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DEPARTMENT UPDATES:

- Film Screening: Bol on 23rd January, 2018.
- Book Discussion on Refashioning India by Prof. Maitrayee Chaudhari on 13th February, 2018.
- Field Trip to Jim Corbett from 16th to 18th March, 2018.
- Annual Academic Meet—Imagine on 28th March, 2018.

Theme : Muslim Minorities in Contemporary India: Exclusion and Otherisation



Credits: Raktim Baruah

From the Editor's Desk

I heard a shriek. I turned around and saw a Sikh running towards us with a sword. His face was red and he was screaming. Madened with anger, we knew his sword would strike anything with a pulse that would come his way. My sister and I ran looking for a place to hide, we were blinded by fear. We hid inside a store room below the staircase and prayed to Allah to keep us safe. I wanted to cry and be held and feel safe and I loathed each second of those moments. I knew if I even breathed too loudly they would hear us and pierce the swords through our fragile bodies. I was already picturing the sword tearing into my body through my white kurta and a big blot of blood on the cotton. Minutes felt like hours and with each passing moment my urge to burst into tears and loud shrieks grew ever more. The screams of women being raped and children snatched from the arms of their parents was deafening. Some time had passed, and when I realised they had left, I stepped out of my hiding place. I could hear my heart pounding, and with my lips continually mumbling prayers, I took tiny steps towards the hall. Just before I could call out for my mother, my eyes caught a glimpse of blood from the next room and my knees started to wobble. I knew what it was. The floor was covered with a thick layer of blood where my mother's body lay, cut open with all her insides coming out.

At the stroke of midnight on August 15th 1947, the fate of one-fifth of the humanity was trans-

ferred from the hands of the British into the hands of India and Pakistan. The stirring words of 'Trust with Destiny' did not echo on the grounds of those who were losing their lives to those who had determined to create a religious makeup of their own, however they liked, with fire and swords. Communal riots continue to cripple Indian society even after 71 years of Independence, claiming many innocent lives in the name of religion. Recent disclosures have confirmed that Indian Muslims face even greater social exclusion and political under representation. Until mid-1970s the Muslims were typically less disadvantaged than Dalits, now however, they have slipped to the bottom. From the enrolment ratio in higher studies being lesser than that of all other minorities to one in every four beggar in India being a Muslim, every aspect has one thing in common- the increasing number of Muslim minorities in it.

As the readers of Sociologue would know, we have engaged with the voices of the marginalized in our society through the theme "Voices from the Margins" and tried to bring out reality as experienced by those at the periphery. After shedding light on the lived experiences of sexual minorities, Dalits and North East Indians in our previous issues, we have realized the need to address the deprivation of Muslims in India who have been accorded a minority status not just in terms of statistics but also in socio-economic terms.

The identification of the Muslims

through their minority status and the given otherization by using daily life vocabulary, the attachment to food practices or looking for religious markers for identification: all contribute to the minority status accorded to Muslims. The rising tides of Islamophobia not only in our country but in the global scenario in general, must have sensitized people to the exclusion of Muslims. As Editors and students constantly engaging with this topic we have not only come across views that take into account the sad realities of Muslim minorities in India but also a considerable amount of 'what-aboutery'. The consistency of narrative of the communal violence that has returned to haunt Muslim identity time and again is what this issue is focusing on.

In this issue of Sociologue, we have come up with a section dedicated to experiences of Muslims. We want to let the experiences speak for themselves.

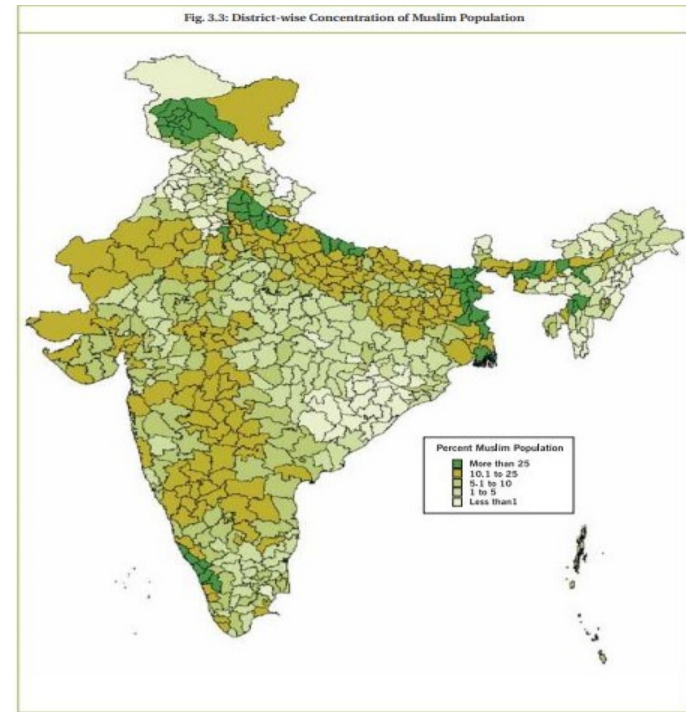
As Sociology students in a constant quest to decipher the 'everyday', we hope this issue helps our readers encounter, deliberate and grapple with what is now a seemingly uneasy, routinised reality of our lives. In anthropologist Bronislaw Malinowski's words, it is the "imponderabilia of everyday life" that we seek to unravel.

Wo jo roz hota hai, usi par baat karna chahtein hain hum ... Aao Baat Karein!

By Garima Mukherjee and Shivani Vashishth, IIIrd Year

MAPPING THE MUSLIMS—NEWS AND BEYOND

1. Total population of Muslims in India is estimated to be 14.23% (approx. 17.22 crores) according to Census 2011.
2. Muslims makes up majority in UT Lakshadweep (96.58%) and Jammu & Kashmir (68.31%) and have substantial population in Assam (34.22%), West Bengal (27.01%), Kerala (26.56%) and Uttar Pradesh (19.26%).
3. Urban India comprises of about 18.23% of Muslims whereas the Rural India comprises of about 12.41% of Muslims.
4. The metropolitan with highest Muslim population is Mumbai (approx. 1.8 million) followed by Delhi (1.6 million), Kolkata (1.4 million), Chennai (0.8 million) and Bangalore (0.8 million).
5. The Muslim population has witnessed sharp fall in growth rate to 24.60% (2001-2011) from the previous figure of 29.52 % 1991-2001).



Exclusion Explained

Q. What is Exclusion?

A. The Social Exclusion Knowledge Network (SEKN) Report of 2008 views exclusion as a “dynamic multi-dimensional process driven by unequal power relationships”. A particular community is excluded culturally, economically, politically, spatially and also faces health and educational discriminations.

Q. How are Indian Muslims in India a socially excluded community?

A. The exclusion and marginalisation of Indian Muslims is of a peculiar nature. Shaped by a painful and dark history, Muslims continue to face discrimination in their day to day lives on the basis of their religious identity in the following spaces:

- **Cultural discrimination-** According to the Sachar Committee Report findings Muslims are treated with a great degree of suspicion not just by certain sections of the population but also by public institutions and government bodies. There are examples of many Muslims adopting ‘secular’ first names just to avoid themselves from such discrimination
- **Economic Discrimination-** A majority of Muslims in India can be found in the unorganised or sector of unskilled labour. There has been a dramatic decrease in demand for their traditional skills thus rendering many families poor.
- **Political Discrimination-** The prevailing Islamophobia has led to the marginalisation and exclusion of Muslims from political and civic life. Indian Muslims are only seen as vote-banks and their representation in the Indian Parliament has been on a decline.
- **Spatial Discrimination-** Muslims can be seen inhabiting in separated “ghettos” within communities, this is so because they often face the reluctance of owners of house to sell or rent property to them and they feel safer in a Muslim neighbourhoods.
- **Health Discrimination-** It has been found in the Sachar Committee report that certain public facilities are in short supply in Muslim concentrated regions and high fertility rates were found where there was lack of information and lack of availability of affordable health services.
- **Educational Discrimination-** Number and quality of educational establishments among Muslims are low. Child labour is found to be the highest among Muslims as compared to other religious groups and so are the school dropout rates.

Q. How can social exclusion of Muslims in India be measured?

A. To measure and define social exclusion of any community can be a tedious task. Even ground-breaking data and reports like the SEKN report fails to address causal processes and only looks at ‘statistics’ of exclusion. There has to be a greater focus on narratives and experiences of those at the receiving ends, in this case, Indian Muslims and ensure that it informs policy and action.

Garima Mukherjee, IIIrd Year

In the News

मुंबई हाई कोर्ट का मुस्लिम महिलाओं पर असाधारण फैसला

Muslim Man Killed In Jharkhand Allegedly Over 'Affair' With Hindu Girl

Photographer, 23, Killed By Girlfriend's Family On Delhi Road, Say Police

Accused of carrying beef, teen killed on train

Mob lynches DSP outside J&K mosque

Muslims warned of 'final battle' at Sangh meet, MoS Katheria says 'we've to show our strength'

Muslim techie beaten to death in Pune, 7 men of Hindu outfit held

Love jihad? No, it's all about mutual respect, say inter-faith couples

Renting while Muslim! India's new Conundrum

Muslim cop, mistaken for Hindu lynched by Muslim mob

The Sachar Report: Twelve Years Later

Twelve years after the landmark Sachar Committee Report was released, we bring to you an update on the condition of Muslims in India.

The 403-page Sachar Report highlighted the issues of identity, security, inequality and deprivation among Muslims, concluding that the condition of Indian Muslims was below that of the Dalits. Under former High Court Chief Justice Rajindar Sachar, the Committee gathered data from a combination of sources (including the Census and National Sample Survey Organization (NSSO)). Continuing to be the most comprehensive evaluation of the social, economic and educational status of Muslims in India, the question looming large is: Has the condition of Muslims changed?

According to government reports, most indicators have not seen

significant improvement. In some cases things seem to have, in fact, deteriorated — in 2005, for example, the share of Muslims among India's police forces was 7.63%; in 2013, it fell to 6.27%.

We present to you some key findings from the extensive study -- and the shifts in Muslim deprivation, more than a decade later:

- Education: The literacy rate among Muslims in 2001 was 59.1%, below the national average (64.8%).

- Access to Social and Physical Infrastructure: About one third of small villages with high concentration of Muslims do not have any educational institutions. About 40% of large villages with a substantial Muslim concentration do not have any medical facilities.

- Unemployment: Compared to other socio-religious communities, Muslims have the highest unemployment rate and a considerably lower representation in government jobs.

- Poverty, Consumption and Stand-



ards of Living: According to NSSO data, overall 22.7% (251 million people) of India's population was poor in 2004-05, with SC/STs together as the worst off (at 35%), followed by Muslims at 31%.

- Inadequate Representation: Among the many issues highlighted by the report was the huge under-representation of Muslims in decision-making positions of bureaucracy. The percentage of Muslims in the IAS and IPS is 3% and 4% respectively. According to data by Ministry of Home Affairs, these numbers were 3.32% and 3.19% respectively in 2016.

Amisha Phukan, IIIrd year

I Am More Than My Surname

'Are you from Pakistan?'
'You don't look like a Muslim girl.'
'Are you an Indian?'

Since an early age, I have been accustomed to the remarks made by my classmates and their presumptions about my Muslim surname, often stereotyping me as a girl hiding herself 'behind the veil'. Whether it is my 12 year old self or the former Jammu and Kashmir CM Farooq Abdullah who was asked in an interview "Do you consider yourself an Indian?" or Indian tennis star Sania Mirza who broke down in an interview saying, "It is unfair that we still have to justify and assert our 'Indianness'". The line of doubts has rang up on the identity of Muslims as Indians time and again.

My father shared an incident with me once, about how at the age of 8, after his father passed away, he began working as an agricultural worker under a Hindu family. It was during the lunch hours that he experienced the distinct lines of purity and pollution being drawn, as he was made to sit outside and eat at a distance from the family members and other workers, and was asked to clean the space once he was finished. This incident stirred my soul and left me questioning the exclusion and otherisation that the Indian Muslim encounters on an everyday basis. I ask myself, why is it that the freedom to exercise their religion and assert their religious identity often translates to suffering marginalisation and humiliation in a country whose constitution speaks of promoting fraternity, which is supposed to assure the dignity of the individual and their beliefs in

the integrated fabric of the nation? Where is the gap in the system that isn't allowing the country to live up to the glory of it's constitution?

According to the 2006 Sachar Committee, 'Abject poverty is partially to blame for lower levels of education among Indian Muslims.' The report calls education a "grave concern" for the country's Muslim community. In the Lok Sabha, the share of the community comes to a measly 4.2 percent, which as compared to their population proportion of 14.2 percent is a gross under-representation of the community. It is because of the lack of voice and representation that we see top notch TV anchors giving beef and love jihad priority over real issues like education, political representation, employment that have been weakening the community and need to be improvised upon.

It is upsetting that even after 71 years of independence, the community is grappling with predicament of backwardness, inclusion, riots, and unemployment. Indian Muslims are undoubtedly facing political underrepresentation and marginalisation at a much higher scale than ever before. While there has been a major debate on the contentious issue of triple talaq and the necessity of a legal reform, it is important to remind ourselves that solely legal reforms would not guarantee alleviation of all the woes of Muslim women. Taalim (education) and Taraqi (growth) should be for both men and women equally. Educating and empowering women is the key step towards resolving the actual anxieties of the Muslim masses. Only

when the Muslim women of today are given the freedom and opportunities to make their own identity and break free from the handcuffs of orthodox traditions and rituals, the community can grow and flourish. It is imperative that there is an adequate representation of the community at the democratic forefront and government takes action towards educational and social empowerment and upliftment of Muslims as a whole.

I grew up in a country which preached the slogan of 'Unity in Diversity', which took pride in being a nation that propagated the idea of 'Liberal Secularism'. However, today I find myself contemplating - will expressing my political views explicitly on a social media platform cause my already-labelled image some kind of damage? It would be wrong to say that the repeated incident of communal violence and being projected as the 'enemy' doesn't instill fear in me. Between Akhlaque and Junaid, my faith in the system has shaken, leaving me vulnerable.

The pressing question that remains is how many more lives are we going to lose until we realize that the battle between Hindus and Muslims is not the one that needs to be fought, the real battle is against the vices in our country which are demolishing its democratic nature, national integration and are a hindrance to its development and more importantly, when are we going to start to do something about it.

Nazneen Shekh, IIIrd year

VOICES UNBOUND

Why am I asked to uncover?

A concept that is problematic to me is the association of oppression with covered clothes. I wear an Abaya which is a long outer garment that some Muslim women wear but I in no way feel oppressed, for me I am dressing how I like.

When I worked at a play school, I was advised to take my headscarf off as it would make the children uncomfortable. Many people think I am burdened by orthodox values. Some people may not think of it as a big deal, but it is a part of my identity and curtails my freedom of expression, of practising my belief. Why is it that when we are not forced to cover, am I asked to uncover?

Zainab Ahmed, IIIrd Year

Going back 'home'

In 2005, we sold our ancestral house in old Delhi. The walls enclosed precious memories of five generations. It was a hard decision but one of the compelling reasons was to "move out". The demography of our predominantly Hindu alley was changing and this led to fear and insecurity in my family.

We never discussed about the house, all we knew was that a Muslim family lived there. However, there were curiosities and imaginations, one of them being that the entire house must have been painted green. But in all these years, no one ever went to see the house.

One day, as I and my friend, walked past the lanes in front of Jama Masjid, I recognized 'my' lane and we harped on the path that I had left some 15 years back. With sheer nervousness, I knocked on the door. I was about to confront the "other" that we always imagined. A middle aged woman came out and I hesitantly said, "It was once my nani's house". She responded, "I understand. Please come in." She was full of stories, questions that she would pick up with any remnants from our conversation. It was as if I was meeting a long-lost relative and I felt that it was much more than the house that connected us. On several occasions, she said "this is your home. You can always come here". But among all her comforting statement, what touched me the most was: "Before leaving the house, your aunt asked me to take special care of the woodwork around

the drawing room mirror. I remember it, every single day".

As I walked past the by-lanes, I thought to myself, what would have happened had the door been shut. The doors of the heart. I was heading home, away from home, after all."

Devika Mittal

"Are you able to live freely in Hindustan?"

On a vacation to Mecca, Saudi Arabia, we met a Pakistani Muslim family, who asked us about what country we come from. Upon learning that we are from India, they unreluctantly asked us "Are you able to live freely in Hindustan?" It made me think of all incidents of communal violence which till then appeared to me as mere headlines. My sense of belonging and my identity then stared right at my face as a question longing to be answered.

And almost in unison, me and my mother spoke, "Yes, of course we are, it's our country after all."

Anam Shahid, IIIrd Year



Picture Credits (L-R): Chippy Elizabeth Johnny, Tushar Verma, Kartik Soni, Akshat Mathur

"तुम हिन्दू हो और मैं मुसलमान"

पता नहीं इज़हार कैसे करते हैं
क्योंकि मैं कभी नहीं कर पाई
पता नहीं दिल किसे कहते है,
क्योंकि आप लोगों ने कभी भी धड़कने नहीं
दिया।
पहली नज़र में उसे देख कर
सपने बुनने लगी थी
शायद गलती कर दी ये ना पूछकर कि 'हिन्दू था
या मुसलमान'
वो टीनेज इनफैचुएशन थी या स्कूल लाइफ़ का
पहला प्यार
पता नहीं ...

क्योंकि आज भी जामा मस्जिद की गलियों से गुज़रते
वक्त
मेरा हाथ बेवजह उठ जाता है
और मेरी हर दुआ में बस उसका नाम रहता है।
पर उसने तो इंकार भी नहीं किया
इज़हार भी नहीं किया
बस धीरे से बोल गया "तुम हिंदू हो और मैं
मुसलमान, तुम मंदिर जाती हो, मैं मस्जिद"।
थम गई मैं उस पल,
बिखरती रही हर दिन,
और आज भी कभी कोई आकर जब पूछ लेता है कि

"क्या आज भी करती हो तुम उसका इंतज़ार?"
मैं मुस्कुराते हुए बोल देती हूँ कि शायद आज
नहीं पर किसी और दिन,
जब ज़माने की इजाज़त हो
किसी और दिन जब हादिया को कोर्ट में लड़ना
न पड़े प्यार के लिए,
किसी और दिन जब अंकित सक्सेना को सड़कों
पर मौत ना मिले,
शायद उस दिन मैं भी कर लूँगी थोड़ा प्यार,
अगर ज़माने की इजाज़त हो तो ...

Naimisha, 1st year

VANTAGE POINT

Insights on Islam: Through Fact and Fiction

चौधरी साहब ने ठाकुर को क्रोधोन्मत्त आंखों से देखकर कहा - तुम मसजिद में घुसे थे?

भजनसिंह : जब उन लोगों ने मसजिदके भीतर से हमारे ऊपर पत्थर फेंकना शुरू किया तब हम लोग उन्हें पकड़ने के लिए मसजिद में घुस गए।

चौधरी : जानते हो मसजिद खुदा का घर है?

भजनसिंह : जानता हूँ हुजूर।

चौधरी : मसजिद खुदा का वैसा ही पाक घर है, जैसे मंदिर।

What reads like a note barely written yesterday is an excerpt from Munshi Premchand's story 'Mandir aur Masjid' written in 1925 in a period enveloped by nationalism and Hindu-Muslim turbulence. As the lead character 'Chaudhury Sahab' fights for the masjid just as he treats the temple with belief, not many had thought the story will continue to be a haunting reality, even nine decades later.

Literature is often considered as the conscience of a nation. It denotes the intimate responses of people to everyday life. In the post-partition period, as literary voices engaged with the themes of religion, identity, violence through accounts produced in English, Hindi, Urdu,

Bangla and Punjabi. Taking a step towards understanding the nuances of these depictions, we consider the representation of Muslim identity in literature.

Sadat Hasan Manto, Ismat Chughtai, Faiz Ahmed Faiz, Khushwant Singh have all dabbled with the themes of communism, identity, and the pain of partition in their own ways. In Manto's *Toba Tek Singh*, *Thanda gosht* and *Tetwal ka kutta*, he never described his characters as Hindu or Muslim, but pictured both as equal and respectable human beings.

As diverse characters spoke, multiple stories unfurled. Premchand's literature is known to have characters that speak of the many shades of Hindu-Muslim identity. Known for his poignant short stories, Shaani brought across Muslim characters and class divisions in the post-partition India.

It is the unmatched empathy and fearlessness to voice the issues that we sense in Faiz's Urdu poetry on social justice. In *Train to Pakistan* (1956), Khushwant Singh boldly balances his communal stand: "Muslims said the Hindus had planned and started the killing. According to the Hindus, the Muslims

were to blame. The fact is, both sides killed. Both shot and stabbed and speared and clubbed."

What is striking is the vantage point of these authors from which the writings emerged unperturbed about both the communities in an even-handed way.

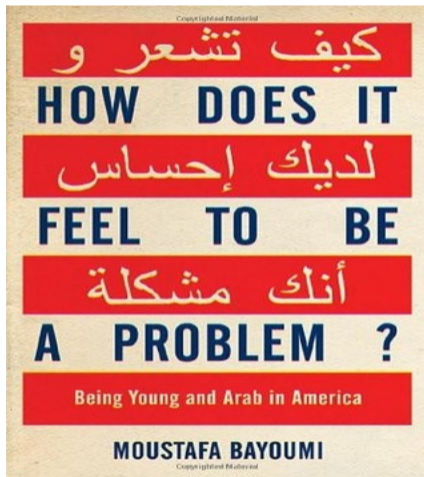
With tectonic shifts in the depiction of Islam through literature post 9/11, works such as 'The Reluctant Fundamentalist' by Mohsin Hamid portray the repercussions of *Islamophobia*. Moustafa Bayoumi portrays seven real life stories, including one where an American couple accuses a pregnant Muslim woman of holding a bomb under her jacket.

While literature continues to raise hopes to bring the voices from the margins to the forefront, we continue to pin hopes to characters like *Chaudhury Sahab* or a *Hamid* from *Idgah* to rekindle our lost consciousness.

Mehar Bhandari, IInd Year



Source: Neev Magazine



मंदिर और मस्जिद - मुंशी प्रेमचंद

एक साल और गुजर गया। फिर जन्माष्टमी का उत्सव आया। हिन्दुओं को अभी तक अपनी हार भूली न थी। गुप्त रूप से बराबर तैयारियां होती रहती थी। आज प्रातःकाल ही से भक्त लोग मन्दिर में जमा होने लगे। सबके हाथों में लाठियां थीं, कितने ही आदमियों ने कमर में छुरे छिपा लिए थे। छेड़कर लड़ने की राय पक्की हो गई थी। पहले कभी इस उत्सव में जुलूस न निकला था। आज धूम-धाम से जुलूस भी निकलने की ठहरी। दीपक जल चुके थे। मसजिदों में शाम की नमाज होने लगी थी। जुलूस निकला। हाथी, घोड़े, झंडे-झंडियां, बाजे-गाजे, सब साथ थे। आगे-आगे भजनसिंह अपने अखाड़े के पट्टों को लिए अकड़ते चले जाते थे।

जामा मसजिद सामने दिखाई दी। पट्टों ने लाठियां संभालीं, सब लोग सतर्क हो गये। जो लोग इधर-उधर बिखरे हुए थे, आकर सिमट गये। आपस में कुछ काना-फूसी हुई। बाजे और जोर से बजने लगे। जयजयकार की ध्वनि और जोर से उठने लगी। जुलूस मसजिद के सामने आ पहुंचा। सहसा एक मुसलमान ने मसजिद से निकलकर कहा—नमाज का वक्त है, बाजे बन्द कर दो।

भजनसिंह—बाजे न बन्द होंगे।
मुसलमान—बन्द करने पड़ेंगे।
भजनसिंह—तुम अपनी नमाज क्यों नहीं बन्द कर देते?
मुसलमान—चौधरी साहब के बल पर मत फूलना। अबकी होश ठंडे हो जायेंगे।
भजनसिंह—चौधरी साहब के बल पर तुम फूलो, यहां अपने ही बल का भरोसा है यह धर्म का मामला है।
इतने में कुछ और मुसलमान निकल आए, और बाजे बन्द करने का आग्रह करने लगे, इधर और जोर से बाजे बजने लगे। बात बढ़ गई। एक मौलवी ने भजनसिंह को काफिर कह दिया। ठाकुर ने उसकी दाढ़ी पकड़ ली। फिर क्या था। सूरमा लोग निकल पड़े, मार-पीट शुरू हो गई। ठाकुर हल्ला मारकर मसजिद में घुस गये, और मसजिद के अन्दर मार-पीट होने लगी। यह नहीं कहा जा सकता कि मैदान किसके हाथ रहा। हिन्दू कहते थे, हमने खदेड़-खदेड़कर मारा, मुसलमान कहते थे, हमने वह मार मारी कि फिर सामने नहीं आएं।

MEANING MAKING

Madrasas and Modernization

On June 25, 2000, The New York Times ran a full-page story headlined 'Inside Jihad University: The Education of a Holy Warrior' tying madrasas with the narrative of terror, radicalism and hatred for once and all. Numerous media reports, post 9-11, labeled madrasas in South Asia and beyond as 'jihad factories'. Eighteen years later, madrasas continue to grapple with these knee-jerk responses, even as many of you while reading this may be visualizing children assembled in a group, reciting namaaz and maulvis teaching the religious texts to young minds.

Two intertwined questions have emerged from the debate on madrasas:

1. Is the inevitable linking of madrasas to terror and extremism related to the curriculum taught in these 'centers of Islamic learning'?
2. How are madrasas in contemporary scenario encountering 'modernisation', as we hear of 'modern' curriculum being introduced in madrasas across South Asia?

In a global study of 75 terrorists by Peter Bergen and Swati Pandey, the US-based scholars found out that 53 % of them had college degrees, often in technical subjects like engineering and urban preservation. After the Bali bombing attack, among the 75 terrorists investigated, it was revealed that only 9 had attended madrasas.

Back home in India, madrasas have been functioning under diverse schools of Islam – the Bareilvi, Deobandi etc. At these Islamic educational institutions, for a span of six to nine years, children engage with Quran and various other parts of Islamic texts. Apart from the need to transmit religion and culture, madrasas also respond to a social need for religious clerics who will lead ceremonies in the community. It is equally important to understand the typology of madrasas before coming to conclusions.

Lately, the quest to modernize madrasas in India has intensified. Even as the question remains on whether science, math and computers constitute the idea of modernity, the *Nai Manzil* scheme by the Minority Affairs Ministry is targeting school-drop outs and madrasa educated youth for providing formal and skill-based education. With a need to pivot our thoughts towards deliberating on what madrasa modernization is aimed at, it is also important to note that these attempts of modernization have been on for the past one decade.

It is important to not get swayed away by the stereotypical understanding of madrasas. Contrary to the popular notions that most Muslim children attend madrasas, the Sachar report highlights that only 3% of Muslim children among the school-going age go to madrasas. Instead, many Muslim children are enrolled in *Maktabas*, which provide supplementary religious education in addition to enrolment in public schools.

According to scholarly works by Yoginder Sikand, Arshad Alam, Marieke Jule Winkelmann, people opt for madrasas because of lack of educational opportunities in their areas, especially the rural areas. It is also the hostel facility, food and living amenities that lead the Muslims to madrasas. So the reform journey must address the issue of setting up schools in Muslim-dominated regions and providing basic facilities like all other government schools.

-Shubhangee Mishra, IInd Year

Recommendations

MUST READ

- Topi Shukla by Rahi Masoom Raza
- Sunlight on a Broken Column by Attia Hosain
- Kala Jal by Rajkamal Prakashan
- The Good Muslim by Tahmima Anam
- Sultana's Dream by Rokeya Sakhawat Hossain
- Aag Ka Dariya by Qurratulain Hyder
- Rashtra Aur Musalman by Nasera Sharma

MUST WATCH

- Parzania (2005)
- Pinjar (2003)
- Khuda Kay Liye (2007)
- Garam Hava (1973)
- Bombay (1995)
- Khamosh Pani: Silent Waters (2003)
- Aamir (2008)
- Shahid (2012)
- A Wednesday (2008)

Do you have any narratives from the margins that you would like to share? Send them to us at imagination.edboard@gmail.com and the best ones would be published in the upcoming issue.

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