REPORT ON THE RESEARCH STUDY OF THE GRIEVANCES RELATING TO THE FINANCIAL GRANTS OF THE MINORITY MANAGED EDUCATIONAL INSTITUTIONS FUNCTIONING UNDER VARIOUS STATE/U.T. ADMINISTRATIONS IN INDIA

VOLUME-I

Sponsored by

The Minorities Commission,
Ministry of Welfare,
Government of India,
Lok Nayak Bhavan, 5th Floor,
Khan Market, New Delhi-110 003

Conducted by

The Indian Institute of Public Administration,
Indraprastha Estate, Ring Road,
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VOLUME - 1

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Terms Explained

(A) Grievance:

i) The Black's Law Dictionary explains `grievance' in the following words:

"In labour law, a complaint filed by an employee or by his or her union representative, regarding working conditions and for resolution of which there is procedural machinery provided in the Union Contract; an injury, injustice or wrong which gives ground for complaint because it is unjust, discriminatory and oppressive."

(Black's Law Dictionary, Sixth Edition, 1991, p.702).

ii) The Oxford Dictionary explains grievance in the following words:

"The infliction of wrong or hardship on a person; injury, oppression; a cause or source of injury."

"The state or fact of being oppressed, injured, or distressed; trouble, distress; suffering, pain."

"Circumstance or state of things which is felt to be oppressive. In modern use, a wrong or hardship (real or supposed) which is considered a legitimate ground of complaint; something to complain of"

(The Oxford Dictionary, Vol.VI, 1989, pp.835-836).

iii) In this study, `grievance' has been explained in the following words:

`The grievances are the sum of accumulated strain resulting from certain stress situations ---'

(B) Minority:

Minority is explained in the following words:

`a group of people in a given society who, because of their distinct physical or cultural characteristics, find themselves in situations of inequality within that society'.

`a group which is perceived as such (minority) by other groups`.

`In India, minority has become a political term, with a political tinge---'

Minority, in this study, includes the religious minority, like, the Buddhists, the Christians, the Muslims, the Parsis, and the Sikhs.

Foreword

I am glad to note that the financial and non-financial Grievances of the minority-managed educational institutions have been systematically and scientifically researched and documented in two separate volumes in this integrated study. The first volume is on the financial grievances of the minority managed educational institutions; and the second volume relates to the non-financial and sundry other grievances of these institutions.

Without hesitation I can say that within the given time limit and the acute limitation of resources, it is no easy task to make such a wide and extensive coverage of fifteen major states and union territories.

Apart from the two volumes of the research study, preparation of a comprehensive directory of the minority managed educational institutions, state-wise, type of institution-wise, and minority community-wise as a component part of this integrated research study, exhibits the stretch of imagination, and amount of strain on the mental and physical resources of the study group.

The grievances are the sum of accumulated strain resulting from the financial and non-financial stress situations on the part of the minority managed educational institutions which have to be shared by the management, the heads of the institutions, the teaching and non-teaching staff as well as the students. Their impact is also felt by the local community, the leaders, the parents, the governmental functionary and the nation at large.

Relevant organisations, institutions, individuals, documents, reports and press clippings have been systematically and somewhat exhaustively explored.

The state-wise systematic documentation of the financial and non-financial grievances of diverse types of minority institutions has been carefully done under separate chapters in both volumes.

All the same, exploring into the concept of the minority from sociological, psychological, political, geographical, demographic, legal, constitutional stand-points in historical and comparative global context, in order to concretize the concept in the Indian perspective by reducing its vagueness, is a modest but challenging task.

If, at all, some of the recommendations and suggestions incorporated in these volumes are found useful, and are carried forward to the point of policy review and implementation through the good offices of the Minorities Commission, some of the grievances in the existing situations may be remedied ultimately leading to a progressive educational development among the minorities, especially, the Buddhists and the Muslims, in India.

I hope these volumes will be well received by the Minorities Commission, and be put to wider public use through publication under a collaborative scheme between the Minorities Commission and the Indian Institute of Public Administration, New Delhi.

M. Wadhwani

(M. WADHWANI)
DIRECTOR
INDIAN INSTITUTE OF PUBLIC ADMINISTRATION
NEW DELHI

PREFACE

Any study relating to any management of the educational institutions, their grievances etc., is directly concerned with human beings; and, hence, poses an ethical dilemma. Ethical issues are posed by the potential consequences of the publication, or, utilisation of the research findings.

The subjects of this study, the minority managed educational institutions' management, heads of institutions, teachers, staff, the parents, might sometimes find its results offensive, either because they are portrayed in a light they find unappealing, or because attitudes and modes of behaviour they would prefer to keep private are made public. In several settings of social life some people engage in practices which they do not want to become public knowledge. For instance, some people in the institution, mismanage, maladminister, do not pay full salary etc. Would they like that these should become public knowledge?

It is the obligation of any social research to collect and organise facts and make findings public. However, it is the discretion of the funding agency to make public some portions of the findings or not to make other portions public.

To make findings public is one of the main contributions social research can make to the fostering of a `free and open society'.

`A good study might make somebody angry'.

If a research study is done competently and the conclusions drawn are backed by facts and good arguments, there is nothing to fear or be angry.

But the social researcher and the sponsoring organisations do have to consider carefully the possible consequences of the publication of findings, and the form in which these should be made public. Often there could be a direct dialogue with the management of the minority institutions, or a discussion at the level of the Minorities Commission.

Comments from numerous respondents, their letters etc. have been incorporated as appendix. Similarly, further comments from any one on the findings of the research may also be similarly incorporated.

However, it is to be kept in view that the over-riding obligation of every social research is to promote `free and open discussion of social issues'.

It is for the readers to judge how far and in what perspective the social issues have been placed before them.

One is simply amazed to note that the grievances of the minority managed educational institutions are numerous, many of these are also the common grievances of other non-minority institutions, yet there was relative lack of concern for a

systematic study of these problems so as to make any modest attempt to remedy the situation and to make the educational condition any better.

The condition of education among the Buddhists and the Muslims is deplorable. The Christians, the Parsis, the Sikhs are much better as compared to the Buddhists and the Muslims.

The state of professional, technical, vocational education; and education among women, particularly among Muslims, is disappointing.

In the name of educational rights of the minorities, in some regions, a deceptive situation has been created. The real interest of education of the backward among these minorities,greatly suffers. No doubt, the contributions of numerous organisations are like silver linings in the dark clouds. Their efforts are noteworthy and deserve encouragement. The following lines from the correspondence of a respondent from a Parsi organisation give us a view of the situation, and a hope they cherish:

> "I am sure your research on above subject will prove very useful to the minority communities as looking to the index of cost of living going up and up every month it is becoming impossible for minority communities to run educational institutions to balance their budget; and it would be in the fitness of circumstances that these institutions be provided with sufficient funds as these schools conducted by minority

communities are not given grants by the government and you will doubtless appreciate that teachers should be paid lucrative salaries by way of remuneration etc., so that they could work with dedication and zeal".

(F.J. Antia,
R.D. Sethna Scholarship
Fund, Bombay)

This sums up the crux of the problem which generally besets the minority managed educational institutions in almost all parts of the country.

This study makes an attempt to pin-point the grievances of the minority managed educational institutions among five designated religious minority communities, viz., the Buddhists, the Christians, the Muslims, the Parsis, and the Sikhs.

The first volume is devotd to the study of the financial grievances of the minority managed educational institutions covering fifteen (15) major states and union territories.

The Second volume which is an integral part of the first volume is devoted to the study of the non-financial and sundry other grievances of these institutions. In both volumes, grievances are also separately documented state-wise. Some financial and non-financial grievances also overlap.

If the suggestions and recommendations, based on hard facts of the situation, and incorporated in these volumes separately, have

any policy implication and administrative back-up, the investment of talents, time and money may be considered as amply rewarded. Even otherwise, we shall have the satisfaction of doing a piece of work which was really needed.

Between what the people want and what they need; what the Governments want and do and what the people need, if there is any harmony achieved in the area of removal of the grievances of the minority managed educational institutions leading to the educational development among them, through the good offices of the Minorities Commission, our efforts will be deemed to be amply rewarded.

R.N. THAKUR

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First of all, we owe our thanks to the Minorities Commission, Government of India who having sponsored this study gave us an opportunity to go into the financial and non-financial grievances of the minority managed educational institutions in India. Shri M. Varadarajan, Member, Shri Z. Saifullah, Secretary, and Shri Ashok Pahwa, Joint Secretary, of the Minorities Commission deserve special mention for their particular interest in the study. Various governmental and non-governmental organisations and institutions from which the support flowed also deserve mention.

Notable among these organisations are:

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Al-Ansar Welfare and Educational Society, Malegaon.

Al-Azmat Educational Society, Hyderabad.

Al-Hasnat Socio-Educational Society, Hyderabad.

Al-Hira Educational and Welfare Society, Aurangabad.

Al-Huda Education Society, Bidar.

Al-Kabir Education Society, Mysore.

As-Suffa Education Trust, Bellary.

Associations of Urdu Education Societies, Aurangabad.

Bhartiya Bauddha Shiksha Parishad, Lucknow.

Bidar District Muslim Welfare Association, Bidar.

Catholic Bishop's Conference of India Centre, New Delhi.

Chandigarh Administration, Chandigarh.

Church of North India, Nagpur.

Deeni Taleemi Council, Lucknow.

Delhi Sikh Gurudwara Management Committee, New Delhi.

Directorate of Public Instruction, Trivandrum.

Directorate of Public Instruction, Panjab.

Department of Education, Government of Rajasthan.

Dr. Baba Saheb Ambedkar Smarak Samiti, Deeksha Bhoomi, Nagpur.

Dandeli Education Society, Dandeli.

Department of Education, Government of Gujrat.

Fateh Educational Society, Hubli.

Friday Club, Chalakudy.

General Department of Education, Government of Kerala.

Ghalib Education Society, Bangalore.

Hamdard Education Society, New Delhi.

Hilal Education Society, Mysore.

Ideal Mahila Mandal, Gulbarga.

Islamic Information Centre, New Delhi.

Islamic Research and Analysis Centre, West Bengal.

Jamaate-E-Islami Hind, Calicut, Kerala.

Joint Editor, Educational Monthly, Malegaon.

Karnataka Rajya Urdu Teachers' Association, Bangalore.

Karnataka State Minorities Commission, Bangalore.

Khaja Education Society, Gulbarga.

Khalsa Medical and Education Trust, Bangalore.

Khatibi Service Society, Bangalore.

Mahabodhi Society, Sarnath, Varanasi.

Madari Education Society, Tumkur.

Madina Educational Society, Hyderabad.

Madresa Arabia Qasimul Uloom Chharra, Aligarh.

Minorities Education and Welfare Trust, Jaipur.

Millat Educational Society, Dhanbad.

Muslim Educational Society, Calicut, Kerala.

Muslim Association, Thiruvananthapuram.

Mysore Educational Social and Cultural Organisation, Mysore.

New Muslim Educational Society, Saharanpur.

National Education Trust, Ankola.

Office of Parsi Panchayat, Bombay.

Organisation of Muslim Educational Institutions and Associations of Tamil Nadu, Madras.

Peoples' Education Society, Bombay.

Roshni Education Society, Pune.

State Minorities Commission, Patna.

St. Thomas Aquinas Educational Society, Bangalore.

St. Anthony's Educational Society, Honavar.

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R.N. Thakur
Project Director

CHAPTER - 1

CHAPTER - 1

INTRODUCTION

1.1 Ever since the attainment of independence, efforts have been made to prepare a plan of educational development for India. At the non-official level, there has been considerable development of ideas resulting in a sociology of education in which the centrality of educational systems to the structure and the functioning of pre-agriculture to post-industrial societies has attained an important place. The education which was seen as essential for every human member of civilised societies to manifest his/her roles and duties effectively was reviewed as having important function to economic growth and social change.

1.2 At the official level, there were several committees and commissions appointed at various periods to reconstruct the education after independence. The central Advisory Board of Education, the oldest and the most important advisory body of the Government of India on education was first established in 1920, and was revived in 1935, after a brief period of suspension. This Board having union minister of education as its chairman from time to time reviewed several aspects of education and adopted resolutions in its annual meetings.

1.3 The Education Ministry's conference was initiated first in 1949 by Abul Kalam Azad. Among other things the conference also considered measures to be adopted for the solution of crucial problems in education.

The Education Commission 1964-66 under the chairmanship of D.S. Kothari, was appointed to advise Union Government on the national pattern of education and on the several principles and policies for the development of education at all stages and in all its aspects.

1.4 These committees were to review the different aspects of education in general. In addition to this, there were several other single purpose committees which analysed different aspects of education. Unfortunately none of these committees had any comprehensive agenda on religious minorities' education in India, and the attempts were to view the problems of minorities' education in parallel with general education.

In the absence of any precise attempt in any of the various commissions, committees and panels appointed by the central and State Governments from time to time, minorities' education remained at the cross roads. No clear-cut policy or guidelines were framed to regulate the education for minorities without hampering the basic tenets of the constitutional provisions for this section of Indian population.

1.5 Both the National policy of Education of 1968 and 1986 had only passing references to minorities' education in their aims to promote national progress and sense of culture and national integration. The only notable reference to minorities' education in the National Policy on Education, 1986 was,

> "Some minority-groups are educationally deprived or backward. Greater attention will be paid to the education of these groups in the interest of equality and social justice. This

naturally includes the constitutional guarantees given to them to establish and administer educational institutions and protection to their language and culture. Simultaneously, objectivity will be reflected in the preparation of textbooks and in all school activities, and all possible measures will be taken to promote an integration based on appreciation of common national goals and ideals, in conformity with the core curriculum".

1.6 However, this reference had only a limited purpose in the sense that the programme of action in order to implement the national policy of education, and in order to pursue point no. 11 of the Prime Minister's 15 - point programme regarding the integration of the minorities in all walks of life suggested guidelines on coaching classes for competitive examinations for weaker sections amongst educationally backward minorities. Hence, even the highest national document on education did not pronounce any policy guidelines on minorities' education.

1.7 An overall appraisal of the situation, planning and management of the minorities' education on an all-India basis with the terms and references applied in the commissions and committees held so far, is hard pressed to ensure the proper development of minorities' education.

Minorities' educational institutions are pitted with several problems to-day in their effort to exercising their right of establishing and administering their own institutions.

1.8 The mere constitutional provisions to "establish and administer" institutions of their own choice now had acquired reasonable restriction in that the state has right to provide regulatory provisions for ensuring educational excellence, conditions of employment of teachers, ensuring health, hygiene and discipline and allied matters. Such measures are purported to ensure that minorities' institutions are administered efficiently and that students who come out of minority institution after completion of their studies are well equipped with knowledge and training so as to stand at par in their avocation in life without any handicap.

If the minority institution seeks affiliation or recognition from the state, the state has the right to prescribe syllabi and terms and conditions for giving such affiliation or recognition or extending grants-in aid.

1.9 Hence, between the constitutional provisions and reasonable restrictions by State Governments to ensure the quality of education for minorities arise the grievances of management of the minority institutions. These grievances generally are the result of two different views or areas both of which, however, have the same intended purpose - provision of education of their own choice to minorities in India.

1.10 The grievances of the management range from proving the minority status of institution, to the affiliation, appointments of staff, admission of students, school buildings and grants-in-aid from the various Government agencies.

1.11 Despite the constitutional provisions, and four and half decades of subsequent effort of Government at every level, the educational development, is perhaps, increasing threat to one-fourth of India's population - religious minorities. The Plan expenditure on education in India registered a substantial rise since the inception of five-year plan. The central allocation for the first plan was Rs. 153 crores which rose to 5,457 crores in seventh plan, and 7,443 crores in eighth five-year plan. Increasingly larger amounts of resources are being allocated for education. The funds spent for the development of minorities' education in absence of statistics even with the best deal would not be more than their proportion to the total population.

Though increasingly larger amounts of resources are being allocated to education, the share of educational sector in the total plan outlay has been consistently declining from 7.8% in the first plan to 2.8% in the sixth plan. A slight increase was noticed in the seventh five-year plan in which 3.03% of the total outlay was made, and which was brought down to 3% of total outlay in eighth plan. Government educational expenditures increased from 2.6% of GDP in 1976-77 to 3.4% in 1986-87. Yet, It is much less than those in many other developing countries, such as, Thailand, 4.2%; Malaysia, 8.5%; Kenya, 4.2%. A further break-up of intra-sectoral allocation of resources in education in India during the plan period would also show a lopsided emphasis on different levels of education.

The different states and local bodies which also spend on education had also considerably increased their respective allocation.

1.12 However, the inhibition to the development of education in general, and minorities' education in particular, partially contributed to the slow rate of growth of Governments' expenditures on education, and is further complicated by ever increasing population in its numerical size.

The minorities' educational institutions taking support from the constitutional provisions are rapidly increasing to cope up with the population growth. Hence, more and more institutions compete for less and less Government funds in real terms.

1.13 The mere constitutional provision of "establishing and administration of educational institutions of their own choice" will not guarantee the funds from various Government bodies, and that the fact is that these minority institutions have to compete with other General Institutions in terms of the procedures, rules, regulations and standards set in different places in different ways. This gives scope for accumulation of grievances which are financial in nature at the institution level.

1.14 Besides the financial problem, educational institutions in general, and minority institutions in particular, face numerous other problems in building an institution.

The first main problem apart from grants-in-aid, is the lack of infrastructure facilities at the institution. The insufficient number of class rooms, toilet and water facilities, laboratory, library and play-ground facilities which are considered to be minimum requirements, are not often available with these institutions.

1.15 An educational survey conducted by the Hamdard Education Society revealed that muslim educational institutions by and large lack physical facilities, have non-availability of trained teachers apart from many other problems. There are also other grievances of teaching and non-teaching staff regarding their payment and service conditions etc.

The Present Study

1.16 The present study relates to:

An investigation into financial grievances of minority managed educational institutions in India under various states and U.T. administration.

The study attempts to find out purely financial grievances of the minority managed institutions. Instead of merely unearthing grants-in-aid problems of the institutions, it attempted to find out the grievances that are financial in nature which arise from any section of institutions. The study identified five principal areas in which these grievances could be situated.

1.17 In order to evolve the pattern of grievances, the opinion and the grievances of the following personnel at the institution were recorded in the study.

(i) Management members
(ii) Head of the institutions
(iii) Teaching Staff
(iv) Non-Teaching Staff
(v) Students

Besides, these persons also were included

(vi) Government functionary (mostly of education department)

(vii) Community leaders

(viii) Political Leaders and Intellectuals

Objective of the Study:

1.18 The study has following objectives:

(i) to know about the different sources of funds for the institution

(ii) to know about the adequacy or inadequacy; and delay in the release, of funds

(iii) to know about the areas affected due to inadequate grants; and delay in the release of funds

(iv) to know about the grievances due to staff payment, non-payment or underpayment, and incentives or non-incentives.

(v) to know about the Scholarships and monetary benefits for students.

Scheme of Chapters

1.19 This volume has following chapters.

1. **Introduction**

This presents a discussion on the background of problems of minorities' education both at the policy level and at the institutions level, and the contents of the study.

2. **Methodology**

In this chapter, the scope, objectives and limitations of the study are discussed. There is also a discussion on area, sample size, and various modalities of data collection and techniques used for analysis.

3. **Concept of minority**

The word "minority" is used in different meanings in different contexts. In this chapter a detailed discussion of the concept of "minority" has been made from sociological, demographic and constitutional points of view, and an attempt has been made to define `minority' in precise terms.

4. **Constitutional Provisions and Judicial Pronouncements on Educational Rights of the Minorities:**

In this chapter, a detailed discussion is made on the constitutional provisions for minorities; and several court cases inter-preting the provisions in different contexts are also discussed.

5. **An Analysis of the Minority Managed Educational Institutions**

This chapter relates to the part on `institution data schedule' in the questionnaire. It gives the details of the minority managed educational institutions of various types studied in depth, time gap between their establishment and recognition, teacher-student ratio, infrastructural facilities available etc.

6. **Financial Grievances of the Minority Managed Educational Institutions**

This chapter throws light on the financial grievances of the minority managed educational institutions. The analysis is based on the information collected for the present study through mainly primary sources and also secondary sources to some extent. The financial grievances are analysed in three parts, viz., (i) state-wise; (ii) religion-wise; and (iii) type of institution-wise.

7. **Financial Grievances Aggregated**

This chapter presents a detailed summary of financial grievances aggregated together state-wise based on the response by the respondents.

Some grievances are common and universal; some are specific to a particular state situation.

8. **Summary of Suggestions and Recommendations**

Any situational analysis is not of much use unless it suggests measures to remedy the situation. A detailed discussion on the suggestions and recommendations is carried out at the end.

Appendices

In appendix - 1, tables and charts; in II, a selected bibliography; and in III, a copy of questionnaire are included.

CHAPTER - 2

CHAPTER 2

METHODOLOGY

1. Objectives of the Study
2. Area of the Study
3. Period of the Study
4. Limitations of the Study
5. Selection of Samples
6. Collection of Data

    Primary Data Collection

    (a) Discussions with Government Officials

    (b) Discussions with Central and State Minorities Commissions/Boards

    (c) Discussions with Management Members

    (d) Discussions with Minority Community Organisations/ Leaders/Political Leaders.

    Secondary Data Collection

7. Questionnaire/Interview Schedule
8. Schedule of Analysis

Objectives of the Study

2.1 No piece of research stands alone. One research project may easily lead to another because it raises issues which the researcher had not previously considered. The point is whether the previous research study has already satisfactorily clarified the problem. In the area of the grievances of the minority managed educational institutions no research study was previously attempted. Hence, clear formulation of research problem is the basic task for this research.

2.2 Therefore, the present study was designed with the following broad objectives:

i) to study the nature and types of grievances of the minority managed educational institutions;

ii) to identify (locate) the causes of their grievances;

iii) to analyse the perception of various categories, such as, the members of the managing committees, teaching staff, students, office staff, parents, local community and Governmental functionaries about the grievances;

iv) to analyse the various consequences of these grievances in different areas, such as:

a) management of the educational institutions;

b) conducting teaching and other academic and co-curricular activities effectively.

c) drop-out among the students;

d) disincentive to teachers etc;

v) to compare the minority managed educational institutions as regards their grievances vis-a-vis the other institutions in the area to identify the peculiarity of the grievance of the minority managed institutions;

vi) and to suggest short-term and long-term remedies to grievances redressal.

2.3 The results are incorporated in Volume I and Volume II of the study. Volume I is related to the study of the financial grievances; and Volume II deals with the non-financial and sundry other grievances of the minority managed educational institutions in India.

2. Area of the Study

2.4 The study was conducted to assess the varying nature, extent, type, and causes of

a) financial grievances and

b) non-financial grievances of the minority managed educational institutions in selected states and union territories in India.

2.5 On the basis of concentration of minority population, and minority managed educational institutions in various states, the following states were selected for the study:

1. Andhra Pradesh
2. Bihar
3. Chandigarh
4. Delhi

5. Gujrat
6. Haryana
7. Karnataka
8. Kerala
9. Maharashtra
10. Mizoram
11. Orissa
12. Punjab
13. Tamil Nadu
14. Uttar Pradesh
15. West Bengal

The study also included Himachal Pradesh, Madhya Pradesh and Rajasthan through its various methods of data collection though the questionnaires from these states were not included as a result of delay in the receipt of mailed questionnaires.

Period of the Study

2.6 The duration of the study is more than one year from July 1991 to September 1992. The secondary data collection was done regularly between July 1991 to September 1991, and intermittently afterwards till the end of the study. The field investigations were done between October 1991 to May 1992. The questionnaires were mailed and generally received after July 1992, filled in between October 1991 to June 1992. Between July 1992 and October 1992 data analysis was done manually as well as by the aid of computers. During this period some questionnaires were also received back, the details of

which were incorporated as far as possible. By December 1992, the detailed study of both volumes, the financial and non-financial grievances of the minority managed educational institutions in India had been finalised.

2.7 The study has not been restricted to any specific year. The grievances relevant to the current period in the minorities' institutions have been focused in this study.

Limitations of the Study

2.8 The study has limited itself to two basic issues of the present research. They are:

i) Financial grievances, and

ii) non-financial grievances of the minority managed educational institutions in India.

These two aspects were the focus of the research though data was collected from various kinds of people. In addition, the ways of removing the bottlenecks, and improving the situation and identifying policy priorities were also part of this study. The study has limited itself to only problems and grievances of the minority managed educational institutions and not any other institutions owned by the minorities, or educational institutions that are managed by others.

2.9 The study suffered certain limitations in field visits. The correct perspective of different persons associated with the schools and colleges was difficult to obtain in some places, and it became almost impossible in some other places. For instance, in some cases

the management of the institution, or head of the institution were not willing to let our research team carry out the work planned, and to part with or let anyone from their institution reveal any information whatsoever. Field notes were meticulously kept recording each day's activities. Sometimes, some curious situation was faced.

The principal of a college was unwilling to give interview, denied permission to have interview with his staff; faculty and staff were scared of the principal, and were not willing to give any information. The principal on persuasion reluctantly took the questionnaire, had a look at it, and threw it off saying that he had `no time to answer'.

When the President of the Prabandhak Committee was approached, and he circulated a letter of introduction,some interviews could be done, several questionnaires could be filled. `They don't have time' - such answer was not an uncommon experience in many places.

In several cases, the Principal arranged to give reply on behalf of the staff and teachers. At other places group interviews were also possible.

2.10 We attempted to study the grievances from the points of view of,

i) the management
ii) the head of the institution
iii) the teachers
iv) the staff
v) the student

vi) the intellectuals\community leaders

vii) the parents

viii) the government functionaries.

But, it was not always possible to make the study from the points of view of all the groups of people connected with the minority managed institutions. Yet, the field work provided much richer information.

2.11 We used representative sampling as well as random sampling in the research. Samples were selected from various states and districts keeping in mind the concentration of the minority population, and the minority managed educational institutions, i.e., primary, secondary, college, general type, technical, professional.

Selection of Samples

2.12 The total number of samples selected for this study was 535. The samples were selected randomly on the basis of minority population in the districts and states. The final selection of samples was done as below:

i) At first the major states and Union Territories for field visits were identified.

ii) Then it was grouped into two ways; that is, (a) on the basis of the concentration of population belonging to different religions at the district level and, (b) the concentration of minority managed educational institutions in various districts of those selected states and Union Territories.

2.13 On the basis of population distribution of different religious minorities the following size of samples was initially decided for each group:

i)	Muslim managed educational institutions	300
ii)	Christian managed educational institutions	75
iii)	Sikh managed educational institutions	60
iv)	Parsi managed educational institutions	25
v)	Buddhist managed educational institutions	25

Though the final number of samples in each category and their total varied because of different reasons, yet the proportion which was decided was largely kept undisturbed.

2.14 Each religious group samples were further divided into the `type of Institutions, and accordingly, following were the final distribution of samples.

TOTAL SAMPLES
535

	MUSLIM MANAGED	CHRISTIAN MANAGED	SIKH MANAGED	PARSI MANAGED	BUDDHIST MANAGED
TOTAL SAMPLES	310	70	70	55	30
PRIMARY SCHOOLS	56	5	0	15	5
UPPER PRIMARY SCHOOLS	16	5	0	10	5
SECONDARY SCHOOLS	68	10	10	45	15
HIGHER SECONDARY SCHOOLS	90	25	10	0	0
PRE-UNIVERSITY INTER COLLEGES	15	0	5	0	0
GRADUATE COLLEGES	34	5	30	5	5
POST GRADUATE COLLEGES	25	20	15	0	0
PROFESSIONAL & TECHNICAL INSTITUTE	6	0*	0*	0*	0

[NOTE: * The actual number of samples included in the study is slightly more than 535 with the inclusion of 2 Christian Professional institutions, 2 Sikh Professional institutions, and one Parsi technical institution. The questionnaires from these institutions reached us rather late when tables were already finalised. However, the data from these questionnaires have been used by incorporating them in the detailed analysis].

While there was no hard and fast rule applied in selecting the number of institutions in each type, the size of samples in each type of institution was adjusted in relation to the concentration of such institution in various areas.

2.15 The samples were taken from 15 states and Union Territories. The state-wise distribution of the samples is given below:

1.	Andhra Pradesh	25
2.	Bihar	5
3.	Chandigarh	15
4.	Delhi	20
5.	Gujrat	30
6.	Haryana	5
7.	Karnataka	100
8.	Kerala	45
9.	Maharashtra	85
10.	Mizoram	20
11.	Orissa	15
12.	Punjab	45
13.	Tamil Nadu	55
14.	Uttar Pradesh	60
15.	West Bengal	10
		535

(Himachal Pradesh
Madhya Pradesh
Rajasthan included)

2.16 Due to practical difficulties the even distribution of samples was not possible state-wise. The differential sampling in each state simply reflects the differential response showed to the survey.

Collection of Data

2.17 For the purpose of giving wider publicity and to obtain more reliable data from minorities' institutions, correspondence was carried out from three different levels.

I. The Minorities commission, Government of India, on their own and our behalf communicated letters to various State Governments and U.T. Administration, Minorities Commissions and Boards of the states which further spread the message to the districts, and lower levels in their respective areas.

II. Under the seal of the Director, Indian Institute of Public Administration, New Delhi, again State Governments, state Minorities commissions and Boards were approached for furnishing details on financial and non-financial grievances of the minority managed educational institutions.

III. The Project Director communicated to various state Governments and state Minorities commissions. The correspondences were regularly carried out with educational institutions, individuals associated with institutions, individuals from academia, politics, various professions, community leaders, intellectuals, government officials and non-governmental organisations. The main emphasis was on institutions. Questionnaires more than 1500 were mailed to them and follow up action was regularly taken. Three reminders, in general, at an interval of approximately one month were sent for the return of the questionnaires.

In many cases, the institutions, the management, the officials, the ministers and legislators approached us on their own for copies of questionnaires. We meticulously tried to comply with the request in almost all cases in which the requests were made. Altogether approximately 35 percent questionnaires were received back sooner or later.

i) **Primary Data Collection**

2.18 For the purpose of primary data collection, it was necessary to have an exhaustive list of the minority managed educational institutions in India to select samples from various states and religious groups. As a first step to the primary data collection, a comprehensive list of the minority managed educational institutions was procurred from several sources for all religions. The list was procured from 21 states and Union Territories in India. This list was scrutinized and reorganized. They were classified state-wise which in turn was classified acccording to religious group. These religious groups were further classified into various types of institutions for every religion under each state.

2.19 In order to procure the list and to give wider publicity for field investigation for the sake of awareness of the minority institutions, and in order to elicit co-operation for the investigating team, various journals and organisations were approached through correspondence as well as in person in an effort to bring out a press-release. About fifteen national dailies and

journals published the details in English and urdu. Some of them include;

i) Fana
ii) Dawat
iii) Urdu Times
iv) Daily Salar (24th Dec. 1991)
v) Quami Awaz (19th Dec. 1991)
vi) Parsiana (Jan. 1992)
vii) The Deccan Herald (25th Feb. 1992)
viii) The Indian Express (25th Feb. 1992)
ix) The Islamic Voice
x) Minorities Commission News Quarterly
xi) IIPA Newsletter (Oct. 1991)
xii) Kanti.

Apart from these, more than one thousand institutions and organisations were communicated through correspondence; and questionnaires along with instructions were mailed to them.

2.20 The original list compiled was rather exhaustive and it was shortlisted for the purpose of field visit, and an appropriate plan was envisaged for field visit to cover maximum places in minimum duration and expenditures. Accordingly, the places chosen largely adhered to the original schedule of project proposal, and in line with decisions taken at the meetings in the Minorities commission

with regard to field visit. The places where the samples were collected through interview schedules are as follows:

i)	Andhra Pradesh	-	(a) Hyderabad (b) Secunderabad
ii)	Bihar	-	(a) Bhagalpur (b) Patna
iii)	Chandigarh	-	Chandigarh
iv)	Delhi	-	Delhi
v)	Gujrat	-	Ahmedabad
vi)	Haryana	-	(a) Gurgaon (b) Hissar (c) Kurukshetra
vii)	Karnataka	-	(a) Bangalore (b) Gulbarga (c) Shimoga (d) Hassan (e) Ankola (f) Mysore
viii)	Kerala	-	(a) Ernakulam (b) Cochin (c) Mallapuram (d) Trivandrum (e) Calicut (f) Trichur
ix)	Maharashtra	-	(a) Bombay (b) Pune (c) Nagpur (d) Buldana (e) Malegaon (f) Aurangabad (g) Nasik
x)	Mizoram	-	Champhai
xi)	Orissa	-	Phulbani
xii)	Panjab	-	(a) Chandigarh (b) Ludhiana
xiii)	Rajasthan	-	(a) Jaipur

xiv)	Tamil Nadu	-	(a) Thanjavur (b) Madras
xv)	Uttar Pradesh	-	(a) Meerut (b) Ghaziabad (c) Lucknow (d) Varanasi (e) Saranath (f) Basti
xvi)	West Bengal	-	(a) Calcutta (b) Darjeeling

2.21 At the initial phase, a pilot survey was conducted in Delhi as soon as the questionnaire was ready. Based on the observations in Delhi, slight modifications were done in the questionnaires.

In the second phase, 4 Southern States were chosen. Accordingly, in this phase with the help of state minorities commissions and other concerned Government officials a member of our research team was sent to conduct survey in Tamil Nadu, Kerala and Karnataka. Another member of the team did the survey in Andhra Pradesh simultaneously.

Field work was simultaneously continuing in Delhi and adjoining areas in the vicinity of Delhi.

In third phase, an extensive survey in Delhi covering Muslim, Sikh, Buddhist and Christian institutions was conducted, while at the same time, the survey was also conducted in Ghaziabad, Meerut and Gurgaon.

The states of Maharashtra, Mizoram, Orissa, Panjab, Uttar Pradesh and West Bengal were covered in the fourth phase, while in the final phase, Bihar, and Parts of Uttar Pradesh, and Rajasthan were covered.

Discussion with Government Officials

2.22 In the field visits, besides data collection from the educational institutions, the Government officials were consulted and detailed discussions were made in order to study the problem in depth. The following organisations were consulted almost in every state for detailed discussions on the various problems:

i) Directorate of Public Instruction/Commissioner of Education at State Capitals.

ii) Directorate of Secondary and Higher Secondary Education at State Capitals.

iii) Directorate of Collegiate Education at State Capitals.

iv) Office of Deputy Director, Education in various regions

v) District Education Office in various Districts

vi) Directorate of Minorities Education/Zilla Parishad Office

b) Regular discussions with the Minorities Commission, and all possible co-operation of them were ensured for the purpose of field visit. In the states wherever field visits were done, the respective state Minorities Commissions were contacted personally in order to understand regional problems and to ensure their co-operation for field visit. The notable ones were:

i) The State Minorities Commission, Patna, Bihar

ii) The State Minorities Commission, Bangalore, Karnataka

iii) The State Minorities Commission, Madras, Tamil Nadu

iv) The State Minorities Commission, Lucknow, Uttar Pradesh

v) The Minorities Welfare Board, Jaipur, Rajasthan

Some of these Commissions accorded their assistance for useful discussions with various organisations and institutions apart from supplying some relevant materials.

c) **Discussions with Management Members**

2.23 Most of the Institutions investigated personally were also included in detailed discussions with management members of the Institutions. The management members of these Institutions were informed through correspendence about the details of the project and field visits and they were contacted in the field. Besides collecting information through interview schedule, detailed discussions, and in some cases the group discussions in free atmosphere were conducted to comprehend the problems in their real nature. This also was done with an intention to bring cordial atmosphere for field investigation team at the Institution. In most of the cases, these management-member discussions were useful as they held important positions in the community, or, in the field of education, whose experience is an added advantage for an indepth analysis.

d) **Discussions with minority Community Leaders/Organisations/ Political Leaders.**

2.24 Several voluntary organisations and others engaged in the socio-economic and educational development of religious minorities in India were consulted. They are in day-to-day contact with minorities educational institutions for various reasons. These organisations were contacted through correspondence and their opinions and suggestions were obtained on the problems of minorities institution. Several organisations have also been contacted during field investigations and their assistance was made available to the field staff. The names of such organisations were included in the Directory of the minority managed educational institutions in India which is part of this study.

Several community and political leaders were also personally contacted in order to study the problems from various angles. Being local and influential leaders of community, and as their representative many of them were upto-date with regard to Government policies and programmes. The discussions with them were useful in identifying the loopholes of policies and programmes launched in different regions for the development and improvement of standards of education in the minorities' institutions. The detailed analysis also include the discussions that were made with them in the field.

ii) **Secondary Data Collection**

2.25 The initial effort in this study started with collecting information through secondary sources, through several official documents available on the subject in order to grasp the subject in

depth. Though they were included in the bibliography, it becomes necessary to mention a few which were our basic readings in understanding the different issues. They were:

a) Government Documents

i) Constitution of India

ii) The Constituent Assembly Debates Vol. I, II, IV, VI, VII and VIII

iii) Annual Reports of minorities Commission

b) Press Clippings on various issues and problems of minority Institutions

c) Relevant Books and Articles on the subject.

Questionnaire/Interview Schedule

2.26 Questionnaire having standardized set of questions, and also open-ended questions were used. Questions were carefully constructed so as to elicit correct, and more and more information while giving freedom of choice.

Schedules were carefully designed in relation to the characteristics of the respondents. The research study was preceded by a pilot study in order to pick up problems not anticipated by us.

Questionnaire cum interview schedule prepared for this study is 34 pages divided into four parts. The cover pages contain the precise title of the study, the full correspondence address of sponsoring organisation (the Minorities Commission) and Indian Institute of Public Administration. A brief note was provided to facilitate the identification of the questionnaires viz:-

State/U.T., name of the town/village, name of the District, total no. of samples in relevant category. An introductory note explaining the nature and objective of the project, assurance for confidentiality of the data, etc. have been provided at page no.2

PART I

2.27 This part is intended for all institutions, and an attempt is made to collect as much data as possible with regard to institutions. A sub title "Institution Data Schedule" makes it clear for respondents as to the questions that are relevant with regard to the institution they administer. This part was filled up by the Investigator in direct consultation with Head of the Institution during field visits. In the case of mailed questionnaire it was filled up by Head of the Institution. This part contains 26 questions to elicit information on name of the Institution, management, year of establishment and recognition, level of teaching, ownership of premises, teaching and non-teaching staff position by male, female and religious break-up, medium of instruction, facilities available at the Institution and co-curricular activities of the Institutions etc.

This part provides an ample scope for a researcher to comprehend the grievances of the management and staff in relation to the state. It has been taken care of when formulating this part to avoid any inconvenient questions, and it gives a sort of exercise too for respondent before coming to more particular questions.

PART - II Questions Relating to Financial Grievances

2.28 This part is divided into seven (7) Sections in all. They are:

SECTION A: For Management

B: For Principal/Head of the Institution

C: Teaching Staff

D: Non-Teaching Staff

E: Government Functionaries

F: Students

G: Community/Political Leaders /intellectuals.

Section a: For Management

2.29 This section is meant for any member of the managing committee to fill-up or to give answer. There are 19. Questions in all dealing with sources, extent and type of grants, contribution by management, adequacy, timely release and efforts to be made for grants. It also probes the annual budget of the institution, delay in receipt of grants, areas affected due to delay, and attitude of the state authorities. The answers to the questions were to be chosen from the options provided below each question thus guiding the respondent to spell out his opinion. This makes it convenient and time-saving for respondents. However, a last question, an open ended, is also provided for management members to specify any item that has not been included.

Section B: For Principal/Head-Master/Head of the Institution

2.30 In this section, just 3 questions were provided keeping in mind that in most of the Institutions, the Head of the Institution also holds an important position in management committee. The questions were to get the respondent's opinion on utilisation, adequacy of grants, and areas of improper utilisation.

Section C: For Teaching Staff and Section d: Non Teaching Staff

2.31 These sections contain four elaborate questions with sub items for teaching staff and non-teaching staff separately to indicate their grievances in the area of salary, causes of dissatisfaction, attitude of Head, management etc., opinion on utilisation of grants, suggestion for improvement of minority managed educational institutions etc.

Section E: For Government Functionaries

2.32 Two questions in this section attempt to elicit opinion from Government functionaries mostly of education Department on adequacy, delay, utilisation and Auditing of grants. Information was also sought on discrimination against allocation of grants.

Section F: Students

2.33 One question with sub items is provided in order to seek opinion from students about the type and nature of problem they had to face at the institution.

Section G: Community/Political Leaders/Intellectuals

2.34 The Community and political leaders often participate in the development of religious minorities and other less privileged population, and are capable of giving information at ground level realities. Since it was considered that their contribution is indispensable two questions with regard to problems affecting the minority educational institutions are provided in this section. Since this section is also meant for intellectuals a question with regard to sufficiency of provisions in the constitution had also been provided.

PART - III: NON-FINANCIAL GRIEVANCES

2.35 This part, like financial grievances, is divided into many parts. They are:

SECTION A: Management
" B: Principal/Head of the Institution
" C: Teaching Staff
" D: Non-Teaching Staff
" E: Students
" F: Community/Political Leaders/Intellectuals
" G: Local Community
" H: Government Functionaries

Section A: Management

2.36 This section provides an ample opportunity for management to express on all Non-Financial Grievances of Minority Managed

Educational Institutions. The areas included were problems of official recognition, preferential treatment by authorities, lack of facilities, composition of managing committee, nature of differences between management and authorities, and a few miscellaneous items.

Section B: Principal/Head Master/Head of the Institution

2.37 Fourteen questions were provided in this section in order to get opinion of the Head of the Institution on various areas of grievances of minority Institution. Information on areas, like, selection process, adequacy of teaching and non-teaching staff, adequacy of facilities, reasons for the lack of motivation of students, efficiency of teaching staff, problems related to studies etc. throws light on the background for the emergence of grievances.

Section C: Teaching Staff

2.38 Teaching staff of minority managed educational institutions had expressed their grievances through many forums. This section, through 12 questions attempts to investigate the source, nature and type of such grievances in areas of pay, service conditions, attitude of management, Head of Institution etc. There is also enquiry on level of satisfaction, lack of motivation of students and few miscellaneous items.

Section D: Non-Teaching Staff

2.39 Seven questions were provided in this section for non-teaching staff to identify their grievances in areas of pay, facilities at the Institution etc.

Section E: Students

2.40 This section contains some of the questions related to personal data of the respondents (students) in order to judge the efficacy of responses. Students were also asked to rate the facilities available at the institutions in different regions

Section F: Local Community

2.41 Ten questions were provided in this section for local community to give their perception on working of minority institution, about teachers and students and the necessity of establishing such institutions.

Section G: Community/Political Leaders/Intellectuals

2.42 This section with 8 questions probes the perception of these people on the affairs of minority managed educational institutions. Opinions were elicited from them through questions on performance of institutions, regulations of the government, problems occuring at these institutions etc.

PART - IV: GRIEVANCES REDRESSAL

2.43 This part had been provided blank for respondents to discuss various issues, problems and suggestions with regard to financial and non-financial grievances of minority managed educational institutions.

Schedule of Analysis

2.44 The analysis for financial grievances and non-financial grievances of the minority managed educational institutions are as follows:

A). FINANCIAL GRIEVANCES OF MINORITY MANAGED EDUCATIONAL INSTITUTIONS IN INDIA

For this report analysis is based basically on two types of information. They are:

a) Institution Data Schedule

b) Financial Grievances

a) Analysis on Institution Data Schedule

2.45 For this kind of information the analysis is based on the following types:

i) Distribution of Institutions on the basis of grants-in-aid

ii) Distribution of Institutions under different (a) types (b) Religion (c) State.

iii) Time-gap between year of establishment and year of recognition of the Institution.

iv) Teacher-student ratio in Institutions of various types.

v) Infrastructure facilities of Institutions.

vi) Locational advantage/disadvantage of the Institution.

vii) Co-curricular activities of the Institution.

b) Analysis on Financial Grievances

2.46 The analysis of financial grievances is mainly based on information from three different sources. They are (a) management (b) Teaching staff (c) Students. The analysis is categorized into following groups.

i) Analysis on Institutions of different religions

ii) Analysis on minority Institutions of different States/ U.Ts.

iii) Analysis on minority Institutions of different types.

The following analysis has been made separately for each group mentioned above;

a) Source of financial grants-in-aid

b) Perception of management with regard to financial grievances in respect of

i) Adequacy of grants

ii) Delay in distribution of grants

iii) Areas affected due to delay in release of grants

I) Salaries of the staff

II) Maintenance of the building

III) Scholarships

IV) Teaching aids

V) Sports activities

c) Perception of Head of the Institution with regard to financial grievances in respect of:

i) Utilisation of grants

ii) Adequacy of grants

d) Perception of teaching staff with regard to suggestions for development of minority managed educational Institutions.

B) **ANALYSIS FOR THE REPORT ON NON-FINANCIAL GRIEVANCES**

2.47 For this report the following analysis will be made.

i) The problems of official recognition

ii) The distribution of perception of management about adequacy of various facilities

iii) Distribution of grievances of teaching staff regarding

a) Pay

b) Incentives

c) Allowances

d) Teaching/Training/Housing Facilities

e) Medical Facilities

iv) Distribution of perception of teaching staff about the attitude of

a) Management

b) Head of the institutions

c) Colleagues

d) Non-Teaching Staff

e) Students

f) Parents

g) Government functionaries

v) Distribution of the perception of teaching Staff about the reasons of lack of motivation among students.

vi) Distribution of rating of students over the facilities in their Institution.

Besides these data analyses, analysis is also on the grievances redressal; and case study of some Institutions/Organisations.

2.48 The study is based on a systematic and scientific analysis of facts obtained from the field through mailed questionnaire, interview-schedule, objective observation and discussion. Both the documentary sources and the field sources have been extensively tapped. In this research we used the survey method, results have been quantified and analysed statistically with the aid of electronic calculator and also computer. The Survey research was time-consuming, but there was no escape as we had to cover various states and union territories. We did not make an in-depth study of a particular state or district.

In the mailed questionnaire there was some difficulty on account of the use of English. This difficulty was more felt at primary levels, especially in Hindi-speaking belts.

However, the survey research findings were supplemented by field research and face to face interview.

In fact, we used a process called triangulation in this research combining several methods of research, such as, survey method, field study, questionnaire, interview etc., using each to supplement and check upon others.

CHAPTER - 3

CHAPTER - 3

CONCEPT OF MINORITY

3.2 Various Communities in India have lived together for centuries; although they have followed different religious faiths and beliefs, yet they occasionally regard one another with hostility or disdain.

3.2 The interventionist policy of some of the Mughal rulers, and divide-and-rule policy of the British rulers created a gap among the communities which became accentuated over a period of time. India's constitution introduced the term `minority' and incorporated special provisions for the minority in its various articles, such as, 29, 30 etc. Although the Constitution of India gave equal rights to all citizens, yet, some special provisions were laid down for the minorities, perhaps, treating them as disadvantaged and socially isolated Communities. But, the same is not true of all the minority communities. The Muslims generally remained concentrated in distinct neighbourhoods in both rural and urban areas; the Buddhists as many of them belong to the hilly regions and tribal groups had their own distinct neighbourhoods; the Neo-Buddhists, a great many of whom were converts from low Hindu caste categories, maintained their own distinct entity in terms of residence; the parsis were different from other groups as they were confined to particular territories in mainly urban areas; the Sikhs shared commonness in neighbourhoods in terms of residence; the Muslims maintained an entirely distinct entity; so also the Christians, even if, they were converts.

3.3 Intermarriages within these Communities were generally considered as bringing disgrace on the family, and a threat to particular religious identity.

Within a country that has risen to become a modern democracy with equal rights, opportunities, freedom and liberty to all citizens; some of the communities form minority communities with feeling of separateness, hostility or disdain.

The intermarriages within these communities remained strictly restricted. In spite of the Constitutional provisions of equality in the eye of law, social prejudice and discrimination continued to remain strong - in case of some of them.

In rites, rituals and practices, in forms of worship and prayers, in food habit these communities maintained differences.

Minorities in a plural society

3.4 Even when there are no physical differences in the people of these communities, yet prejudices are ingrained and enduring. The jews have been subject to persecution in the Christian world of the West for about two thousand years; the most horrific instance of brutal destructiveness against a minority group being the killing of millions of jews in German Concentration Camps during the Second World War.

The recent horrific tale of Wanton destructiveness inflicted on the serbs (Muslims) (by croats) in Yugoslavia has completely exposed the hollowness of the so-called civilized world of the West

in the age of human rights during the last decade of the twentieth century.

Members of ethnic groups see themselves as culturally distinct from other groupings in a society.

Many different characteristics distinguish ethnic groups from one another, but the most usual are religion, styles of dress, or adornment, ancestry or history (real or imagined) or language.

Many societies in the industrialised and relatively less industrialised world today are plural societies. In these plural societies, several large groupings, involved in the same economic and political order, are living largely distinct from one another.

It is generally held that most of the post-colonial countries are pluralistic societies,, because of the political unification imposed on a variety of pre-existing cultures.

3.5 The case of India is somewhat different. Here, the various communities, the Muslims, the Sikhs, the Christians, the Buddhists, the Parsis, and the Hindus are living together for centuries with a bond of unity of culture and tradition. There are large groups of converts. These groups in spite of their distinct language, and practices, and religion, mix together and also combine. The resurgence of the saintly tradition of India brings them together into a typical common Indian heritage. It is not merely economic and political unification, it is unification into a combination through common cultural heritage of dance, drama, music, and a deeply divine faith and belief. In spite of differences and

conflicts, the Indian people live together and combine into a unity which often inspires this nation in the event of a national crisis and threat of a war.

If this is so, then, is the notion of minority associated with inequality of opportunity, power and wealth? Is it associated with antagonism between groups? Is it an instrument of political use? What accounts for prejudices and discrimination between the minority group and other groupings?

Sociological Interpretation

3.6 The notion of minority groups is widely used in sociology,, and involves more than mere numbers. Minorities in a statistical sense are not the minorities in sociological terms.

In sociological terms, a minority group has the following three distinct features:

(i) The members of a minority group are disadvantaged as a result of discrimination against them by others. Discrimination arises when rights and opportunities open to one set of people are denied to another group.

The question arises whether the minority groups in India are denied those rights and opportunities that are open to the other groupings? The Constitution of India guarantees equal rights and opportunities to all citizens. Therefore, the question of denial of rights and opportunities in constitutional term to a minority group does not arise. It is a different matter how far certain rights and opportunities are availed by a particular group; how far they have

access to these rights and opportunities. A group which is weak in terms of education, wealth and power is not likely to have access to the rights and opportunities given to them under the constitution. Hence, the members of the group remain disadvantaged although there is no discrimination against them.

Then the other point is whether the group has awareness of those rights and opportunities; whether their perception about them is clear. Whether they compare their own positions vis-a-vis other groups. Whether they remain socially, educationally, economically disadvantaged? These points apply as much to the members of the minority group as to those of any other groups.

3.7 (ii) Secondly, the members of the minority have some sense of group solidarity, of `belonging together'. Their experience of being the subject of prejudice and discrimination usually heightens feelings of common loyalty and interests. Members of minority groups often tend to see themselves as `a people apart' from the majority. This is, to some extent, true of the minorities in India.

3.8 (iii) Thirdly,, the minority groups are to some extent physically and socially isolated from the larger community. They tend to be concentrated in certain neighbourhoods in rural and urban areas.

There is only some case of intermarriage between these groupings. Marriage within the group itself is always promoted in order to keep alive their cultural distinctiveness.

3.9 It has also been suggested that since the notion is sociological rather than numerical, a minority group might, in certain circumstances, consist of the majority of the population. In South Africa, a relatively small proportion of whites dominates much larger number of blacks. The use of the term `minority' in such circumstances seems a little contradictory, and even confusing.

The Minority groups are always to some degree ethnically distinct from the majority.

Many minorities are both ethnically and physically distinct from the rest of the population of the societies in which they live. This is the case with West Indians and Asians in Britain; and with American Indians, Chinese and certain other groups in the U.S.A.

3.10 It must be clearly understood that the racial prejudice and discrimination of the Western type does not exist in India, in the case of the minorities. No doubt, some of the religious minorities, such as, the Buddhists, and the Muslims suffer disadvantage in terms of education, opportunity, wealth and power; while the other minorities, such as, the Christians, the Sikhs, and the Parsis are not similarly circumstanced. In spite of their number being small, the Sikhs remain dominant, and in the fore-front, in business, profession and entrepreneurship; the Christians are relatively more developed and upward looking in education and profession.

3.11 Considered from one angle the minority is a fluid concept, at times contradictory and even confusing. Often-times one is led to believe that the concept of minority should be dropped altogether.

Looked at from another angle, such as, preserving ones racial stock, cultural heritage, tradition, and language, the concept of minority appears to be real; it should exist as an abiding and universal phenomenon in a democracy.

But, then, the overtones and political use of the term "minority" may be discarded.

If we look at the attitudes of the majority towards the minority, we may be led to concur with Robert K. Merton's identification of four possible types of members of majority groups in terms of their attitudes and behaviour towards minorities.

Type = 1

There are some all-weather liberals, who are unprejudiced towards minorities and avoid discrimination at all cost.

Type = 2

There are some fair-weather liberals, who consider themselves unprejudiced but will `bend with the wind' if it means some personal cost.

Type = 3

There are some timid bigots who hold prejudices against minorities, but because of legal pressure or financial interests act in an egalitarian way.

Type = 4

There are some active bigots who hold strong prejudices against minority groups and practise discrimination against them.

Prejudice and Discrimination

3.12 The concept of minority' is a recent development, while prejudice and antagonism have been widespread in human history. To understand this, we need to look to psychology as well as sociology. We must distinguish between prejudice and discrimination.

Prejudice refers to opinions or attitudes held by members of one group about another; whereas discrimination refers to actual behaviour towards them. Prejudice involves holding preconceived views about an individual or group, often based upon hearsay rather than direct evidence; views which are resistant to change even in the face of new information. People may have favourable prejudices towards groups with which they identify and negative prejudices against others. Someone who is prejudiced against a particular grouping will refuse to give them `a fair hearing'.

Discrimination refers to activities which serve to disqualify the members of one grouping from opportunities open to others - as when someone of Indian origin is refused a job made available to a `white'. Although prejudice is often the basis of discrimination, the two may exist separately. Prejudice operates mainly through the use of stereotypical thinking. In some circumstances, stereotypes are infused with attitudes of hostility or hatred towards some other group. This type of situation exists between a white and a black.

Somehow, one has to accept that this type of situation does not exist in India.

Historical Perspective

3.13 To clearly understand the concept of minority in present times, we must take a historical view. It is difficult to comprehend minority in the modern age without giving prime place to the impact of the expansion of the West over the past several centuries - especially the impact of Western colonization upon the rest of the world.

From the fifteenth century onwards the Europeans began to venture into uncharted seas and unexplored land masses, pursuing the aims of exploration and trade, but also conquering and subduing native peoples in many areas. Settling in these areas, they poured out in their millions from Europe. By way of the slave trade, they also brought about a large-scale movement of population from Africa to America.

3.14 From the seventeenth century to the present, by an estimate, some 45 million people emigrated from Europe to the United States, and Canada. Many went back to Europe again; but most settled permanently, and about 150 million people in North America today can trace their ancestry to this migration.

Similarly, some 50 million people in Central and South America are of European ancestry, mostly coming from Spain, Portugal and Italy.

Starting in the sixteenth century, about 10 million blacks were transported to the American continent.

In Africa and Australia, about 17 million people are of European ancestry, the majority are in South Africa colonized mainly by the British and the Dutch.

These population flows were the main basis of the ethnic composition of the United States, Canada, the countries of Central and South America, South Africa, Australia and New Zealand.

At the height of the colonial era, in the nineteenth and early twentieth centuries, Europeans also ruled over native populations throughout most of Africa, part of the Middle East, and in India, Burma and Malaya.

For most of the period of European expansion, ethnocentric attitudes were rife among the colonists,, who believed themselves to be on a civilizing mission to the rest of the world.

The racist views separating `whites' from `blacks' became central to European attitudes.

Why did it happen? One reason is that an opposition between white and black as cultural symbols was deeply rooted in European culture. White had long been associated with purity, black with evil.

A second important factor influencing modern racism was simply the coinage and diffusion of the concept `race' itself.

A third reason for the rise of modern racism lies in the exploitative relations which the Europeans established with non-white peoples.

3.15 Racism played an important part in the group closure whereby Europeans were the rulers, and non-whites the ruled.

Such is not the case with India. In India the British rule remained for about two centuries, and prior to that the Muslim and Mughal rulers ruled in this country for seven to eight centuries. In fact, the British rulers took over from the Muslim rulers. During these periods, important ruling positions were held by the Muslims as well as the Hindus. Here, ethnicity and racism did not play that important part in the group closure. The situation started changing on the eve of independence, particularly, after the division of India and Pakistan.

3.16 With the adoption of the Constitution of India, equality became the watch-word. Equality of opportunity in terms of educational development is the need of our people whether they belong to this group or that.

Why shouldn't there be a common school (in fact they are, as the public schools) for all boys whether of the majority or the minority group having uniform pattern of teaching and syllabus, with provisions for some periods in which classes in language, literature, culture of the minority groups may be held; and children may get the opportunity to benefit by these classes and learn about their own culture, tradition and language.

Instead of allowing the minority concept to be politicized, the minority groups could be made equal partners in the process of socio-economic educational development. Given equal opportunity at

the primary, - secondary school levels, they will help themselves up and take advantage of the general, technical, professional education to find entry into the various positions in administration, academy, science and technology and professions.

3.17 Equality before law is of little use if discrimination persists in practice.

Speaking of the education in the U.S.A., schools in the North were not segregated in law but there had been pronounced segregation of black and white because of different patterns of neighbourhood residence. Since blacks and whites live in largely separate neighbourhoods, their children attend different schools. Some affirmative actions were initiated to redress the balance where the minority groups were disfavoured. One example of such affirmative action is the busing of children between school districts (taking children to schools outside their area in order to place white children in predominantly black schools, and the other way around) to achieve greater integration which began as a result of a Supreme Court decision that came into force in 1971.

3.18 The other forms of affirmative action tried out in the 1970s and 1980s in the USA include allocating a certain proportion of college places to minority groups in the knowledge that their grades might not match up to those of others. In order to break barriers similar steps could be devised in India to bring the very weak and neglected ones among the minorities and other groups into the mainstream of the national life. In this regard, the community action may also be initiated to open up educational institutions,

and create proper conditions for providing quality education especially among the Muslim and the Buddhist minorities.

Immigration

3.19 In the post-second-world-war period, Britain experienced immigration on an unprecedented scale. Most of the new residents came from the commonwealth countries in response to job opportunities there. But the way the British reacted to this new influx of immigrants smelt of a class division.

However, those in governing circles were influenced by the notion of Britain's great imperial heritage, and therefore, that West Indians, Indians, Pakistanis and Africans were all British subjects and entitled to settle in Britain. This notion of the governing elite did not change the attitude of the British towards the immigrants. Britain is now a multi-racial nation; so is the U.S.A.

India is from time immemorial a multi-lingual, multi-religious nation. Some 11.4 percent of the population is Muslim, 2.5 per cent of the population is Christian, 1.9 per cent of the population is Sikh, 0.71 per cent of the population is Buddhist; 0.1 per cent of the population is Parsis. They are the sons of the soil; and product of long cultural heritage of India which is based on tolerance and mutual respect. There is no deep-rooted source of prejudice and discriminations. Muslims, Christians, Buddhists, Parsis have lived together for centuries. Unlike the modern West, the minorities in India are not immigrants. In England, the sources of prejudice and discrimination are rather deep-rooted. Racism is,

in some large degree, `built into' broad social inequalities in the British society.

3.20 Often-times several West European countries have witnessed campaigns for returning migrants to their countries of origin, threats of deportation in the event of unemployment and other related policies. Such proposals become a disturbing threat to minority youth, often born in their host country, who would face the prospect of being forced to return to countries with which they have no real links. Ethnic discrimination persists in Western Europe. Racism is a daily reality to members of the new ethnic minorities throughout Western Europe today. Ethnic minorities are still perceived by many people as a threat; a threat to one's job, one's safety and the national culture. In most counties of the West, they face a future of continued discrimination, in a social climate characterized by anxiety and tension.

3.21 Such is not the case with the religious minorities in India; they have their own base and links rooted in the soil of India; they belong to India; India is their motherland.

However, over the last four decades or so, there are indications of increased social conflicts among religious communities. India's variegated social structure has several religious groups, and the tendency of violence is on increase. Minority - majority relations are likely to worsen.

Majorities are becoming more self-aware; a sense of territorial nationalism is emerging both among majorities and selected minorities; international ties of some minorities are growing.

Geographical - territorial - demographic interpretation:

3.22 There are divergent views on the minority - majority question in India.

Myron Weiner quotes an Indian journalist who referred to India as a "Hindu island in an Islamic sea".

On the face of things it is widely understood that the Hindus are a majority. In fact, the Hindus also are a vast congeries of sub-caste minorities. Some of the religious groups who are treated as minorities constitute the actual majority in different geographical locations. In real terms, the minority - majority status has become a matter of self-ascription. It needs objective definition. What is a minority from one perspective is a majority from another.

Until the recent time, we did not look upon the Sikhs as a minority. Now, they are treated as a minority, and the Minorities Commission of India included them in the list of minorities. If we look upon the Sikhs (with about 2.0%) in India's population,, they are a minority. But, in Punjab, the Sikhs are a majority, and it is the Hindus who become a minority.

The Muslims with about 11.4% of India's population Constitute India's largest religious minority; but in Jammu and Kashmir it is the Hindus who constitute a minority. Also in the district of Mallappuram in Kerala Muslims Constitute a majority.

Similarly, the Christians with approximately 2.5, per cent of India's population constitute a minority, but the Christians constitute a majority in Nagaland.

3.23 It is very clear that India has such a medley of religious and linguistic groups that the sense of belonging to a minority depends upon where one lives; how much power and status one enjoys; and one's sense of Community threat. There are people who consider the Hindus to be constituting the dominant core of Indian identity. They narrowly use the term `minority' to refer to those who are not Hindus. In Common parlance, they also equate the term "minority", with `Muslims', as they form the largest body among the religious minorities in India. Even some of the schools and colleges have been seen as using the term `minority school' or `minority college'.

3.24 Besides the religious groups who regard themselves as India's minorities, there are caste, tribal and linguistic groups who are self-designated minorities, often dubbed as such.

The minority groups have a peculiar group identity; presume that they are socially and economically subordinate to others; or they believe that they suffer from discrimination, either from other groups in the society or from the state itself. To regard oneself as part of a minority in India is to suggest that one ought to take group action to remedy one's situation. To declare one's group a minority is a political act. In the Indian context, it is a way of calling attention to a situation of self-accepted deprivation.

3.25 The Minorities Commission of India listed the following groups in the category of religious minorities:

(i) The Muslims

(ii) The Christians

(iii) The Sikhs

(iv) The Buddhists

(v) The Parsis

A people who do not share what they regard as the central symbols of the society invariably view themselves as a minority. Symbol sharing is, perhaps, no less important than power sharing.

3.26 If we conceive of a minority as a category defined by the observed rather than by observers, a self-definition by a community itself, we are faced with a methodological problem of significant proportion. If we understand the term `minority' as a socially negotiable concept, then, a community that regards itself and is regarded by others as a minority may under some circumstances cease to be a minority; while other communities may become minorities. In the United States, for example, Italian-Americans,, Irish-Americans, Polish-Americans and jews once regarded themselves as minorities, but now are seen as "ethnic"; while the term `minority' has come to be reserved for those who are "disadvantaged". Who belongs to the category `disadvantaged minority' as distinct from "ethnic" is politically and socially negotiable. In India, Sikhs are included as minorities; in West Bengal, Ramkrishna Mission schools are regarded as minority institutions; other communities may

join them. In course of time, may be, some new minorities may assert claims; existing minorities may put forth new claims.

Then, we may commit the error of falling back upon the communities' self perceptions regarding their minority status.

3.27 According to Myron Weiner, it is useful to think of four types of minorities in India:

Linguistic
religious
caste and
tribal.

These can be further divided along three dimensions: whether minorities have a conception of a territorial homeland; the extent of the sense of cohesion within the community; and whether the community regards itself as a disadvantaged, or as an achieving minority. Also, the perceptions of other groups need to count to determine the minority status.

Linguisitic minorities

3.28 Each of India's states has an official language, those who speak another language as their mother-tongue regard themselves as belonging to a linguistic minority.

The concerns of each of these linguistic minorities is quite different.

Urdu speakers have called for the establishment of Urdu as an official second language of the states in which they live. In fact,

in some state, Urdu has been declared as an official second language.

There is a problem with the question of mother-tongue in case of Muslim minority.

In Assam, the Muslim migrants from Bangladesh who report Assamese as their mother-tongue are, in fact, Bengali speakers. They are not Urdu speakers. What would be the approach towards language in these cases?

In the coming decades, the demands of these groups, minorities and majorities are bound to force a rethinking of some of India's policies to manage conflict.

Decadal variation of Population by Religion in Percentage

		1981	1971	1961
Buddhists	---	0.7	0.7	0.7
Christians	---	2.4	2.6	2.4
Muslims	---	11.4	11.2	10.7
(others which include (Parsis)	---	0.4	0.4	0.3
Sikhs	---	2.0	1.9	1.8
Hindus	---	82.6	82.7	83.5

Source: India 1991, p.18.

3.29 The population of the Buddhists remains stable. Almost same is the case with the Christian population. The Muslims have steadily increased from 10.7% in 1961 to 11.2% in 1971 and to 11.4% in 1981 of India's total population. The increase in population among the Muslims is on account of two factors, i.e. natural growth

of population, that is, increased birth rate; and immigration from neighbouring countries particularly, Bangladesh. The increase in the population of the Sikhs is due to natural growth, that is, increase in birth rate, and redesignation of the Hindus into Sikhs. There is a steady decline in the population of the Hindus i.e., from 83.5% in 1961 to 82.7% in 1971 and to 82.6% in 1981. This may be due to decline in the natural growth or fall in birth rate owing to the adoption of the family planning; or due to conversion into other religions.

3.30 The Muslims form a majority in Jammu & Kashmir. They constitute 21.3% of Kerala's population; 21.5% of West Bengal's population; 15.9% of Uttar Pradesh's population, 14.1% of Bihar's population; 11.0% of Karnataka's population. They are concentrated in selected districts of these states; and also are disproportionately urban. They constitute a majority in 9 districts; 30 to 50% of the population in 10 other districts; and 20 to 35% of the population in 20 more districts.

The Sikhs form a majority in Punjab constituting about 60.8% of the state's population. From 1961 to 1971 the Sikhs increased more rapidly in the state,, and from 1971 to 1981 their growth continued to be higher. There has been a considerable amount of redesignation among the Sikhs who were previously Hindus.

The Sikhs are heavily urbanized, and are physically distinctive and noticeable minorities in cities. Myron Weiner called the Sikhs a diaspora Community. About 1/3rd of the Sikhs live in other parts of India outside Panjab.

The Christians forming about 2.5% of India's population are more numerous than the Sikhs, but less politically vocal than the Sikhs. Bulk of the Christians are in Kerala, Tamil Nadu, Andhra Pradesh; and are concentrated in Nagaland (80.2%) and Meghalaya (52.6%).

The Buddhists forming about 0.7% of India's population are closely associated with the Hindus as are the jains.

The Bahai s and the jains are not included in this study.

Lack of Cohesion

3.31 Of the three major religious minorities, i.e. the Muslims, the Christians, and the Sikhs, none is cohesive.

Of all the three major religious minorities, the Sikhs are relatively more cohesive, yet, the Sikhs are divided between scheduled caste Sikhs and non-scheduled caste Sikhs; Jat Sikhs and other high-caste Sikhs. The orthodox Sikhs even look askance at the heterodox Nirankaris.

The Christians lack cohesion of the Sikhs; they are dispersed; speak language of the region, are generally converts from tribes or low castes. The Christians of north-east are culturally distinct from Christians of South India - most of the north-east Christians are tribal people.

The Muslims are even less cohesive than the Sikhs. The Muslims of South-West India had long ties with the Arab World; they continue to migrate to the Gulf countries. In Kerala, they speak

Malayalam; in their diet and dress are close to the Hindus in the region.

3.32 Similarly, the Muslims in Kashmir have Kashmiri identity; by and large speak Kashmiri rather than Urdu. In West Bengal, majority of the Muslims speak Bengali; only a small percentage of Muslims speak Urdu. In Andhra Pradesh, the upper class Muslims (in Hyderabad region) formed the governing elite, and are, by and large, Urdu speaking.

Generally, north Indian Muslims had association with Muslim League, and participated in mainstream political parties. About 64% of Muslims in the Hindi-speaking region speak Urdu. It is in this region that the Muslim League spread their influence and became the proponent of two-nation theory. Yet, the Orthodox Muslims look down on the Ahmediyas, a heterodox sect, and treat them as non-Muslims.

Four major religions of India originated in this country (Hinduism, Buddhism, Jainism, Sikhism), and for the people of four other religions (Islam, Christianity, Zoroastrianism, Judaism) India is their motherland.

3.33 Article 25 of India's constitution stipulates that the Sikhs, the Buddhists, the Jains cannot be excluded from the Hindu temples. The Hindus worship at Sikh Gurdwaras, or at the tombs of saints, the Hindu families sometime declare some of their male children Sikhs and give them Sikh names. The Hindus incorporate tribal gods and worship a tribal deity. The tolerance for internal diversity and a readiness to incorporate others is regarded with distrust by exclusive religion, such as, Islam etc.

The Sikhs and the Muslims consider politics and religion as inseparable.

Decadal increase in the population of the Muslims creates a sense of alarm. The percentage increase from decade to decade since 1961 is:

1961	1971	1981
10.7%	11.2%	11.4%

The common Muslims may not be in favour of the adoption of family planning and limiting the size of the family because they consider it as anti-islamic.

3.34 There are some basic religious differences between the Hindus and the Muslims. These differences are on idol worship, on monotheism and attitude towards the cow. They created a basic antipathy between the two Communities which "helped to set them apart".

The Muslims of the Hindi-speaking areas, especially, Uttar Pradesh and Bihar, primed by these fundamental religious differences, already conscious of themselves as a separate religious community, and aware that they are a minority, feared that the Hindu majority would not only interfere with their religious practices, such as, cow sacrifice, but also --- would discriminate against them on such matters as `education and employment'.

3.35 Here, the role of the political groups and influencing the ability of the elite to manipulate particular symbols are crucial.

They manipulate symbols of group identity for political purposes. The symbolic objective criteria on which the Hindu-Muslim relation generally centres are,

(i) symbol of cow:

The Hindu attitude towards cow protection; the Muslim attitude towards cow sacrifice;

(ii) Muslim personal law (Shariat) relating to marriage, divorce, and inheritance of property;

(iii) attitude of the Hindus and the Muslims towards the Hindi and Urdu languages; now the mosque-temple issue is another element.

Each element of the traditional culture and its use by elites in politics is a crucial question.

Today the point is whether the elites are able to alter the definition of a group's boundary by manipulating sets of symbols.

Distinctive minority religious groups in present times have often developed into ethnically self-conscious communities; religious differences have been used or even created to establish between peoples barriers that have non-religious origins.

The Consociational Model

3.36 In plural societies in developing countries, such as, India, there may be an attempt to apply what Lijphart, a Dutch social scientist called the `Consociational Model' to accommodate differences among the segmented religio-political groupings in the Dutch society.

Some of the characteristics of the consociational model, such as,

(i) overaching cooperation at the elite level in a culturally fragmented system;

(ii) proportionality in recruitment to decision-making bodies, public services and in allocation of public funds; and

(iii) a high degree of autonomy for each segment to run its own internal affairs, may be applied to plural societies like India. Somehow this model need to be worked out.

The idea behind working out this model is not to abolish or weaken the segmental divisions but to recognize them explicitly and turn the segments into constructive elements of strong and stable democracy.

Defining Minority

3.37 In Social Science, in India, a question that has been generally evaded is: `in what terms to define the `minority'. Neither the Constitution of India, nor the judiciary which is the interpreter of the Constitution, has defined the minority in precise terms. The recent Bill on the (Statutory) Status of the Minorities Commission, also did not define minority.

The Constitution looks at the minority from two perspectives - (i) religious and (ii) linguistic.

The Minorities Commission deals mainly with with the religious minorities, viz., the Muslims, the Christians, the Sikhs, the Buddhists, and the Parsis. The judiciary has hitherto viewed the minority in terms of the population of a religious group in a state. Less than 50 per cent of a state's population which belong to a religious community has been treated as a `minority'. Truly speaking under Articles 29 and 30 of the Constitution of India, the term `minority' has been given a wide connotation. Here, a minority is recognised as such on the basis of not only religion but also language, script or culture.

3.38 The majority - minority divide has been an issue before our nation since the dawn of Independence. The British rulers posed themselves as the sole protector of the minorities in India. That led to the Hindu-Muslim divide and partition of the nation. The Muslim League stood up as the guarantor of the rights and safety of the Muslim minority.

The Government of Independent Bharat for the sake of a united, integrated nation, stood for the protection of the interests of the minorities in India.

Since then, the minority continued to remain a political question frequently raised and debated for political use.

3.39 Who are the minorities? What do they want? What is their need? The majority vis-a-vis the minority - these issues continued to bother the academics, the policy-makers, and political leaders of India.

Since the late sixties, the minority question became sharper and more glaring when Mrs. Indira Gandhi set up a Governmental machinery to look into the special problems of the minorities as a step towards promoting national integration. That the minorities mentioned by Mrs. Gandhi implied the Muslims of India becomes more or less clear from her reference to Urdu, and particularly to her desire to see that the Urdu language was assured its Constitutional guarantee. Since then, the minority question became more pronounced; the minorities have been politically used, and their real problems of socio-economic-educational backwardness remain.

Mrs. Gandhi's attitude to Muslim demands, her inclination towards the Muslim communal organisations, her handling of Urdu aggrandising demand, led to the minority being politically exploited.

The Muslim League always asserted that "it was the custodian of the interests of the Muslim minority in India". It is an irony that the Muslim league in Kerala passed a resolution demanding due recognition for Urdu, though the Kerala Muslims speak Malayalam.

Thus, the minority question became more crucial in India since 1967 general election and can be largely attributed to the propaganda carried out during the poll campaign (1967)[1].

3.40 The concept of minority in India continued to remain the game of power, played by the political party group or state to reorient the belief and motivation of that particular group.

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1. G.S. Ghurye, Whither India, Popular Prakashan, Bombay, 1974, pp.401, 402, 407.

To define a minority as a social category, in a given society, who, because of their distinct physical or cultural characteristics, find themselves in situations of inequality within that society. A minority may be further defined as a group which is perceived as such by the other groups.

Minorities, as derived from the Constitution of India, include the Buddhists, the Christians, the Muslims, the Parsis, and the Sikhs, but, in common parlance, the term is generally understood to be equated with the Muslims.

Minority in India has become a political term, with a political tinge; the minorities have been politically used, but their real problems of educational backwardness remain.

3.41 The word minority as stated earlier has not been defined in the Constitution. The full Bench of the Kerala High Court (1964 2 ker. 478 (F.B.) held that as the word minority has not been defined in the Constitution, any community, religious, or linguistic which was numerically less than 50 per cent of the population of the state was a minority, and thus was entitled to the protection of Article 30. The Bench thus found that the Roman Catholics were a minority in Kerala.

Further the Apex Court summarised the effect of the decision in Sidharajbhai's case in the following propositions:

(i) "A school established by a minority - whether before or after the Constitution is within the ambit of Article 30(i), even though it imparts general education---".

(ii) The right guaranteed by Article 30(i) is a right that is absolute, and any law or executive direction which infringes the substance of that right is void to the extent of the infringement;

(iii) The absolute character of the right does not preclude regulations in the true interests of efficiency of instruction, discipline, health, sanitation, morality, public order and the like, as such regulations are not restrictions on the substance of the right guaranteed by the constitution;

(iv) the fundamental right enshrined in article 30(i) is intended to be effective and should not be whittled down by any regulative measure conceived in the interest, not of the minority educational institution, but of the public or the nation as a whole.

Religious Minority: Legal View

3.42 The Supreme Court held that though the Hindu community was a majority community in the whole of India, it was a minority community in the Panjab, and the Arya Samajists though members of the Hindu Community were a religious minority in the Punjab.

Similarly, members of a jain sect --- do form a minority in comparison to the total population of India as well as of West Bengal, and, according to the decision of the Supreme Court, in Kerala Education bill, 1957 (58) A. Sc. 956 at p.977, para 21 that the minority is to be determined by reference to the entire population of that state.

Here, the term "minority" is based on religion. For example, the Roman Catholics and protestants profess the Christian religion, but it is indisputable that the Roman Catholics constitute a minority based on religion in Ulster where the protestants Constitute the majority; and conversely, the protestants are a minority based on religion in Eire (Ireland) where Roman Catholics are in the majority.

Similarly, Shias and Sunnis profess the Islamic religion, but in Iran, for example, Sunnis are a minority based on religion. The provisions relating to the freedom of religion and protection of cultural and educational rights of religious minorities are designed to prevent discrimination, on the ground that the minorities profess a religion which is not that of the majority.

3.43 Further, it has been observed that it is not for a court to cut down fundamental rights because the court thinks that national interests require that the Hindu religion should not include minorities based on religion.

In effect, there are following points for consideration here:

(i) That under the provisions of the Constitution, the minorities have a right to establish and administer the educational institutions (Article 30); for the sake of preserving their customs, culture and language (Article 29).

(ii) That the minorities in question to find place in this study are the religious minorities, especially. The Buddhists, the Christians, the Muslims, the Parsis, and the Sikhs;

(iii) That the other religious minority groups, like the jains, the Bahais, the Arya Samaj etc. have not been included in this study.

(iv) That the linguistic minorities who constitute the wider and larger groups are not included in the study.

(v) That the minorities have a right to establish and administer the educational institutions of their choice, but it is doubtful whether a right to establish and administer educational institution, does ensure a right to receive grants-in-aid or recognition with or without strings.

(vi) That the major grievances of the minority managed educational institutions lie in the area of grants-in-aid; and accord of recognition to the educational institutions established by them.

(vii) What use has the right to establish and administer the educational institutions without ensuring grants-in-aid; and due recognition of the institutions?

(viii) To make the educational institution effective and efficient, the grants-in-aid in various forms have to be ensured. Here, the responsibility and contribution of the State have to be larger and more positive.

(ix) At the same time, it has to be understood that there cannot be unfettered rights. Rights and obligations flow together. Grants-in-aid without accountability is an empty proposition. The

observance of rules, regulations and statutory provisions from the government giving grants-in-aid will be an enabling clause for the sake of better academic performance, and for the health of the educational institutions. It is a mistake to treat it as an infringement on the rights of the minorities to establish and administer their educational institutions.

3.44 One point that arises here is who will look to the educational and cultural interests of the minorities?

Will it be the minority community itself, or its leaders?

Will it be any political party group, such as, the Muslim League in case of the Muslims, or such other political party group in case of other minority groups? The Muslim League often claims to be the custodian of the interests of the Muslim minority in India.

Will it be the Government in a professedly secular state like India?

The Constitution of India provides for the equality of all citizens. Therefore, the question of protection of the educational and cultural interests of any particular group of citizens seems anomalous.

The Minority in India is a socio-cultural-religious aggregate of groups often put to political use.

3.45 The Lahore Congress Session in December (29-31), 1929, passed a resolution that "the Congress assures the Sikhs, the Muslims and other minorities that no solution thereof in any future Constitution

will be acceptable to the Congress that does not give full satisfaction to the parties concerned."

Jawaharlal Nehru also admitted that the "communal forces exploiting the name of religion grew in strength and resulted in the partition of this country". Politics exploited religion, and religion used politics as its support base. The Muslim League became instrumental in creating a two-nation theory by using religion. India has been and is a land of many religions and many races. Jawaharlal Nehru also warned that the "forces of disruption -- in India are -- strong and we have to be vigilant".

He advised that in "politics we must not function" -- as Hindus, Muslims, or Sikhs but as Indians. Here in India we have synthesized various forces and tried to reconcile them. The great beauty of our country is that we have such a"variety of cultures and religions". India has a variegated and yet essentially unified culture in which all have shared substantially.

3.46 However, the minorities in India are at varying level. The case of Muslim and Sikh minorities is different from the Parsis, the Christians, and the Buddhists. The Muslim and the Sikh minorities are more vociferous, demanding, their voice is heard; the Parsis, the Christians and the Buddhists are more docile and less vociferous.

The Government of Pakistan is since its formation "meddling into the affairs of India especially relating to Muslim minority, as if, they are their concern" and not the concern of the Government of

India. This irritated Mr. Nehru and also created suspicion in the peoples' minds. Similarly, a recent resolution by Pakistan Legislature on Ram Janmabhumi - Babri Masjid issue raised the eye-brow of Government of India and the people. [The cables sent to Liaquat Ali Khan on 24 August 1948, and 14 September 1948 by Shri Nehru also refer to this situation.] (See: appendix).

3.47 The Britishers are gone, but the partition of India and Pakistan left a deep scar in people's memory.

Jawaharlal Nehru and Liaquat Ali Khan are gone, yet, the minority problem between Pakistan and India remains. Time has not been able to heal the wounds, and society has not been able to recover from its wounded feelings.

Minority-majority issue is often raised, and is subject to political exploitation. Why not change the terminology to change the people's mood and mind. Instead of majority and minority rights, the constitution may be amended to have common right of all citizens. Why a discriminated or a pampered category? This may be a right move towards a long term solution to the problem.

Earlier, it was Hindu and Sikhs versus Muslim; now it is Hindu versus Sikhs; and the Hindu versus the Muslims. The scene of these events largely remained limited to U.P., Delhi, Panjab, Rajasthan and Bihar, what is called the Hindi heartland of Northern India which was largely affected by the partition.

Mutual suspicion is not the result of any alien influence, but is our own creation, and has bred the distrust which is behind all our troubles.

Pakistan is a state based on religion. How far it can remain free trying to influence politics is difficult to say.

3.48 The political masters in India often profess that no Indian should think of himself as a Hindu, a Muslim or of any religious entity so far as politics is concerned.

Our experience over these years shows that this has not happened. The religious entity of an average individual remains; and is aroused particularly because of some wrong steps in the past or present.

It has to be well understood that India has a variegated, and yet, essentially unified culture in which all have shared substantially. Jawaharlal Nehru (in his convocation address in Aligarh Muslim University in 1948) said:

"You are Muslims and I am a Hindu. We may adhere to any religious faith or even to none; but that does not take away from that cultural inheritance that is yours as well as mine. The past holds us together; Why should the present or the future divide us in spirit?"

(Selected works of Jawaharlal Nehru, Second Series; 5, pp.24,25).

3.49 People may have different faiths, beliefs, forms of worship, customs and manners, yet they may be held together by a common bond of cultural heritage which India acquired from antiquity. The irritants between the minority and majority may be dissolved by creating a bond of India's citizenship with common heritage to share, and equality of rights and opportunity to enjoy.

CHAPTER - 4

CHAPTER - 4

CONSTITUTIONAL PROVISIONS AND JUDICIAL PRONOUNCEMENTS ON EDUCATIONAL RIGHTS OF THE MINORITIES

4.1 In a pluralistic situation as ours, we cannot ignore the interests of the minorities and small communities.

It has been recognised that the safeguards for the minorities through constitutional channel were the pre-independence development when the minorities, especially, the Muslims secured certain provisions at the time of more favourable climate, in which the liberal British policy towards the minorities and secular congress views were so much helpful. The sub-committee on fundamental rights on the minorities submitted six main clauses in 1947 for consideration by the Advisory Committee which ultimately submitted its recommendations to the Draft Committee of the Indian Constitution. Thus, after various deliberations and omissions, two articles were provided finally in the constitution for the interests of the minorities. They are articles 29 and 30 which read as below:

Article 29 (1): Any section of citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same.

29 (2): No citizen shall be denied admission into any educational institution maintained by the state or receiving aid out of state funds on grounds only of religion, race, caste, language or any of them.

30 (1): All minorities, whether based on religion or language shall have the right to establish and administer educational institutions of their choice.

30 (2): The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority whether based on religion or language.

4.2 These provisions of the constitution resulted in wider interpretation and scope for never-ending legal battle in various courts in terms of every `term' used in the Article - 30(1) and 30(2). The points of dispute include defining `who is minority', `minority character of the institution', `right to administer', scope of state regulations, aim of establishing institutions, and regulations with regard to affiliation.

Minorities based on religion and language

4.3 The article 30(1) without leaving much scope for speculation sought to emphasise that claim to establishment and administration of an educational institution must be supported by an evidence that the institution in question was established by a minority distinguishable from others by the characteristics of either religion or language or both.

4.4 However, in order to decide which religious or linguistic group is a minority, the courts in their various disputes arrived at conclusions in different ways. In Kerala Education Bill, the supreme court suggesting the technique of arithmetical tabulation,

held that a minority means a "community which is numerically less than 50 percent" of the total population of the state. (AIR 1985 SC 956). Nevertheless, in this case, the court did not make it clear while calculating the percentage of the minority population which should be taken as one single unit whether the whole of India, or a state in which the Institution is situated, or, a dstrict. This question was finally resolved in D.A.V. College, Jullunder vs State of Punjab case, in which the supreme court held that unit is to be determined only in relation to the particular legislature, namely, that if it is the state Legislature, the minorities have to be determined in relation to the population of the state.

Objective of Establishment of Minority Institution:

4.5 The idea of giving special rights to the minorities is not to have a kind of privileged or pampered section of the population but to give to the minorities a sense of security and a feeling of confidence" (Justice Khanna: AIR 1974 SC 1389).

4.6 Delineating the scope of Article 30(1) in Kerala Education Bill, Justice S.R. Das held that "what the article says and means is that the religious and the linguistic minorities should have the right to establish educational institutions of their choice. There is no limitation placed on the subjects to be taught in such educational institutions. As such, minorities will ordinarily desire that their children should be brought up properly and efficiently, and be eligible for higher university education, and go out in the world fully equipped with such intellectual qualities as will make them fit; educational institutions of their choice will

necessarily include institutions imparting general secular education also. In other words, the article leaves it to their choice to establish such educational institutions as will serve both purposes, namely the purpose of conserving their religion, language, or culture, and also the purpose of giving a thorough good general education to their children. (AIR 1958 SC 956).

Right to Establish and Administer

4.7 The right to `establish and administer the educational institutions of their choice' is available to minorities only when the proof of establishment is supplied beyond doubt when claims are disputed in the court. A review of various judgements shows that while determining the status of establishment the courts have taken into consideration the important factors, such as, name of the institution, persons involved in the establishment, sources of funds; subjection to legal provisions and expression of intention. However, the courts have attached importance to different factors at different times by placing wider discretion in one or other factor. (AIR 1970 SC 2079, AIR 1975 SC 1821 AIR 1974 SC 1389 AIR 1971 SC 1739 AIR 190 SC 259, AIR 1970 SC 2079, AIR 1974... 197, AIR 1958 Put 389, AIR 1963 Put 54).

4.8 However, the various judgements stressed that the minorities secured two rights under Article 30(1) (i.e.) (i) to establish and

(ii) to administer, and have affirmed in several cases that the minority will have the right to administer educational institutions of their choice provided they have established them. The words `establish' and `administer' in the Article must be read

conjunctively, and so read, it gives the right to the minorities to administer an educational institution provided it has been established by it. (I.C.S.R. 1968 846-47, AIR 1976 Patna 83 AIR 1975 Kerala 87 AIR 1973 Patna 01 AIR 1951 Assam 163 AIR 1982 Andhra 64).

4.9 In effect, "Article 30 is a charter of educational rights. It guarantees, in absolute terms, the right of linguistic and religious minorities to establish and administer educational institutions of their choice and, at the same time, claim grants-in-aid without any discrimination based upon religion or language. The fact that the Constitution does not impose any express restriction in the scope of the enjoyment of this right, ... shows that the framers intended to make its scope unfettered. This does not, however, mean that the state cannot impose reasonable restrictions of a regulatory character for maintaining standards of education. This point has been made abundantly clear in judicial pronouncements".

4.10 The Supreme Court on the Kerala Educational Bill (1957) had observed, "it is however well-known that in modern times, the demands and necessities of modern educational institutions to be properly and efficiently run require considerable expense which cannot be met fully by fees collected from scholars and private endowments which are not adequate, and therefore, no educational institution can be maintained in a state of efficiency and usefulness without substantial aid from the state".

4.11 The same position has been reiterated by the Supreme Court in the case of Sidhrajbhai:

"Again in the circumstances prevailing in the Country, no educational institution could, in actual practice, be maintained without aid from the state, and if it could not get it unless it surrendered its rights, it would, because of financial necessities, be compelled to give up its rights under Article 30(1).

The observations of the Supreme Court made in the context of rights of minorities under Article 30, however apply mutantis to all educational institutions whose rights are infringed.

Autonomy of the Administration of Educational Institution:

4.12 "Administration means `management of the affairs' of the institution. The management must be free of control so that the founders or their nominees could run the institution according to their way of thinking. The law which interferes with the composition of the managing committee as constituted by the minority is an abridgement of the right of the religious minorities to administer the educational institutions established by them. (1971 SCR 734, AIR 1970 SC 2079 AIR 1969 SC 465).

The right of administration of minority institutions cannot be restricted in the matter of appointment of a principal and disciplinary action against a teaching staff. The right to appoint a principal cannot by state be given to a committee with the vice-chancellor's nominee, where the institution is a minority Institution.

If a minority institution terminates the services of a teacher after proper enquiry against her/him an appeal against that decision

to the vice-chancellor cannot be provided for, by state. Such a power would be a grave encroachment on the right of the institution to enforce and ensure discipline and a blanket power given to an outsider would not be valid (GOI 1987:33).

4.13 However, the judicial views of right to administer sought to bring a balance between preserving the Article 30(1) and to maintain the standard of education in such institutions. As a matter of fact, the right to administer educational institutions does not mean the right to mal-administer. The State may prescribe reasonable regulations to ensure the excellence of minority institutions. However, Government's attempt to take over a minority institution (even for a limited period) is a violation of the right to manage and administer an educational institution (1959 SCR 955: (AIR 1958 SC 996).

4.14 The meaning of article 30(1) implies that the right to establish and administer a minority institution cannot be interfered with. However, the restrictions by way of regulations for the purpose of maintaining the educational standards of the institutions can be validly imposed. For maintaining the educational standards of the institution as a whole, it is necessary to ensure that it is properly staffed. The conditions imposing the minimum qualifications of staff, their pay, and other benefits, their service conditions, the imposition of punishment will all be covered, and regulations of such a nature have been held to be valid. In the case of institutions that received aid, it is the duty of the government who grants aid to see that well qualified persons are selected, their pay and other emoluments are guaranteed and service conditions

secured. So far as the institutions receiving aid are concerned, if the regulations are made for the purpose of safeguarding the rights of the staff the validity cannot be questioned as long as the regulations do not discriminate minority institution on the ground of religion or language.

4.15 The right guaranteed to religious and linguistic minorities by article 30(1) is two fold, to establish and administer educational institutions of "their own choice". These words indicate that the extent of the right is to be determined not with reference to any concept of state necessity and general societal interest but with reference to the educational institutions themselves, i.e., to the goal of making educational institution effective vehicle of education for minority community or other persons who resort to it.

Recognition or Affiliation

The right to recognition and affiliation is not expressly recognised by Article 30(1). The courts are conscious that in the absence of such a right the options otherwise open to minority institutions. may not be such as to enable them to effectively exercise their rights under article 30(1). The courts had ruled that the state cannot take away the right provided in Article 30(1) by employing indirect methods, such as, imposing regulatory conditions so as to adversely affect the minority character of the institution. (AIR 1958 SC 956, AIR 1958 SC 985 AIR 1974 SC 1989).

4.17 A minority institution has no fundamental right to be affiliated to a university. However, the refusal of affiliation

unless certain terms and conditions are satisfied by the minority would be unconstitutional if the terms and conditions are such as to deny progress and autonomy of the institution. Such a denial would be in violation of the provisions of article 30. The state or university may prescribe a course of study as a condition of affiliation, but not so as to take away the freedom of management of administration, or so as to reduce the institution to a mere satellite of the university or the state, or to annihilate personality of the institution.

Medium of Instruction

4.18 Minority institutions cannot be required to affiliate themselves compulsorily to a university which prescribes as the sole and exclusive medium of instruction a language which is not the language of the minority. No inconvenience or difficulties, administrative or financial can justify the infringement of the guaranteed rights. (AIR 1974 SC 1389).

Regulatory Provisions

4.19 A recent judgement of the supreme court clarifies certain areas of the applicability of article 30 of the constitution to minority institutions. The court held that by virtue of article 30(1), two rights are guaranteed to religious and linguistic minorities, namely, right to establish and right to administer educational institutions of their own choice. The extent of right is to be determined not with reference to any concept of necessity of general social interest, but with reference to the educational institutions themselves, that is, to say with reference to the goal

of making the institutions "effective vehicles of education for the minority community or other persons who resort to them". Regulatory measures designed to achieve the above object do not impinge upon the right guaranteed by article 30(1).

4.20 The Supreme Court ruled that the Government aided minority educational institutions are entitled to prefer candidates of their own community for admissions with a view to maintain their minority character, subject to conformity with their university standards.

4.21 The state may regulate the intake in this category with regard to the need of the community in the area which the institution is going to serve. But in no case, shall such an intake exceed 50 percent of annual admission. The minority institutions shall make available at least 50 percent of the annual admission to members of communities other than the minority community. The admission of other community candidates shall be done purely on the basis of merit. (Times of India: 7.12.1991).

Amendments to Legislation in State:

4.22 The Tamil Nadu State Assembly in its Budget session (1992) made amendments to the Tamil Nadu Recognised Private Schools (Regulation) Act 1973 and the Tamil Nadu Private Colleges (Regulation) Act 1976 in order to give the Government more powers to regulate the affairs of the minority institutions.

This followed Complaints from teachers of several minorities - run schools and colleges arbitrary appointments and dismissals besides alleged irregularities in payment of salaries. The case, in

instance, is the Madras Christian College in which three teachers were sacked.

Amendment provisions

4.23 The amendments sought to (i) bar the managements of private institutions from suspending or dismissing a student or a teacher without reference to a Competent Government authority.

(ii) Registration of managing Committees with the Government and (iii) periodic inspection by a State agency were among the other significant provisions of the amendments.

Changes in other States

4.24 Between 1978 and 1985 nine states (including Karnataka, Andhra Pradesh, West Bengal, and Bihar) sought to increase Government control over minority institutions by amending their education acts.

4.25 The attempts to control over minority institutions also included: attempts to (i) derecognise private schools; and

(ii) impose a surcharge on the `surplus' income of minority and charitable institutions.

4.26 In two cases - Karnataka and Kerala -- certain measures regarded as an attack on the rights of minority institutions were later dropped following protests.

4.27 The Tamil Nadu Government's attempt to regulate the functioning of minority educational institutions in the state had been severely resented by a section of the minority, especially, the Christian Community.

The Muslims were also opposed to state interference in minority institutions. The Sikhs too are in the same mood considering the attempt to regulate the functioning of minority institutions as an attack on minority rights.

The representatives of various Minority organisations argue that the Constitution recognises the right of religious minorities to run their own educational establishments, and there is no reason why the Government should interfere in their affairs.

They also admit that there are "black sheep" - institutions where managements are arbitrary -- but the point is `does this make the entire system sick?

4.28 By an estimate, there are about 80000 schools and colleges run by various denominations - national bodies - Christians, Muslims, and Sikhs; -- it is possible that a few are not being run properly.

They claim that the majority of them are above board, and any attempt to "punish" them on account of a few "deviants" would demoralise them and could affect their performance. "It would be absurd to generalize on the basis of a few stray cases and tar all minority institutions with the same brush", is the view of some Muslim intellectuals. Most of the bodies which run these institutions have their own regulatory mechanism, they claim.

4.29 Some representative members of minorities emphasise a point, time and again, that they are not averse to state intervention if it is limited to ensuring that managements do not abuse their powers. At the same time, they say that such intervention almost invariably

assumes the form of interference. "We have seen that wily nilly the idea is to dilute the autonomy of such institutions and it is this that we don't want", said the President of the Organisation of Christians in India (OCI claim to have a membership of about 20000).

4.30 The representatives of some political parties (like CPI, & CPM) acknowledge the Constitutional position in minority institutions, and stress the need to uphold it, but point out that this should not be turned into a licence. "There must be safeguards to ensure that the interests of the staff and students are not compromised". They hold that the Government safeguards donot necessarily mean interference in the affairs of an institution.

The Centre has also laid down some guidelines with regard to the administration of minority institutions. Since education is a state subject the Centre has limited role and it expects the state Governments to uphold the Constitutional position, is the view of some officials of the University Grants Commission.

4.31 Whether the institutions funded by the Government cannot claim total "immunity". The College affiliated to state or Central Universities and financed by Government to the tune of about 90 per cent must be held accountable. The Institutions run entirely with private resources like the various public schools may have a case when they insist on complete autonomy. But "these minority institutions expose themselves to the charge of eating their cake and having it too" - a luxury indeed in these difficult days, is the comment of a national press.

4.32 Some of the salient points of the various pronouncements of the Supreme Court of India, and some High Courts are indicated here:

i. A minority institution seeking aid and recognition must be subject to regulatory provisions which are reasonable and consistent with article 30(1) of the Constitution of India[1].

ii. A minority institution which, does not seek aid or recognition from the state or the Education Board need not be subject to regulatory provisions.[2]

iii. The minority institution cannot be allowed to fall below the standard of excellence expected of educational institutions or under the guise of exclusive right of management to decline to follow the general pattern.[3]

iv. The minority institution has a right to enforce and ensure discipline in its administrative affairs.[4]

v. The management of a minority education institution cannot be permitted under the guise of the fundamental right guaranteed by Article 30(1) of the Constitution to oppress or exploit its employees.[5]

vi. It is open to the state to prescribe condition for granting recognition or disbursing aid.[6]

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1. A.K. Shah, Education and Educational Institutions Cases 1950 - 1991, Allahabad, Malhotra Law House, 1991, p.14.
2. Ibid. p.14.
3. Ibid. p.192.
4. Ibid. p.199.
5. Ibid. p.760.
6. Ibid. p.237.

CHAPTER - 5

CHAPTER - 5

AN ANALYSIS OF THE EDUCATIONAL INSTITUTIONS

1. Institution Data Schedule
2. Percentage distribution of institutions
3. Aided and unaided institutions
4. Time Gap between Recognition and Establishment
5. Teaching Staff from the Minority Community
6. Teacher-Student Ratio
7. Infrastructural Facilities Available

INSTITUTION DATA SCHEDULE

Table 1: Percentage Distribution of Institutions Studied in Different Categories

5.1 The two studies on "Financial and Non-Financial Grievances of the Minority Managed Educational institutions in India", which were conducted simultaneously, collected 535 samples of Institution Data schedules in all, in common.

Out of total samples of 535, about 58% are Muslim institutions of different types, 13% each from Christian and Sikh institutions, 10% of them are Parsi and 6% of them are Buddhist institutions of various types.

Out of 310 Muslim institutions, less than one-fifth of them are primary schools, 5 percent are upper primary, slightly above one-fifth are secondary schools, less than three-tenths are higher secondary and one-tenth of them are graduate colleges. The samples consisted of post-graduates, professional and technical institutions too.

More than one-third of samples of 70 Christian institutions are higher secondary with another less than three-tenths are post-graduate institutes.

7 percent samples each derived from primary, upper primary schools and graduate college, while 14% of samples of Christian institutions are secondary schools.

70 samples to represent `Sikh institutions' were derived from more than six-tenths of graduate and post-graduate colleges and less

than three-tenths from secondary and higher secondary schools while just 7 percent from inter colleges.

55 samples of Parsi institutions consisted of more than eight-tenths from secondary schools with rest of them derived in equal proportions from primary schools and graduate college.

Half of the 30 Buddhist samples are from secondary schools while the rest are derived in equal proportions from primary and upper primary schools and graduate colleges.

Table 2: **Percentage Distribution of Aided or Unaided Institutions included in the study**

5.2 This table shows the break-up of institutions according to the information whether Government aid is received or not at the institution.

Nearly seven-tenths of Muslim institutions studied are aided while eight-tenth of Christian institutions are aided.

More than seven-tenths of Sikh and Buddhist institutions are aided while all the Buddhists institutions studied receive grants-in-aid of some kind or other.

Keeping in view the nature or objective of the study, major emphasis is to be given to aided institution, and thereby, majority of the samples derived are aided institutions. However, in order to have a comprehensive understanding of the problem considerable number of unaided institutions were also included.

Table 3: **Time-Gap between year of Establishment and year of Recognition of the Minority Institutions**

5.3 A cursory look at this table reveals that more than half of the minority institutions received recognition within a year of establishment. To be more specific, more than half of the Muslim managed institutions, six-tenths of Sikh and Christian institutions, less than half of Parsi, and more than six-tenths of Buddhist institutions, altogether 56 percent of all minority managed institutions had been recognised by the concerned authorities within a year of their establishment. Another, one-tenth of all institutions took about one year to get recognition while more than one-tenth of Muslim, Sikh and near about three-tenths of Parsi institutions took anything between two to five years to obtain recognition.

Another three-tenths of Christian institutions took between 6 to 10 years to get recognition. A special case of more than one-tenth of Muslim institutions, and near about one-tenth of Parsi institutions which took more than 10 years to get recognised, was also there.

From this table, while it becomes evident that majority of the institutions set up by the minority community face no difficulty from the authorities who duly accorded recognition within reasonable period; it is not to be overlooked that a considerable proportion, however may it be statistically insignificant, were recognised by authorities after long period of wait from the year of establishment. However, this is not to be inferred from this table as this conceals the information on what was the period that elapsed

between the initial application for recognition and the year of establishment, though one would presume, generally the institutions are very eager to get recognition and the first thing they do after establishing the institution is to get the same recognised.

During our field investigations, two sides of picture emerged each from institution and concerned authorities, while management reported of harassment by the Government authorities who in turn accuse the institution of not following the rules and norms for according recognition. This point merits particular attention.

Table 4: **Percentage Distribution of Teaching Staff that belongs to Minority Community**

5.4 In a total of 535 institutions studied, there were just 15 institutions all of which were Buddhist institutions which have less than 10% as members of the teaching staff from minority community. In other words, half of the Buddhist institutions have appointed minority community members in less than 10% of the entire teaching staff and in another half of the Buddhist institutions the minority community forms between 25-50 percent of the teaching staff.

In more than one-fourth of Parsi institutions 10-25 percent of teaching staff positions had gone to minority community while in another three-fourths, 25-50 percent of teaching staff are minority community people.

Less than one-third of the Sikh institutions have anything between 90-100 percent of their teaching staff who belong to minority community and in another equal proportion of Sikh

institutions, 50-90 percent of the teaching staff are from the minority community. More-than one-fourth of Sikh institutions employed 25-50 percent of the teaching staff from minority community.

In about six-tenths of Christian institutions 50-90 percent of teaching staff are from the minority community. Another, one-fifth of institutions have 90-100 percent of teaching staff from the minority community.

In six-tenths of Muslim institutions 90-100 percent of teaching staff are from the - minority community; and in another one-third of Muslim institutions 50-90 percent of the staff are from the minority community. In one-fourth of Muslim institutions 25-50 percent of the teaching staff represent the minority community.

It is to be noted that though the term minority community is used here to represent all five religious minority communities; as far as most of the Muslim institutions are concerned, they are all Muslim teaching staff institutions.

Table 5: **Student - Teacher Ratio**

5.5 This table shows the percentage of various types of institutions managed by minority communities in different student-teacher ratios. The table shows that all professional, technical institutions and inter colleges have anything between 1-30 students only per teacher.

Another eight-tenths of upper primary, six-tenths of secondary and primary, post-graduate and graduate colleges are also in the

same category. A just about four-tenths of higher-secondary institutions also have the same number of students per teacher.

Six-tenths of higher secondary schools of all minority managed institutions and one-third of secondary schools, near about four-tenths of primary, graduate and post-graduate colleges have students anything between 30-60 per teacher. Thus, about four-tenths of all types of institutions are in this category which underlines the overburden to the teachers at these institutions.

It should be noted that over a period of time the intake of students at the institutions is ever on the increase only reflecting the population pressure in India, while recruitment of teachers on the decrease at an individual institution duly reflects upon the process of economic development. This picture generally, is also applicable to other non-minority institutions. Further, point raised at these institutions for unpleasant students-ratio, is the restriction by the Government authorities on recruitment of teachers as it would mean additional burden on exchequer.

Tables: 6,7,8,9,10: State-wise Infrastructure facilities available for Minority managed Educational Institutions

5.6 It is necessary, as perceived by the experts in education, for an institution to exist in ideal conditions. This requires not just sufficient infrastructure within the institution but also several other important facilities available to the institution.

In Andhra Pradesh, all the educational institutions have electricity, toilet; while library and audio-visual aids are

available in eight-tenths of the institutions, laboratory in six-tenths, and play-ground only in four-tenths of the institutions. Medical and computer facilities find no place in any of the institutions. The four-tenths of institutions in Andhra Pradesh are situated at less than half kilometer from the bus stand, while similar proportion of institutions are in between 1/2-2 km. away from the bus stand. About one-fifth of institutions are 5 kms away from the bus stand. About eight-tenths of these institutions, however, have railway station within 3km. The post-office and telegraph office are available to all the institutions in Andhra Pradesh within 5 kms; and phone facility within 3 kms. None of the institutions have any co-curricular activities, such as, NSS, NCC and adult education programmes.

In Bihar, Chandigarh and Haryana all the minority institutions have electricity, toilet, library, laboratory, Audio-visual aids, play-ground. In Bihar and Haryana all the institutions studied, are situated between 1/2 to 2 kms. from the bus stand; and 3 kms. from the railway station. They have post office and telephone facility within the premises and telegraph office within 5 km. In Chandigarh, two-thirds of institutions are just less than 1/2 km. from bus stand and between 3 to 10 km. from railway station.

All the institutions in Delhi, Gujrat, Punjab, Tamilnadu and West Bengal have electricity and toilet facilities. While majority of the institutions in these states have library, laboratory, audio-visual aids, play-ground with an exception of two-thirds of institutions in Gujrat; more than half of the institutions in Punjab and Tamil Nadu do not have laboratory.

5.7 This general trend is exhibited in similar fashion in case of majority of institutions in various states; whereas the notable features are that one-fifth of institutions in Kerala, one-tenth of institutions in Maharashtra, one-fourth in Mizoram, and one-third in Orissa do not have electricity at the institution. A much lesser proportion of these institutions lack other facilities like toilet, library, laboratory, audio-visual aids. The majority of the institutions in various states do not have computer and medical facilities.

The majority of these institutions also have bus stand and railway station within easy reach with exception of Mizoram and Orissa where all institutions studied are more than 50 kms. away from railway station. Again post-office, telegraph and phone facilities are within the reach, while some proportions of these institutions have these facilities at longer distances than desirable.

5.9 As far as the co-curricular activities are concerned, the only uniform pattern is that the great majority of the institutions do not have these programmes with exceptions in a few states.

CHAPTER - 6

CHAPTER - 6

FINANCIAL GRIEVANCES OF THE MINORITY MANAGED EDUCATIONAL INSTITUTIONS : I

STATE-WISE FINANCIAL GRIEVANCE

1. Source of Funds
2. Adequacy of Funds
3. Timely Release of Grants
4. Where Grants are held up
5. Efforts to get Grants
6. Areas affected due to Delay in Grants
7. Utilisation of Grants

Table 11: **SOURCE OF FUNDS**

6.1 The state-wise analysis of financial grievances of minority managed educational institutions in India had revealed that one-fourth to one-third of all minority institutions in Bihar, Maharashtra and Andhra Pradesh; and half, or, more than half of all minority institutions in Chandigarh, Gujrat, Kerala and Uttar Pradesh derive their source of funds only from the Government. Further, three-fourths of institutions in Mizoram and all institutions in Orissa have only Government as their source of fund. All other states studied had insignificant proportions of institutions which have only Government as their source of fund.

Another 33 percent of institutions in Andhra Pradesh, and above, one-tenth of institutions in Karnataka and Maharashtra had only management as their source of fund. One-third of institutions in Andhra Pradesh indicate public contributions and donations as their source of funds.

Among the institutions which had both Government and management as their source of funds, more than one-third of institutions in Tamilnadu, one-fourth of institutions in Bihar, half of institutions in Delhi, one-fifth of institutions in Punjab, and all the institutions of Haryana are notable ones.

The states in which institutions had multiple sources of funds can be grouped into three categories. They are (i) one-third of institutions of Gujrat, Kerala, Maharashtra and U.P. (ii) half of institutions in Bihar, Chandigarh, Delhi and Tamil Nadu and (iii) more than six-tenths of institutions in Karnataka and Punjab.

Table 12: **ADEQUACY OF FUNDS**

6.2 As far as the adequacy of fund is concerned, the management of one-fourth of institutions in U.P., and Karnataka, one-third and slightly above one-third of institutions in Orissa and Tamil Nadu have revealed that they are adequate to a great extent. The half of the institutions in Chandigarh, Delhi and Gujrat, and more than six-tenths of institutions in Punjab had thought that the grants were adequate to a great extent.

Another one-fourth of institutions in Kerala, one-third of institutions in Maharashtra, Orissa and Punjab, and half the institutions in Delhi, Gujrat, Mizoram and U.P. had felt that the grants were adequate to some extent only. All the institutions in Andhra Pradesh and West Bengal had also revealed that the grants were adequate to some extent only.

All the institutions studied in Bihar and more than six-tenths of the institutions in Kerala, Maharashtra and Tamil Nadu had categorically said that they were not at all adequate, whereas half of the institutions in Chandigarh and Mizoram, one-third of institutions in Orissa and Karnataka had expressed so.

Table 13: **TIMELY RELEASE OF GRANTS**

6.3 All the institutions in Chandigarh and Haryana, and majority of the institutions in Tamil Nadu, Punjab, Orissa and Gujarat have stated that the grants reach them in time. About half of the institutions in Andhra Pradesh and Uttar Pradesh have also stated so.

On the other hand, all the institutions in Bihar, Delhi and Mizoram had said that the grants did not reach them in time. The majority of the institutions in Karnataka, Kerala and Maharashtra also stated that the grants did not reach in time.

From all these three tables (Nos.11,12,13), it becomes evident that the grievances are not similar, or peculiar among the states and within the states. Grievances of minority institutions presumably assume locational features in the sense, that the source, adequacy and timely release of funds, by and large, depend on the locational advantage of the institution within the state.

Table 14: **PLACE WHERE GRANTS ARE HELD-UP**

6.4 It was at `State level', that the grants were generally held up was the reply of all the institutions in Gujrat, and majority of the institutions in Kerala, Maharashtra, Punjab, Tamilnadu and Bihar, whereas only half the institutions of U.P., and slightly above four-tenths of institutions in Karnataka would agree with this.

All institutions in Andhra Pradesh and Delhi had said that they were delayed at the district level. One-third of institutions in Karnataka and Orissa, four-tenths of institutions in Bihar and Tamil Nadu, and one-fifth of institutions in Punjab had also said that the grants were delayed at the district level.

Table 15: **SPECIAL EFFORTS TO GET GRANTS**

6.5 In case of Andhra Pradesh, Bihar, Delhi, Kerala and Mizoram, all the institutions had to make special efforts to get grants. In

addition, majority of the institutions in Karnataka, Tamil Nadu, Orissa and Maharashtra also expressed that they had to make special efforts to get grants in time. This was the reply for half of the institutions in Chandigarh and U.P.

On the other hand, in case of Gujrat and Haryana, no institution did make any special effort to get grants released in time. This was the reply for majority of the institutions in Punjab, half of the institutions in Chandigarh and U.P.

Table 16: **DELAY IN RECEIPT OF GRANTS**

6.6 In Delhi, the fund was always delayed for all institutions, and in states like Andhra Pradesh and Bihar it was either "always" or "very often" the fund was delayed.

For majority of the institutions in Karnataka and Kerala the fund was delayed either "always" or `very often'. Half of the institutions in Tamil Nadu and one-third of institutions in Gujrat also had said, that the funds were delayed `always'. For majority of the institutions in Mizoram the fund was delayed "very often".

The grants from the Government are only delayed "some time" for any institution in Chandigarh, Haryana and Orissa. The majority of the institutions in Gujrat, Maharashtra, Punjab and Uttar Pradesh reported that they experienced the delay in receipt of fund only `some time'.

Table 17: **AREAS AFFECTED DUE TO DELAY IN RECEIPT OF GRANTS**

6.7 In Andhra Pradesh, the areas, such as salaries of the staff, maintenance of the building, scholarships, teaching aids, and sports activities got affected in almost equal proportion, in all institutions, due to delay in receipt of grants. In Bihar, it is maintenance of the building, teaching aids and sports activities; in Chandigarh, only salaries of the staff; in Delhi, it is maintenance of the building (half the institutions), scholarships and teaching aids; in Gujarat, it is teaching aids, scholarships, salaries of the staff and sports activities; in Haryana, only salaries of the staff; in Karnataka, it is salaries of the staff, maintenance of the building, scholarship, teaching aids. In Kerala, it is maintenance of the building for more than six-tenths of institutions in addition to scholarships and teaching aids, in Maharashtra; it is maintenance of the building, and teaching aids; in Mizoram, it is salaries of the staff, maintenance of the building, scholarships and sports activities which got affected.

To sum up, salaries of the staff were being affected in large proportion of institutions, in many states, to be followed by scholarships, and maintenance of the building. A considerable proportion of the institutions reported that teaching aids and sports activities also got affected.

Table 18: **UTILISATION OF FUNDS**

6.8 When the Heads of institutions in the different states were asked whether funds received by the institution were utilised properly, uniformly all the institutions in Andhra Pradesh, Bihar,

Chandigarh, Delhi, Gujrat, Haryana, Karnataka, Mizoram, Tamil Nadu and Uttar Pradesh had said that they were utilised properly. The majority of the institutions in Kerala, Maharashtra, Orissa and Punjab had also agreed that the funds were utilised properly.

(Table 19): **SUGGESTIONS OF TEACHING STAFF TO IMPROVE MINORITY MANAGED EDUCATIONAL INSTITUTIONS**

When various suggestions to improve the conditions of minority managed educational institutions were mentioned for the teaching staff to give their opinion, almost similar proportion of teaching staff of Christian, Buddhist and Parsi institutions attached equal importance to suggestions like "Adequate allocation" "Timely Release" and "effective utilisation" of grants, unbiased selection and punctuality on the part of teaching and non-teaching staff, better teaching facilities and improved working conditions.

The teaching staff of the Sikh institutions considered only adequate allocation, unbiased selection of teaching staff and improved working conditions were important. Half of the teaching staff considered adequate allocation of grants as necessary to improve the condition.

The majority of the teaching staff of the Muslim institutions have not considered punctuality of teaching staff, non-teaching staff, better teaching facilities, improved working condition and unbiased selection as necessary. They mentioned that only "adequate allocation" and "timely release of grants" were necessary steps towards the improvement of minority education. It becomes clear from the table, as it is understood by the teaching staff of any

minority managed educational institution that adequate allocation and timely release of grants stand out as significant suggestions to improve the situation.

6.10 There was a misconception that the adequate grants would take care of most of the prevailing ills and weakness of these institutions; and these institutions will be able to serve meaningful purpose. Strangely enough, this kind of misconception prevails largely among the Muslim minority managed educational institutions. Largely, the responses coming from various groups of these institutions expect financial support from the project funds. They have some deep seated thinking in the mind that in terms of allocation of funds they are at disadvantage. Therefore, they try to discover all weaknesses and ills of the institution in the inadequacy of finances, and tend to overlook other important areas which need utmost attention, such as, punctuality of the teaching staff and non-teaching staff, unbiased selection, and the like. It cannot be denied that finances are basic to improve the working conditions, but punctuality, improved teaching, quality of education could not follow from finances alone. It is optimistic to note that the minority institutions other than the Muslim see the value of finances as well as other aspects of education in a balanced manner; while the most of the Muslim minority managed educational institutions tend to see that if adequate grants are available, all other weakness will be taken care of by the management. So, the point they stress so much is the liberal financial grants to the minority managed educational institutions from the government. They view that providing grants is the responsibility of the Government,

while at the same time, administering an institution is purely an affair of the management which should be at liberty to do anything at its sweet will. These institutions are not willing to accept even reasonable regulations to maintain the standard of education, and to provide purely quality education to minorities.

FINANCIAL GRIEVANCES OF THE MINORITY MANAGED EDUCATIONAL INSTITUTIONS: II

RELIGION-WISE FINANCIAL GRIEVANCES

(Table 20): **SOURCE OF FUNDS**

6.11 According to table 1, source of funds, among the Muslim managed educational institutions; three-tenths reported Government as their only source of funds, while more than four-tenths reported to have multiple sources of funds. More or less similar trend is exhibited among the Christian institutions. The majority of Buddhist Institutions studied reported to have multiple sources, while most of the Parsi Institutions have either Government or management as their only source of fund.

Among all the minority managed educational institutions, Muslim institutions constitute more than half in various source of funds, obviously due to differential samples taken in each religious category. It is to be particularly noted that all the institutions which reported "public" as their only source of funds are only Muslim institutions.

Government, public donations, to some extent management, and in some cases donations from outside agencies are the sources of funds to the minority managed educational institutions.

(Table 21): **ADEQUACY OF FUNDS**

Only about one-fifth of all Muslim institutions, around one-third of all Christian institutions, and one-fourth of Parsi institutions reported that the grants they received were adequate to

a great extent. Three-fifths of all Sikh institutions had reported that they were adequate, to a great extent. A majority of the Christian institutions and half of the Parsi institutions felt that the grants were not at all adequate, while more than two-fifths of Muslim and Buddhists institutions have said that the grants were not at all adequate.

Almost all minority managed educational institutions complained of the inadequacy of grants; only about one-fourth to one-fifth of them view that the grants received by them are somewhat adequate. The allocation of grants is the crucial area where the grievances accumulate and mount irrespective of the religious group, state or region and type of institutions. The minority managed institutions almost uniformally maintained that inadequacy of funding is the basic source of their main grievance.

(Table 22): **TIMELY RELEASE OF GRANTS**

6.13 Side by side with the inadequacy of funding, delay in the release of funds is another cause of grievance among these institutions.

Generally, majority of all minority managed educational institutions reported that the grants from the Government do not reach in time. In case of Buddhist institutions, it is to be particularly noted that all of them had reported that the grants do not reach them timely, whereas the experience of about three-fifths of all Sikh institutions, and about half of the Parsi institutions is different as they reported that the grants received from the Government reach in time. During our deeper investigations it

transpired that of all types of grants given by the Government, the release of maintenance grants is always delayed by the various State Governments, although it is not peculiar to only minority managed educational institutions. Other non-minority institutions in the area also suffer a similar experience.

As far as the release of maintenance grants is concerned, the minority institutions vis-a-vis the non-minority institutions are at par. They suffer equally on account of delay in our system.

(Table 23): **PLACE WHERE GRANTS ARE HELD UP**

6.14 It has been reported that grants are held up generally at the state level. About every 7 out of 10 Muslim and Sikh institutions, half of the Buddhist institutions, about four-fifths of Christian institutions, and all Parsi institutions had reported that the grants are held up at state level. This situation arises because of the general condition prevailing in State Governments that the grants to educational institutions get often delayed due to paucity of funds.

(Table 24): **SPECIAL EFFORTS TO GET GRANTS**

6.15 Majority of the minority managed educational institutions reported that they often make special efforts to get grants in time with an exception of Sikh institutions of which only half of them reported to do so. Only about one-fifth of Christian, one-fourth of Parsi and about two-fifths of Muslim institutions reported as not making any special efforts to get grants released in time. While 50 percent of the Sikh institutions reported as not making any special

efforts; on the contrary, all the Buddhist institutions had reported as making special efforts to get grants in time.

By and large, the various minority institutions have to make extra efforts to get the grants released. This practice breeds corruption and delay. It must be ensured that grants are released within a definite period without having the institutions to approach for the release of grants.

(Table 25): **DELAY IN RECEIPT OF GRANTS**

6.16 With regard to how often funds are delayed for minority managed educational institutions, a little more than three-fifths of Muslim and Christian institutions have either reported "always" or"very often". The majority of the Buddhist institutions have just reported "very often" fund is delayed. On the contrary about one-fourth of the Parsi institutions and a little less than one-fourth of the Sikh institutions had said that the fund delayed either "Always" or "very often", while a great majority of these institutions had reported that the delay is either "some time" or, on "rare occasions".

Delay is part of the process. This is the most crucial cause of accumulation of grievance. All policy and administrative initiative must see how to avoid delay.

(Table 26): **AREAS AFFECTED DUE TO DELAY IN RELEASE OF GRANTS**

6.17 By and large, educational institutions receive three types of grants from the State Governments. They are salary grants for

teaching and non-teaching staff which is directly paid to the employees in many states, and in which case the delay is nil or minimal; the maintenance grants for expenditures on maintenance of building, teaching aids, sports activities and for any other recurring expenditures; and lastly scholarship grants in various schemes in different states to benefit the students. The higher and professional education institutions, such as, Arts & Science Colleges and Professional Colleges also receive various grants from their parent bodies. This study attempted to see the areas which got affected due to delay in disbursement of grants which were given broadly to benefit employees, institution and students.

Table shows that the major areas affected due to delay in disbursement of grants are salaries of the staff, maintenance of the building, and scholarships although the ratio of institutions which got affected is little less than one-fourth in Salaries of the staff, and about one-third in maintenance of the building and scholarships. On the contrary, in about three-fourths of the Christian institutions, maintenance of the building gets affected. The larger proportion of even Buddhist and Parsi institutions reported that maintenance of building got affected followed by more or less similar proportion of these institutions which suffered in the area of scholarships due to delay in disbursement of grants. The Sikh institutions with some exception reported that only salaries of the staff and scholarship got affected.

It is to be taken into account here that generally the release of maintenance grants got affected for most of the institutions but the areas affected at the institution in many cases have no direct

relationship with the delay in a particular type of grants, and institutions which often went into the practice of using the fund of one head which is actually meant for the other. Hence, in order for institution to enable optimum use of funds for the purpose it is given, it is to be taken care that all types of grants get released in time.

The delay in release of grants has its repercussions and change effects on various other areas of activity. Thus, the grievances arise and accumulate.

(Table 27): **UTILISATION OF FUNDS**

6.18 The Heads of institutions of minority managed educational institutions, invariably major proportions of them, affirm that the funds to their institutions are utilised properly, while, just one-fourth of Parsi institutions have mentioned that the funds are not utilised properly.

It was difficult for us to judge whether the funds were utilised properly as claimed by majority of the institutions. However, effective and proper utilisation of funds is crucial to the improvement in the educational scenario of the minority managed educational institutions.

(Table 28): **AREAS AFFECTED DUE TO IMPROPER UTILISATION OF GRANTS**

6.19 Not proper utilisation of grants by the institution is often quoted as one of the reasons in the Government authorities circles for any delay in release of grants. In some regions, Government

authorities maintain that the practice of not proper utilisation of grants was adopted by the management of institution concerned. when the Heads of the Institutions were asked to reply on areas affected due to improper utilisation of grants which is an offshoot of the earlier question, and thereby assumes less significance because of insignificant number of institutions reported different affected areas. However small the number be, one-third of Parsi institutions and one-fifth of Sikh institutions had reported that salaries of the staff got affected due to improper utilisation. More than one-tenth of Sikh, Buddhist, Parsi institutions also reported that maintenance of the building got affected due to improper utilisation of grants. As it was said earlier, it became clear, that many institutions used their funds for different purposes interchangeably because of scarcity of resources.

The grants received on various heads were generally diverted and used for making payment of salaries. There were also instances where diversion of fund was made for use on other heads than salary. Even payment of salary was delayed. In the event of scarcity of fund, diversion of grants from one head to another, sometimes for the sake of real need of the institution, and sometimes at the discretion of the managing committee, or head of the institution was a usual phenomenon.

(Table 29): OPINION OF TEACHING STAFF ON OPPORTUNITIES IN M.M.E. INSTITUTION (TABLE: 29)

It is often said that meritorious persons do not find place in minority managed educational institutions because of their exclusivity. When the teaching staff of these institutions were

asked to give their comment on whether the meritorious did not get opportunity in (i) management (ii) teaching staff; and (iii) non teaching staff; more or less six-tenths of Christian, Sikh and Buddhist Institutions had agreed that the meritorious did not find place in management, while only less than half of the teaching staff of the Muslim institutions think so.

As far as the opportunity for the meritorious people to the teaching position is concerned, more or less one-third of Muslim, Christian and Buddhist institutions, and more than half of the teaching staff of the Parsi institutions had reported that the meritorious did not get opportunity. More or less a similar trend, though at a less proportion was exhibited for non-teaching staff position.

This is so because, the working conditions of teachers and non-teachers in these institutions is not attractive. Oftentimes, there is underpayment or late payment of salaries and allowances. The influential members of the management often favour their own kith and kin, near and dear ones or their own men. This is generally so in case of non-teaching staff. In this respect, minority managed educational institutions, and other institutions, purely privately managed, suffer from similar weaknesses and handicaps.

FINANCIAL GRIEVANCES OF THE MINORITY MANAGED EDUCATIONAL INSTITUTIONS: III

TYPE OF INSTITUTION-WISE GRIEVANCES

Table 30: **SOURCE OF FUNDS**

6.21 Pri-School - includes primary, upper primary or middle school

H.S. School - includes high school, secondary school and higher secondary school, pre-university or inter college.

Degree College - includes all Arts, Science and Commerce Colleges.

P.G. College - includes all Post-Graduate Colleges

Prof/Tech. - includes all Professional Colleges like Medical, Teacher Training, Engineering and Technical Institutes like ITI, Polytechnics

The majority of primary and upper primalry schools have multiple sources of funds with less than one-fifth of all such schools depending on the government for resources; on the other hand, more or less one-third of H.S. School, Degree Colleges and P.G. college depending upon only government for funds. Another 36 percent of H.S. Schools and four-tenths of Degree and P.G. Colleges have multiple sources of funds. Equal Proportions of six-tenths of professional and technical institutions depend either on government or management or multiple sources, while another four-tenths derive their sources from public.

Table 31: **ADEQUACY OF FUNDS**

6.22 For 90% of the primary and upper primary minority managed schools the funds are either adequate to `some extent' or they are

'not at all adequate'. As far as the H.S. School, Degree College and P.G. colleges are concerned, the proportions of the institutions reported in "Great Extent" increase from H.S. School to P.G. College with lower limit of one-fourth of H.S. School, and upper limit of four-tenths of P.G. College. The trend is more or less the same at "some extent", whereas it reversed at "NOT AT ALL" category, with one-fifth of P.G. institutions and more than four-tenths of higher Secondary Schools. All Professional Institutions Studied had reported that the funds are not at all adequate.

Table 32: **TIMELY RELEASE OF GRANTS**

6.23 The Grant from the Government does not reach in time for all the professional institutions, and about nine-tenths of primary and upper primary schools of the minorities. It reaches in time only for more than four-tenths of secondary and higher secondary schools, six-tenths of Degree Colleges and seven-tenths of post-graduate colleges.

Table 33: **PLACE WHERE GRANTS ARE HELD UP**

6.24 It is at the state level for all the professional institutions; and for more or less three-fourths of the upper primary schools and higher secondary schools and half of the Degree Colleges, the fund is held up at the state level.

For the rest of the primary schools and higher secondary schools and one-third of the Degree colleges, the fund is held up at the district level.

This table more or less confirms our earlier findings that insufficient allocation of funds at the disposal of State Governments results in inadequacy of funds, and delay in releasing funds, which occur for most of the institutions at the State level. However, the perception of the management on the procedural delay at various places varies.

Table 34: **SPECIAL EFFORTS TO GET GRANTS**

6.25 On deeper probe into the delay in disbursement of grants to the institutions, six-tenths of P.G. Colleges, seven-tenths of professional, secondary and higher secondary schools; and eight-tenths of primary and upper primary schools reported that they made special efforts in order to get grants released in time. The exception being some Degree colleges in which more than six-tenths of them reported that they did not make any special effort to get grants released in time. The generally urban or township situation of the degree colleges may be advantageous to them. For them, delay is minimal because of their proximity to the administrative offices at the regional, district and state level.

Table 35: **HOW OFTEN FUND IS DELAYED?**

6.26 The delay in receipt of grants by the institution can be `always' or `very often' due to delay in bureaucratic functioning, or also due to non-availability of funds at the state or district level. It can be only at `some times' or at `rare occasions' due to unavoidable reasons.

The study, in an effort to find out how often fund is delayed, observed that all professional and technical institutions, four-tenths of primary and upper primary schools, more than one-third of higher secondary school, and one-third of P.G. Colleges 'always' experienced delay.

For about six-tenths of degree colleges and seven-tenths of P.G. Colleges the delay is only sometime.

Table 36: **AREAS AFFECTED DUE TO DELAY IN RECEIPT OF GRANTS**

6.27 When the grants for an institution are delayed, under normal circumstances, it would be the particular area for which the institution is to get grants which will be affected. However, due to scarcity of resources, the temporary arrangements of using different funds meant for different purposes are becoming the order of the day in educational institutions.

It becomes evident in the study that due to delay in receipt of fund, between one-fourth and one-fifth of primary, upper primary, secondary and higher secondary schools get affected in areas like `salaries of the staff', `maintenance of the building', `scholarships', `teaching aids', and `sports activities'.

For less than one-fourth of degree colleges `teaching aids' `scholarships' and `sport activities' get affected. In three-tenths of such institutions, salaries of the staff get delayed.

For most of post-graduate colleges the main areas affected are `salaries of the staff', `maintenance of the building' and `teaching aids'.

Slightly more than one-fifth of professional and technical institutions get affected in `maintenance of the building' and `teaching aids'; while one-tenth of them get affected in salaries of the staff, scholarships and `sports activities'.

Table 37: **UTILISATION OF FUNDS**

6.28 The study, in an attempt to find out the effective utilisation of funds by the managements of minority institutions, enquired from the heads of institutions whether funds received by the institution were utilised properly.

As per table 37, in all the professional, technical institutions and P.G. Colleges, it was revealed that they were utilised properly. The majority of the primary, upper primary, secondary, higher secondary schools and degree colleges also reported that they were utilised properly.

Table 38: **SUGGESTIONS OF TEACHING STAFF TO IMPROVE MINORITY MANAGED EDUCATIONAL INSTITUTIONS**

6.29 The teaching staff of various types of institutions had suggested uniform steps for the development of Minority Managed Educational Institutions. Almost uniformly, equal proportions of teaching staff have attached equal importance to suggestions, like,

(i) adequate allocation of funds,

(ii) timely release of funds,

(iii) effective utilisation of funds,

(iv) unbiased selection of teaching and Non-Teaching Staff,

(v) Punctuality of Teaching and Non-Teaching Staff,

(vi) better teaching facilities, and

(vii) improved working conditions.

Table 39: OPPORTUNITIES FOR MERITORIOUS IN MINORITY MANAGED EDUCATIONAL INSTITUTIONS

6.30 The study observed that in four-tenths to five-tenths of all types of institutions, the meritorious do not get opportunity in their management positions.

Another three-tenths to four-tenths of the teaching staff of all types of minority institutions reported that the meritorious do not get opportunity into 'teaching position'.

One-fourth to one-fifth of teaching staff of all types of institutions also revealed that at their institutions meritorious do not get opportunity into 'non-teaching position'.

Though the general trend may be as stated above, it is to be noted that about various teaching and non-teaching positions the observation made by the respondents may not be uniformly correct.

6.31 The colleges and other institutions most of them being managed by Christian Societies; or Muslim Societies tended to become beds of many types of abuses, one of whicn was that many teachers were not paid their salaries for months together. (Towards the end of 1971, private college teachers in the state of Kerala had gone on a ten-week strike to bring their grievances to the notice of the public).

On February 18, 1972, the editorial of Times of India, commented that the way educational institutions were run by many of the Christian and Muslim Societies of Kerala, under the protection of Article 30 of the Constitution, was an abuse of the Article, and if, the institutions were not set right by their Christian or Muslim

Managements, they could not escape some diminution in "their hitherto inviolable freedom" by merely raising the cry of "minority rights in danger".

6.32 Mr. H.R. Gokhale (the then Minister) also remarked that certain Constitutional rights of the minorities were standing in the way of educational reform; and these minority rights in education might have to be curbed to end abuses.

In reaction, the General Secretary of the Muslim League declared that "the Muslim Community would not tolerate any attempt to abridge the rights of the minorities in violation of the assurance given by the Prime Minister during the debate on the 24th Amendment of the Constitution.

6.33 The basic point is, whether and how long the educational interest of the weaker sections among the minorities could be allowed to suffer at the hands of the more affluent and dominant groups among them, under the guise of certain Constitutional safeguards. In fact, these Constitutional safeguards, which were provided for the improvement and betterment of the social-educational conditions of these people, have turned out to be weapons to be used against them by the vested interests among these communities. These rots need to be stemmed; these abuses need to be corrected. More safeguards need to be provided against the existing safeguards which have gradually turned unsafe.

CHAPTER - 7

CHAPTER - 7

FINANCIAL GRIEVANCES AGGREGATED

7.1 The following is the summary of financial grievances of the minority managed educational institutions state-wise; some grievances are common and universal; some are specific to a particular state situation:

Andhra Pradesh

7.2 (i) Financial aid was not generally given to the minority educational institution without much trouble, was the grievance of the Muslim minority educational institutions.

(ii) Discrimination against the Muslim minority educational institution in allocation, sanctioning and releasing of grants was alleged.Some officials mentioned that there was no discrimination on the basis of religion. At the Government level there was delay in some cases but the reasons could be (a) red tapism, (b) bureaucratic attitude, or, (c) some other factor.

(iii) Grants were inadequate and always delayed.

(iv) Non-receipt of scholarship, book grants, study material were alleged by students.

(v) Government's insistence on Corpus fund for the recognition of the minority institution should be abdicated.

(vi) There is one case of Holy Fatima Oriented High School, Hyderabad, to which the grants-in-aid were released for four months only in 1989-90. Since March 1990, the

teachers of this school were not getting any salary, as they said.

Bihar:

7.3 (i) The payment of the salary of the teaching and the non-teaching staff was delayed for months together. Arrears were not paid; and such situation prevailed in almost all institutions run by the minorities, and also other institutions.

(ii) No aid or maintenance grant was available to the Muslim MInority College (Bhagalpur) from either government or University Grants Commission although the College is affiliated to the Degree level.

(iii) Scholarships were not made available to students.

(iv) Grants-in-aid were delayed abnormally.

(v) Teachers in minority educational institutions did not get Government's pay-scale, and disparity in service conditions existed.

(vi) Full salary was not paid in many of the minority institutions. If ten teachers were working in a school and six posts were approved, salary grants received for approved posts of teachers were adjusted in such a manner that the salary was paid to all teachers. Therefore, the full scale was not given to the teachers.

Chandigarh:

7.4 (i) The teachers were not being paid properly and regularly. They received less than the prescribed pay.

(ii) Grants were not regular.

(iii) Students did not receive scholarships in time.

Delhi:

7.5 (i) Lack of adequate and timely release of grants was alleged.

Gujrat:

7.6 (i) Financial aid ought be given from the very first year and not after three years to the minority institutions.

Karnataka:

7.7 (i) The teachers were paid much less than what was shown in the acquittance roll. They got less than which they signed for.

(ii) Grants-in-aid were neither adequate nor timely.

(iii) The University Grants Commission was not releasing grants for some colleges.

(iv) The U.G.C. grants for Al - Hasnath College, Bangalore which was sanctioned in 1990 was not released to the college. Lugman College of Pharmacy, Gulbarga was not receiving any grants.

Kerala:

7.8 (i) The maintenance grants at the rate of Rs.5/- per student was quite inadequate.

(ii) Pay Commission's recommendation was not implemented.

(iii) Arrears were not paid for ten years to MES Manpad College, Kerala.

(iv) Adequate grants were not available for library, laboratory and building.

Maharashtra:

7.9 (i) Inadequacy of grants and delay in the release of grants were the Common grievances.

(ii) Non-salary grant as per formula was not sufficient.

(iii) Due to inflation, non-salary grants for sports activities were not sufficient.

(vi) Urdu High School Buldana did not receive any development and non-salary grants since 1972.

(v) No grants were given for first three years of recognition.

(vi) Only 25 per cent of the salary grant was paid after three years, and thereafter 25% increase was made every year.

(vii) No grants were given for pre-primary education.

Mizoram:

7.10 (i) Grants-in-aid system adopted by the government was not prompt.

(ii) There was delay in the release of grants.

(iii) The teachers could not timely get their salary due to delay in the release of grants.

Orissa:

7.11 (i) There was delay in the release of grants.

(ii) There was delay in the payment of salary.

Panjab:

7.12 (i) Grants were not adequate

(ii) There was delay in the release of grants.

(iii) The teachers were paid less than the prescribed scale.

Tamil Nadu:

7.13 (i) There was delay in the release of grants for teachers on maternity leave/leave vacancy.

(ii) There was delay in sanctioning increments, arrears, loans, Provident Fund loans, pension and gratuity.

(iii) The release of grants was delayed.

(iv) The teachers who worked against permanent posts were not getting any allowance as long as their posts were not made permanent.

(v) There was acute shortage of funds for buildings

(vi) No grants were given for furniture, equipments, library, sports and games, and audio-visual aids.

(vii) It was very difficult to get building structure and establishment certificate from Public Works Department.

(viii) Many orphanages in Tamil Nadu had not been recognised and had not been given any grants.
For those which received grant it was paid only at the end of the twelfth month.

(ix) To a school in Madras, the maintenance grants were not given since 1974, in spite of representations to the Directorate of Public Institution, and to the Secretary of the Department of Education.

Uttar Pradesh:

7.14 (i) The minority institutions were facing difficulties due to lack of funds and they could not afford full facilities to the staff and students.

(ii) Since the students are exempted from paying fee by the government, there is an acute financial problem.

(iii) Development fee collected from the students was quite insufficient.

(vi) Schools find it difficult to provide furniture as there is no special grant given for the purpose.

(v) Building, furniture and science grants are not available to institutions.

(vi) The salary of the staff is usually delayed.

(vii) The salary grants, and dearness allowance arrears are always delayed.

West Bengal:

7.15 (i) Very few monasteries in Darjeeling have been given any aid.

(ii) With almost no grants, or insufficient grants from the government, the monasteries cannot provide any meaningful facilities for education.

(iii) Grants were not regularly given.

(iv) Pay Commission's recommendation was not implemented due to insufficient funds.

(v) For students no facilities of scholarship, book grants etc. exist.

Summary:

7.16 On summing up the following Common financial grievances come to the fore:

(i) Inadequacy of grants and funds. (ii) delay in release of grants. (iii) No maintenance grant or inadequate maintenance grant. (iv) Non-payment of Government's payscale to teaching and non-teaching staff. (v) No grant or very much negligible grant for

building, equipments, library, laboratory, games and sports, and audio-visual aids (vi) Inadequate scholarship and book grants to students. (vii) Pardah Nasheen school and Madressa worst hit in terms of grants and funds. (viii) Condition of Muslim and Buddhist managed institutions are worse in comparison with Christian, Parsi and Sikh managed institutions.

CHAPTER - 8

CHAPTER - 8

CONCLUSION: SUMMARY OF SUGGESTIONS AND RECOMMENDATIONS

8.1 The minority intellectuals and rich seemed to have failed the minority Community. In fact, it continued to remain a rich and poor divide. The real interests of the poor and weak among the minorities generally had suffered.

This was more true of the muslims and the Buddhists, than the Christians, the Parsis and the sikhs. Education among Muslim women was greatly neglected. But the same did not apply to the Christians, or the Sikhs, or the Parsis. Among the Christians, and the Sikhs, the women sometimes outnumbered men in the educational field.

Sometimes, it became very difficult to put grievances into separate and fixed categories, such as, financial and non-financial. In fact, they, at times, overlapped. Financial grievances were more critical. They often gave rise to the non-financial grievances as well; or, non-financial grievances took their origin from the financial roots.

8.2 Once the cause of grievances of various minority managed educational institutions became known, it could be possible to remove these causes, and thereby, reduce the level of grievances. Inadequacy of funds to the institutions; delay in the release of grants by the state governments; and the paucity of funds on the part of the state governments, were interrelated sources of grievances. Any attempt to remove these grievances must take note of these interrelated areas of grievances.

It must be, therefore, seen that

(i adequate or at least reasonably adequate grants were made available to these institutions:

(ii) the grants given by the state governments were released in time for which the state machinery had to be made efficient and also accountable;

(iii) the budget allocation in the area of education must increase in order to remove the difficulty on account of paucity of funding.

8.3 Inadequacy of grants to the institutions, and the paucity of funds on the part of the government were connected with overall position of funding in the area of education. The chronic underfunding of education, and regional and rural-urban disparities in educational outlays should be remedied by increasing Government educational expenditures from 3.4% of G.D.P. in 1986-87, to, at least, 6.0% of G.D.P. in the current year.

No doubt, educational expenditures grew more rapidly in the 1980s than in previous decades. But this increased funding was, perhaps, not used to upgrade the existing facilities. The expenditure increases might have been used to raise pay allowances of the teaching staff. Only increase in educational funding is not enough. The increased educational funding should also be seen to be used to upgrade the existing facilities in educational institutions. This necessitated a Change at the policy level. However, the delay in the release of grants was caused on account of

the cumbersome administrative procedures, negligence in dealing on the part of the concerned dealing departments, and dealing hands, and corrupt practices often prevailing at these levels. This area of grievance related to the rules, procedures, and styles of functioning where the government machinery and functionary were involved. This level must be made accountable, and efficient by regular monitoring, and supervision from the higher level functionary. Unless this level was made effective and efficient, adequacy of funding in the area of education just might not be able to remove the grievances. At the same time, effective utilization of grants by the institutions had to be ensured. We should frankly admit that we had no way to judge whether effective utilization of grants was done at the level of these minority managed educational institutions.

8.4 All the same, the minority managed educational institutions should be encouraged to raise their own resources, and generate their own funds as far as possible. The rich and resourceful, particularly, among the Muslims should come forward and donate liberally to the cause of educational development among the muslims. A portion of their donation to the religious organisations could go to the support of the educational institutions.

8.5 The gap between the perception of the government machinery, and the perception of the people in the management of minority managed educational institutions regarding the `right to establish and administer educational institutions of their choice' also created scope for grievances. The Supreme Court, and the Various High

Courts, in their judicial pronouncements had allowed restrictions by way of regulations for the purpose of maintaining standards in minority managed educational institutions. The government officials would go by this consideration, and act under these guidelines, although there was always a scope for their discretion being used in the correct spirit of the court orders, and provisions of the constitution.

The people in the management of the minority institutions looked upon any move by the Government authorities as interference over their rights to establish and administer institution of their choice. This gap in their perception resulted in major grievances among the minority institutions, particularly those managed by the Muslims.

8.6 Most of these institutions were not properly staffed, their pay and other benefits, service conditions were not according to the rules and regulations. Naturally, they could not meet the requirement of maintaining educational standards. The institutions looked upon the government as the sole source of support in finance, and also other matters; teachers grumbled; students suffered; naturally, the government authorities found occasion to interfere. The management of the minority institutions considered it as encroachment on their right. They threw the blame on the shoulder of the government. This was the main cause of grievance of most institutions managed by the muslim minority. These institutions had very few competent and dedicated teachers, had almost no element of competitiveness, and the general conditions were not so good;

sometimes, some of the interested groups and people under the pretext of constitutional provisions, set up educational institutions, and used them as means to serve their own end rather than the goal of providing good education to their people. They did not hesitate to maladminister.

Effectiveness of Minorities Commission

8.7 The effective functioning of the Minorities Commission was likely to have its bearing upon the effective and efficient functioning of the minority educational institutions. In several states, the Minorities Commission/Minorities Welfare Board was non-existent. In some states where such Commission/Board existed, the position of Chairman/vice-Chairman had remained vacant. They were virtually non-functional and ineffective.

The staff were generally drafted from other Government organisations, no specific staff were there to deal with the affairs of the minority managed educational institutions.

Some State Minorities Commissions alleged that they had no power to recruit staff. With present statutory status to the Minorities Commission in the centre, and if similar status were given to state minorities commissions, things might possibly look up.

The Minorities Commissions at the state level functioned more or less like a state department, and not as an independent, autonomous body. Minorities Commissions at various levels would

have to be an effective instrument in securing development of minorities, especially, in the field of education.

Financial Corporation

8.8 The major grievance of the minority managed educational institutions arose from the inadequacy of grants and funds, and delay in their release. Their main sources of funds were government grants-in-aid, collection from students, public donation, in some cases, some external agencies. But, funds always remained their major area of grievance. Some agency (central/State) like Financial Corporation might be created to give financial assistance, and also loans, in various forms, to the minority managed educational institutions, for their development and maintenance. This was needed more to give boost to science, technical, professional and vocational education among the backward lots among the minorities.

One-Time Equipment Grant after every five years

8.9 The minority managed educational institutions were greatly handicapped on account of lack of teaching aids, audio-visual aids and equipments. The Minorities Commissions (at the Centre and State levels) were required to identify all such minority managed institutions which did not have adequate teaching aids and equipments, and they might be given one-time equipment grant; and the position could be reviewed after every five years. Such grants might be given more in terms of kind rather than cash.

Grievances Redressal Machinery

8.10 Grievances of the minority managed educational institutions were accumulating resulting in deterioration of educational standards in case of the economically and educationally more backward groups, like the Muslims and the Buddhists. To look into and bring an end to various types of grievances, particularly those relating to service conditions, salary etc., of the staff, Grievances Redressal Machinery might be set up to function within the purview of the Minorities Commission in the Centre and at the state level, as the case might be.

Region-wise and Group-wise Micro-level Studies to have an in-depth view:

8.11 The five religious minorities, the Buddhists, the Muslims, the Christians, the Parsis, and the sikhs are differently placed in terms of their economic and educational development. Similarly, the situation is not the same in various regions. The Micro-level indepth studies of grievances of the minority managed educational institutions, region-wise as well as minority group-wise, might be made in order to have an indepth view of the problem.

(A) First, identifying the region,

(i) Central-West - Southen region:

to start with,

(a) Uttar Pradesh - is one of the biggest states, has cases pending for recognition since long (in many cases more than 10 years).

(b) Bihar - is largely neglected in education among the minorities, especially girls' education.

(c) Maharashtra - needs attention because of neo-Buddhists (who are generally converts from scheduled castes), and Parsi (who are on decline) populations.

(d) Karnataka - has a number of minority Organisations which run institutions of various types, charge high capitation fee, pay low salary to the staff, also face problem of inter-regional student in-take.

(ii) **North-Eastern region** - because of their geographical location, strategic situation, their christian, Muslim and Buddhist populations.

(iii) **Northern region** -

(a) Jammu & Kashmir - because of their predominantly Muslim and Buddhist population, and strategic situation.

(b) Panjab - because of its predominantly Sikh population, and strategic situation.

(B) Secondly, identifying the group, according to priority as below:

(i) Buddhists,

(ii) Muslims,

(iii) Parsis,

(iv) Christians (denomination-wise),

(v) Sikhs.

Case of the Buddhists: Did they need attention?

8.12 Much like the Muslims, the Buddhists too were economically and educationally backward. Grants given to the Buddhist institutions were very much inadequate. There was not much financial problem in the urban area, the real problem lay in the rural area. Grants should be given regularly. In urban areas, the scholarships were given, but not in the rural area.

(i) Since Buddhist monastery was a free religious institution depending upon the Public Contribution, the government should come forward to assist this institution with grants-in-aid.

(ii) On asking whether the Pay Commission's recommendations were being implemented? The reply was, `the question did not arise'.

(iii) For students, no facilities of scholarship, book grants etc. existed.

(iv) In Himachal Pradesh, in Lahaul-spiti and Kinnaur regions, primary education was being imparted in Buddhist educational institutions. For higher education, the students were sent out to the Buddhist institutions in Uttar Pradesh and Karnataka.

There was need of institution of higher education for the Buddhists there.

Formula of Grants: need to Change:

8.13 The formula enunciated by the state governments for the sanction of grants-in-aid did not suit to the economically and educationally backward minority Communities. The formula should be reasonably modified.

The proportion of allocation on scholarship, and particularly, pre-matric scholarship, based on economic criteria especially for women and children, should be increased.

The criteria of eligibility for scholarship for collegiate or technical studies, or, for coaching facilities to prepare for various competitive examinations, or, for admission in technical institutions, should be family income from all sources to the extent of Rs.30,000/- per annum per family of five.

Untimely release of grants:

8.14 The untimely release of grants caused much inconvenience to the managing Committee, and dissatisfaction and frustration among the teaching and non-teaching staff. To mitigate this, grants should be timely released, preferebly in three instalments:

(a) before the beginning of the academic session;

(b) after three months of the beginning of the session;

(c) and after eight months of the beginning of the session.

Training to Ulemas

8.15 There was no facility for Arabic scholars (ulemas) to get teacher's training, because of which, they did not get the benefit

of trained teachers' pay-scales. Training facility on state or regional basis may be provided for them.

Lack of Facilities:

8.16 The minority managed educational institutions were placed at a disadvantageous position in regard to the availability of proper teaching aids, text-book in Urdu, documentaries on education in Urdu language, library and laboratory facilities. The main reason behind these handicaps was the lack of adequate funds, and lack of proper attention on the part of the state government.

The students, studying in minority educational institutions having poor facilities, suffered from several inadequacies. They had little facility for out-door games; furniture was not properly made available, the low-paid teaching staff took little interest in improving the students' standard of education.

Discrimination and Deprivation:

8.17 Muslim minority institutions alleged discrimination of two types:

(a) abnormal delay in grants-in-aid, and

(b) emoluments unequal to those given in the general Government schools.

The government rules in this regard were violated by most institutions. This situation called for an immediate remedy.

Separate Grants: in kind or cash:

8.18 Instead of giving lumpsum amount as maintenance grants, separate grants could be given for,

(a) teaching aids,

(b) sports and games,

(c) library,

(d) maintenance,

On the basis of actual expenditure. Some of these grants should be given more in kind rather than cash.

Half of these grants should be released at the beginning of the academic year, and the rest immediately after submission of the final bills.

Time Limit for All Grants

8.19 Delay in the release of grants should be avoided by fixing a time limit for all official processes.

Special Case for Girls' Education

8.20 Pardah Nasheen schools which served the cause of girl's education among the Muslims should be given due financial support from the Government as well as the Community. The fate of girl's education was extremely deplorable. Social, educational and economic backwardness of the community could be greatly mitigated by taking due care of the girl's education among the Muslims, and also the Buddhists. In fact, the problem of educational backwardness among the Buddhist converts from scheduled castes, and the Muslims,

has assumed a serious proportion, and deserved quick attention at the highest level.

To prevent drop-outs:

8.21 To prevent drop-outs among the Children, support through scholarships, and other benefits, like arrangement of mid-day meals at the primary stage, as in Tamil Nadu to attract Children, appeared to be necessary. Some of the respondents mentioned that if the poor muslim boys received education upto secondary level, they could not remain a burden on the society; they could be self-sustaining.

Grants-in-aid without Regulation?

8.22 As far as possible, every minority managed educational institution should be encouraged to generate its own fund; Government aid should be treated as a blessing in disguise. It should be treated as supportive and supplementary because Government aid also led to unnecessary interference. It would not be wise to say "give us money and leave things to our own discretion". The agency, which would give aid, would tend to bring in pressure and regulation of some kind. Some regulation and control would be an inescapable precondition for any grants-in-aid. A World Bank study (India: Poverty, Employment, and Social Services, December, 1989), says, "roughly 60 per cent of school funds are allocated as grants to aided institutions over which, apart from occasional and perfunctory inspections, state authorities have little control. These schools may be absorbing funding increases without providing

additional services. There appears to be a need to increase accountability and control over how money is spent".

The case of the Parsis: Flexibility in Rules Needed:

8.23 The problem of the Parsis was different. It was more social and cultural rather than educational. The Zoroastrians were, no doubt, minority managed educational society, but since their own number of students was extremely depleted they could not conduct a school giving preference to their own language. Therefore, they conducted English Medium schools for the benefit of all Communities. This became the reason for their not receiving grants-in-aid. On the ground of medium of instruction (if it is other than mother tongue), grants-in-aid should not be denied.

One such school in Pune, Roshni High School, was a top ranking school in academics and physical education. In S.S.C. Examinations they had achieved excellent results from 90% to 100%. Their students had been selected for the Basket ball team to represent the district at the state level. After standard IV, the students of this school join other schools in the vicinity, which receive grants-in-aid and charge no fee. Naturally, the divisions of this school get depleted, only one division remains; and students of poor calibre remain. The rules of the Government have both quantitatively and qualitatively adverse effect.

Inspite of all their efforts they were not given financial assistance by the government in the form of grants-in-aid. They had to depend upon their own collections of fees and donations for fund.

They could not pay their teachers the rising government scales and other allowances. Naturally, on the one hand their staff were dissatisfied; on the other hand, the parents were getting burdened with payment of increasing fees.

Rules relating to the grants-in-aid should be made so flexible as to take due care of such cases of minority educational institutions.

Rules should be promotive rather than restrictive because the ultimate purpose is achievement of academic excellence and standards, and, not sheer enforcement of rules for rules' sake. There should be imaginative interpretation of rules with some amount of flexibility to help the cause of education among the minorities, and others who resort to the educational institutions managed by the minorities.

Integrated Educational Development Programme (IEDP):

8.24 The High Power Panel on Minority (Constituted by the Ministry of Home Affairs, Government of India, in their report (1983), suggested introduction of a central scheme, like, the Integrated Educational Development Programme (IEDP) for the weak among the minorities. This scheme which could be run by the Ministry of Welfare, with funding from the Planning Commission, should be introduced, at the earliest, for the educational development among the minorities.

APPENDICES

TABLES

TABLE - 1

PERCENTAGE DISTRIBUTION OF BREAK-UP OF INSTITUTIONS STUDIED IN DIFFERENT CATEGORIES

	TYPE OF INSTITUTION	MUSLIM (%)	CHRISTIAN (%)	SIKHS (%)	PARSI (%)	BUDDHISTS (%)	TOTAL OF ALL TYPES OF INSTITUTIONS
1.	Primary School	18	7	-	9	17	70
2.	Upper Primary	5	7	-	-	17	25
3.	Secondary	22	14	14	82	50	150
4.	Higher Secondary	29	36	14	-	-	125
5.	Pre-University/ Inter College	5	-	7	-	-	20
6.	Graduate	11	7	43	9	16	80
7.	Post Graduate	8	29	22	-	-	60
8.	Professional/ Technical	2	-	-	-	-	5
	Total	100	100	100	100	100	535

TABLE - 2

PERCENTAGE DISTRIBUTION OF AIDED & UNAIDED INSTITUTIONS INCLUDED IN THE STUDY

	RELIGION	AIDED (%)	UNAIDED (%)	NO. DATA (%)	TOTAL (%)	TOTAL NO. OF QUESTIONNAIRES
	1	2	3	4		
1.	Muslim	68	31	1	100	310
2.	Christian	79	21	-	100	70
3.	Sikhs	72	14	14	100	70
4.	Parsi	73	27	-	100	55
5.	Buddhists	100	-	-	100	30

TABLE 3

PERCENTAGE DISTRIBUTION OF INSTITUTIONS IN 'TIME-GAP' BETWEEN YEAR OF ESTABLISHMENT OF INSTITUTIONS & YEAR OF RECOGNITION OF THE INSTITUTION

	TIME-GAP	MUSLIM (%)	CHRISTIAN (%)	SIKHS (%)	PARSI (%)	BUDDHISTS (%)	TOTAL NO. OF QUESTIONAIRES
	1	2	3	4	5	6	7
1.	Same Year	55	64	57	45	66	300
2.	1 Year only	6	-	29	9	17	50
3.	2-5 Years	13	7	14	28	-	70
4.	6-10 Years	6	29	-	-	17	45
5.	More than 10 Years	13	-	-	9	-	45
6.	No Data	7	-	-	9	-	25
	Total	100	100	100	100	100	535

TABLE 4

PERCENTAGE DISTRIBUTION OF TEACHING STAFF THAT BELONGS TO MINORITY COMMUNITY

PERCENTAGE OF TEACHING STAFF THAT BELONG TO ALL MINORITY COMMUNITIES	NO. OF INSTITUTIONS IN THE DISTRIBUTION					
	MUSLIM	CHRISTIAN	SIKHS	PARSI	BUDDHISS	TOTAL NO. OF INSTITUTIONS
Below 10%	Nil	Nil	Nil	Nil	15	15
10-25 Percent	5	Nil	5	15	Nil	25
25-50 Percent	20	10	15	40	15	100
50-90 Percent	110	45	25	Nil	Nil	180
90-100 Percent	175	15	25	Nil	Nil	215
Total	310	70	70	55	30	535

TABLE 5

PERCENTAGE DISTRIBUTION OF INSTITUTIONS ACCORDING TO TEACHER-STUDENT RATIO

SL. NO.	TYPE OF INSTITUTION	NUMBER OF STUDENTS PER TEACHER				
		1-30 %	30-60 %	60-100 %	Above 100 %	TOTAL (%)
1.	Primary	57	36	7	-	100
2.	Upper Primary	80	20	-	-	100
3.	Secondary	61	33	3	3	100
4.	Higher Secondary	40	60	-	-	100
5.	Pre-Univ./ Inter College	100	-	-	-	100
6.	Graduate	63	37	-	-	100
7.	Post Graduate	58	42	-	-	100
8.	Professional/ Technical	100	-	-	-	100
	Total Questionnaires	310	210	10	5	535

TABLE - 6

PERCENTAGE DISTRIBUTION OF INSTITUTIONS HAVING MINIMUM FACILITIES AT THE INSTITUTION

	STATE	ELECT-RICITY %	TOILET %	LIBRARY %	LABORA-TORY %	AUDIO-VISUAL AIDS %	PLAY GROUND %	MEDI-CAL %	COMPU-TER %	TOTAL NO. of INSTITU-TIONS STUDIED
1.	Andhra Pradesh	100	100	80	60	80	40	0	0	25
2.	Bihar	100	100	100	0	100	100	0	0	5
3.	Chandigarh	100	100	100	100	100	100	0	0	15
4.	Delhi	100	100	100	75	100	75	0	0	20
5.	Gujrat	100	100	83	33	83	100	33	0	30
6.	Haryana	100	100	100	0	100	100	100	0	5
7.	Karnataka	100	95	100	20	45	90	50	65	100
8.	Kerala	78	89	100	89	78	100	22	22	45
9.	Maharashtra	88	94	82	18	76	76	54	35	85
10.	Mizoram	75	50	50	0	50	100	0	0	20
11.	Orissa	67	100	100	67	67	100	67	0	15
12.	Punjab	100	100	100	44	100	78	89	100	45
13.	Tamil Nadu	100	100	91	45	73	100	64	45	55
14.	Uttar Pradesh	100	92	83	50	33	75	25	20	60
15.	West Bengal	100	100	0	0	0	0	50	0	10
All India		-	-	-	-	-	-	-	-	535

Note: Figures relate to the percent of Institutions having each facility separately out of total number of institutions studied.

TABLE 7

PERCENTAGE DISTRIBUTION OF INSTITUTIONS ACCORDING TO DISTANCE OF THE INSTITUTION FROM BUS-STAND

	STATE	Less Than 1/2 km	1/2-2 km	2-5 Km	More than 5 km	Total no. Questionnaires
		%	%	%	%	
1.	Andhra Pradesh	40	40	Nil	20	25
2.	Bihar	-	100	-	-	5
3.	Chandigarh	67	Nil	33	-	15
4.	Delhi	75	25	-	-	20
5.	Gujrat	33	67	-	-	30
6.	Haryana	-	100	-	-	5
7.	Karnataka	30	50	15	5	100
8.	Kerala	11	33	33	23	45
9.	Maharashtra	47	47	6	-	85
10.	Mizoram	25	75	-	-	20
11.	Orissa	33	67	-	-	15
12.	Punjab	-	56	33	11	45
13.	Tamil Nadu	36	64	-	-	55
14.	U.P.	58	25	8	9	60
15.	West Bengal	-	100	-	-	10
						535

TABLE 8

PERCENTAGE DISTRIBUTION OF INSTITUTIONS ACCORDING TO THE DISTANCE OF THE INSTITUTION FROM RAILWAY STATION

STATE/U.T.	UPTO 3 KM %	3-10 KM %	10-30 KM %	30-50 KM %	ABOVE 50 KM %	TOTAL QUESTIONNAIRES STUDIED
1. Andhra Pradesh	80	Nil	20	Nil	Nil	25
2. Bihar	100	-	-	-	-	25
3. Chandigarh	33	67	-	-	-	15
4. Delhi	100	-	-	-	-	20
5. Gujrat	83	17	-	-	-	30
6. Haryana	100	-	-	-	-	5
7. Karnataka	50	50	-	-	-	100
8. Kerala	0	44	66	-	-	45
9. Maharashtra	71	12	-	17	-	85
10. Mizoram	Nil	-	-	-	100	20
11. Orissa	Nil	-	-	-	100	15
12. Punjab	56	44	-	-	-	45
13. Tamil Nadu	82	18	-	-	-	55
14. Uttar Pradesh	58	25	8	-	- 9	60
15. West Bengal	100	-	-	-	-	10

Note: Percentages are individual for every state and total number of institutions studied in every state form 100 percent.

TABLE 9

PERCENTAGE DISTRIBUTIONS OF INSTITUTIONS ACCORDING TO THE DISTANCE OF INSTITUTIONS FROM THE FOLLOWING INFRASTRUCTURE FACILITIES

	POST OFFICE				TELEGRAPH		TELEPHONE				
	UPTO 1 km	1-5 KM	5-10 KM	ABOVE 10 KM	UPTO 5 KM	ABOVE 5 KM	WITHIN PREMISES	UPTO 3 KM	3-5 KM	ABOVE 5 KM	
1. Andhra Pradesh	60	40	-	-	100	-	40	60	-	-	25
2. Bihar	100	-	-		100	-	100	-	-	-	5
3. Chandigarh	100	-	-	-	100	-	100	-	-	-	15
4. Delhi	75	25	-	-	100	-	100	-	-	-	20
5. Gujrat	50	50	-	-	100	-	83	17	-	-	30
6. Haryana	100	-	-	-	100	-	100	-	-	-	5
7. Karnataka	60	30	10	-	90	10	45	40	10	5	100
8. Kerala	56	33	11	-	89	11	56	44	-	-	45
9. Maharashtra	88	12	-	-	100	-	88	12	-	-	85
10. Mizoram	50	50	-	-	50	50	58	12	-	-	20
11. Orissa	67	33	-	-	100	-	-	100	-	-	15
12. Punjab	56	44	-	-	100	-	89	11	-	-	45
13. Tamil Nadu	73	27	-	-	100	-	91	19	-	-	55
14. Uttar Pradesh	75	25	-	-	75	25	67	-	23	-	60
15. West Bengal	100	-	-	-	100	-	-	100	-	-	10
											535

TABLE 10

PERCENTAGE DISTRIBUTION OF INSTITUTIONS REPORTED HAVING FOLLOWING CO-CURRICULAR ACTIVITIES

STATE	N.S.S.	ADULT EDUCATIONAL	N.C.C.
1. Andhra Pradesh	Nil	Nil	Nil
2. Bihar	Nil	Nil	Nil
3. Chandigarh	67	100	67
4. Delhi	25	Nil	Nil
5. Gujrat	Nil	50	Nil
6. Haryana	100	100	100
7. Karnataka	5	20	10
8. Kerala	44	11	44
9. Maharashtra	6	67	22
10. Mizoram	25	25	Nil
11. Orissa	Nil	67	Nil
12. Punjab	89	78	89
13. Tamil Nadu	36	27	36
14. Uttar Pradesh	8	33	33
15. West Bengal	Nil	100	Nil

Note: N.S.S. - National Service Scheme
N.C.C. - National Cadet Corps.

Relating to Chapter 6 (I)
State-wise Financial Grievance:
Tables: 11 - 18 (in percentage distribution)

TABLE - 11

SOURCE OF FUNDS (Percentage Distribution)

SL. NO.	NAME OF THE STATE/U.T.	GOVT. (%)	MANAGE-MENT (%)	PUBLIC (%)	GOVT. & MANA-GEMENT (%)	MULTIPLE SOURCE (%)	ROW TOTAL	% TOTAL FOR EACH ROW	
1.	ANDHRA PRADESH	33	1	33	33	0	0	50	100
2.	BIHAR	25	0	0	0	25	50	15	100
3.	CHANDIGARH	50	0	0	0	0	50	30	100
4.	DELHI	0	0	0	0	50	50	57	100
5.	GUJRAT	67	0	0	0	0	33	18	100
6.	HARYANA	0	0	0	0	100	0	3	100
7.	KARNATAKA	18	3	18	0	6	59	57	100
8.	KERALA	67	0	0	0	0	33	61	100
9.	MAHARASHTRA	29	2	14	14	7	36	63	100
10.	MIZORAM	75	0	0	0	0	25	12	100
11.	ORISSA	100	0	0	0	0	0	9	100
12.	PUNJAB	11	0	0	0	22	67	27	100
13.	TAMIL NADU	9	0	0	0	36	56	66	100
14.	UTTAR PRADESH	67	0	0	0	0	33	36	100
15.	WEST BENGAL	0	0	0	0	0	0	3	100

Row total indicates the no. of questionnaires for each State (in all tables).

TABLE - 12

ADEQUACY OF FUNDS (Percentage distribution)

SL. NO.	NAME OF THE STATE/U.T.	GREAT EXTENT (%)	SOME EXTENT (%)	NOT AT ALL (%)	(%) ROW TOTAL	% TOTAL FOR EACH ROW
1.	ANDHRA PRADESH	0	100	0	30	100
2.	BIHAR	0	0	100	12	100
3.	CHANDIGARH	50	0	50	30	100
4.	DELHI	50	50	0	57	100
5.	GUJRAT	50	50	0	18	100
6.	HARYANA	0	0	0	3	100
7.	KARNATAKA	23	46	31	57	100
8.	KERALA	13	25	63	51	100
9.	MAHARASHTRA	10	30	60	63	100
10.	MIZORAM	0	50	50	12	100
11.	ORISSA	33	33	33	9	100
12.	PUNJAB	67	33	0	27	100
13.	TAMIL NADU	40	0	60	66	100
14.	UTTAR PRADESH	25	50	25	42	100
15.	WEST BENGAL	0	100	0	6	100

TABLE - 13

TIMELY RELEASE OF GRANTS (Percentage distribution)

AME OF THE TATE/U.T.	YES (%)	NO (%)	ROW TOTAL	% TOTAL FOR EACH ROW
ANDHRA PRADESH	50	50	30	100
BIHAR	0	100	12	100
3. CHANDIGARH	100	0	30	100
4. DELHI	0	100	57	100
5. GUJRAT	67	33	18	100
6. HARYANA	100	0	3	100
7. KARNATAKA	18	82	87	100
8. KERALA	25	75	51	100
9. MAHARASHTRA	25	75	66	100
10. MIZORAM	0	100	12	100
11. ORISSA	67	33	9	100
12. PUNJAB	75	25	27	100
13. TAMIL NADU	88	13	66	100
14. UTTAR PRADESH	50	50	42	100
15. WEST BENGAL	0	0	6	100

TABLE - 14

PLACE WHERE GRANTS ARE HELD UP (Percentage distribution)

SL. NO.	NAME OF THE STATE/U.T.	AT STATE LEVEL (%)	AT DISTRICT LEVEL (%)	%	ANY OTHER LEVEL (%)	ROW TOTAL	% TOTAL FOR EACH ROW
1.	ANDHRA PRADESH	0	1	100	0	30	100
2.	BIHAR	57	3	43	0	51	100
3.	CHANDIGARH	0	0	0	0	30	100
4.	DELHI	0	2	100	0	57	100
5.	GUJRAT	100	0	0	0	18	100
6.	HARYANA	0	0	0	0	3	100
7.	KARNATAKA	44	5	31	25	75	100
8.	KERALA	86	1	14	0	54	100
9.	MAHARASHTRA	67	1	11	22	69	100
10.	MIZORAM	33	1	33	33	15	100
11.	ORISSA	0	0	0	0	9	100
12.	PUNJAB	60	1	20	20	30	100
13.	TAMIL NADU	60	2	40	0	66	100
14.	UTTAR PRADESH	50	0	0	50	42	100
15.	WEST BENGAL	0	0	0	0	6	100

TABLE - 15

DISTRIBUTION OF SPECIAL EFFORTS TO GET GRANTS (Percentage distribution)

SL. NO.	NAME OF THE STATE/U.T.	YES (%)	NO (%)	ROW TOTAL	% TOTAL FOR
1.	ANDHRA PRADESH	100	0	50	100
2.	BIHAR	100	0	12	100
3.	CHANDIGARH	50	50	30	100
4.	DELHI	100	0	57	100
5.	GUJRAT	0	100	18	100
6.	HARYANA	0	100	3	100
7.	KARNATAKA	92	8	57	100
8.	KERALA	100	0	51	100
9.	MAHARASHTRA	58	42	66	100
10.	MIZORAM	100	0	12	100
11.	ORISSA	67	33	9	100
12.	PUNJAB	38	63	27	100
13.	TAMIL NADU	63	38	66	100
14.	UTTAR PRADESH	50	50	39	100
15.	WEST BENGAL	0	0	9	100

TABLE - 16

DELAY IN RECEIPT OF GRANTS (Percentage distribution)

SL. NO.	NAME OF THE STATE/U.T.	ALWAYS (%)	VERY OFTEN (%)	SOME TIME (%)	ON RARE OCCASIONS (%)	%	ROW TOTAL	% TOTAL FOR EACH ROW
1.	ANDHRA PRADESH	50	50	0	0	0	30	100
2.	BIHAR	75	25	0	0	0	12	100
3.	CHANDIGARH	0	0	100	0	0	30	100
4.	DELHI	100	0	0	0	0	57	100
5.	GUJRAT	33	0	67	0	0	18	100
6.	HARYANA	0	0	100	0	0	3	100
7.	KARNATAKA	42	25	33	0	0	57	100
8.	KERALA	50	25	25	0	0	48	100
9.	MAHARASHTRA	27	0	64	1	0	69	100
10.	MIZORAM	0	75	25	0	0	12	100
11.	ORISSA	0	0	100	0	0	9	100
12.	PUNJAB	25	0	75	0	0	27	100
13.	TAMIL NADU	50	0	50	0	0	66	100
14.	UTTAR PRADESH	0	33	67	0	0	42	100
15.	WEST BENGAL	0	0	0	0	0	6	100

TABLE - 17

AREAS AFFECTED DUE TO DELAY IN RECEIPT OF GRANTS (Percentage distribution)

SL. NO.	NAME OF THE STATE/U.T.	SALARIES OF THE STAFF (%)	MAINTE-NANCE & BLDG. (%)	SCHOLAR-SHIPS (%)	TEACH-ING AIDS (%)	SPORTS ACTIVI-TIES (%)	ANY OTHER (%)	ROW TOTAL	% TOTAL EACH ROW
1.	ANDHRA PRADESH	29	14	14	14	14	14	45	100
2.	BIHAR	10	30	0	30	30	0	30	100
3.	CHANDIGARH	100	0	0	0	0	0	30	100
4.	DELHI	50	0	25	25	0	0	63	100
5.	GUJRAT	18	0	24	29	18	12	54	100
6.	HARYANA	100	0	0	0	0	0	3	100
7.	KARNATAKA	29	16	23	16	13	3	111	100
8.	KERALA	0	64	21	14	0	0	66	100
9.	MAHARASHTRA	10	22	12	22	17	17	159	100
10.	MIZORAM	30	20	20	10	20	0	30	100
11.	ORISSA	9	27	27	18	18	0	33	100
12.	PUNJAB	19	5	24	24	24	5	66	100
13.	TAMIL NADU	20	30	10	20	10	10	78	100
14.	UTTAR PRADESH	27	18	18	18	9	9	63	100
15.	WEST BENGAL	0	0	0	0	0	0	6	100

TABLE - 18

OPINION ON UTILISATION OF FUNDS (Percentage distribution)

SL. NO.	NAME OF THE STATE/U.T.	YES (%)	NO (%)	ROW TOTAL	% TOTAL FOR EACH ROW
1.	ANDHRA PRADESH	100	0	30	100
2.	BIHAR	100	0	12	100
3.	CHANDIGARH	100	0	30	100
4.	DELHI	100	0	57	100
5.	GUJRAT	100	0	18	100
6.	HARYANA	100	0	3	100
7.	KARNATAKA	100	0	57	100
8.	KERALA	89	11	51	100
9.	MAHARASHTRA	83	17	75	100
10.	MIZORAM	100	0	12	100
11.	ORISSA	75	25	12	100
12.	PUNJAB	70	30	33	100
13.	TAMIL NADU	100	0	66	100
14.	UTTAR PRADESH	100	0	39	100
15.	WEST BENGAL	0	100	6	100

Relating to Chapter: 6 (II)
Religion-wise Financial Grievance:
Tables: 19-29 (in percentage distribution)

TABLE - 19

SUGGESTIONS OF TEACHING STAFF TO IMPROVE M.M.E. INSTITUTIONS, (Percentage distribution)

SL. NO.	NAME OF THE RELIGION	ADEQUATE ALLOCATION (%)	TIMELY RELEASE (%)	EFFECTIVE UTILISATION (%)	TEACHING STAFF (%)	NON-TEACHING STAFF (%)	BETTER TEACHING FACILITIES (%)	IMPROVED WORKING CONDITION (%)	UN BIASED SELECTION OF TEACHING/STAFF (%)	ROW TOTAL	% TOTAL FOR EACH ROW
1.	MUSLIM	31	42	9	1	0	0	4	12	480	100
2.	CHRISTIAN	17	14	11	11	15	13	18	1	375	100
3.	SIKH	55	0	0	0	0	0	15	30	87	100
4.	BUDDHIST	13	11	11	7	16	13	18	11	141	100
5.	PARSI	10	10	10	13	13	13	13	17	99	100

TABLE 20

SOURCE OF FUNDS (Percentage distribution)

Sl. No.	NAME OF THE RELIGION	GOVT (%)	MANAGEMENT (%)	PUBLIC (%)	GOVT. & MANAGEMENT (%)	MULTIPLE SOURCES (%)	ROW TOTAL (%)	TOTAL FOR EACH ROW (%)
1.	MUSLIM	30	6	8	15	42	291	100
2.	CHRISTIAN	33	13	0	13	46	75	100
3.	SIKH	13	0	0	25	63	81	100
4.	BUDDHIST	33	0	0	0	67	42	100
5.	PARSI	50	17	0	0	33	24	100

TABLE - 21

ADEQUACY OF FUNDS (Percentage distribution)

SL. NO.	NAME OF THE RELIGION	GREAT EXTENT (%)	SOME EXTENT (%)	NOT AT ALL (%)	ROW TOTAL	% TOTAL FOR EACH ROW
1.	MUSLIM	20	39	41	288	100
2.	CHRISTIAN	60	10	60	69	100
3.	SIKH	60	30	10	75	100
4.	BUDDHIST	0	57	43	30	100
5.	PARSI	25	25	50	24	100

TABLE - 22

TIMELY RELEASE OF GRANTS (Percentage distribution)

SL. NO.	NAME OF THE RELIGION	YES (%)	NO (%)	ROW TOTAL	% TOTAL FOR EACH ROW
1.	MUSLIM	40	60	288	100
2.	CHRISTIAN	36	64	69	100
3.	SIKH	60	40	75	100
4.	BUDDHIST	0	100	30	100
5.	PARSI	50	50	24	100

TABLE - 23

PLACE WHERE GRANTS ARE HELD UP (Percentage distribution)

SL. NO.	NAME OF THE RELIGION	AT STATE LEVEL (%)	AT DISTRICT LEVEL (%)	ANY OTHER LEVEL (%)	ROW TOTAL	% TOTAL FOR EACH ROW
1.	MUSLIM	73	12	15	288	100
2.	CHRISTIAN	89	0	11	69	100
3.	SIKH	71	14	14	75	100
4.	BUDDHIST	50	25	25	30	100
5.	PARSI	100	0	0	25	100

TABLE - 24

WHETHER ANY SPECIAL EFFORTS ARE MADE TO GET GRANTS

(Percentage distribution)

SL. NO.	NAME OF THE RELIGION	YES (%)	NO (%)	ROW TOTAL	% TOTAL FOR EACH ROW
1.	MUSLIM	63	37	288	100
2.	CHRISTIAN	90	10	69	100
3.	SIKH	50	50	75	100
4.	BUDDHIST	100	0	30	100
5.	PARSI	75	25	24	100

TABLE - 25

DELAY IN RECEIPT OF GRANTS (Percentage distribution)

SL. NO.	NAME OF THE RELIGION	ALWAYS (%)	VERY OFTEN (%)	SOME TIME (%)	ON RARE OCCASIONS (%)	ROW TOTAL	% TOTAL FOR EACH ROW
1.	MUSLIM	34	18	42	5	288	100
2.	CHRISTIAN	55	9	27	9	69	100
3.	SIKH	23	0	62	15	75	100
4.	BUDDHIST	0	60	40	0	30	100
5.	PARSI	25	0	75	0	24	100

TABLE 26

AREAS AFFECTED DUE TO DELAY IN RECEIPT OF GRANTS (Percentage distribution)

SL. NO.	NAME OF THE RELIGION	SALARIES (%)	MAIN-TENANCE (%)	SCHOLAR-SHIPS (%)	TEACHING AIDS (%)	SPORTS ACTIVI-TIES (%)	ANY OTHER (%)	ROW TOTAL	% TOTAL FOR EACH ROW
1.	MUSLIM	27	32	32	3	3	3	174	100
2.	CHRISTIAN	9	73	9	0	0	9	66	100
3.	SIKH	57	0	43	0	0	0	51	100
4.	BUDDHIST	26	21	11	16	21	5	69	100
5.	PARSI	0	25	25	19	19	13	60	100

TABLE - 27

OPINION ON UTILISATION OF FUNDS (Percentage distribution)

SL. NO.	NAME OF THE RELIGION	YES (%)	NO (%)	ROW TOTAL	% TOTAL FOR
1.	MUSLIM	93	7	288	100
2.	CHRISTIAN	100	0	69	100
3.	SIKH	92	8	75	100
4.	BUDDHIST	86	14	30	100
5.	PARSI	75	25	24	100

TOTAL - 28

AREAS AFFECTED DUE TO IMPROPRR UTILISATION OF GRANTS (Percentage distribution)

SL. NO.	NAME OF THE RELIGION	SALARIES OF THE STAFF (%)	MAINTE-NANCE OF THE BUILDING (%)	SCHOLAR-SHIPS (%)	TEACHING AIDS (%)	SPORTS ACTIVI-TIES (%)	ANY OTHER (%)	ROW TOTAL	% TOTAL FOR EACH ROW
1.	MUSLIM	3	7	6	6	1	2	303	100
2.	CHRISTIAN	0	9	0	0	0	0	69	100
3.	SIKH	20	12	0	0	0	0	75	100
4.	BUDDHIST	0	17	8	8	0	0	36	100
5.	PARSI	33	11	0	0	0	0	27	100

TABLE - 29

OPINION (TEACHING STAFF) ON OPPORTUNITIES IN M.M.E. INSTITUTIONS (Percentage distribution)

SL. NO.	NAME OF THE RELIGION	MANAGEMENT POSITION (%)	TEACHING POSITION (%)	NON-TEACHING POSITION (%)	TOTAL FOR EACH ROW	% TOTAL FOR EACH ROW
1.	MUSLIM	42	34	24	354	100
2.	CHRISTIAN	67	33	0	69	100
3.	SIKH	60	20	20	75	100
4.	BUDDHIST	57	29	14	36	100
5.	PARSI	14	57	29	33	100

Relating to Chapter: 6 (III)
Type of Institution-wise Financial Grievance:
Tables: 30 - 39 (in percentage distribution)

TABLE 30

SOURCE OF FUNDS TYPE OF INSTITUTION-WISE GRIEVANCE (Percentage distribution)

SL. NO.	TYPE OF THE INSTITUTION	GOVT. (%)	MANAGEMENT (%)	PUBLIC (%)	GOVT. & MANAGE-MENT (%)	MULTIPLE SOURCES (%)	ROW TOTAL	% TOTAL FOR EACH ROW
1.	PRI SCHOOL	17	8	13	0	63	105	100
2.	H.S.SCHOOL	38	8	6	12	36	243	100
3.	DRG.COLLEGE	33	0	25	0	42	69	100
4.	P.G. COLLEGE	30	0	0	30	40	45	100
5.	PROF/TECH	20	20	40	0	20	27	100

TABLE - 31

ADEQUACY OF FUNDS (Percentage distribution)

SL. NO.	TYPE OF THE INSTITUTION	GREAT EXTENT (%)	SOME EXTENT (%)	NOT AT ALL (%)	ROW TOTAL	% TOTAL FOR EACH ROW
1.	PRI.SCHOOL	9	45	45	105	100
2.	H.S.SCHOOL	25	30	45	243	100
3.	DRG.COLLEGE	36	27	36	64	100
4.	P.G.COLLEGE	44	33	22	45	100
5.	PROF/TECH.	0	0	100	27	100

TABLE - 32

TIMELY RELEASE OF GRANTS (Percentage distribution)

SL. NO.	TYPE OF THE INSTITUTION	YES (%)	NO (%)	ROW TORAL	% TOTAL FOR
1.	PRI.SCHOOL	9	91	105	100
2.	H.S.SCHOOL	44	56	243	100
3.	DRG.COLLEGE	60	40	69	100
4.	P.G.COLLEGE	70	30	45	100
5.	PROF/TECH.	0	100	27	100

TABLE - 33

WHERE GRANTS ARE HELD UP (Percentage distribution)

SL. NO.	TYPE OF THE INSTITUTION	STATE LEVEL (%)	AT DISTRICT LEVEL (%)	%	ROW TOTAL	% TOTAL FOR EACH ROW
1.	PRI.SCHOOL	71	29	0	105	100
2.	H.S.SCHOOL	78	22	0	243	100
3.	DRG.COLLEGE	50	33	17	69	100
4.	P.G.COLLEGE	57	14	29	45	100
5.	PROF/TECH.	100	0	0	27	100

TABLE - 34

SPECIAL EFFORTS TO GET GRANTS (Percentage distribution)

SL. NO.	TYPE OF THE INSTITUTION	YES (%)	NO (%)	ROW TOTAL	% TOTAL FOR EACH ROW
1.	PRI.SCHOOL	82	18	105	100
2.	H.S. SCHOOL	74	26	243	100
3.	DRG. COLLEGE	33	67	69	100
4.	P.G. COLLEGE	60	40	45	100
5.	PROF/TECH.	67	33	27	100

TABLE - 35

HOW OFTEN FUND IS DELAYED (Percentage distribution)

SL. NO.	TYPE OF INSTITUTION	ALWAYS	VERY OFTEN (%)	SOME TIME (%)	ON RARE OCCASIONS (%)	ROW TOTAL	% TOTAL FOR EACH ROW
1.	PRI.SCHOOL	44	11	44	0	105	100
2.	H.S.SCHOOL	38	18	43	3	243	100
3.	DRG.COLLEGE	10	30	60	0	69	100
4.	P.G.COLLEGE	33	0	67	0	45	100
5.	PROF/TECH.	100	0	0	0	27	100

TABLE - 36

AREAS AFECTED DUE TO DELAY IN RECEIPT OF GRANTS (Percentage distribution)

SL. NO.	TYPES OF THE INSTITUTION	SALARIES OF THE STAFF (%)	MAINTE-NANCE OF THE BUILDING (%)	SCHOLAR-SHIPS (%)	TEACHING AIDS (%)	SPORTS ACTI-VITIES (%)	ANY OTHER (%)	ROW TOTAL	% TOTAL FOR EACH ROW
1.	PRI.SCHOOL	24	24	18	21	12	3	297	100
2.	H.S.SCHOOL	19	22	20	22	18	0	417	100
3.	DRG.COLLEGE	30	4	22	17	22	0	105	100
4.	P.G.COLLEGE	23	38	8	23	8	0	57	100
5.	PROF/TECH.	11	22	11	22	11	22	48	100

TABLE - 37

OPINION (HEAD OF INST.) ON UTILISATION OF FUNDS (Percentage distribution)

SL. NO.	TYPE OF INSTITUTION	YES (%)	NO (%)	ROW TOTAL	% TOTAL FOR EACH ROW
1.	PRI.SCHOOL	71	29	105	100
2.	H.S.SCHOOL	87	13	243	100
3.	DRG.COLLEGE	87	13	69	100
4.	P.G.COLLEGE	100	0	45	100
5.	PROF/TECH.	100	0	27	100

TABLE - 38

SUGGESTION OF TEACHING STAFF TO IMPROVE M.M.E. INSTITUTIONS (Percentage distribution)

SL. NO.	TYPE OF THE INSTITUTION	ADEQUATE ALLOCATION (%)	TIMELY RELEASE (%)	EFFECTIVE UTILISATION (%)	TEACHING STAFF (%)	NON-TEACHING STAFF (%)	BETTER TEACHING FACILITIES (%)	IMPROVED WORKING CONDITION (%)	UN BIASED SELECTION OF TEACHING STAFF (%)	ROW TOTAL	% TOTAL FOR EACH ROW
1.	PRI.SCHOOL	12	11	12	12	14	14	14	13	474	100
2.	H.S.SCHOOL	14	13	10	10	13	13	15	13	1155	100
3.	DRG.COLLEGE	13	13	10	12	12	12	13	13	309	100
4.	P.G.COLLEGE	15	15	10	11	14	15	14	6	219	100
5.	PROF/TECH.	13	13	13	11	13	11	13	13	123	100

TABLE - 39

OPINION (TEACHING STAFF) ON OPPORTUNITIES IN M.M.E. INSTITUTIONS (Percentage distribution)

SL. NO.	TYPE OF THE INSTITUTION	MANAGEMENT (%)	TEACHING POSITION (%)	NON-TEACHING POSITION (%)	TOTAL FOR EACH ROW	% TOTAL FOR EACH ROW
1.	PRI.SCHOOL	45	35	20	132	100
2.	H.S.SCHOOL	36	39	25	294	100
3.	DRG.COLLEGE	38	31	31	87	100
4.	P.G.COLLEGE	50	25	25	57	100
5.	PROF/TECH.	40	40	20	30	100

CHARTS

CHART : 1

A Comparative Chart of the Level of Achievement of Various Minority Managed Educational Institutions

Level of Achievement	M.M.EI	BEI	Chri EI	Parsi EI	S.E.I
Level of Competitiveness	Low	Low	High	Medium	Medium
Level of Self support	Low	Low	High	Low	Low
Level of Community support	Low	Medium	Medium	High	High
Level of fund generating capacity	Low	Low	High	Medium	Medium

MMEI - Muslim minority Educational Institution

BEI - Buddhist Educational Institution

CHRIEI - Christian Educational Institution

PARSIEI - Parsi Educational Institutions

SEI - Sikh Educational Institutions

CHART : 2

A Comparative Chart of the Level of Grievances among various Minority managed Educational Institutions

TYPE & LEVEL OF GRIEVANCES	MMEI	BMEI	CHR MEI	PAR MEI	SI MEI
Financial Grievances	High	Medium	Low	Low	Low
Non-Financial miscellaneous other grievances	High	Medium	Medium	Low	Medium

MMEI - Muslim Managed Educational Institution

BMEI - Buddhist Managed Educational Institution

CHRMEI - Christian Managed Educational Institution

PARMEI - Parsi Managed Educational Institution

SIMEI - Sikh managed Educational Institution

CHART : 3

Chart Showing the Type of Grievances (The General Trend) in Minority Managed Educational Institutions

State	Delay in grants	Inadequate grants	Delay in release of grants over long period	Trouble& cumbersome rules for grants
1. Andhrapradesh	Yes	Yes	Yes	Yes
2. Bihar	Yes	Yes	Yes	Yes
3. Chandigarh	Yes	-	-	-
4. Delhi	Yes	Yes	-	-
5. Gujarat	Yes	-	Yes	-
6. Karnataka	Yes	Yes	Yes	-
7. Kerala	Yes	Yes	Yes	-
8. Maharashtra	Yes	Yes	Yes	-
9. Orissa	Yes	Yes	Yes	-
10. Punjab	Yes	Yes	-	-
11. Tamil Nadu	Yes	Yes	-	-
12. Uttar Pradesh	Yes	Yes	Yes	Yes
13. West Bengal	Yes	Yes	Yes	-

CHART : 4

		Lack of Parents co-operations	Lack of Syllabus book in urdu	Lack of trained teachers in urdu/ Arabic Language
1.	Andhra Pradesh			
2.	Bihar			
3.	Chandigarh			
4.	Delhi	Yes	Yes	Yes
5.	Gujarat			
6.	Karnataka	Yes	-	-
7.	Kerala	Yes	-	Yes
8.	Maharashtra			
9.	Orissa			
10.	Punjab			
11.	Tamil Nadu	Yes		Yes

CHART : 5

		Maintenance grants are not relased	Teachers get less than Prescribed scale	Teachers Harassed by management Head	Post Not made permanent for long period	Salary with held for long Period
1.	Andhra Pradesh	Yes	Yes	Yes	Yes	Yes
2.	Bihar	Yes	Yes	-	-	-
3.	Chandigarh	-	-	-	-	Yes
4.	Delhi	-	-	-	-	-
5.	Gujarat	-	Yes	Yes	Yes	-
6.	Karnataka	Yes			Yes	-
7.	Kerala	Yes	Yes	Yes	-	-
8.	Maharashtra	-	-	Yes	-	-
9.	Orissa	-	-	-	-	-
10.	Punjab	-	-	Yes	-	-
11.	Tamil Nadu	Yes	Yes	Yes	Yes	Yes

CHART : 6

	Post Not Sanctioned	Teaching sports Furniture Facilities are Nil/ inadequate	Appointment of teachers are not on Merit	Govt.authorities are Biased/ Arrogant
1. Andhra Pradesh	-	-	-	-
2. Bihar	Yes	Yes	Yes	Yes
3. Chandigarh	-	-	-	Yes
4. Delhi	-	-	Yes	-
5. Gujarat	-	-	-	-
6. Karnataka	-	-	-	Yes
7. Kerala	-	Yes	-	Yes
8. Maharashtra	Yes	-	-	Yes
9. Orissa		Yes		
10. Punjab			Yes	
11. Tamil Nadu	Yes		Yes	
12. Uttar Pradesh	Yes	Yes		

CHART : 7A

State	Delay in recognition	Rejection of proposals for Institution (professional/technical)	Permission and recognition of New classes is Denied/Delayed	Complicated procedures Unnecessary paper work
1. Andhra Pradesh	Yes	Yes	Yes	Yes
2. Bihar	-	-	-	Yes
3. Chandigarh	-	-	-	-
4. Delhi	Yes	-	-	-
5. Gujarat	-	-	-	-
6. Karnataka	-	-	-	-
7. Kerala	Yes	-	-	Yes
8. Maharashtra	-	-	-	-
9. Orissa	-	-	-	-
10. Punjab	-	-	-	-
11. Tamil Nadu	Yes			Yes
12. Uttar Pradesh	Yes	Yes	Yes	-

CHART : 7B

State	Untrained Teachers due to Lack of qualified persons	Delay in Renewal of recognition	Delay in According Minority status	Delay in Teaching & Non-teaching staff salary	Non-Salary Grants formula is deficient	Sanction of leave is delayed
1. Andhra Pradesh	Yes	Yes	Yes	Yes	Yes	Yes
2. Bihar	-	-	-	Yes	-	-
3. Chandigarh	-	-	-	Yes	-	-
4. Delhi	Yes	-	-	-	-	-
5. Gujarat	-	-	-	-	-	-
6. Karnataka	-	-	-	-	Yes	-
7. Kerala	-	-	-	-	-	-
8. Maharashtra	Yes	-	-	-	Yes	-
9. Orissa	-	-	-	-	-	-
10. Punjab	-	-	-	Yes	-	Yes
11. Tamil Nadu	-	-	-	Yes	-	Yes
12. Uttar Pradesh	-	-	Yes	Yes	-	Yes

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QUESTIONNAIRES

QUESTIONNAIRE/INTERVIEW-SCHEDULE

RESEARCH STUDY

ON

(I) FINANCIAL GRIEVANCES AND

(II) NON-FINANCIAL AND SUNDRY OTHER GRIEVANCES OF THE MINORITY MANAGED EDUCATIONAL INSTITUTIONS FUNCTIONING UNDER SOME SELECTED STATE/UNION TERRITORIES ADMINISTRATIONS

PART I	INSTITUTION DATA SCHEDULE
PART II	FINANCIAL GRIEVANCES
PART III	NON-FINANCIAL/SUNDRY OTHER GRIEVANCES
PART IV	GRIEVANCES REDRESSAL

FOR OFFICIAL USE ONLY

A. STATE/U.T. .....

B. NAME OF THE TOWN/VILLAGE .....

C. NAME OF THE DISTRICT .....

D. NO. OF SAMPLES .....

INTRODUCTORY NOTE

The Indian Institute of Public Administration, New Delhi is conducting a study on the Grievances of the Minority managed Educational Institutions in India on behalf of the Minorities Commission of Government of India.

This is going to be a very important work in regard to the upliftment of education among the minorities in India. Education is admittedly an important lever to their socio-economic development. Relative neglect of education may be responsible for the socio-economic backwardness of any community.

Let us not miss this opportunity to place grievances of the minority managed educational institutions freely and frankly so as to help the IIPA in making a systematic, and scientific study possible. This study will enable us to place facts before the commission objectively which may have a long-term policy implication in the area of grievances redressal of the minority managed educational institutions. This may also help to have a comparative perspective on the issue related to the various minority communities.

We count upon your cooperation in this important work. Let us come out to mutually help and cooperate in this great national task by giving free and frank views and opinions. You may, if you choose, keep your identity undisclosed. Even otherwise the information supplied by you will be kept strictly confidential. It will be of academic value to IIPA and will have practical utility for the minorities commission. No other agency except the Minorities Commission will suitably use these. The quality of report will largely depend upon the correctness and accuracy of information supplied by you.

There are separate sections in the questionnaire for each category of respondents. Respondents should choose to answer questions of the relevant section only as indicated below:

For example:

		Page No
Part I		
For Head of the Institution		3
Part II		
For Management	A	8
Principal/Head of the Institution	B	11
Teaching Staff	C	12
Non-Teaching Staff	D	13
Government Functionaries	E	16
Students	F	16
Community/Political Leaders/Intellectuals	G	17
Part III		
For Management	A	18
Principal/Head of the Institution	B	21
Teaching Staff	C	24
Non-Teaching Staff	D	27
Students	E	28
Community/Political Leaders/Intellectuals	F	30
Local Community	G	31
Government Functionaries	H	33
Part IV		
For all		35

Part I
INSTITUTION DATA SCHEDULE

1. Name of the Institution: _____

2. a. Name of the Organisation Managing the Institution: _____

   b. Type : i. Religious ☐ ii. Social ☐ iii Educational ☐

   c. Aided ☐ / Unaided ☐

3. Sponsored by which section of the minorities: _____

4. Year of establishment : _____

5. Year of recognition : _____

   a. Unrecognised ☐ b. Recognition in process since ☐

6. Year of Affiliation to Board/University: _____

   a. Not affiliated ☐ b. Affiliation in Process since ☐

7. If already affiliated name of Board/University to which affiliated : _____

   _____

8. Level of Teaching:

   a. Primary ☐

   b. Secondary / H. Secondary / Pre-university ☐

   c. Graduate ☐

   d. Post-Graduate ☐

9. Whether any section of the teaching is:

   a. Derecognised ☐ b. Unrecognised ☐ c. Recognition under consideration ☐

a. If so, the reason(s) therefor _____

   _____

10. Type of Institution : i. Technical ☐ ii. Vocational ☐

iii. Professional ☐ iv. Arts & Science ☐ v. Others ☐

11. Type of Building: Pucca ☐ Thatched ☐

Tent ☐ Other ☐

12. Ownership of the premises : _____

	Purchased	*Acquired*	*Constructed*	*Rented*	*Donated*
a. Land	☐	☐	☐	☐	☐
b. Building	☐	☐	☐	☐	☐

13. No. of Rooms: ☐ a. Class Rooms ☐

b. Ancillary Facilities for students ☐ c. Office & faculty rooms ☐

14. Teaching staff position :

	With Professional Training			*Without Professional Training*		
	M	F	T	M	F	T
a. Permanent	☐	☐	☐	☐	☐	☐
b. Temporary	☐	☐	☐	☐	☐	☐
c. Ad-hoc	☐	☐	☐	☐	☐	☐

d. Vacancies against sanctioned strength ☐

15. No. of Teachers belonging to:

	With Professional Training			Without Professional Training		
	Male	Female	Total	Male	Female	Total
a. Muslim						
b. Christian						
c. Sikhs						
d. Buddhist						
e. Parsi						
f. Others						

16 No. of Non-teaching Staff:

	Male	Female	Total
a. Permanent			
b. Temporary			
c. Ad-hoc			
d. Vacancies against sanctioned strength			

17. No. of non-teaching staff belonging to:

	Male	Female	Total
a. Muslim			
b. Christian			
c. Sikhs			
d. Buddhist			

c. Parsi ☐ ☐ ☐

f. Others ☐ ☐ ☐

18. No. of Students :

Male	Female
☐	☐

19. Medium of Instruction : _____

20. Other Languages taught : a. Second Language b. Third Language

21. Indicate which of the following facilities are available:

a Electricity ☐ b Toilet ☐

c Hostel accommodation ☐ d Canteen/Mess ☐

e Staff Lounge ☐ f Housing facilities to teaching staff ☐

g School/College bus : i Owned ☐ ii On contract ☐

h Housing facilities to Non-teaching staff ☐

22. Indicate which of the following teaching aids are available:

a. Black Board/Chalks/Duster ☐ b. Furniture for teaching staff ☐

c. Furniture for students ☐ d. Reading material and Books ☐

e. Library ☐

f. Laboratory: i. Audio-Visual Aids ☐ ii. Computer ☐

23. Which of the the following facilities are available:

a Play Ground/Playing Materials ☐ b Medical facilities ☐

c Mid-day meals ☐

24. Distance of the Institution from important places of the locality (in kms)

a. From nearest bus stand _____

b. From nearest railway station _____

c. From nearest post office _____

d. From nearest telegraph office _____

e From nearest phone facility _____

25. Source of protected Drinking water :

a. Municipal/Corporation _____

b. Well _____

c. Tube-well _____

d. Other (Specify) _____

26. Co-curricular programmes of the Institution :

a. NSS ☐ b. CSS ☐

c. Adult Literacy programmes ☐ d. Scouts and Guides ☐

e. NCC ☐ f. Any other ☐

N.S.S. - National Service Scheme
C.S.S. - Community Social Service

Part II

QUESTIONS RELATING TO FINANCIAL GRIEVANCES

Section A : *FOR MANAGEMENT*

1. a. If the institution is receiving financial grants-in-aid from various agencies, the source(s) thereof:

   i. Government ☐ ii. Private agency ☐

   iii. Public contributions ☐ iv. Religious trusts ☐

   v. Foreign agencies* ☐ vi. Any other source* ☐

   b. Extent of Grants from various Agencies (Annual) _____

   c. Type of grants _____

   d. Share of contribution by management (for salary of the staff) _____

   e. Share of contribution by state (For salary of the staff) _____

2. Are the grants received adequate in your opinion ?

   a. Adequate to a great extent ☐ b. Adequate to some extent ☐

   c. Not at all adequate ☐

3. There is an impression that minority educational institutions are being discriminated against in allocation of grants.

   a. Yes ☐ b. No ☐ c. Don't know ☐

4. Whether the entire staff is being paid directly by the state due to non-contribution by the Management

   a. Yes ☐ b. No ☐

5. Whether the Institution is facing hardship due to non-receipt of grants-in-aid from foreign agencies because of :

   a. Non-registration/non-issual of no objection certificate by Ministry of Home Affairs under FERA ☐

   b. Non-clearance from the Reserve Bank of India ☐

* Specify

c. Imposition of ban by state authorities ☐

6. Who gets preferential treatment in your opinion, in allocation of grants-in-aid?

a. Muslim ☐ b. Sikhs ☐ c. Christian ☐

d. Parsi ☐ e. Buddhist ☐ f. All get equal treatment ☐

7. Does the grant reach you in time ?

a. Yes ☐ b. No ☐

8. If no, where does it generally get held up ?

a. At state level ☐ b. At district level ☐

c. any other level* ☐

9. Does the Management have to make special efforts to get the grants released in time ?

a. Yes ☐ b. No ☐

10. What steps should be taken to ensure a smooth flow of grants ? _____

_____

11. What is the annual budget of the institution ?

Total _____

a. Salaries of the staff i. Teaching _____

ii. Non-teaching _____

b. Expenditures on teaching aids _____

c. Expenditures on sports _____

d. Annual repairs of the building _____

e. Others* _____

12. In which of the following areas do you utilise the grants from Government ?

a. Salaries of teaching staff ☐ b. Salaries of non-teaching staff ☐

c. Scholarships to students ☐ d. Maintenance of building ☐

* Specify

e. Provision of teaching aids ☐ f. Promotion of sports ☐

g. Any other (specify) ☐

13. a. Do you have Annual Audit ?

i. Yes ☐ ii. No ☐

b. Who does it ?

i. Chartered Accountant ☐ ii. Government ☐

iii. Local Body ☐

14. Do you think an increase in the grant will bring about better performance in the Institution ?

a. Yes ☐ b. No ☐ c. Uncertain ☐

15. How often, you experience delay in receiving grants ?

a. Always ☐ b. Very often ☐

c. Sometime ☐ c. On rare occasions ☐

16. Which of the following areas are affected due to delay in disbursement of grants ?

a. Salaries of the staff ☐ b. Maintenance of the building ☐

c. Scholarships ☐ d. Teaching aids ☐

e. Sports Activities ☐ f. Any other (specify) ☐

17. Have you come across such instances when a similar grievance of other minority such as yours has been dealt with more consideration?

a. Yes ☐ b. No ☐

18. How do you perceive the general attitude of the state authorities towards Minorities Institution ?

a. Indifferent ☐ b. Neutral ☐ c. Good ☐

d. Can't generalise as it differs from one person to another. ☐

19. In your opinion is there any rule or directive by the government in respect of Grants-in aid which is unaccep-table ? (specify with reasons)

Section B : *FOR PRINCIPAL/HEAD-MASTER/HEAD OF THE INSTITUTION*

1. Are you satisfied that the grants coming to your institution are being utilised properly ?

   a Yes ☐ b No ☐

2. In which of the following areas the utilisation of grants is not proper ?

   a. Salary ☐ b. Maintenance of the building ☐

   c. Scholarship ☐ d. Maintenance of laboratary ☐

   e. Teaching materials (black board, chalk, etc.) ☐

   f. Sports facilities ☐ g. Any other ☐

3. Are the grants-in-aid received by your institution adequate ?

   a. Yes ☐ b. No ☐

Section C : *FOR TEACHING STAFF*

1. Please indicate your level of satisfaction with the following items:

Item	*Highly satisfied*	*Satisfied*	*Somewhat satisfied*	*Not at all satisfied*
a. Salary (including allowance)	☐	☐	☐	☐
b. Housing	☐	☐	☐	☐
c. Working conditions	☐	☐	☐	☐

2. In your opinion what are the possible causes of dissatisfaction ?

a. Delay in release of grants	Yes	No
b. Inadequate grants	Yes	No
c. Inadequate teaching facilities	Yes	No
d. Unconducive working condition	Yes	No

e. Non-Cooperative and uninspiring attitude of:

i. Head	Yes	No	ii. Management	Yes	No	iii. Colleague	Yes	No
iv. Students	Yes	No	v. Parents	Yes	No	vi. Teacher	Yes	No

3. How do you view the utilisation of grants ?

	Yes	*No*	*Don't know*
a. Grants are properly utilised	☐	☐	☐
b. Effective management could do better	☐	☐	☐
c. Difficulty is on account of inadequate grants	☐	☐	☐
d. Difficulty is on account of delay in release of grants	☐	☐	☐

e. Difficulty is on account of lack of concern on the part of teachers/staff/local community/Government functionary ☐ ☐ ☐

4. Which of the following can improve the educational scenario in Minority Managed educational institutions generally ? Please give your view.

a. Adequate allocation of grants ☐

b. Timely release of grants ☐

c. Effective utilisation of grants ☐

d. Regular and effective Audit and supervision ☐

e. Punctuality on the part of teaching staff ☐

f. Punctuality on the part of non-teaching staff ☐

g. Better teaching facilities (class rooms, teaching aids, etc.) ☐

h. Improved working condition ☐

i. Unbiased selection of teaching and non-teaching staff ☐

j. The really meritorious and good ones do not get opportunity to get into the ☐

i. Management position ☐ ii. teaching position ☐

iii. Non-teaching position ☐

Section D: *FOR NON-TEACHING STAFF*

1. Please indicate your level of satisfaction with the following items. Please tick (√) the appropriate columns

Item	*Highly satisfied*	*Satisfied*	*Somewhat satisfied*	*Not all satisfied*	*No other way*
a. Salary (including allowance)	☐	☐	☐	☐	☐

b. Housing	☐	☐	☐	☐	☐
c. Working conditions	☐	☐	☐	☐	☐
d. Library facilities	☐	☐	☐	☐	☐
e. Attitude and behaviour of teaching staff	☐	☐	☐	☐	☐
f. Attitude of the Management	☐	☐	☐	☐	☐
g. Attitude of Principal	☐	☐	☐	☐	☐
h. Attitude and behaviour of students	☐	☐	☐	☐	☐
i. Attitude and behaviour of parents and community	☐	☐	☐	☐	☐

2. In your opinion, what are the possible causes of dissatisfaction ?

a. Delay in release of grants ☐ b. Inadequate grants ☐

c. Unconducive working conditions ☐

d. Non-cooperative and uninspiring attitude of:

i. Head ☐ ii. Management ☐ iii. Colleague ☐

iv. Students ☐ iv. Parents/Teachers. ☐

3. How do you perceive the utilisation of grants ?

	Yes	No	Don't know
a. Grants are properly utilised	☐	☐	☐
b. Effective management could do better	☐	☐	☐
c. Difficulty is on account of inadequate grants	☐	☐	☐

d. Difficulty is on account of delay in release of grants ☐ ☐ ☐

e. Difficulty is on account of mismanagement ☐ ☐ ☐

f. Difficulty is on account of lack of concern on the part of: ☐ ☐

i. Teachers ☐ ii. Staff ☐ iii. Local community ☐

iv. Government functionary ☐

4. Some steps are contemplated to improve the educational scenario in minority managed educational institutions. Please give your views. Tick (√) the appropriate columns:

a. i. Adequate and timely release of grants ☐

ii. Effective utilisation of grants ☐

iii. Regular and effective audit and supervision ☐

iv. Punctuality on the part of teaching and non-teaching staff ☐

v. Better teaching facilities (Class Rooms, Teaching Aids, etc.) ☐

vi. Improved working condition ☐

vii. Open selection of teaching and non-teaching staff ☐

viii. The really meritorious and good ones do not get into the management position/ teaching position/non-teaching position ☐

ix. Those in the management matter ☐

x. Any other step you wish to suggest _____

_____

_____

_____

Section : E *FOR GOVERNMENT FUNCTIONARIES*

1. There are the following views generally about financial grievances of minority managed educational institutions. How do you view them ?

a. Grants-in-aid are inadequate	Yes	No
b. Release of grants is needlessly delayed	Yes	No
c. The institutions do not properly utilise grants	Yes	No
d. There is no system of proper Auditing and supervision	Yes	No
e. The education department does not receive timely report about the utilisation of grants	Yes	No
f. An unavoidable plethora of rules and regulations have to be observed to release grants	Yes	No

g. Any other view _____

_____

2. Discrimination in the matter of grants-in aid is sometimes alleged by some minority managed educational institutions. How do you perceive this ?

_____

_____

_____

_____

_____

_____

Section : F *FOR STUDENTS*

1. You may be facing some of the following problems. How do you view them ?

Types of problem	*Reasons*		
	Delay	*Non-receipt*	*Non utilisation*
a. Scholarship	☐	☐	☐
b. Book grants (whether cash/kind)	☐	☐	☐

c. Library books	☐	☐	☐
d. Study materials	☐	☐	☐
e. Facilities for games and sports	☐	☐	☐
f. Teaching aid	☐	☐	☐

Section G: *FOR COMMUNITY/POLITICAL LEADERS/INTELLECTUALS*

1. If you were/are connected with some minority managed educational institutions in various ways, could you please help locating some problems faced by them ? Problems in the area of :

   a. Grants-in aid _____

   _____

   b. Managing Commitee _____

   _____

   c. Recruitment of Teacher _____

   _____

   d. Teaching facilities _____

   _____

   e. Student's problem _____

   _____

   f. Any other _____

   _____

2. Do you feel that the provisions made in the Constitution of India for minority managed educational institutions (such as right to establish and administer the educational institution) are enough ?

   a. Yes ☐ b. No ☐ c. Don't know ☐

3. If no, what other provisions in this area would you envisage ?

   _____

   _____

   _____

Part IV
GRIEVANCES REDRESSAL

1. Minority Managed Educational Institutions claim to have numerous grievances. Could you suggest some effective measures for the redressal of these grievances in the following areas and improve the efficiency and effectiveness of these institutions :

i. Financial Grievances _____

ii. Non-financial Grievances _____

SOME
DOCUMENTS

Table-1.13 POPULATION BY RELIGION

Religious group	1961		1971		1981	
	Number (million)	Percentage to total	Number (million)	Percentage to total	Number (million)	Percentage to total
1	2	3	4	5	6	7
Hindus	366.5	83.5	453.3	82.7	549.8	82.6
Muslims	46.9	10.7	61.4	11.2	75.5	11.4
Christians	10.7	2.4	14.2	2.6	16.2	2.4
Sikhs	7.8	1.8	10.4	1.9	13.1	2.0
Buddhists	3.2	0.7	3.8	0.7	4.7	0.7
Jains	2.0	0.5	2.6	0.5	3.2	0.5
Others	1.5	0.3	2.2	0.4	2.8	0.4
Total	439.2	100.0	548.2	100.0	665.3	100.0

Source: Census of India, 1981.
* Including unclassified persons.
Note: 1981 data do not include Assam.

Table-1.14 POPULATION RATIO FOR PRINCIPAL LANGUAGES 1971-1981

(Number in crore)

Language	Number		Percentage	
	1971	1981	1971	1981
Hindi	208.5	264.2	38.0	39.9
Bengali	44.8	51.5	8.2	7.8
Telugu	44.7	54.2	8.1	8.2
Marathi	41.8	49.6	7.6	7.5
Tamil	37.7	44.7	6.9	6.8
Urdu	28.6	35.3	5.2	5.3
Gujarati	28.9	33.2	5.3	5.0
Malayalam	21.9	26.0	4.0	3.9
Kannada	21.7	26.9	3.9	4.1
Oriya	19.9	22.9	3.6	3.5
Punjabi	14.1	18.6	2.6	2.8
Assamese	8.9	—	1.6	—
Sindhi	1.7	1.9	0.3	0.3
Kashmiri	2.5	3.2	0.5	0.5

Source: Census of India 1971 and 1981.
Note 1981 data do not include Assam.

2. Cable to Liaquat Ali Khan[1]

Your telegram No. 3176 dated 23rd August. While I am always prepared to give you any information about happenings in India, and in particular about Pakistan nationals in India, I do not understand the concern of the Pakistan Government in regard to Indian nationals in India whether they are Muslims or non-Muslims. We cannot recognise that the Pakistan Government is the custodian of the interests of any Indian national in India, whatever his religion might be. The Government of India are fully conscious of their responsibility in regard to their nationals.

It is difficult for me to deal with vague statements and charges that you have made. In regard to the Agra incident on August 15th, which we greatly regret, the facts you have stated are not correct. Conflict took place there between some refugees and Muslim occupants of a house. Some Muslims opened fire from their houses and there was an exchange of fire between the police and these Muslims. Some refugees took advantage of this opportunity to break open shops and houses and loot them. Six cases of arson and 48 cases of looting shops and houses were reported. The loss of property has not been very excessive and some looted property has been recovered. Total casualties were as follows:

> Killed—18 including 14 Muslims, 3 Hindus and one other. Injured—56 including 39 Muslims and 17 Hindus. One Sub-inspector and three constables injured in riot. Number of persons arrested reported to be 972 of whom 721 are non-Muslims and 251 are Muslims.

The situation was brought under control the same evening and there have been no incidents since.

1. New Delhi, 25 August 1948. J.N. Collection.

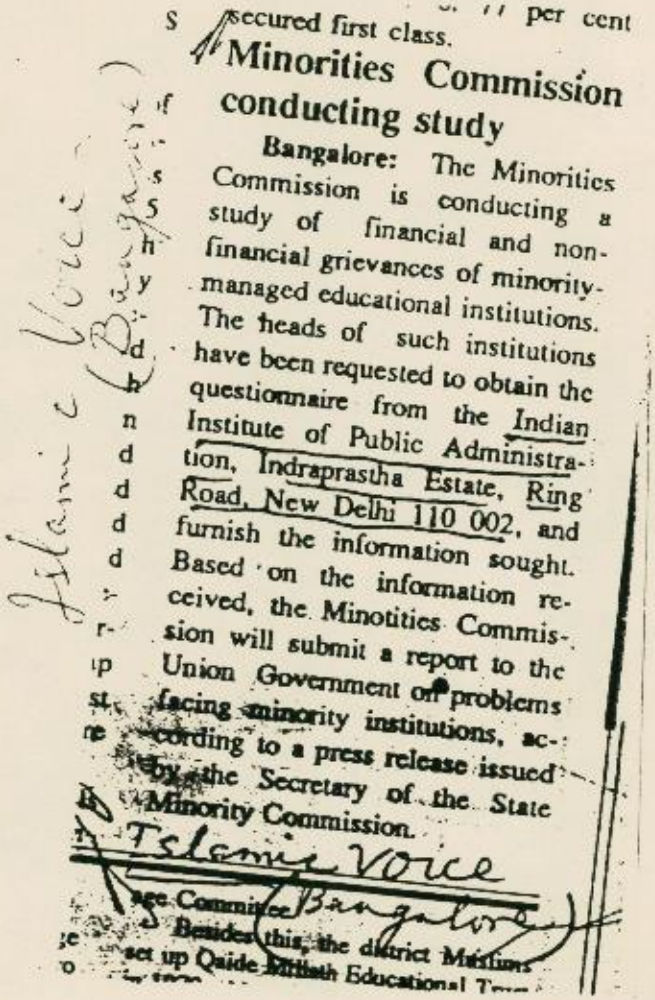
3. Cable to Liaquat Ali Khan[1]

Please refer to your telegram No. 3445 dated 10th September.[2] I regret that owing to heavy pressure of business requiring immediate attention I could not answer it earlier.

2. I am sorry to say that there is much in your telegram which is highly controversial. I do not, however, intend that relations between the two Dominions should be exacerbated by indulgence in charges and counter-charges or angry dialectics. I have more than once told you of the vital importance that we attach to the protection of the life, property and honour of all minorities, including Muslims, in India. The pity of it is that incidents, which are not of our making and which we regret and deplore as much as anybody, are misunderstood and greatly exaggerated in order to throw doubts upon our good faith. I think you will agree that, so long as responsible persons in Pakistan think and speak on these lines, there cannot be that measure of understanding between the two Governments on this problem that you and, I assure you, all of us here desire. Tolerance towards all minorities and full rights of citizenship for Muslims as well as impartial enforcement of law and order are our watchwords.

3. I do not quite know what measures you have in mind for devising ways and means for preserving the interests of minorities in each Dominion. If you have any suggestions to make, I shall be happy to consider them most carefully.

1. New Delhi, 14 September 1948. J.N. Collection.
2. Liaquat Ali had claimed that till then Pakistan had been alone in extending the hand of friendship to India.



... secured first class. ... per cent

Minorities Commission conducting study

Bangalore: The Minorities Commission is conducting a study of financial and non-financial grievances of minority-managed educational institutions. The heads of such institutions have been requested to obtain the questionnaire from the Indian Institute of Public Administration, Indraprastha Estate, Ring Road, New Delhi 110 002, and furnish the information sought. Based on the information received, the Minotities Commission will submit a report to the Union Government on problems facing minority institutions, according to a press release issued by the Secretary of the State Minority Commission.

Islamic Voice (Bangalore)

... age Committee ...

Besides this, the district Muslims ... set up Qaide Millath Educational Tr...

DECCAN HERALD

Minorities panel conducting study

DH 25.2.'92

By Our Staff Reporter

BANGALORE, Feb. 24 The Minorities Commission is conducting a study of financial and non-financial grievances of minority-managed educational institutions. The heads of such institutions have been requested to obtain the questionnaire from the Indian Institute of Public Administration, Indraprastha Estate, Ring Road, New Delhi, 110 002, and furnish the information sought. Based on the information received, the Minorities Commission will submit a report to the Union Government on problems facing minority institutions according to a press release issued by the Secretary of the State Minority Commission.

INDIAN EXPRESS

IE 25/2/92

Study on problems of minority institutions

EXPRESS NEWS SERVICE

BANGALORE - Heads of the minority educational institutions are requested to get questionnaire from the Indian Institute of Public Administration, Indhraprastha Estate, Ring Road, New Delhi-110002 to furnish information about the problems faced by the minority institutions.

An official press release says that a study of financial and non-financial grievances of minority educational institutions has been taken up by the Minorities Commission, Government of India. Based on the information provided by the minorities institutions the Commission would file a report to the Centre on problems faced by the minorities in the country.

7

THE DAILY SALAR

اقلیتی تعلیمی اداروں کے سربراہ متوجہ ہوں

بنگلور: ۲۴ فروری (ذکریا ملک انفارمیشن) آج یہاں جاری کئے گئے ایک سرکاری بیان کے مطابق اقلیتی کمیشن حکومت ہند نے ہندوستان میں اقلیتوں کی جانب سے چلائے جارہے تعلیمی اداروں کی مالی اور غیر مالی شکایتوں کا ایک جائزہ لینا شروع کیا ہے۔ اقلیتوں کی جانب سے چلائے جارہے اداروں کے سربراہوں سے گزارش کی گئی ہے کہ وہ انڈین انسٹی ٹیوٹ آف پبلک اڈمنسٹریشن انڈرپرستھا ایسٹیٹ، رنگ روڈ نئی دہلی 110002 سے سوال نامہ طلب کریں گے۔ درکار اطلاعات فراہم کریں۔ اداروں کی جانب سے فراہم کی گئی اطلاعات کی بنیاد پر اقلیتی کمیشن حکومت ہند حکومت کے روبرو ایک رپورٹ پیش کرے گی جس میں اقلیتی اداروں کو لاحق مسائل کو سامنے رکھا جائے گا۔

اقلیتی ادارے

اپنی دشواریوں سے باخبر کریں

بنگلور ۲۹ فروری (سالار نیوز)

حکومت ہند کی ایما پر مینارٹی کمیشن کی جانب سے ہندوستان میں اقلیتی اداروں کے تحت چل رہے تعلیمی اداروں کے مالیاتی و غیر مالیاتی شکایتوں کا جائزہ لیا جارہا ہے۔ چنانچہ اقلیتی زیر اہتمام اداروں کے سرپرستوں اور متعلقہ عہدیداروں سے درخواست کی جاتی ہے کہ وہ انڈین انسٹی ٹیوٹ آف پبلک اڈمنسٹریشن انڈر پرستھا، رنگ روڈ، نئی دہلی 110002 سے سوال نامے حاصل کریں اور مطلوبہ اطلاعات پُر کرنے کے فوراً بعد داخل کروادیں۔ ان اقلیتی اداروں کی جانب سے فراہم کردہ اطلاعات کی بنیادوں ہی پر حکومت ہند کے مینارٹی کمیشن کو اپنی رپورٹ تیار کرنے اور اقلیتی اداروں کے مسائل سے مرکزی حکومت کو باخبر کرنے میں مدد حاصل ہوسکتی ہے۔ ریاستی اقلیتی کمیشن کے سکریٹری نے آج یہاں اس کی اطلاع دی ہے۔

THE BAI AVABAI FRAMJI PETIT PARSI GIRLS' ORPHANAGE

Tel. Nos. { School 6483018 (Bandra)
Office : 27 43 58
27 22 40

Office :
Mehta Building, 3rd Floor,
Nagindas Master Road, (Medows Street),
Fort, BOMBAY-400 023.

AFP/328/92

Date 21/1/92

Dr. R. N. Thakur
Project Director and
Professor of Sociology and
Social Welfare Administration
Indian Institute of Public
Administration
Indraprastha Estate,
Ring Road,
New Delhi - 110002.

UNDER CERTIFICATE OF POSTING.

Dear Dr. Thakur,

Financial and Non-Financial Grievances of Minority Managed Educational Institutions.

We have several Trusts under the name of 'Petit' whose aims and objects, amongst others is the promotion of education facilities particularly for the poor and the needy. We have three Schools bearing the name 'Petit' who cater for courses leading to the S.S.C. and I.C.S.C. examinations.

The School teaching for the I.C.S.C. is goverened by the Central Board of Education whose rules and regulations permit the School to function as a Minority Community Managed Institution having full control of its administrative and financial management. However, in the case of the Schools teaching for the S.S.C. under the Government of Maharashtra we, as a minority managed institute are debarred from exercising administrative and financial controls.

The following highlight the present status. The Government of Maharashtra has enacted 3 acts.

(a) The Secondary Schools Code which is applicable to all Schools.

(b) The Maharashtra Employees of Private School - Conditions of Service Rules 1981.

(c) The Maharashtra Educational Institutions Management Act which provides for the taking over the management of property owned by Educational Institutions

THE BAI AVABAI FRAMJI PETIT PARSI GIRLS' ORPHANAGE

Tel. Nos. { School 6483018 (Bandra)
Office : 27 43 58
27 22 40

Office :
Mehta Building, 3rd Floor,
Nagindas Master Road, (Medows Street),
Fort, BOMBAY-400 023.

Date 21/1/92

We cite below examples of encroachments on the guarantees given by the Constitution to the minority community.

(a) The attached photocopy of Schedule A of the Schedule A of the Maharashtra Employees stipulates the appointment of a School Committee which would be responsible to the Government of Maharasntra for the management of the School; this is at variance with the Trust Deed of a Minority Community managed institution. Rule 3 of the said schedule A relating to management and the regulation of Finance is ultra vires to the Constitution as it violates the fundamental rights guaranteed to a Minority Community like ours.

(b) Re Primary education, we enclose an opinion given by our Legal advisors M/s. Crawford Bayley & Co. to the effect that we are not governed by the Bombay Primary Education Act 1947 and the Bombay Municipal Corporation Act 1988. Inspite of this, the Education Department of the B.M.C. has compelled us to seek recognition and demand compliance with their various orders and directives concerning financial and administrative matters which are entirely the responsiblities of the Trustees and the Management of the Trust. We have however never expressed any objection in complying with requests for statistical Data.

As requested for in your letter dated 30th December 1991 we are enclosing a list of Parsi Educational Institutions in our area. Please note that this list is not exhaustive.

We would be only too pleased to answer any further querys you may have on the Subject.

Wishing you a very Happy New Year.

Yours Sincerely.

R. K. Lalkaka
Chief Executive.

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CRAWFORD BAYLEY & Co.
(Registered)

C. H. PARDIWALA *
S. Y. REGE *
R. A. SHAH
A. R. WADIA
D. B. ENGINEER
H. C. ASHER
D. D. UDESHI
D. E. UDWADIA
C. M. MANIAR
S. N. TALWAR
D. C. SHROFF

SOLICITORS & ADVOCATES

*NOTARIES

State Bank Buildings,
N.G.N. Vaidya Marg,
Bombay - 400 023.

CMM/AG/ 12965 20th November 19 90

Cir no. 297
dated 20/11/90

The Bai Avabai Framji.
Petit Parsi Girls' Orphanage,
Bombay.

Attn: Mr.R.K. Lalkaka

Dear Sirs,

Bombay Municipal Corporation Act, 1888
Bombay Primary Education Act, 1947.

We refer to Mr.R.K. Lalkaka's recent call on us in the above captioned matter.

You wish to be advised on the applicability of the following statutes to the Bai avabai Framji Petit Parsi Girls' Orphanage ("the School"):-

The Bombay Municipal Corporation Act, 1988 ("the BMC Act")

The Bombay Primary Education Act, 1947 ("the BPE Act")

We are informed that the School consists of Pre-primary, Primary and Secondary sections.

Section 1(2) of the BPE Act provides that the Act extends to the Bombay area of the State of Maharashtra excluding Greater Bombay.

Section 3(al) of the BMC Act defines "Greater Bombay" as the areas specified in Parts I, II and III of Schedule A to the Greater Bombay Laws and

TELEPHONE : 2863713, 2860986, 2860277, 250510, 250488, 310443, CABLE : "LEX Bombay"
TELEX : CBCO IN ~~11-3931~~ 118-3931 & CBAC IN ~~11-4598~~ 118-4598 • FAX : 22-2860355

the Bombay High Court (Declaration of Limits) Act, 1945" and on and from the date of commencement of the Bombay Municipal (Further Extension of limits and Schedule BBA (Amendment)) Act, 1956, and includes the extended suburbs i.e., the area specified in Part IV of this Schedule.

Section 2(2) of the Greater Bombay Laws and Bombay High Court (Declaration of Limits) Act, 1945, provides that "Greater Bombay" means the areas for the time being specified in Schedule A.

Schedule A comprises of four parts; clause (1) of Part II states as follows:-

"The limits of the municipal boroughs of Bandra, Parle-Andheri and Kurla and of municipal districts of Ghatkopar-Kirol and Juhu".

We are informed that the school is situate in Bandra.

We are, therefore, of the opinion that the BPE Act does not apply to the School.

Our attention has been drawn to the Grant-In-Aid-Code ("the Code") of the Municipal Corporation of Greater Bombay, Primary Education Department, for Aproved Private Primary Schools in Greater Bombay.

You wish to be advised whether you are necessarily required to apply for recognition under the Code.

Rule 1 of the Code provides that Primary Schools in Greater Bombay may be granted recognition by the Education Committee of the Corporation provided they conform to the Rules set forth in the Code.

We consider that even though you are entitled

to apply for such recognition as the school is situate in Greater Bombay, the provisions of the Code do not compulsorily require you to apply for recognition, and are optional in this respect. However, regard must be had to the other provisions of Rule 1 of the Code which enact that such recognition would entitle the schools to:

(i) present their pupils at all public examinations;

(ii) present pupils as candidates for Scholorship Examination and admit scholarship holders; and

(iii) apply for registration for Grant-in-Aid from the Education fund.

We may at this stage, mention that Section 61(q) of the BMC Act provides that it shall be incumbent on the Corporation to make adequate provision, by any means or measures which it is lawfully competent to them to use or to take for maintaining, aiding and suitably accommodating schools for primary education subject always to the grant of building grants by the State Government in accordance with the Government Grant-in-Aid Code for the time being in force.

A possible implication of this provision could be that the BMC Act imposes an obligation on the Corporation to provide for the maintenance of Primary Schools.

We trust that the above proves of assistance to you but, should you require any further clarification or elucidation, please do not hesitate to revert to us.

Yours faithfully,

um.

SCHEDULE 'A'

[See rule 2 (1) (i)]

School Committee

1. (a) Every school shall have a School Committee which will be responsible to Government for the management of the School. There shall be different School Committees for (i) Primary School, (ii) Secondary School including Higher Secondary Classes, if any, (iii) Junior College section attached to Senior College and (iv) Junior College of Education.

(b) A Society or Trust conducting more than one school shall have a Co-ordination Committee for all the schools conducted by the Society or Trust or for a group of schools of Society or Trust in addition to the School Committee of each such school.

"The decisions of the School Committee in regard to its various functions shall be subject to ratification by the Co-ordination Committee.";

*[2. The School Committee shall consist of –

(a) four representatives of the Management consisting of the President of the governing body or his nominee and three members nominated by the governing body. The President of the governing body or his nominee shall be the Chairman of the Committee;

(b) One member from amongst the permanent teachers from the same school only in order of seniority by annual rotation;]

*[and one member from amongst the non-teaching staff from the same school only in order of seniority and by category-wise annual rotation.

* *Illustration.*—Librarian, if any, during the first year. Seniormost Clerk during the second year. Laboratory Assistant, if any, during the third year. Senior most member of the Lower Grade Staff during the forth year. Then again Clerk next in order of seniority during the fifth year and so on.]";

(c) The Head of the School, who shall be *ex-officio* Secretary of the School Committee, shall be responsible to keep a record of the proceedings of the Committee's meeting.

Provided that, in the case of a school run by a Trust which is registered as public trust the four representatives referred to in clause (a) shall consist of four founder members, if there are such members available. If there is one or more but less than four such founder members the three or other requisite number of members shall be nominated by the founder members so as to make the total number of members four on the School Committee for such school.

* Substituted by Notification No. PST 1083/194/SE3-Ce 1 dated 20-12-1984.

"Provided further that, the President of the governing body shall have the right to change his nominee after completion of one year. Similarly, the governing body shall have the right to change one or more of its nominees after completion of one year.

(*d*) The nomination shall stand cancelled if the person remains absent at three consecutive meetings without leave.

(*e*) The School Committee shall meet at least six times in a year subject to the condition that the interval between two meetings shall not be more than 60 days.";

3. Functions of the School Committee shall be as follows, namely :—

(*a*) management and regulation of the finance of school, keeping of accounts and making investments of the funds of the school;

(*b*) preparation of budget estimates;

(*c*) appointment of employees (other than the Head of the School);

(*d*) institution of new teaching courses;

(*e*) confirmation, promotion of and minor punishment to the employees other than Head subject to the provisions of the Act and these rules;

(*f*) grant of leave other than casual leave, to the staff other than the Head of the school whose leave will be granted by the Management;

(*g*) reporting to the Management on matters relating to the school.

4. The Co-ordination Committee shall consist of—

(*a*) the President (or his representative from amongst members of the Management);

(*b*) the Head of each school conducted by the same Management or of each school in the group of schools in a locality for which the Co-ordination Committee is framed, and;

(*c*) a member of the School Committee of each school or group of schools, representing the Management.

*"Provided that, the President of the governing body or, as the case may be, the governing body itself shall have the right to change his or its representative or the member of the School Committee representing the Management on the Co-ordination Committee after completion of one year.

*(*d*) The nomination shall stand cancelled if the person remains absent from three consecutive meetings without leave.

*(*e*) A member nominated by the Management from amongst the members at (c) shall be the *ex-officio* Secretary of the Co-ordination Committee.

* Added by Notification No. PST 1083/194/SE3-Cell dated 20-12-1984.

(f) The Co-ordination Committee shall meet at least twice in a year.";

5. The Co-ordination Committee will in general co-ordinate the activities of the School Committees of the schools under the same Management or a group of schools in the same locality.

*"The Committee shall have the power either to ratify the decisions of the School Committee or to refer back the same to that Committee with its own recommendations."

6. The term of the School Committee or Co-ordination Committee shall be co-terminus with that of the Management.

7. No individual member of the School Committee or Co-ordination Committee excepting the Head of the school shall directly or indirectly interfere with the internal administration of the school, the discipline of the school and the duties of the teachers.

Roshni High School

THE LIGHT THAT KINDLES OUR LIFE

(Conducted by Roshni Education Society)

No. 10, Tadiwalla Road, Pune 411 001.

☎ 667088

School Recog. No. 11,340

Managing Trustee
Mrs. R. E. Mehta

Supdt
Mr. T. B. Irani

Secretary School Committee
Mrs. G. P Bhagwagar

Headmistress
Mrs. S. Cherian

Ref. No. RS/92/92-93 *Date* 18-09-1992

To,
Mr R N Thakur,
Project Director,
Indian Institute Of Public Administration,
Indra Prashha Estate,
Ring Road,
NEW DELHI - 110002.

Sir,

We had received your letter with questionnaire book regarding Minority Managed Educational Institutions during the S.S.C. Exams of Science practicals and Public Board Examinations. Our school is also a centre for conducting the S.S.C. Exams. Immediately, the exams were over we had to conduct our full school's Final examination. After returning from the summer vacation we were very busy with Admissions from Zilla Parishad. Therefore it was a very busy academic year 1991-92.

The questionnnaire has several parts and therefore took quite a long time for all to give their recommendations. Now that it is ready I am enclosing the same for your perusal. The members of the Management sincerely hope that our grievances will be taken into consideration. We Zoroastrians are minority managed Educational Society but since our own number of students are extremely depleted we cannot conduct a school giving preference to language, therefore we are conducting an English Medium School for the benefit of all communities. We have been conducting this school from 1969 and the students in the S.S.C. Exams have achieved excellent results from 90% to 100%. Ours is a top ranking school in academics and physical education as our students are even selected for the Basket Ball team from the District level to appear for the state.

P.T.O

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Headmistress
Mrs. S. Cherian

Ref. No.

Date _____ *19*

Inspite of all our efforts we are not given financial assistance by the government in the form of grant-in.aid hence we hwve to depend on our collections of fees and donations for funds. We cannot pay our teachers the rising government scales or other allowances, therefore the grievances of our school are that staff is unsatisfied and parents are burdened with payment of increasing fees.

We hope to receive your cooperation in this matter and please do excuse us for the delay in sending this questionnaire.

Thanking You,

Yours sincerely,

R. E. Mehta

(MRS R E MEHTA)
Mg. Trustee

Sir Syed Group of Schools

(Registered under the W. B. Societies Act XXVI of 1961)

Post Box No. 10609, Gram : TALEEMAT, Calcutta-700 023 ☎ 49-4730, 49-4761

Ref : SSGS/PR/92-93

8th May 1992

To
Prof. R. N. Thakur
Project Director
The Indian Institute of Public Administration
Indra Prastha Estate,
Ring Road,
New Delhi = 110002

Dear Sir,

Ref : Your letter dt. April 22, 1992

Sub : Research study sponsored by Minorities Commission

On a perusal of the questionnaire you have so kindly sent to us we were at a fix whether to respond or not as because we do not receive any grants-in-aid from Government although we have been running SIR SYED AHMED PRIMARY SCHOOL since 1969 in fact we got launched with this particular school. At this stage it needs to be clarified that since 1980 the school has been recognised and three teachers out of five are receiving their salaries direct from the Education Department, Govt. of West Bengal. Many of our (present day) staff-members who hold responsible positions in the organisation did have their early education from this very institution i.e. SIR SYED AHMED PRIMARY SCHOOL ~~AN~~ and later persued their higher education. So the need for such minority managed institutions could not be denied or relegated in any way, This realisation made us to give a second thought and we decided to respond even though not sure as to our role and status under your scheme of study.

Perhaps you will appreciate our initial hesitation which has also been reflected in the answer schedule however we tried to comply with the request as faithfully as possible with the hope that this might in some way help you to look beyond courtyard of Grants-in-aid and think about larger group of people and institutions that are plodding on their own. Could we think of any measure to bring them in the common pool ?

With kind regards,

Yours sincerely,

(Anwar Premi)

Sir Syed Group of Schools

(Registered under the W. B. Societies Act XXVI of 1961)

Post Box No. 10609, Gram : TALEEMAT, Calcutta-700 023 ☎ 49-4730, 49-4761

Ref : SSGS/PR/92-93/25

18th May 1992

To
Prof. R. N. Thakur
Project Director
The Indian Institute of Public Administration
Indraprastha Estate, Ring Road,
New Delhi = 110 002

Dear Sir,

Ref : Your letter dt. April 22, 1992

Sub : Research study sponsored by Minority Commission.

Perhaps the filled in questionnaire one set in respect of the SIR SYED AHMED PRIMARY SCHOOL has already reached you - initially we thought of deferring the reply for the other two institutions awaiting feed back from you. Than it dawned on us that it might not be possible for you at this stage of inquery to screen each of the replies and send your comments - more so you have a time-frame to complete each componant of the study schedule. Hence, we decided to rush through the remaining two (i) SIR SYED JUNIOR HIGH SCHOOL and (ii) Non-formal and Mass Education Programme christened by us as Community College alongwith this letter.

The reason d'tre for minority managed institution has been put forward quite forcefully in our letter dt. 8th May 1992 and views have been expressed while responding to specific question in the schedule. However we would like to put it on record, once again that minority managed institutions do have a responsibility to protect and propagate cultural trait and characteristic of the particular community it represents but at the same time shun isolationism and be open to fresh ideas (old and new) a common heritage of our nation, nay, human race.

With kind regards,

Yours sincerely,

(Anwar Premi)
General Secretary

N.B. All the three sets of responses sent by us be taken together, even though in some parts you may find repetition, but that has been done purposely to emphasise

1. Minority Managed Educational Institutions claim to have numerous grievances. Could you suggest some effective measures for the redressal of these grievances in the following areas and improve the efficiency and effectiveness of these institutions :

S.S.G.S is working as a catalytic agent in the area of its involvement which is expanding both vertically and horizentally i.e. both in depth and dimension. Our main plank being education we have initiated a programme alongwith other local institutions running Junior High Schools to promote quality education. In response to this schedule we have not only focused on SIR SYED JUNIOR HIGH SCHOOL, but also taken into consideration the problems in general faced by others as well with whom we have a fraternal relationship. All those institutions who are cooperating in our efforts in affecting on qualitative change in curricula and other related areas of school performance, we just name a few of them locality wise with specific thrust each of one of them might have been laying stress. As mentioned earlier while responding to a similar questionnaire for SIR SYED AHMED PRIMARY SCHOOL, We would like to move a step further by saying that we are hotly persuing the idea of converting/up-grading some of the existing Junior High Schools having infrastructural facilities or venture into launching new institutions - Higher Secondary Schools for boys and girls under the aegis of SSGS. In response to requests from slum areas having concentration of minority population, we have decided to extend our wings (services) to Garden Reach, besides existing Mominpore-Kidderpore area.

How they are responding to the needs of particular need of the community and neighbourhood.

Case Study of a Model Organisation

(FOR CASE STUDY)

Accommodation

Finance

Human Resource Development (Man-Power Training)

Besides Primary and Junior High Schools run by S.S.G.S there are other such schools in the locality managed by different bodies ; but there is practically no Higher-Secondary School where they can go after passing-out from these local Junior High Schools . Interesting enough just in the peripherical areas we have a number of high standard English Medium School - run and managed by different church bodies where our children are not welcome generally. Education is a great leveller and provided leverage for development. We are making efforts in these problem areas as cited above and hopefully looking for the day when we will be in a position to report on the progress in this direction.

COMMUNITY COLLEGE :

Community college is a concept we are trying to develop which will design courses to suit the educational needs of the community with an eye to economic necessities/compulsions. It may be asked where do we place it within the educational frame-work prevelent in the country. It has been accepted by all that education is a continuing process and the institutional facilities offered are inadequate to satisfy the varied needs of different segments of people having diverse socio-economic and religo-cultural back grounds. Hence, the courses designed will reflect the peculiar situation, & cater to the specific needs of the area. So the community college as conceived has a bipolar approach laying equal stress on Vocational and non-vocational sphere - both eclectic and holistic because life is an indivisible whole. Learning that liberates the mind is true education. As such/hence education and training in liberal arts and sciences are also given due weightage. Community college will succeed depending on our ability to enlist the co - operation from the community it serves as well as being alive to its social obligation to the larger community nay, nation as a whole.

The proposition is quite simple but execution will put our ingenuity into test. What we are trying under this scheme is to match the local resources, both human and material with the emerging requirements of a changing society.

Step One : Enlistment of different educational, technical and vocational institutions ; libraries, museums, horticulture, zoo etc. besides facteries and other work places in and around the locality that might help and cooperate in our intensive and extensive training programmes.

Step Two : Preparation of a dossier of people and personnal having interest, aptitude or ability to contribute their time and talent in transforming the society according to the needs of the time.

Step Three : In this novel scheme the nodule point would be a well organised and adequately equipped community centre capable of undertaking various activities outlined above with a vision for the future.

At this stage, on a poser, we would like to follow the path indicated earlier i.e.

i) accommodation
ii) finance
iii) trained man-power

which requires understanding through dialogue at different levels and support and guidance from the Minority Commission is most welcome - which we sincerely solicit.

c. Library books

d. Study materials

e. Facilities for games and sports

f. Teaching aid

Section G: *FOR COMMUNITY/POLITICAL LEADERS/INTELLECTUALS*

1. If you were/are connected with some minority managed educational institutions in various ways, could you please help locating some problems faced by them ? Problems in the area of :

a) Grants-in-aid procedure seems to be cut and dray and is not responsive enough to appreciate individual circumstances of a particular community or group - innovative ideas and programmes await for a taker - flexibility is the crying need.

b) Managing Committee should include different interest group in the organisation so that each segment within finds a place and have a say in the policy making.

c) Recruitment of teachers is a real hard nut that puts minority managed or for that matter all venture schools into a tight spot. The people who volunteer at the initial stage without whose interest and involvement it would not have been possible to get launched many of them may not fulfil the criteria of appointment at the time of sanctioning the post and/or Grants-in-aid. As a result many institution, though entitled for such Grants-in-aid could or would not avail of the same.

d) There is not much in service training facilities open to such teachers even though they are quite interested and sincerely strive to improve the quality of teaching within their limited scope.

e) Students problems are many and varied - starting with parental apathy, economic insecurity, inadequate facilities for studies at home and locality to lack of opportunities for higher-studies and employment etc.

f) An appreciation of difficulties on both ends coupled with pragmatic attitude to cope with objective situation with a wider perspective of communitarian living that tends to emerge despite distraction needs to be persued.

3. In the light of views expressed in answer to query No. 1 what we feel is that a provision be made to create a minority cell attached to the Department of Education in each state so that they can help scrutinize each proposal for Grants-in-aid and/or sanction on merit.

Dr. R.N. THAKUR
Professor of Sociology
and social administration
Project Director.

Md. Mahamdali
Head Master and Secretary,
(Ex-Officio) under Order No.
Thoubal, the 19th June '92
& memo No. 10/5/91 ...(TH)
Inspector of Schools Zone-III
(Th) ~~to change~~ Vill. Hayel
labuk S.P.C. Khangabok.

Sir,

I have the honour beg to state that the following few lines for your kind consideration and sympathetic orders.

That, the minority institution, the Tombi Bibi High School is the only one in the village of Hayel labuk, a minority muslim community where there is only one Govt. Primary School in the midst of 2,500/3000 peoples. Since the ~~chieldre~~ childrens of uneducated peoples in this village are having absorb in supertitions. The debacle girl's and boys who all are continuing in uneducated in the village of Hayel labuk to take seltre in the habit of customs in Purda system. Under minutely with consideration of minority group. This institution was organised in the year 1987. So, the community is trying couldopen a little crust of purdha the tantalise about that being a materials of declined at future nation.

So, I therefore request you to be kind consideration in fact above and sympethatics orders for recognised and the minority commission in this minority institution for which act of your kindness. I shall ever remain you.

4.8.92

Your'sfaithfully

(Md. MAHAMADALI)
Head Master & Secty.
(Ex-Officio) of Tombi Bibi
High School Hayel labuk.

Dated, Hayel labuk
The 27th July/'92.

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