



আম্বেদকৰ কলেজ

ফটিকৰায়, উনকোটি, ত্ৰিপুৰা

**Ambedkar College**

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Fatikroy, Unakoti, Tripura – 799290

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BRIEF REPORT OF THE NATIONAL SEMINAR ON SOCIO-ECONOMIC AND EDUCATIONAL STATUS OF MUSLIMS IN TRIPURA HELD ON 11<sup>TH</sup> AND 12<sup>TH</sup> AUGUST, 2015 AT AMBEDKAR COLLEGE, FATIKROY, UNAKOTI TRIPURA

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The two day national seminar titled “socio-economic and educational Status of the Muslims in Tripura” organized by department of Education, Ambedkar College, fatikroy, unakoti, Tripura got underway by lighting the lamp of wisdom by Smt. TunuBalaMalakr, MLA, FatikroyLAC followed by prof. MonirulHussain, Gauhati University, Prof. HumayunBokth, Assam University. Mr. PrasanjitSingha, Vice-chairman, UnokotiZilaPrarisod, SamironBhattacharjee, Vice-chairman KumarghatpanchayatPrarisod, Mr. Kutub Mia, Rtd. Civil Servant and M. Darlong, Principal Govt. Degree College, LTV, Tripura. Dr. Subrata Sharma, Principal Ambedkar College, presided the inaugural session. He welcome all the distinguish guests and delegates. He also expresses his sincere thanks to the students and staff of the college for making the inaugural session a memorable movement. All teaching and non-teaching members of the college, paper presenter, a few representative from the minority community and an over whelming numbers of students. The guests and audiences were greeted by Dr. Anil Kr. Acharya and L.T.MaunaDarlong, Assistant professor of Ambedkar College.

The key note address was given by Prof. Hussain, Department of political science, Gauhati University, Guwahati, Assam. In his speech, he had talked about how socio-economic status is associated with education and occupation. Since time immemorial, education has been p0laying key role in making human beings and shaping civilizations. The important of education has grown manifold in the contemporary world, characterized by rapidly growing competition, specialization and system of information and knowledge. Structural formal education has been today become pivotal for human resource development and is a pre-requisite for economic growth. No society can afford to ignore education of its members if it desires to carve out a dignified place for itself in the globalized world. India, no doubt, has registered phenomenal growth in education since independence. Hundreds of universities, institutions of research science and college and lakhs of schools have been established in the country. Free and compulsory education for all children in the age group 6 to 14 years has been now become a fundamental right. It is a widely known fact that among all socio-religious communities or marginalized groups of the country, Muslims the largest religious minority, are the most deprived discriminated and excluded. Discrimination against them exists both in fact and design. Findings of

individual researches and government research explicitly show that their marginalization and exclusion is rapidly growing day by day. They have been reduced to a position lower than the scheduled caste and scheduled tribes in the institutions of power structure and decision making bodies. The extent of their educational exclusion is alarming and shocking. In 1980 the Gopal Singh committee found that Muslim and neo-Buddhist are the most educationally backward community at national level.

In his speech he asked question to government. What did the government do to reduce the backwardness of these two communities? Surprisingly, government adopted two different, indeed discriminatory, policies for their educational uplift. While the government extended to Neo-Buddhist all the benefits available to scheduled caste, it simply declared Muslims as an “educationally backward national minority”. He also referred Sachar committee and quoted the following lines for Sachar committee- “Muslims are at double disadvantage with low levels of education combined with low quality education; their deprivation increases manifold as the level of education rises. In some instance the relative share for Muslims is lower than even the SCs who are the victims of a long-standing caste system. Such relative deprivation calls for a significant policy shift, in the recognition of the problems and devising corrective measures, as well as in the allocation of resources”. He concluded this key note address by quoting the following lines from Sachar committee- “admittedly, policies of affirmative action need to be fine-tuned to take into account the deficits faced by poor and non-poor Muslims in education”

In her Speech, Mrs. Tunu Bala Malakar, MLA, Fatikroy LAC described that Muslims are still under privileged section of Tripura. She expressed that the Govt. of Tripura has implemented my scheme and program for the upliftment of the marginalized communities including Muslims. She felt that the Socio-economic Status of the Muslims of Tripura will change in the coming days by the change in educational upliftment of Muslims.

Mr. Kutub Ali talked about how both the governments (central and state) are depriving the Muslim population of India from their constitutional rights. He said that it has been scientifically found by many research that the overall condition of Muslim is very poor in India and Tripura in general. In most of the instance, the relative share of Muslims is lower than the SCs and STs. Many committees were formed to study the socio-economic and educational status of Muslim and recommendations for their upliftment. But not a single recommendation has been implemented in India. Muslims are under representative in all the aspects starting from government jobs to elected representative for policy formation.

Mr. Prasanjit Singha also expressed his feeling on Muslim community of Tripura. He felt that the concept of creamy layer should be introduced in the reservation system of India so that only the poor people can get the benefit of reservation irrespective of caste, class and religion. He said that the state government has taken so many schemes to develop Muslims of Tripura.

M. Darlong, Principal Govt. Degree College, LTV, Tripura also express that the overall condition of Muslims in Tripura is very poor. They are in the same position with the scheduled tribes of Tripura. He said that

a nation cannot be developed until the citizen equally contributing for the development of the nation. And Indian Muslims are not in a position to contribute for the national development. Therefore it is the duty of the government to take affirmative action for the Muslim and, by doing so, uplift the Muslim community.

Dr. Subrata Sharma in his presidential address said that this seminar will be a grand success and highly interactive. The papers to be presented in the seminar will be highly information based which will help us to understand the problems associated with Muslim community.

The inaugural session ended with a vote of thanks from Dr. Sahidul Ahmed, organizing secretary and HOD of Education, Ambedkar College, Fatikroy, Unakoti, Tripura.

### **Technical session one**

The first technical session of the seminar was presided by Prof. Humayun Bokth, Professor of Sociology, Assam University, Silchar, Assam. Following papers are presented in the first technical session.

1. In the first technical session, first presentation was made by Dr. Priyadarshi Bahinipati, Asstt. Prof., Deptt. of History, Govt, Degree College, LTV, Dhalai, Tripura. The Title of the Paper was- Education, Muslims and Development in India. The paper speaks- Education is the keystone of social arch. It is the root of all the branches of development, a society needs. India witnessed massive politico-social upheavals in its history of last one thousand years. This millennium has proved to be a turning point which brought about massive structural changes that fermented the social fabric which in turn affected the life style, economy, ideas of the people of this country. With the coming of the Muslim rulers in the medieval period and later the political hegemony of the British in the modern period a process of amalgamation, acculturation have taken place with the intermingling of varied cultures along with the indigenous culture and that process became the progenitor of umpteen socio-political and cultural movements. In this way a number of permutation and combination occurred which resulted in the growth of different affiliations, groups, faiths, sects over centuries. The social picture of India changed which further provided scope to the growth of multiculturalism. In this cultural milieu the Muslim population is one which is one of the major communities among the minor communities. Education was given due importance by the Muslim community all over the world. But with the passage of time differences occurred in the approaches towards education in different parts. In India the Muslims had a long rule in medieval times. And likewise they also witnessed changes in the socio-cultural transformations. After the attainment of independence, the Government of India has enunciated a number of policies and enumerated number of articles in the Constitution to enhance the status- both educational and social- of all the sections of the society irrespective of caste, creed, religion and race. But, still India is languishing in some areas like poverty and literacy even after six decades of independence. This article tries to find out the reasons for the backwardness of the Muslims and their isolationist attitude towards participatory development.

2. The second presentation of first technical session was made by Mr. Daniel Debbarma, Assistant Professor, Department of Education, Govt. Degree College, Dharmanagar, (N) Tripura. The paper speaks - Generally, the minority is thought of as the opposite of the majority. In democratic societies, it is based on the numerical ratio to the population as a whole in a particular place. But in international law the term “minority” is commonly used in more restricted sense. Religious minorities are often at the bottom of the social hierarchy and, therefore, have the least political recourse. Education plays a great role in maintaining the socio-economic status of any community in the society. Ignorance and poverty go hand in hand and for this, Literacy is the only weapon to break this vicious circle. The present study has been taken up to deal with the issue of educational status of Muslims as Religious Minority in Tripura. Issues related to enrolment, Percentage of Dropouts, promotion rates of Muslims in the elementary, secondary, higher secondary and graduate level were discussed. Several recommendations and suggestions are made to improve the systems of education for the religious minority in Tripura. It provides an overview of trends and issues, explores their ethical dimensions and tries to identify relevant strategies to promote religious minority particularly the Muslims of the state of Tripura towards a better future. The study is based on secondary data obtained from various texts, reference books, internet and various published journals and reports. The paper provides a framework which could serve as the reference model in the further study of Muslims as Religious Minority in Tripura.
3. Third presentation of first technical session was made by Sumon Ali, Research Scholar, Dept. of Political Science, Tripura University. The paper speaks - In India, there is a diversity inhabited by various ethnic, cultural, linguistic and religious groups. The Indian Constitution defines the term ‘minority’ on the basis of the two criteria, viz. religion and language. The National Commission for Minorities in India has identified Muslims, Christians, Sikhs, Buddhists and Parsees, which constitute 18.8% of the total population of the country as religious minorities, whilst Hindus are the majority group (Census 2001). Among these various minorities, Muslims occupy an important position in Indian society. Muslims form the largest minority community in India as well as in Tripura. Muslim Minorities are the most vulnerable section of the Society. Education is one of the most powerful factors for the political, social, economic or spiritual development of individuals and communities. It helps individuals to acquire the confidence and capability to match the levels of those who are in the mainstream in society. The progress and all-round development of a country depends upon harnessing the skills and abilities of all sections of society, regardless of caste, creed, religion and sex. Muslims are the least educated section of the state of Tripura. There are several reasons for backwardness of Muslims in Tripura such as large family size, lack of link between madrasa education and modern education, economic poverty, negative attitude towards girls education, lack of proper Government initiatives etc. However, the Muslims of Tripura did not progress much in terms of modern education, attending

schools outside their homes. Traditional outlook, poverty and backwardness were the primary reason for educational backwardness among Muslim in Tripura. The present study primarily focuses on problems of the educational development of Muslims and the role of Madrasa's in empowerment of Muslims in the states of Tripura. The study also to put a light on the success and failure of the Central and the State Government regarding the initiations of various programme and policies for educational development of the Muslim minorities. At last he pointed some remedial measures to improve the quality of Muslim education system for overall development of the Muslim community.

4. Forth presentation was made by Dr. SamsulAlamChoudhury, Assistant Professor, Govt. Degree College, LTV, Dhalai. His paper speaks - The status or position of women in Islam or in general has often been a long debate both in Indian and Western countries. From the Islamic standpoint, the discussion of the status of women is neither a new one nor a settled one. If we see the history of Muslim Philosophy, there is a misunderstanding or confusion about the status or position of women in Islam. The chief problems which agitated the Muslim minds and which ultimately brought about so many schools of thought in Islam like, the question of freedom of human will, the question of demarcation between beliefs and actions, the dispute between Reason and Revelation and so on. This paper is initially discussed about the status or position of women in Islam on the basis of the authenticity of Quran and Hadeeth (sayings, actions and approvals of Prophet Muhammad). And what are the rights of women in Islam and does it practiced in the present democratic, secular post-modern Indian society.
  
5. Fifth presentation was made by TaslimAkter, Research Scholar, Dept. of Bengali, Assam University: Silchar. She presented her paper in Bengali. Her paper mainly speaks -

6. Sixth presentation was made by Miss. Baishakhi Bhattacharyya, Guest lecturer in Education, Ramkrishna Mahavidyalay, Kailashahar, Tripura. Her paper mainly speaks - Education is the single most important instrument for social and economic transformation. Muslim's continues to lagging behind other socio-religious categories in socio-economic and educational development. As far as educational development is concern, Muslims are at a double disadvantage with low quality of education. There are several reasons for backwardness of Muslims in India such as large family size, lack of link between Madarsa education and modern education, economic poverty, negative attitude towards girl's education etc. Further she pointed some measures for improvement. It is revealed from study that Muslim community in India is the most backward in terms of education as well as socio-economic condition.
7. Seventh presentation was made by Malsawma Darlong, Principal Incharge, Government Degree College, Longtharai Valley, Dhalai. His paper mainly speaks - In Tripura Muslims are called 'Mosolmans'. The earliest statistics available on them is the British census report of 1874 from which we came to know that they were found in every part of the 'District Tipperah' (ruled by the British) as well as the 'Hill Tipperah' called Swadin Tripura - the kingly state. The early history of Muslim settlement in Tripura may be inferred from the writings of those historians who followed Rajmala in describing the ancient history of the land. Despite of their early entry in the 13th Century, the educational profile of the Muslims in Tripura had never reached the mark of satisfaction especially among the feminine gender taking into account the populace growth of the caste. For instance, in 2001 Census the enrollment percentage among the Muslims women fall from 16.3% in primary to 8.0% in secondary and left just 2.3% at the graduate level. Again, in 2009-10 statistics shows that 19990 women out of total 40667 and in the upper primary the number falls to just 9437 out of total 20166. Contrary to the date, the 'Kuran' encouraged and exemplifies guideline for attainment of knowledge thereby leaving a huge question mark between the conceptual and practical status of Muslims women education in Tripura. After all the presentations over, question session was started. Scholars and faculty persons asked diverse questions to the paper presenter related with their doubts concerning with a particular paper. The paper presenter tried to answer/ clear the doubts. The chairperson of the technical session declared the end of the technical session by giving his concluding marks.

### **Second Technical Session (A)**

The second technical session (A) of the seminar presided by Dr. Tinku De (Gope), Assistant Professor of Education, Tripura University, Agartala, Tripura. Following papers are presented in the second technical session.

1. In the second technical session (A), first presentation was made by Nayem Hussain, Research Scholar, Department of History, Tripura University. His paper mainly speaks on -- The rise and fall of Shamsar Gazi in the medieval history of Tripura. Being a slave under the zamindar of Dakshin Pargana, a territory under the Tripura monarch, by using his skill he became the zamindar of same area. Then the royal forces were defeated by him. He secured himself with the help of Hazi Hussain, the representative of the Nawab of Bengal and by promising to give a large amount of revenue to the Nawab, became the ruler of 'Chakla Roshanabad' or plain land of Tripura. He was defeated the royal family and occupied Udaipur, the medieval capital of Tripura. But immediately after occupied he did not sit on the royal throne rather he set up Laxman Manikya, a grandson of Dhanna Manikya (1713-1729 A.D.) as a puppet for three years and later of Shamsar Gazi took the throne and became the ruler of Tripura. He was an efficient administrator in medieval Tripura. To defend his country from external attacks he built several forts on his territory. He started education for boys and preference were given for teach Arabic and French language. He enforced a regulation in the regard of price commodities to be sold within his jurisdiction and also fixed the weight of seer at 82 sicca. Shamsar Gazi did his best for the welfare of his poor people. He granted rent-free land to the Hindu priest and Muslim moulavis in Chakla Roshanabad. The wealthy section of the people became afraid in and besides Tripura for illegal attacks of Gazi and royal family whose were stayed in Old Agartala also complained against him to the Nawab of Bengal. He was a man who possessed a high degree of courage and ability and had risen from obscurity and poverty to power. For his administrative activities, rent-free land grant, and social welfare for poor people, he became an excellent ruler in the history of medieval Tripura.
2. Second presentation was made by Sabita Das, Research Scholar, Department of Education, Tripura University. Her paper mainly speaks - Tripura is a small state of North Eastern Region of India. Once, Tripura was a princely state, but the state was joined to the Indian Union in the year 1949 and attained full statehood on 21 January 1972. This beautiful state offers various opportunities for students within the state and outside state. Education in Tripura is provided by both government and private sector. The populations of Tripura constitute different types of religion and communities, Muslim people consist 8.00 percentage of total population of Tripura (census 2001). As the minorities in India are concerned Muslims are the largest minority in the country. Majority of this community is educationally and economically backward. The holy Quran bear witness to the fact that women has as vital role in the life and society as like a man has and women are not inferior to man. The Islam has given women the rights and privileges. Muslims with special reference to the Muslim women are lagged behind the mainstream in almost every spheres of society such as socio-economic standing, educational attainment, empowerment, political participation and decision making and so on due to various external and internal factors.

3. Third presentation was made by Mr. MonmohanDebnath, Asstt. Prof. Ambedkar College, Fatikroy, Tripura. His paper mainly speaks - p;çqaÉ-LA-e-LCpj;-SlcfÑZh-mb;-Le, L;IZ p;çq-aÉ f;çlf;çnÄÑLpj;SCfÈçagçmaquz ahç p;çqaÉ h;Ù¹-hl ýhýfÈçal«ç a eu, p;çqç aÉL h;Ù¹-hl p-% a;ylLÒfe;lpw-k;-Nea¥e pªçølSNv N-s -a;-mez -p-r-œ p;çqç aÉLa;yl pªçølEfLIZ çq-p-h h;Ù¹h pwp;-llele;|£l -fÈj J q©cupÇfLÑ, jeÙ¹;çšÄL à¾à, pjL;m£epj;ShÉhÙÙ;| çQœ, p;jjçSL l£çae£ç a, BQ;l-BQIZ, pwú;|-çeu;CaÉ;çc NÈqZL-leHhw H...çml p;çbÑLfÈçagmeOçV-ua;yl pªçø-Lf;W-LI L;-R NÈqZ-k;NÉL-l -a;-me, HjeçLa;ylpªSe£ fÈçai;| ...-Z a; L;-mlp£j; Aç aœ²j L-l çQIL;m£eq-uJ-Wzh;wm; p;çq-aÉlfÈj;Q£ekç-Nl çecnÑeQkÑ;fc -b-Löl; L-ljdÉkç-Nl p;çqaÉ -fçl-uBdççelkç-Nl p;çq-aÉl çc-La;l;-mBjl; -cM-af;CfÈ-aÉL pªçø-aCpj;ShÉhÙÙ;lfÈçagme HLv; jªMÉÙÙ;ecMmL-l B-R, f;in;f;çn pjL;m£epj;ShÉhÙÙ; p;çq-aÉlf;çf;çæ£lS£he-LL£i;-hfÈi;çha L-la;lJfçlQuf;Ju; k;uz Bdççelh;wm; p;çq-aÉl -nÈùgpmEfeÉ;p, -R;VNÒf J e;V-Ll;-dÉpj;ShÉhÙÙ;lfÈaÉrfÈçagmemrÉLl; k;uz hçjQ¾cÉ Q--f;dÉ;u -b-Löl; L-l lh£¾cÉe;ib W;l£l, nlvQ¾cÉ Q--f;dÉ;u, j;çel h-¾cÉ;f;dÉ;u fÈjªMHjeçL -cni;N J ü;d£ea;|AhÉhçqaf§-hÑ J f-lHhwp;ÇfÈçalL;-mlLb;p;çq-aÉ e-l¾cÉe;ib çjœ, -SÉ;ç açl¾cÉ e¾c£, Bn;f§ZÑ; -ch£, e;l;uZ N-%o;f;dÉ;u, çhjm çjœ, çLæll;ufÈjªMpL-mlEfeÉ;p J -R;VN-Òf;jeç-olS£hep;çÉ;lf;in;f;çn pjL;m£epj;ShÉhÙÙ;, l;S°eç aL fçlçÙÙç a J AbÑ°eç aLpwL-VI çQœa¥-md-l-RezBh;l;pjL;-mh;wm;-c-nl -mML °pucJu;m£Eõ;q, ln£cLçl; BçamN;gg;l -Q±dçl£, BhçmgSm, nJLaJp;jeFÈjªM-clEfeÉ;p--R;VN-Òf;J;jeç-olS£hep;çÉ;lf;in;f;çn pjL;m£epj;ShÉhÙÙ;, l;S°eç aL fçlçÙÙç a J AbÑ°eç aLpwL-VI çQœg¥-VJ-W-RzBj;lhaÑ;j;eB-m;Qe;u çh-noL-lh;wm; p;çq-aÉfÈçagçmajçpm;j;epj;-Sl çQœAbÑ;va;-clS£hep;çÉ;, -fÈj J q©cupÇfLÑ, jeÙ¹;çšÄL à¾à, pjL;m£epj;ShÉhÙÙ;, p;jjçSL l£çae£ç a, BQ;l-BQIZ, pwú;|-çeu;, AbÑ°eç aLAhÙÙ; CaÉ;çcl çQœa¥-mdl;l -Qø; Llhzf;in;f;çn çhç;æp;j;jçSL, l;S°eç aL J AbÑ°eç aLpwL-Vlg-ma;-clS£h-e -e-jBp; çhfkÑ-ulpwçrççlQuHhw HC çhfkÑuL£i;-ha;-clS£he-LfÈi;çha L-l HL Ae;l;ç rafçlçÙÙçal çc-L -W-m -cu a;lJp;çrççlQu -cJu;l -Qø; Llh

4. Forth presentation was made by LalthannguriSailo, Assistant Professor, Ambedkar College, Unakoti, Tripura. Her paper speaks -Christianity is one of the minority religion in Tripura, According to 2011 census Christian in Tripura is 3% of the total population. The beginning of Christianity in Tripura dates back many centuries. Roman Catholic Father Ignitus Gomes S.J made his first visit to the Christian of Mariamnagar in Agartala in the year 1683. During this period there are few Christian whom the Maharaja invaded them as a Gunner and Army from Portugese .But this particular Father Ignitus could not settled permanently because he could not get any permission from the Maharaja. After along 160 years in 1843 during the reign of Krishna Kishore Manikya Roman Catholic Father Barbe who is a



Chittagong Pastor finally came and found out that there are 28 Christian family consisting of 118 total members. They were mostly people from outside who were invited to serve Maharaja in different aspect. Again in the year 1879 Maharaja invite Brahmanbari a Bengali pastor wife a good tailor, So this family decided to accept and started their job at the same time with their Mission but again they were stop to preach the gospel so they left the state within few months. It was along trial for New Zealand Baptist Missionary Society(NZBMS)seeking permission to Maharaja for 53 years (1885-1938).Finally in November 7th 1938 Mr. Rev M.J.Eade got a permission to started the Mission from Maharaja BirBikram Kishore ManikyaBahadurDebbarma. So it was in December 4th 1938 they had started the first conference TRIPURA BAPTIST CHRISTIAN UNION (TBCU) at Lakhilunga village which is 13 km away from Agartala. She very comprehensively discussed how did the Lushai Chief Raja HrangvungaSailo who is one of the first converted Chief Christian among the Mizos migrate to Tripura and started Christianity. She also discussed the difficulties face by the Lushai Chief being a Christian to other state.

5. Fifth presentation was made by Mitu Das, Assistant Professor, CSE, Ambedkar College, Fatikroy, Unakoti,Tripura. Her paper speaks - Education is the only mechanism to enhance social, economic and cultural development of any society. Now a day's technical education has become more important and in this regards,Information and Communication Technology (ICTs) play an important and potential role in the growth of socio-economic as well as in Education. Technical education tries to enhance development in all fields for the minority populations of our country. Muslims community being the largest minority group of our country is the most backward in Technical Education .There are several reasons for backwardness of Muslims such as Islamic education favoured the study of religious science than the study of natural science. There is lack of link between Madrassa education and Modern education. In the last she also recommended some suggestions for improvement of technical education among Muslims.
6. Sixth presentation was made by Dr. AnekLal Barman, Assistant Professor in Education, RamkrishnaMahavidyalaya, Kailashahar, Tripura. his paper speaks - Education in its real sense is the pursuit of truth. It is an endless journey through knowledge and enlightenment. Such a journey opens up new vistas of development of humanism. Education is the most important instrument in the development of any community or country. Education has special significance particularly for the weaker section of the society. Since Muslim communities are viewed as the most deprived, disadvantages and suffering section of the Indian population. RajindarSachar has explored a pathetic picture about the status of Muslim in all over the India. A country cannot make progress equally when a sizable section of its population remains backward. Primary education is a very important stage of the entire structure of education. Primary education is the responsible for spreading mass literacy. Mass literacy is a basic requirement for economic development, modernization of the social structure and the effective functioning of democratic nations. This paper studied the enrolment and academic achievement of

Muslim students in primary education of Unakoti district. He very comprehensively discussed the problem of lower learning achievement of the Muslim students with facts and figures.

7. Seventh presentation was made by BikashBhargabSarma, Asstt. Professor of Philosophy, Gurucharan College, Silchar. His paper speaks - Religion is often defined as a set of believes through which man can achieve mental and physical harmony with the natural forces of this universe. It helps people to be united. It is a primary factor for governing the demographical, socio-economic and socio-cultural changes in the society. Again, religion also plays an important role in terms of 'gender justice' which is a background for social upliftment and prosperity of human being. The contribution of women in religion is very much significant. Women actively participate in various religious rituals for socio-cultural development in their respective fields.

Islam, being one of the major religious systems in the world asserts gender equality to ensure over all development of humanity. The Islamic ideals for every individual are similar throughout the world. It has always emphasized on providing gender justice in the religion and maintaining the dignity of women and their integrity in the society.

In Assam Muslims form the second largest religious system just after Hindus. Although the state is considered as the land with flourishing gender parity still gender discriminations exist. He very analysis discussed various issues concerning the status of Muslim women in the state including sex ratio, literacy rate, work participation etc.

After all the presentations over, question session was started. Scholars and faculty persons asked diverse questions to the paper presenter related with their doubts concerning with a particular paper. The paper presenter tried to answer/ clear the doubts. The chairperson of the technical session declared the end of the technical session by giving his concluding marks.

### **Second Technical Session (B)**

The third technical session of the seminar was presided by Salim Shah, Assistant Professor, Deptt. of Economics, Tripura University, Agartala, Tripura. Following papers are presented in this technical session.

1. In the first technical session, first presentation was made by Prof. HumayunBokth, Associate Professor, Deptt. of Sociology, Assam University. His paper mainly speaks - Muslims constitute a large section of India's population. In today's Indian society Muslims are an important component. However, they have been constantly under a marginalized condition of existence in terms of their identity, security and equality vis-a-vis the rest of the Indian people. He mainly tried to explain the overall condition of Muslims in India in the light of the report of the justice Sacchar committee. Report of the aforesaid commission has brought into focus the deplorable condition of Muslims in India on the basis of already existing data and further field surveys. He also discussed the problems of Indian Muslims and suggested some solutions of these problems.

2. Second presentation was made by Niranjana Debnath, Research Scholar, Department of Economics, Tripura University. His paper mainly speaks -Social deprivation and disparity among the various social groups namely, SC, ST, Religious Minorities and others have been a major social concern for a diversified economy and plural society like India. Social deprivation is multidimensional in nature comprising of deprivations in education, health and standard of living. Pragmatic policy intervention from the part of a welfare state plays a pivotal role in curbing such social and regional disparity. Government of India since 1950s has been trying to reduce social deprivation and regional imbalance in order to ensure inclusive growth of the society. Keeping in consideration the aspect of social deprivation in general and findings of the Sachar Committee Report (2006) in particular, the present study evaluated the relative positions of the concerned social groups in the state of Tripura on the basis of a case study. For the purpose, dimension specific deprivations of the select social groups have been assessed and compared in terms of multidimensional poverty index following Alkire and Foster methodology (2007, 2011). The field survey of the present study covers 400 households in total using probability sampling. The empirical findings of the present study reveal that deprivation in terms of non-monetary dimensions such as education, health and standard of living appears to be a subject of concern for proper economic development of a society in the way of future policy intervention.
3. Third presentation was made by Dr, Sahidul Ahmed, Asstt. Prof., Ambedkar College, Fatikroy, Unakoti, Tripura. His paper mainly speaks - Education is fundamental to all human development- mental as well as spiritual. Article 45 of the constitution of India has provision of providing free and compulsory education for all children up to the age of 14 years irrespective of caste, religion, gender and area. About 33 per cent population of Assam are Muslim in religion. Muslim is the most educationally backward community of Assam. Here he very systematically explains using the SSA data And DISE data, how govt. of Assam is adopting social exclusion policy as far as educational facility is concerned for the Muslim majority districts.
4. Forth presentation was made by Melody Lalnunsangi Darlong, Asstt. Prof., Deptt of Philosophy, Ambedkar College, Fatikroy, Unakoti, Tripura. Her paper mainly speaks- Since independence; the government of India has appointed various committee and commission to look into the problems of education of all children. In this respect with regards to the education of the minorities, various committee and commission were also setup. But in spite of this, among all socio-religious communities or underserved group of the country, Muslims, the largest religious minority are the most deprived, discriminated and excluded till today, especially on the field of education. And know it is widely known fact that muslims are the most educationally deprived community of India. She tried pointed out the major educational problems of Muslims living under Damcherra R.D. block. And also given some suggestion to overcome these obstacles.

5. Fifth presentation was made by BinapaniSaha, Asst. Prof. ,IASE, Kunjaban& Research Scholar, Department of Education, Tripura University. Her paper mainly speaks - Education plays a significant role in the social and economic development of a country. It is the way of life of the people. It improves the quality of life of the people. But accesses to education by all religious groups in India are not same. Among all the religious communities, Muslims are the least educated section in India as well as in Tripura. Though the literacy rate among the Muslims has been increased but it is not satisfactory. Even academic performance of the Muslim students in board examinations is not up-to the mark. Her paper was focused on the academic achievement of the Muslim students in the board examinations in Tripura. Using different years data of board examination she concluded with the findings that the learning achievement of the Muslim students is poor compared to the other socio-religious group.

After all the presentations over, question session was started. Scholars and faculty persons asked diverse questions to the paper presenter related with their doubts concerning with a particular paper. The paper presenter tried to answer/ clear the doubts. The chairperson of the technical session declared the end of the technical session by giving his concluding marks.

#### **Valedictory session**

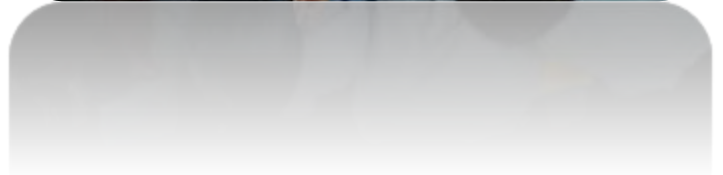
The valedictory session was chair by Prof. ManirulHussain, Deptt. of Political Science, Gauhati University, Assam. He extended his heartfelt thanks to the organizer and the delegates for making the seminar fruitful. In this session it was unanimously accepted the following resolution for the overall development of the Muslims of India in general and Tripura in particular.

1. Established high quality primary schools like JNV in Muslim dominated areas and named them as APJ Primary School.
2. The right to education should be utilized for acquiring 100% primary education among the Muslims.
3. ITI, Polytechnics should be established in the every sub-division in the Muslim majority district.
4. Universities and professional institution should be open in the Muslim majority states keeping Aligarh Muslim University as a Model University.
5. Centre and state government should allocate more money for the upliftment of the Muslims, especially in educational sector.
6. Some seats in institution with international reputation like AIIMS, IIT, IIM, IISc, and IIIT should be reserved for the Muslim students.
7. The policy of scholarship should be simplified and must be advertised in comprehensive way so that everyone can get the information and can get the benefit too.

After the reading of the above resolution, the certificate distribution ceremony was stated followed by cultural program where the students of the college performed different forms of traditional dance of Kuki community (Darlong). Then delegates shared their views on the seminar and the arrangement made by the organizer. Most of them are satisfied with the arrangements but give some suggestions to

make it best. At last the vote of thanks was given by the principal of the college. He expresses his sincere thanks to all for making the seminar a grand success.

### PHOTOS





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