

Research Article

Understanding the Challenges of Minority Communities in India: A Study of Educational Status of Muslims

Monika Bisht

PhD Research Scholar, Department of Training and Capacity Building in Education,
National Institute of Educational Planning and Administration, New Delhi, India
Email id: monika4bisht@gmail.com

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ABSTRACT

Education is the single most important instrument for social and economic changes in any community. India has a spectrum of religions, castes, classes and communities. The educational outcomes of each religion and communities are not the same, and thus, it raises the issues of the challenges of the education for such minority communities. This paper is concerned with the status of the Muslim minority in education. Muslims constitute the second largest religious group in India and the largest minority community. Despite having several schemes and initiatives for their educational development, Muslims in India are deprived, marginalised and educationally backward. Based on the secondary sources, the paper tries to understand the status, issues and challenges of Muslim education in India. It identifies the causes and factors affecting the low higher education of Muslims in India. It also studies the role of minority institutions for the higher education of Muslims. It further analyses the initiatives taken by the Government of India for their educational development.

Keywords: Minority communities, Muslim education, Enrolment, Higher education, Educational backwardness, Development

INTRODUCTION

Education is one of the challenges for the minority communities in India. They have low access, participation and retention at school-level education system.¹ In India, there are many minority communities such as Muslims, Sikhs, Christians, Jain, Buddhists, Zoroastrians and so on. However, Muslims constitute the largest minority in India, with 13% share of the total population as per Census 2001². Data show that minority communities are socially deprived, economically backward and educationally under-privileged in India³. Despite having many efforts on educational development, the access and participation of minority communities are less and insufficient.

Muslim community has remained a priority for development agenda. Education is an important aspect for their empowerment in India. The latest data of U-DISE 2015-16 show that they have low access and participation in the education sector. A significant number of Muslim children are not even enrolled in primary-level education. The increasing rate of dropout Muslim students raises many questions about the educational policies and schemes. The status of school education of Muslims is low and the percentage share of Muslims at a higher education level is even lower compared to other scheduled castes (AISHE, 2015–2016).

The present paper focuses on the status of Muslim community in higher education. It identifies the causes and factors affecting the low education of Muslims in India. It examines the problems of exclusion and disparity of Muslims in India. It also studies the role of minority institutions for the higher education of Muslims. It further analyses the initiatives taken by the Government of India for their educational development. Based on the secondary data and reports, the paper looks at the educational status of Muslim minority in both school and higher education levels in India.

The paper divided into six sections inclusive of the Introduction. The first section deals with Muslims in India: Problems and Challenges. The second section examines the status of Muslims in higher education. The third section deals with factors affecting the educational backwardness. The fourth section discusses the role of minority institutions for Muslim education. The fifth section mentions the initiatives

¹Information available at the Sachar Committee Report (2006).

²Office of the Registrar General of India do not yet reveal latest data of Census 2011 on Muslim population.

³Information based on the Annual Reports, 2016-17, Ministry of Minority Affairs.

taken by Indian government for the educational development of Muslims. The sixth section debates with concluding remarks.

DEFINING MINORITIES

The term ‘minority’ has been discussed and debated diversely in different fields of study. In common parlance, the term ‘minority’ can be defined as the small number of community or groups having ethnic, religious, culture and linguistic tradition in a country. Sociologically, the minority is not just understood as numerical minority, but it may include any group that is marginal in terms of social status, education, employment, access to political structure, freedom of religious and cultural practices with respect to the plural society. According to UN-Women, Minorities include groups who

- (a) are less in number compared to the rest of the population of a state;
- (b) are in a non-dominant position;
- (c) reside in the state, being either nationals or a group with close long-standing ties to the state;
- (d) possess ethnic, religious or linguistic characteristics differing from those of the rest of the population;
- (e) expose their sense of solidarity directed towards preserving their distinctive collective identity.

Various terms have been used to denote minority, such as marginal group, ethnic community, sub-cultural group and so on. The term ‘minority’ has been mentioned in the Article 20 to 30 and 350A to 350B in the Constitution of India. However, the constitution does not define a minority or provide details relating to the geographical and numerical specification of the concept. Apparently, it is clear that the constitutional scheme envisages this to be determined at the national level. Article 30 provides rights to set up educational institutions of their choice to the religious minority.

Education is one of the important instruments for the social and economic transformation of any community. Article 30(1) under the Constitution of India mandated that ‘all minorities shall have the right to establish and administer education institutions of their own’. To consider education as important condition for the minority communities, the government addresses the existing backwardness in

education of minorities, especially the Muslims, constituting the major chunk of the minorities⁴.

In India, several minority communities exist based on their religious and linguistic status. According to National Commission of Minority Act 1992, there are major five types of minorities: Muslims, Christians, Sikhs, Buddhists and Parsis.⁵ The Constitution (103rd Amendment Bill), 2004, to grant constitutional status to the National Commission for Minorities envisages a change in the way minorities are specified. The Cabinet has reportedly approved a proposal (May 2007) to define minorities state-wise in line with several Supreme Court judgements, most notably that in T. M. A. Pai case.⁶

STATUS OF MUSLIMS IN EDUCATION

Muslims in India are the largest minority community. Despite this, Muslims are backward in social–economic–educational and all other means of life. They face severe educational backwardness as compared to other minority communities like Jain, Buddhist, Christian and Zoroastrians. The current data of MHRD show that they constitute 59.1% of literacy, which is less in comparison of other minority communities.

Table 1 shows that the percentage of minority population, namely, Muslims, Christians, Sikhs, Buddhists and Zoroastrians (Parsis), and their literacy rates. The data signify that Muslims are the largest minority community (with 12.4% of population) having the least literacy rate (59.1% of literacy) as compared to other minority communities in India. Christians constitute 2.3% of population with 80.3%

Table 1: Percentage of Literacy in Minority Communities in India, Census 2001

Communities	Percentage of Population	Percentage of Literacy
Muslims	12.4	59.1
Christians	2.3	80.3
Sikhs	1.9	69.4
Buddhists	0.8	72.7
Zoroastrians (Parsis)	0.007	97.9

Source: MHRD, Government of India.

⁴Mentioned in the website of Ministry of Human Resource Development.

⁵Information discussed in the newspaper article by Hasan (2007)

⁶The same as above.

of literacy. Sikhs constitute only 1.9% of population but have more than 60% of literacy rate, that is, 69.4% of literacy. Buddhists are only 0.8% of population and have more than 70% of literacy, that is, 72.7% of literacy. Zoroastrians are the lowest in population, that is, 0.007% and have the highest literacy rate with 97.9%. The data shown provide a clear picture of the minority communities and their literacy status with respect to their percentage share of population. It also raises issues of the low level of Muslim literacy in India.

Table 2 shows the participation of Muslim students in every level of school education from primary education to higher secondary education. It depicts the percentage of Muslim students in school education for 3 consecutive years (2013–2014, 2014–2015 and 2015–2016). The data show that only 14% of Muslim children of total enrolment get enrolment in primary education. It further declined to around 12% in upper primary education. The participation further fell to 10% in secondary education and it diminished at around 8% in higher secondary education. The data signify that out of total enrolment, only 8% of Muslim students are retained at higher secondary education. This refers that Muslim community has the lowest rate of enrolment growth at school-level education.

Table 2: Percentage of Muslim Enrolment to Total Enrolment at School Education Level, 2015–2016*

Year	Primary Education	Upper Primary Education	Secondary Education	Higher Secondary Education
2013–14	14.34	12.52	9.87	8.27
2014–15	14.37	12.60	10.02	8.34
2015–16	14.43	12.60	10.24	8.05
All India level percent	13.43			

Source: U-DISE, Flash Report, School Education in India, NIEPA. Retrieved from: <http://udise.in/Downloads/Publications/Documents/U-DISE-SchoolEducationInIndia-2015-16.pdf>

*In few states such as Odisha, Higher secondary is part of Higher Education and may not be covered under U-DISE.

The details of participation of social and religious groups in higher education have been presented by the National Sample Survey (NSS) 64th Round, 2007–2008. It shows that the Gross Attendance Ratio (GAR) of Muslims stands at 8.7% as opposed to 16.8% GAR of non-Muslims in higher education. The GAR of Muslim (8.7%) is more than the GAR of Scheduled Tribes (6.63%) but lower than the GAR of Scheduled Tribes (10.65%) and much lower than the GAR of other Backward Communities (13.67%)⁷.

⁷NUEPA.

Table 3 shows the rate of dropouts among Muslim community, Scheduled Caste, Scheduled Tribes and other Backward Castes in the year 2014–2015. The data show that the rate of Muslim community is higher than the so-called backward castes and tribes. At the secondary level, the dropout rate among Muslim community sharply rises to 24.12%, which shows that a significant number of Muslim students left school education. The percentage of dropout rates of Muslim community and Scheduled Tribes is almost at a similar level. The Right to Education Act, 2009, provides equal rights for free and compulsory education for all children who belong to 6–14 years of age group. Despite the legal provision, the dropout rate is increasing among marginalised groups and the gap between school and children has widened.

Table 3: Annual Average Dropout Rate by Educational Level: Muslim 2014–2015

Category	Primary Education	Upper Primary	Elementary	Secondary	Classes XI–XII
Muslim	6.54	9.46	7.45	24.12	7.40
Scheduled Caste	4.46	5.51	4.81	19.36	3.22
Scheduled Tribes	6.93	8.59	7.46	24.68	Negative rate cannot be recorded by state
Other Backward Castes	2.74	2.92	2.81	17.05	The same as above

Source: School education in India 2015–2016, Flash Statistics. U-DISE data. pp. 55–58. Retrieved from: <http://udise.in/Downloads/Publications/Documents/U-DISE-SchoolEducationInIndia-2015-16.pdf>

According to Sachar Committee Report (2007–2008), one fourth Muslim children in the age group of 6–14 years have either never attended school or are dropouts. The percentage of educational attainment of Muslim children above the age of 17 years is only 17% as against the national average at 26%. Only 50% Muslims who complete middle school are likely to complete secondary education as compared to 62% at the national level. The report has also drawn attention to the low levels of educational attainment among Muslim women, Muslims in rural areas as well as in technical and higher education.

Table 4 shows the percentage enrolment of Muslim minority and other minority communities in Indian higher education. Muslims have the lowest rate of enrolment in higher education in India. According to AISHE, 2016–2017, the share of Muslim students in higher education was 4.9% in 2016–2017. The rate of enrolment of Muslim communities is increasing with marginal points, which has an insignificant rate of growth. The total enrolment in higher education has been estimated to be 35.7 million, with 19.0 million boys and 16.7 million girls. The Gross Enrolment

Table 4: Percentage Enrolment of Muslim and Other Minority Communities in Indian Higher Education

Year	Muslim Minority	Other Minority Communities
2012–2013	4.15	1.87
2013–2014	4.32	1.95
2014–2015	4.48	1.90
2015–2016	4.67	1.97
2016–2017	4.90	2.20

Source: All India Survey on Higher Education, Ministry of Human Resource Development (MHRD), Government of India. Retrieved from: <http://aishe.nic.in/aishe/reports>

Ratio (GER) in higher education in India is 25.2%, which is calculated for 18–23 years of age group. GER for male population is 26.0%, and for females, it is 24.5%.

The participation of Muslim students in higher education is at the post graduation level of education. However, the attendance of Muslim students has fallen considerably. The Muslims in higher education mostly end up doing Diploma and Certificate below the graduate level.

FACTORS AFFECTING THE EDUCATIONAL BACKWARDNESS OF MUSLIMS

Muslim community is one of the largest communities having socio-economic and educational backwardness in India. They have been facing various problems and challenges. The present section deals with the socio-economic and familial reasons affecting educational backwardness of Muslim community. Based on Sachar Committee Reports and other research articles and reports by NIEPA, the following are the identified factors affecting the Muslim community in India.

Poor Socio-Economic Status

Due to low socio-economic status, Muslim children are forced to take up jobs under informal sector or low grade. This pressurises them to leave their school education at an early age. They have to support their family members and contribute for the household income.

Family Business

Muslim parents mostly prefer their children to pursue the traditional business of the family. It is one of the crucial factors that force them to discontinue their

studies. Also, it is challenging for them to break their family business and venture into a new profession.

Lack of Education Among Muslim Girls

The participation of Muslim girls is lagging in educational attainment in India. Due to poverty and economic means, it is considered that Muslim parents do not afford school education of their daughters. In some cases, the extremist ideology does affect the Muslims in providing education to the children.

Patriarchal Dominance

Patriarchy is one of the reasons in the backwardness of the Muslim women in India. The male heads take the decisions of the family. Therefore, they could not pursue their education as per their wish. They get married at an early age, and therefore, they end up their education at an early stage.

Poor Condition of Women

The poor condition of Muslim women both in family and in public lives affects their quality of life. They have limited space to function their rights. This leads to the poor participation of Muslim girls at the education level due to lack of awareness and education among female members in the family.

Religious Belief

A large number of Muslim children go to the *Madarsas* to get Islamic education. They believe that education of Islam is the basic requirement of the Muslim community, and therefore, they neglect the formal-English education of their children. *Madarsas* are not limited to provide education to Muslims or they are not restricted to go to *Madarsas*. The problem with *Madarsas* in India is that they emphasise on religious education more than computer-led modern education, Hindi- and English-medium teachings and all other kinds of holistic teachings, which a child needs for development.

Such factors affect the enrolment and participation of Muslims at the education level. The number of Muslim students being enrolled in higher education is getting less. They are only 4.9% at the higher education level, which became lower to 14.43% at the primary level and further declined to 12% at the secondary level and fell to 8.05% at the higher secondary level.

ROLE OF MINORITY INSTITUTIONS IN MUSLIM EDUCATION

The section deals with the role of minority institutions in the development of education, with special focus of the Muslim community. As discussed, Article 30(1) of the Constitution of India ensures the right to establish and administer education institutions of their own to the Minority communities. In view of safeguarding the interest of the minorities, Indian constitution protects the rights and interests of minorities. Under Article 30(2), the state is obliged to maintain equality of treatment in granting aid to education institution; minority institutions are not to be treated differently while giving financial assistance. In India, the role of minority institutions is critical in understanding the status of the Muslim education.

In case of Muslim education, the access, participation and retention of Muslim students should be core of the higher education institutions. Muslim institutions need to perform actively in facilitating quality- and performance-based higher education facility. Despite having Muslim institutions, the educational status of Muslim children is insignificant. At the central level, some of the prestigious universities facilitate education to Muslims in India. They are offering various courses, programmes and degrees to foster educational development in India.

Higher Education Institutions

Some of them have been established for the educational development of Muslims, namely, Aligarh Muslim University (AMU), established in 1920 and evolved out of the Mohammedan Anglo-Oriental College (MAO College), which was set up in 1877 by the great visionary and social reformer.

AMU is one of the top central universities of India in which 12 faculties and 98 departments offer varied courses at postgraduate and postgraduate levels. It has five colleges offering academic programs in the area of medicine, dentistry and engineering. AMU has Abdullah Women College, which is a pioneer in providing women's education and has been serving the cause of women's education since 1930. The university has 15 centres, three institutes and three academics. These centres, institutes and academics provide specialised study programs offering courses in various inter-disciplinary and emerging areas. AMU also facilitates distance learning program and provides education especially to those who are from educationally and economically deprived section of the society, particularly those of the minority community⁸.

⁸Aligarh Muslim University.

Jamia Millia Islamia (JMI) University is another central university that was established to cater higher education for the Muslim community. JMI, an institution originally established at Aligarh in United Provinces, India in 1920, became a Central University by an act of the Indian Parliament in 1988. In Urdu language, Jamia means ‘University’, and Millia means ‘National’. JMI has nine faculties, 39 departments, 31 centres and seven schools. They are contributing services to provide education to both at the school level and at the higher education level (<http://jmi.ac.in/>).

Maulana Azad National Urdu University (MANUU) is one of the important universities for minority education. However, MANNU is a distance and open learning university. It is a Central University established at the national level in 1998 by an act of Parliament to promote and develop the Urdu language and to impart vocational and technical education in Urdu medium through conventional and distance modes. The Headquarters of the University is at an outstanding central location—Gachibowli, Hyderabad, sprawled across 200 acres. The university has seven on-campus schools of studies, which run 24 departments. These departments offer postgraduation programmes, provide research programmes at the M.Phil. and PhD levels.

MANNU has established three Industrial Training Institutes (ITIs) and three Polytechnic Colleges in Hyderabad, Bangalore and Dharbanga, respectively. For all the disciplines offering in ITI and Polytechnic, Urdu is the medium of instruction, which fulfils one of the objectives of the University of imparting technical subjects in Urdu. Additionally, the University established three Teacher Training Colleges at Srinagar, Darbhanga and Bhopal, respectively, where personal and intellectual growth of teachers is realised through varied teacher training programmes (<http://www.manuu.ac.in/Eng-Php/overview.php>).

There are 25 state-level universities and 37 technical and professional institutions which offer higher education to the Muslim communities.

Role of *Madrasas* The system of *Madrasas* education in India has been a topic of political and educational debate. The relevance of *Madrasas* has also been debated and discussed by various forms of intellectuals and policy makers. It is debated that *Madrasas* create fundamentalist minds, extremist scholars and so-called terrorist ideology. However, the purpose of *Madrasas* is not to produce professionals and technocrats but to produce Islamic scholars who can interpret Islam in relation to the demands of the specific time (Alam, 2002).

Madrasas are one of the important types of institution which caters Islamic education to Muslims. *Madrasas* have been the only educational institutions available for the children of the Muslim community. In view of mitigating educational backwardness among Muslims, the Scheme for Providing Quality Education in *Madrasas* (SPQEM; 2009) has been initiated in 2009 for modernisation of *Madrasas* by the Ministry of Human Resource Development (MHRD), Government of India. Under this scheme, the total number of *Madrasas* in India is 9,120 in the year 2009.

According to the data released by Mr. Prakash Javadekar, Minister of Human Resource Development, to the Lok Sabha to modernise *Madrasas*, the central government has spent over Rs. 1,000 crores in the last 7 years on 1 August 2016. The government increased the spending on the ‘Scheme for Providing Quality Education in *Madrasas* (SPQEM) launched in 2009–2010 from Rs 46 crores to Rs 294 crores’. Over 48,000 *Madrasas* in Uttar Pradesh (UP) received financial assistance during the last 7 years-the highest amongst all states-followed by Madhya Pradesh and Kerala. The *Madrasas* in UP received the largest amount of funds⁹.

INITIATIVES TAKEN BY INDIAN GOVERNMENT FOR MUSLIM EDUCATION

The government has been implementing various minority education schemes and programmes especially for Muslim community. Article 46 of the Constitution of India states that

The state shall promote, with special care, the education and economic interests of the weaker sections of the people and, in particular, of the Scheduled Castes and Scheduled Tribes and shall protect them from social injustice and all forms of social exploitation.

The Ministry of Human Resource Development has taken several significant initiatives, as detailed below, during XIth Five-Year Plan and the momentum of which are being continued/accelerated during the XIIth Five-Year Plan. The following schemes and initiatives aim to provide inclusive educational approach under a broader framework of national-level educational schemes.

- i. Scheme for Providing Quality Education in *Madrasas* (SPQEM)
- ii. Scheme for Infrastructure Development of Private Aided/Unaided Minority Institutions (IDMI)

⁹News available at the website <http://www.indiaspend.com/making-sense-of-breaking-news/modernising-madrasas-govt-spends-rs-1000-cr-in-7-years-94183> [cited 28 Mar 2018].

- iii. Sarva Shiksha Abhiyan (SSA)
- iv. Kasturba Gandhi Balika Vidyalayas (KGBVs)
- v. Extension of Mid-Day Meals (MDM) Scheme to *Madrasas*/Maqtabas
- vi. Saakshar Bharat
- vii. Jan Shikshan Sansathan (JSS)
- viii. Rashtriya Madhyamik Shiksha Abhiyan (RMSA)
- ix. Strengthening of the National Council for Promotion of Urdu Language (NCPUL)
- x. Establishment of the National Commission for Minority Educational Institutions (NCMEI)
- xi. List of Minority Concentration Districts
- xii. Sub-mission of Poly techniques under the coordinated Action for Skill development
- xiii. Girls Hostel Scheme
- xiv. Setting up model schools

The important schemes for the welfare and educational empowerment of Muslim minority implemented by the Ministry of Minority Affairs.

Educational Empowerment

- Scholarship Schemes:
 - a. Pre-matric Scholarship
 - b. Post-matric Scholarship
 - c. Merit-cum-Means-based Scholarship
- Coaching schemes:
 - a. Naya Savera-Free Coaching and Allied Scheme
 - b. Exclusive new component for meritorious students of Science stream
- ‘Nai Udaan’-Support for students clearing Preliminary exams conducted by UPSC, SSC, State Public Service Commissions and so on for the preparation of Mains examination
- ‘Padho Pardesh’-Interest subsidy on educational loans for overseas studies

- Maulana Azad National Fellowship (MANF)
- Maulana Azad Education Foundation (MAEF), which implements the following two schemes:
 - a. Begum Hazrat Mahal National Scholarship for meritorious girls belonging to minorities in class XI and XII
 - b. Grant-in-Aid to NGOs
- Area/Infrastructure Development:
 - a. Multi-sectoral Development Programme (MsDP)

Economic Empowerment

- a. Skill development:
 - i. 'Seekho aur Kamao' (Learn and Earn)-Skill development initiative for minorities.
 - ii. Upgrading Skill and Training in Traditional Arts/Crafts for Development (USTTAD)
 - iii. 'Nai Manzil'-A scheme to provide education and skill training to the youth from minority communities.
- Concessional loans to minorities through National Minorities Development and Finance Corporation (NMDFC).

Women Empowerment

- 'Nai Roshni'- Scheme for Leadership Development of Minority women

Special Needs:

- i. 'Hamari Dharohar'-To preserve rich heritage and culture of minorities
- ii. 'Jiyo Parsi'-Scheme for containing population decline of small minority community
- iii. Waqf Management through:
 - a. Central Waqf Council
 - b. National Waqf Development Corporation (NAWADCO)
- iv. Haj Management

National Monitoring Committee for Minorities' Education (NMCME)

The National Monitoring Committee for Minorities Education (NMCME) has been

reconstituted to constitute a Standing Committee of NMCME and five sub-Committees of NMCME as under:

- Implementation of Schemes aimed at Minorities
- Mapping of Educational Requirements of Minorities-Region and District wise
- Vocational Education and Skill development of Minorities
- Girls' Education
- Promotion of Urdu language and enhance compatibility amongst minorities through knowledge of English.

Prime Minister's New 15-Point Programme for the Welfare of Minorities

Prime Minister's 15-point programme for the welfare of Minority (Ministry of Minority Affairs) was announced in June 2006 with the objective of the following: (1.) enhancing opportunities for education, (2.) ensuring an equitable share for minorities in economic activities and employment, through existing and new schemes, enhanced credit support for self-employment and recruitment to state and central government jobs, (3.) improving the conditions of living of minorities by ensuring an appropriate share for them in infrastructure development schemes and (4.) prevention and control of communal disharmony and violence.

Follow-Up on Sachar Committee Report

The Sachar Committee was commissioned in 2005 to prepare a report on the latest social, economic and educational conditions of the Muslim community of India. Sachar Committee's recommendation is based on the wide, holistic and broad research of the Muslim community in India. The recommendations of Sachar committee are inclusive of all social, economic, cultural, educational and institutional dimensions with respect of the development of Muslim community in India (Sachar Committee Report, 2006).

In context of educational development, Muslim community has been a target population for the government. There have been many inclusive, integrated and multi-faceted policies to address and mitigate the educational challenges of the Muslim community. Despite having several schemes, the participation of Muslim children in education is still under-represented and under-performed at national data. At higher education, there is no specific scheme to promote Muslim children to enrol and participate in higher education.

CONCLUDING REMARKS

To sum up, the paper focuses on the educational backwardness among the Muslim community in India. Based on the secondary literature, the paper argued that there have been several socio-economic and family reasons affecting the low level of enrolment of Muslim children. By examining the latest data, the paper analyses the low enrolment and participation of Muslim children at both school and higher educational levels. They are laggard in every level of the education system. This has resulted in the poor socio-economic outcomes of the Muslim community. They are engaged in informal activities such as masonry, construction industry, plumbing, mechanic work, rickshaw pulling and all types of low paid jobs.

The paper highlights that the statistical data related to Muslim community and their educational profile, participation of Muslim children in *Madrasas* and latest data on *Madrasas* are limited and confined to a certain context. The Sachar Committee Report is one of the important sources which provide a holistic and inclusive data and information about Muslim community in India. However, after Sachar Committee Report (2006), no other inclusive study has been done on Muslim community in India. In addition to this, the recommendations made by Sachar Committee are not yet being implemented properly. Therefore, there is no significant uplift of Muslim community in India.

Higher education is one of the important pillars of the education system. The participation of Muslim community is under-representated and under-scored. As compared to other minority communities, the enrolment and participation of Muslims are very less. The familial, social and economic factors resulted in the high dropout rate among the Muslim community. The government has implemented and funded many schemes and programmes for the educational development and welfare of the Muslim community. The schemes are executed and managed by government-run machineries and ministries. Despite this, there is no sign of effective outcomes and status of Muslim education in India.

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