front of his house. Sohrab live with her mother & brother in Dharampur village of Dharampur GP in Goalpokhar – I Block. His father lives in City (Ahmedabad), and returns to home one in three or four months. He generally do not miss school. But today was so hot. Her mother (Sanowara) also did not pressurised him, because she was sure it will not create too much problem. No, she was not complaining about the quality of education in Primary school.

“What can a teacher do when he has to deal with 60-70 kids in room? Ultimately he ( Sohrab) had to go Private Tutor ( who happens to be wife of the Mawlana of the local mosque). Without private tutor, it is not possible these days for the kids to learn actually”- She clearly expressed her opinion. Other than private tutor, Sohrab also get guidance from her mother’s younger sister who lives with her maternal grandmother in the same village and studying in ninth standard. Sanoara took notice of the fact that Sohrab could do all simple maths correctly and could write a full sentence properly which we gave him to test.

**Case 3 :** Uttar Tilgaon is a small village under Paligaon GP of the Kaliagunj block. Migration of at least one adult household member from the household is common in this village. Sakila Biwi’s family is also no exception. Her husband Anarul died 5 years ago. She is a member of XYZ SHG. She works as a cook of mid day meal in the Uttar Tilgaon ABC school.

Sakila’s son Kabir (All names changed), studied till class IV only. He was admitted in upper primary school. But six months ago, her son flew from house. After taking trouble to find her

son's whereabouts from other adolescent boys, she learnt that her son was working as a labour in construction site in New Delhi. With help of neighbours and the other young people of the village who were working in the same site, she arranged to bring back Kabir. She gave her best effort to convince her son that he should study in school at his age instead of working to earn money. Her son, however, had a different plan. Within few days, he flew from home again without telling mother about his exact destination. He joined the young people working as labour in New Delhi.

**Case 4 :** Unlike Sakila, Amina has a different view towards migration. She lives in Paligaon village of Radhikapur GP in Kaliagunj block. She is XY years old. Her family has XX number of members. Out of XX members, YY are children aged below 13. Sakila's elder son Samsur works in Punjab. He goes to Punjab for around 3-4 months every year during winter season to work as semi skilled labour. He has become part of a network which has developed connection with big farmers in Punjab & Hariyana to get assured employment.

Although Amina regrets the fact that Samsur had to take the responsibility to earn money at an early age, she reasons –“He has to go and earn money. How else the younger three brothers will continue to study? ” Samsur's three younger brothers are studying in class X, Y, Z respectively. Amina confess that Samsur's earning helped her to get the boys admitted in a private English medium school & pay fees for schooling.

The decision to send the younger boys to newly come up English Medium School instead of the old primary school was jointly taken by the mother & her elder son. Samsur's exposure to people living urban & semi urban areas

**Analysis & Discussion**

**A. Decision Making Process at Household Level**

On the basis of the cases narrated above, we have developed two simple table which depict the decision making process at household level. Table 1 shows the decision making process in regard to enrolment of the child, while the Table 2 shows the decision making process which has implication on quality of learning. Although these tables are separately presented, in reality the decision making process(s) are connected.

Table 3 below clearly shows that migration of child father or another main earning member significantly influences child's enrolment in school. Although this influence is filtered through other decision criteria which results into varying outcome in terms of choice of the school, the outcome will be positive in most cases. Only if the household have no priority for child's education, the outcome will be negative.

Do household give high priority to child's education in comparison to other household needs?		Outcome
Yes	Alternative options of schooling available?	
	Yes	HH aspire for Private / English medium schooling?
	Yes	Child enrolled in Private / English Medium School
	No	Child Enrolled in Government Primary School
No		Child Enrolled in Government Primary

			School
No			Income utilised for other Household purpose

<b>Table 4 : Decision Tree and Outcomes related to quality of learning.</b>			
Child temporarily move to other places along with parents?			Outcome
No	Other Family members guide the child as supplement to school teaching?		
	No	Family willing to take help of a private tutor to supplement school learning?	
		No	No chance of improvement in learning quality.
	Yes	Chance of improvement in learning quality.	
Yes		Chance of improvement in learning quality.	
Yes			Disruption in schooling & learning.

Similarly, Table 4 shows that migration of child father influence already enrolled child's schooling & learning quality. Table 2 clearly shows that migration of father may not be able to contribute to substantial improvement in learning quality. In fact it may lead to situations which actually disrupt learning of the child.

#### **B. Key factors influencing the decision at household level**

We have already identified key issues which households ponder over and take decisions. We propose to use these questions as basis of our further analysis to identify the factors which actually influence the choice of the household. In Table 5, presented below those factors have been listed down.

<b>Table 5 :</b>	
<b>Issues</b>	<b>Factors influencing decision of the household</b>
Priority to child's education	<ol style="list-style-type: none"> <li>1. Immediate unmet need of the household</li> <li>2. Awareness level of the household members</li> </ol>
Aspirations of the parents/guardians to give education in English medium private school	<ol style="list-style-type: none"> <li>1. Insight gained on necessity of education in changing world as a result of hardship faced in the place of migration</li> <li>2. Participation of women members in decision making and their opinion</li> </ol>
Temporary movement of the child to other places with parents	<ol style="list-style-type: none"> <li>1. Considerable higher wage differential to afford cost of living in city</li> <li>2. Participation of women members in decision making &amp; their opinion</li> </ol>
Ability of left behind adult members to provide guidance and supplementary teaching to child	<ol style="list-style-type: none"> <li>1. Educational level of the left behind adult members</li> </ol>
Arranging private tuition for the child	<ol style="list-style-type: none"> <li>1. Apparent ineffectiveness &amp; inefficiency of government schooling system</li> <li>2. Affordability of the household to bear additional cost for private tuition</li> </ol>

### **C. Reshaping of factors by migration and implication of reshaping**

Quite interestingly, only two (2) out of all listed factors in Table 3 themselves are immediate result of migration of an adult member. These two factors are –

- a) *Insight gained on necessity of education as a result of hardship faced in the place of migration:*

In case of distress migration, insight grown through pain faced in the place of migration, brings an positive attitudinal change towards education in the migrant as well as among other household members. The insight & attitudinal change push the present generation to seek education for the future generation. Such an insight also make them aware about quality of education. This has an immediate effect on child's schooling.

But more importantly, this the change in attitude has an intergenerational and long term impact. It can be rationally expected the insight gained on necessity of education will be transferred to future generation also. Hence, the next generation will not neglect the education of children, and rather strive for quality education.

- b) *Wage earned to afford cost of living in a city / to bear cost of private tuition :*

Wages earned by the migrant member has a utilitarian function. There remains a probability that on short run, the income get utilised to meet needs other than education. Such a decision may delay or disrupt education of child to some extent. Our impression on the basis of interaction with villagers is that guardians are not convinced about the effectiveness of the schooling system. As they perceive that benefit of education provided at government schools to be little, temporary delay or disruption is actually not a loss for them. In such a scenario, it is quite rational to utilise the money, earned through hardship & toil faced during migration, which have a more tangible impact in the family. Hence, it is not unusual for the families to move down the priority of the child's education over other needs. As a compensatory measure, such families may choose for private schooling and private tuition.

But it is undeniable that wages earned is instrumental in ensuring education. We have seen number of cases, where families have utilised income for various purposes related to education. We would like to emphasise that chance of delay in enrolment or disruption in schooling of the child will be minimised if quality of education is ensured. If parents or guardians perceive delay in enrolment or disruption in schooling as forfeit of benefit, then probability to utilise income earned for education will be much higher.

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## Annexure – III

### **Impact of male migration on children’s education among Muslims: A study in two villages of West Bengal**

Tanmoy Kumar Pal, Argha Roy, Wasim Rana, Anik Kumar Hazra & Subhrangsu Santra

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- Paper Published In edited book - – “Issues in Sustainable Development in India – Present Problems and Future Perspectives” ISBN – 978-93-86453-44-0 ; Published by ND Publishers, New Delhi.

#### **ABSTRACT:**

Migration is as an act or an instance of crossing of the boundary of a political or administrative unit for a certain minimum period of time. Migration of parents or any other adult member influence the schooling & learning of a child. This paper focuses on impact of migration on schooling & learning of Muslim children in two villages of West Bengal state in India. In the study area, we found that migration of male members were very common. Migration took place from more than 50 % of Muslim families.

By comparing socio-economic status of Muslim migrants’ household and non-migrating households, we identified socio-economic factors which influence decisions regarding migration. Family size, type of family, occupation, present income, and schooling status of male adult members are major factors. Then we described impact of male parent’s migration on Muslim children’s education at primary level. Impact of adult male migration on Muslim children’s education can be positive as well as negative. On the positive side, migration helps in broadening world view of migrant’s household members. They tend to give more importance on utilitarian aspects of education and show more concern towards quality of learning by their children. Probability of additional investment for child’s learning increases. On the other hand, absence of father for prolonged time affects child psyche and negatively impact child’s study. In absence of male members, women members have to bear additional responsibility household management, which was burdensome for some women, physically as well as psychologically. However, absence of male members also opens scope for women to handle more responsibility in independent manner.

Male migration by Muslim household in the study area is perceived as an strategy to diversify income source and reduce risk of under-employment. To increase number of choices for Muslim households, creation of more livelihood opportunity in the villages using Government livelihood generation programmes is suggested. On the other hand, counselling services and emotional support services should be given to children of migrant’s household so that their learning does not get affected. Partnership between government and non-government agencies may be an useful approach to offer such kind of services.

## **INTRODUCTION**

Migration is as an act or an instance of moving from one place to another, voluntarily or involuntarily or both, for varying periods of time excluding short visits and tours. United Nations Educational, Scientific and Cultural Organization (UNESCO) defines migration as “crossing of the boundary of a political or administrative unit for a certain minimum period of time. It includes the movement of refugees, displaced persons, uprooted people as well as economic migrants. Internal migration refers to a move from one area (a province, district or municipality) to another within one country. International migration is a territorial relocation of people between nation-states.” (UNESCO, n.d.) It is now well known that human development outcomes of migration are mediated by a number of factors at the household level, meso-level and macro level. Impacts of migration are complex and run in different directions. Human Development Report (2009) has pointed out that “in migrants’ countries of origin, the impacts of movement are felt in higher incomes and consumption, better education and improved health, as well as at a broader cultural and social level. The benefits are also spread more broadly as remittances are spent—thereby generating jobs for local workers— and as behaviour changes in response to ideas from abroad. Women, in particular, may be liberated from traditional roles.” (UNDP, 2009).

Impact of migration on household members of a migrant’s family are diverse. But, impact of migration on children of migrant’s household is particularly important as their experiences at the early period of life will have profound effect on their individual adult life as well as on the society, economy & culture of the nation in future. As a result, impact of migration on schooling & education of children has gained attention of researchers, Indian as well as overseas. As the topic is interdisciplinary in nature, scholars of various academic backgrounds with diverse interest have approached this topic. Focus of these studies vary in terms of the key issues (like enrolment, aspiration of parents, psychological effect on children, educational attainment etc), nature of migration (seasonal, distress, long term etc), territorial implication (international/internal, source/ destination), methodologies (qualitative/ quantitative, exploratory / descriptive), data type (primary / secondary), size etc. It is probably needless to say that the findings of these studies are also multidirectional.

## **REVIEW OF LITERATURE**

Migration is inextricably connected with economic growth & human development, especially in developing countries like India. Srivastava (2011) pointed out that “migration is an unusually large part of India’s growth story...while large benefits accrue to the economy and society, there are exceptionally large and asymmetric costs for poor migrants in India, since both employers and the state appear unwilling to subsidize the costs of migration either through appropriate labour and social policies or through investments in basic needs and infrastructure for migrants.” He has pointed out that the major impacts of migration on source areas occur through changes in the labour market, income and assets and changes in the pattern of expenditure and investment.

Children who are affected by migration are categorised into four clusters. They are -

- i. *Dependent child migrants* : Children migrating with other family members
- ii. *Stayed-behind children* : Children left behind when one or both parent(s) migrate
- iii. *Independent child migrants* : Children who migrate without parents or guardians
- iv. *Children in high out-migration community* : Children living with parents in areas with high out-migration rate

Studies based on survey(s) shows that *dependent child migrants* and *stayed behind children* are most affected by internal migration. Children in high out-migration communities are also affected indirectly by economic, social or political condition of the area. (Whitehead, 2011)

It has been pointed out that disruption of household structure may reduce enrolment of the left behinds. This is because parental absence may shift decision-making power to other household members (e.g., the parent that remains in the household), who can have different preferences as to education. Additionally, migration of household members can lead to a lack of role models and supervision, the development of psychological problems, and the need for left behinds to take on extra work within the household (especially child rearing for women) or to work outside the household. All these factors negatively affect schooling and educational attainment of the child. (Antman, 2012)

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In another meta-analytic review of empirical studies on Chinese children, it has been concluded that taking children along to the city in search of work is not necessarily a much better alternative. It has been suggested that dilemma of taking or leaving child can be resolved best if government institutions intervene and promote equal rights for migrant families in urban areas, or when rural areas develop to meet adequate economic and educational standards (Wang & Mesman, 2015)

However, in India, positive impact of migration on left behind children has been reported. In a study done on migrants family in Bihar & Uttar Pradesh state of India, it has been found that almost 98 per cent of the migrants in Bihar and 78 per cent in UP reported an increase in the overall happiness of the family due to remittances being received from the migrant members. Around 80 per cent of the migrants from Bihar and 68 per cent from Uttar Pradesh reported that their children had started going to school as a consequence of out-migration of a family member. Besides, 46 per cent of the migrants from Bihar and 70 per cent from UP reported increase in emphasis on the education of a girl child after migration.(Singh et al., 2011).

In a comparative study conducted among migrating construction workers in National Capital Region of India, it has been observed that the migrant households spend more on education of

their wards compared to their non-migrant neighbours, reflecting both attitudes and higher spending ability. But the overall impact of migration on schooling and education of children is ambiguous. While migration with family seems to limit access to education by migrating children at destination, the effect on education in the source area were positive. In one of the village which was part of the study, rate of drop outs among the children of the migrant households were lesser compared to of the children in the similar age group of the no migrant households. (Srivastava & Sutradhar, 2016)

Migration of male members also creates oppurtunities for women to take responsibility of management of household and children's education. This happenes in conservative communities like Muslims also. (Pal, Roy, Rana, Hazra, & Santra, 2017)

## **OBJECTIVE, STUDY AREA & METHODOLOGY**

From the brief literature review, it is clear that migration of parents or any other adult member influence the schooling & learning of a child. However, focus of this paper is on migration among Muslims in West Bengal, India. We seek to -

- Describe the socio-economic comparison among the migrating and non-migrating Muslim households in two villages
- Describe impact of parent's migration on Muslim children's education at primary level

Our study area comprised of two villages of Chanditala-I block of Hugli district. Chanditala – I block was selected as concentration of Muslims is highest among all blocks of Hugli. Muslims comprise 34.6% of total population in Chanditala- I block.

Within the block, schools having at least 30 Muslim students were selected from District Information System for Education (DISE) database. Then 2 schools were chosen randomly out of the available schools . We took care so that two schools belong to two different Gram Panchayats within the block. To select the households, we randomly selected 20 students from list of the students of the primary school. Thus, 40 students in 2 villages were selected. Parent(s) of selected student were interviewed.

However, it may be mentioned that neither villages nor households were sampled to study migration among Muslims. Our objective of interviewing parents was to understnad status of primary education among Muslims. During, data collection, we found that migration of male members took place from more than 50 % of Muslim families. Hence impact of migration on primary education was specially studied in these two villages.

## **EXTENT OF MIGRATION**

As per Census of India,2011, number of internal migrants in India found to be 30.94 Crore (309.4 Million). Out of 30.94 Crore, almost 87 % ( 26.82 Crore or 268.2 Million) migrated to other places within the state. Rest 13 % (4.12 Crore or 41.2 Million) migrated to other states. From West Bengal, 16.87 Lakh (1.7 Million) persons migrated to other states. (See Table 1 for details)

Table 1: Persons migrated in India ( In Million)

Place of Last Residence	Total Persons	Male	Female
Last residence elsewhere in India	309.4	90.7	218.7
Within the state of enumeration	268.2	71.6	196.6
Outside the State	41.2	19.1	22.1
West Bengal	1.7	0.8	0.9

Source : Registrar General & Census Commissioner, India, (2011)

The total Muslim population in India, as recorded in Census 2011, was 172.2 Million. This was 14.23 % of total population. This make them second largest religious group in India after the Hindus and the first major religious minority. In West Bengal, Muslims comprise 27 % of total population as recored in Census 2011.

Religious minorities make up a larger share of India’s international migrant population. It has been estimated that 27% of the Indian international migrant population was Muslim, compared with 14% of the total population in India (PEW Research Center, 2017). We have not come across any data regarding extent of internal migration among Muslims or other religious groups. However, in our study area, migration for livelihood purpose took place from 52.5 % of Muslim households. Village wise details are given below in table 2.

Table 2: Persons migrated from Muslim Households in study area

Village Name	No of Sample Muslim households	No of households from which male members migrated	% of families from which members migrated
Ajabnagar	20	10	50%
Patul	20	11	55%
<b>Total</b>	<b>40</b>	<b>21</b>	<b>52.5%</b>

( Source : Primary data)

In all the household, migrants were male. No female migrated for earning purpose. The migrants work as labours in unorganised sectors like hotels, restaurants, garment factories, shops, ornament manufacturing units etc in various cities outside West Bengal. New Delhi, Ahmedabad, and Kotchi are most common destination. Interestingly, female members could not say the name of the destination city exactly in about 50% of families. For them, their husband or son has gone to ‘City’ for doing ‘chakri’ ( i.e, job). Migration of the villagers from these two villages occurs perennially. Migrants return to home at an interval of 4-6 months.

## **ANALYSIS & DISCUSSION**

We present our findings in a comparative way. The comparisons have been made among households from which migration took place ( here on we use the phrase “migrants’ household” for these households) vis-à-vis households from which non migration took place ( here on we refer these households as “non-migrating households”).

## A. Socio- economic profile of the migrating Muslim households

- a) **Family size** : In the study area, average family size of sample household is 4.95. There is notable difference among migrants' households & non-migrating households in terms of average number of members. The mean family size of migrants' households is 5. On the other hand, non-migrating households have 4.84 members on average. In migrants' households, there are 2.6 adult members on average, while among non-migrating households, there are 2.3 adult members on average.

From these statistic, we deduce that bigger families face challenge to earn more as they have to feed more members on average. Hence tendency of migration is more among bigger families. This inference is supported when we observe the type of families among migrants' household and & non –migrants' households. This is discussed in next paragraph.

- b) **Type of family** : Majority (66.7%) of sample Muslim households in these two villages are nuclear type families. Rest 33.3% are joint or extended type families. Among nuclear families, migration took place in case of 42 % families. On the other hand, migration took place in case of all (100%) of joint or extended families. This data ( as shown in Table 3) supports our deduction that bigger families adopt migration as a strategy to earn more to manage the family in smoother way.

*Table 3 : Migration in different type of households*

<b>Type of Household</b>	<b>Non-migrating households</b>	<b>Migrants' households</b>	<b>Total</b>
Nuclear	19 (58%)	14 (42%)	33 (100%)
Joint or extended	0 (0%)	7 (33.3%)	7 (100%)
<b>Total</b>	<b>19 (100%)</b>	<b>21 (100%)</b>	<b>40 (100%)</b>

- c) **Occupation**: Occupational portfolio of sample households is presented below in table 4. It is clear that labour wage is the major source of income in migrants' households. But, dependence over labour wage is less among non-migrating households. Through qualitative discussion, we found that members of migrants' households think that scope of getting employment is getting reduced day by day in villages or nearby areas. Thus, migration is seen as a strategy to reduce risk of unemployment & underemployment. In other words, migration to other states for earning is viewed as opportunity to diversify income source among migrants' households.

Table 4 : Occupational pattern among migrants' households & non-migrating households

Primary Occupation ( other than migrating member)	Non-migrating households	Migrants' households	Total
Small Business	2 (10.5%)	1 (4.8%)	3 (7.5%)
Cultivation in Lease land	2 (10.5%)	0	2 (5%)
Daily Labour / Agricultural Labour	13 (68.5%)	20 (95.2%)	33 (82.5%)
Vehicle driving	2 (10.5%)	0	2 (5%)
<b>Total</b>	<b>19 (100%)</b>	<b>21(100%)</b>	<b>40 (100%)</b>

- d) **Income of households** : Approximate annual income of the sample households are shown in the chart below. The income range has been categorised into three income groups - *Less than INR 60000* ; *Between INR 60,001 – INR 90,000* ; *more than INR 90000* .

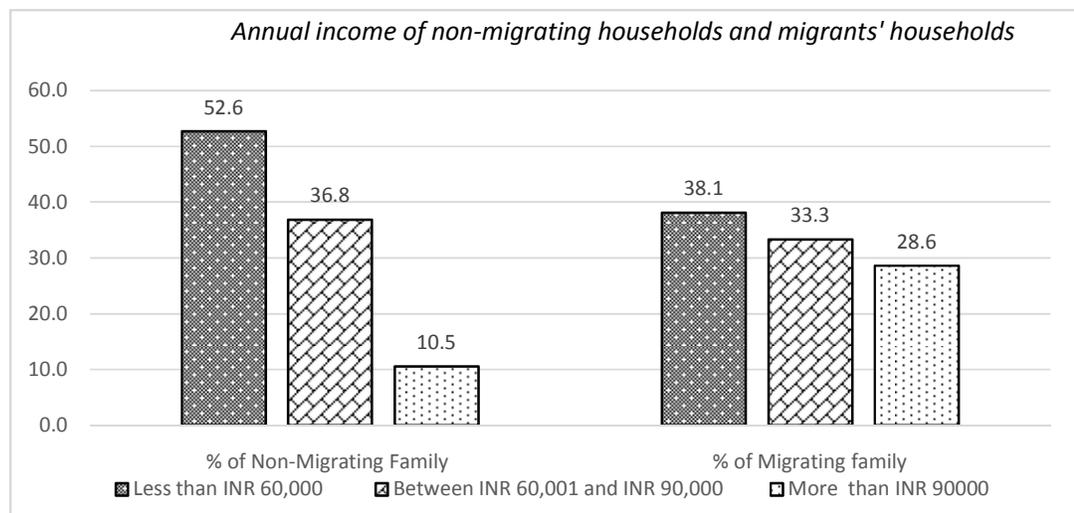


Chart 1 : Annual Income of non-migrating households & migrants' households

It is seen that migrants' households are more evenly distributed over three income group than non-migrating households. More than half of non-migrating households are in lowest income group ( Less than INR 60,000). This percentage is much lower among migrants' households. In the highest income category ( More than INR 90,000) only 10.5 % non-migrating households are there. There is a much higher percentage ( 28.6%) of migrants' households are there in highest income category. Therefore, we infer that wage earned by migrants are contributing in better income status among migrants households.

- e) **Schooling Status among adults** : Highest educational status of adults in sample households are shown below in Table 5. Overall, there is not much difference between

non-migrating household & migrants' households in terms of highest educational status of adults.

*Table 5: Schooling status among adults*

<b>Schooling level</b>	<b>Non-migrating households</b>	<b>Migrants' household</b>	<b>Grand Total</b>
No formal Schooling	2 (10.5%)	1 (5%)	3 (7.5%)
Primary level (0-4)	2 (10.5%)	3 (14%)	5 (12.5%)
Upper Primary ( 5-8)	11 (58%)	13 (62%)	24 (60%)
Secondary (9-10)	4 (21%)	4 (19%)	8 (20%)
<b>Grand Total</b>	<b>19 (100%)</b>	<b>21 (100%)</b>	<b>40 (100%)</b>

It can be seen that none of the adults in the sample household have crossed secondary level. It is also notable that at least in three (3) families none of adults have gone to schools. In most of non-migrating households as well as migrants' households, adults have studied upto upper primary level.

- f) **Schooling Status of migrants** : The migrants do not possess high educational qualification. In fact we found none of the migrants crossed upper primary level of schooling. Their status in terms of completed schooling level is given below in Table number 6. Their low educational qualification is probably the biggest reason of their engagement as labour in unorganised sector.

*Table 6 : Schooling status of migrants*

<b>Schooling level completed by migrants</b>	<b>Number of ( % of total)</b>
No formal schooling	3 ( 14%)
Primary ( 1-4)	9 (43%)
Upper primary ( 5-8)	9 (43 %)
<b>Total</b>	<b>21 (100%)</b>

## **B. How does migration impact education of Muslim children**

In all the sample households, there was at least one child enrolled in Government Primary School. We found that adult male migration influence the education of Muslim children in both ways - positive as well as negative. We present those findings below :

- a) **Perception of importance of education** : Migration means exposure to new environment. We infer that the migrants experience a different world at the place of migration. Insight grown through pain & hardship faced in the place of migration, brings a positive attitudinal change towards education in the migrant as well as among other household members. This inference is supported by data presented in Table no 7 on

importance of education as perceived by non-migrating & migrants' households. It can be seen that ideational reasons are focused more by non-migrating households, while practical reasons are given importance more by migrants' households.

*Table 7 : Why education is important : Perception of Muslim Parents*

<b>Reasons cited by parents</b>	<b>Non-Migrating households</b>	<b>Migrants' Households</b>	<b>Total</b>
Ideational reason ( being better human being, gaining knowledge to contribute to society )	11 (58%)	9 (43%)	20 (50%)
Practical Reason (Increase job prospect, increase employability , adaptability in city life)	8 (42%)	12 (57%)	20 (50%)
<b>Total</b>	<b>19 (100%)</b>	<b>21 (100%)</b>	<b>40 (100%)</b>

#### **b) Perception about learning quality**

We observed that parents, in general, expressed concern regarding ineffectiveness of government primary school in delivering quality education. Such concern is surfaced through dependence on private tuition. As can be seen from table No 8 , 85 % of all parents are taking help of private tutors for ensuring that their child learn. However, there is some difference between parents from migrants' households and parents from non-migrating households. As shown in table 8, that 91 % of migrants' households resort to private tutors while a much lower percentage (79%) of non-migrating households take help of private tutors for ensuring that their children. It seems that the exposure gained through migration led parents to think that private tuition is a remedy of the ineffectiveness of formal schooling process. That is why higher percentage of migrants' households take help of private tuition compared to non-migrating households.

*Table 8 : Extent of private tuition among Muslim children*

<b>Help from private tuition</b>	<b>Non-Migrating households</b>	<b>Migrants' Households</b>	<b>Total</b>
No	4 (21%)	2 (9%)	6 (15%)
Yes	15 (79%)	19 (91%)	34 (85%)
<b>Total</b>	<b>19 (100%)</b>	<b>21 (100%)</b>	<b>40 (100%)</b>

#### **c) Additional investment for child's learning**

Wages earned by the migrant member has a utilitarian function. Since the government schooling system leaves little scope for additional investment from parents in schooling itself, it is not possible to show how wage earned by migrants impact their children's schooling. However, we have found that migrants' households invest more for private tuition. This has a

direct implication for child’s learning. As shown Table 9, 37 % of migrants’ household spend more than INR 150 per month for private tuition, while 20 % of non-migrating households make such investment.

*Table 9 : Investment in private tuition by Muslim households*

<b>Average Investment for private tuition per month</b>	<b>Non-Migrating households</b>	<b>Migrants’ Households</b>	<b>Total</b>
Upto INR 150	12 (80%)	12 (63%)	24 (29.5%)
More than INR 150	3 (20%)	7 (37 %)	10 (70.5%)
<b>Total ( Households taking private tuition)</b>	<b>15 (100%)</b>	<b>19 (100%)</b>	<b>34 (100%)</b>

#### **d) Impact on left behind mothers**

When a male member of a household migrates, role of other household members also undergo changes. For mothers of children, absence of father implies additional responsibilities. Keeping communication with teachers regarding progress of child is one such responsibility. Mothers recognised importance of attending parent –teacher meetings, though they are busy in managing household, and managing time for various works sometimes become challenging. One particular challenge has been identified by us which is mostly faced by women of migrants’ household. At least four (4) Muslim mothers indicated that they feel hesitation and uncomfortable in commuting alone to school and attending the meeting alone in school. One of them stated –“ *I am a wife of Muslim family. Not sure what others will think, if I go out alone. Also father of the boy is not in home*” (“*Dekhun, ami to Muslim ghorer bou. Eka eka beriya kothao jachchi, loke ki vabbe ? Tachara barite to cheler baba-o thake na.*”) Thus three different identities – *being a woman, being a Muslim, and being a wife of an absent husband-* are reason of the hesitation and discomfort. In such scenario, mothers from migrants’ household have higher probability to face more discomfort & challenge to attend meetings in school.

Data shown in Table 10 also indicate similar consequence. From the Table 10, it seems that mothers from non-migrating households are more likely to attend meetings in school than mothers from migrants’ households. It can clearly be seen 38% mothers from migrants’ households never attended a parent teacher meeting during last 12 months compared to 26% mothers from non-migrating households who never attended a parent teacher meeting in last one year.

*Table 10 : Muslim mothers attending parent teacher meetings in schools*

<b>Mothers attending Parent Teachers meeting in last one year</b>	<b>Non-migrating households</b>	<b>Migrants’ Households</b>	<b>Total</b>
Never attended	5 (26%)	8 (38%)	13 (32%)
Attended at least once	14 (74%)	13 (62%)	27(68%)
<b>Total</b>	<b>19 (100%)</b>	<b>21 (100%)</b>	<b>40 (100%)</b>

### e) Impact of father's absence on child

We found at least three (3) children who reported that they miss their father and this impacted their study. One of the child confessed that she enjoyed study much more when father was at home ( *“baba barite thakle porte bhalo lage”*). In another case, the child told that she would like her father to take her to the school. For the third child, return of father meant no schooling and spending time with father. His mother commented –“If father comes back, then he is not willing to go school. He just wants to hang around with his father.” ( *“Baba bari firle school jabe na . Sudhu babar sathe ghurbe”*).

Thus, father's migration has a negative impact on child's mind, although number of such children is not much.

## CONCLUSION

Male migration by Muslim household in the study area is perceived as an strategy to diversify income source and reduce risk of under-employment. To adopt migration as a livelihood or not to adopt is a question for individual household. The answer of individual household depends on various factors like family size, occupation, existing income, scope of additional income etc

Impacts of adult male migration on Muslim children's education are mixed. On the positive side, migration helps in broadening world view of migrant's household members. They tend to give more importance on utilitarian aspects of education and show more concern towards quality of learning by their children. Probability of additional investment for child's learning increases. On the other hand, absence of father for prolonged time affects child psyche and negatively impact her study.

Impact of male migration on female members of the household can be seen both ways. In absence of male members, women members have to bear additional responsibility household management. This may be burdensome for some women, physically as well as psychologically. On the other hand, absence of male members give scope to them to handle more responsibility like attending meetings in school which leads to women empowerment.

Overall, it appears that there is a lot of scope to support the migrants' household by Government as well non-government organisations. Creation of livelihood oppurtunities in local areas should be first priority so that households have wider choice of livelihood. Different programmes like Mahatma Gandhi National Rural Employment Gurantee Act (MGNREGA), Deen Dayal Upadhaya Gramin Kaushal Yojona (DDUGKY) etc are already in operation. It is evedent that Muslim migrant labours are not taking benefit of these programmes. This does not mean that connecting Muslim labours with such livelihood generation programme will automatically reduce migration. These programmes have various widely discussed weakness at implementaion level which makes these programmes unattractive for job-seekers. It seems that implementation of livelihood generation programmes in true essence may actually reduce migration among Muslims.

For the children of migrant's household, emotional support system should be created so that their learning does not get affected. It seems that counselling services and emotional support services for children of migrants' households would be effective. Again, this does not mean that teachers should be given additional workload as many schools in rural areas are understaffed. Considering such barriers, we believe that partnership between government and non-government agencies may be an useful approach to offer such kind of services with professional human resource support. We also believe that these suggestions would be relevant for non-Muslim populations also, even though this study was done with Muslim households only.

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# Annexure – IV

**Abstract Accepted  
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## **A. Presenter Details -**

**Names:** Tanmoy Kumar Pal & Dr Subhrangsu Santra

### **Addresses, Mobile and Email:**

1. Tanmoy Kumar Pal, Assistant Professor (Social Work), Directorate of Distance Education – Rabindra Bharati University, Rabindra Bhavan, EE-9 and 10, Sector – II, Salt Lake City, Kolkata – 700091, West Bengal, India ; Mobile No – (91) 9434655183 , (91) 7003704367 ; Email : [to.tanmoy @ gmail.com](mailto:to.tanmoy@gmail.com)
2. Dr Subhrangsu Santra , Assistant Professor, Department of Life-long Learning and Extension, Institute of Rural Reconstruction, P.O- Sriniketan, Dist – Birbhum , West Bengal – 731236, West Bengal, India ; **Mobile** - (91) 9434132495 , (91) 7001405641 ; Email : [ssantrarec @ gmail.com](mailto:ssantrarec@gmail.com)

## **B. Title**

Gender Relation in Muslim Girls' Education: A Micro Level Study in West Bengal

## **C. Abstract :**

Muslims are largest socio-religious minority group in India as well as in West Bengal. India cannot realize her dream of being a developed country neglecting the welfare, development and empowerment of a fairly large population group like Muslims. Basic Education is understood not only social opportunity itself, but it is an instrument to increase other freedoms as well, as education has functions of empowerment of individual, catalysis of economic growth & ignition of social change. Government of India database shows that Muslim girls of the state of West Bengal are not far behind Muslim boys in terms of enrolment in the Primary level. Apparently, the macro scenario looks encouraging in the context of *Right of Children to Free and Compulsory Education*. However, with help of qualitative as well as quantitative primary data, this paper shows that Gender plays important role in shaping parents' aspiration and actions has impact on schooling of Muslim girls. As per our analysis, the impacts, attributed to Gender, are positive as well as negative. The paper also suggests steps to address the challenges induced by gender relations to improve the scenario of Muslim girls' education in West Bengal.

**Key Words:** *Muslims; Girl children; Gender ; Education ; Religious minority*

## Annexure – V

### ***Social Challenges of Muslim Children in Acquiring Elementary Education***

**Tanmoy Kumar Pal and Dr. Subhransu Santra**

- Paper Presented in National Seminar On ***Social Development in India: Strategies, Challenges and Social Work Profession*** held in Department of Social Work, Visva Bharati University, on 23<sup>rd</sup> and 23<sup>rd</sup> March, 2019.
- Full paper is under preparation for submission to print in an edited Book Volume.

#### **Abstract :**

Right of Children to Education Act (2009) aims to ensure that every Indian child aged between 6-14 years goes to school and receive quality education. After the passage of the Act, changes were also brought in the list of Fundamental Duties under Article 51-A in the constitution of India. A parent or guardian has the responsibility to provide opportunities for the education of her / his child between the age 6-14.

This paper explores various social factors responsible for education of Muslim children. With help of quantitative data and statistical tests, impacts of factors like mother's educational level, father's educational level, religiosity, and male members' migration on education of Muslim children's are described. These findings are then compared with the perception of Hindu parents on the challenges & scope of Muslim children to receive primary education.

Data collected from 200 Muslims households in 8 villages of 2 districts of West Bengal was used in this paper. Data on perception of Hindu parents were obtained through PRA techniques.

On the basis of the findings, the paper concludes with social challenges of acquiring elementary education among Muslim children's in India.

*Keyword : Elementary Education, Muslim Children, Social Development, Right to Education*