

STATE OF EDUCATION IN THE MUSLIM WORLD

This paper presents a subtle overview of the Muslim World, describes objectively the state of education in the Muslim countries based on selected determinants and indices, lists precisely the current educational trends in the Muslim World and highlights briefly the process of regeneration of Islamic system of education. The paper also includes a statistical profile of the state of education in the Muslim countries. The profile, of course, requires improvement and up-dating as the statistics relate to mid-seventies. Data for a particular base year were hard to get.

The Muslim World : An Overview

The term 'Muslim World' refers to the area where inhabitants are predominantly Muslims. The area almost continuously extends from Morocco to Indonesia and accounts for nearly 19.2 per cent of the global land mass and 15.4 per cent of the global population. In absolute terms the Muslim World is stretched over an area of 11 million square miles with a population 664.2 million. The Muslim World is tremendous in size both as physical unit and population agglomeration.

Geographically the Muslim World is a compact and contiguous physical unit. Historically the member countries share many common events and feelings. Culturally there are many traits, traditions and institutions which owe their origin and development to Islam and politically the Muslim World is comparatively free from inter-state rivalries. Seen from this angle, the Muslim World is fortunately placed in initiating comprehensive, integrated and continuous programmes aimed at improving the lot of Muslim masses. Despite its advantageous position and tremendous resource endowments, the Muslim World has, by and large, remained a developing World and a great majority of its member states are termed as low-income or middle-income/developing countries. It is, indeed, shocking.

The Muslim countries suffer from want and poverty, disease and colonialism and economic humiliation. The recent political resurgence in the Muslim World is indicative of the fact that the member states are

re-creating themselves with the realization that they are essentially a part of the Ummah. This realization has led them to forge unity on economic, social, cultural, political and religious fronts. The results are pretty exciting in some cases.

But this happy note should in no way deter the Muslim countries to continuously and systematically take stock of their aspirations, needs, problems, resources within the fold of Ummah and to evolve suitable course/s of action for their spiritual and material development and well-being. A rush account of the Muslim World is given below:

- (a) The Muslim World is characterized by a great diversity of human and natural resources, technological standards and institutional framework.
- (b) The way of life in the Muslim World is still intrinsically Islamic despite attempts to replace their norm of Islam by one 'ism' or another.
- (c) There is a lack of self-reliance among Muslim countries and their dependence on foreign aid is uncomfortably large. In some cases the self-reliance index is as low as 1.9 per cent. This index, in no case, is higher than 58 per cent.
- (d) The Gross Domestic Product per capita in the Muslim countries ranges from \$14,400 (Kuwait) to \$90 (Bangladesh) which indicates sharp variations in the standard of living and saving potential.
- (e) In most of the Muslim countries there is little economic diversification and a single sector is the decisive factor in increasing or decreasing the Gross Domestic Product.
- (f) The Muslim countries lack modern technology that has to be imported from the developed countries though they are well-endowed as a group with capital, natural and human resources.
- (g) Suitable training of manpower in Muslim countries is slow and in patches.
- (h) The population pressure is impinging on development in the Muslim World.
- (i) A predominant majority of the Muslim countries is faced with the massive and growing problem of illiteracy despite the great importance attached to learning in Islam and most successful demonstration of creating literate societies during the early centuries of Islam in Asia, Africa and Europe.

- (j) The Muslim World is passing through a transition period of tremendously fast geo-political transformation and of rapid social change leading to an exciting experience of re-creation.
- (k) A cultural dichotomy has emerged throughout the Muslim World because of the dual education systems, the traditional Islamic education system and the modern secular education system. The latter has become the more dominant.

State of Education

Assessment of education, in this paper, is based on analysis and interpretation of available background data, demographic data, manpower data, economic data and statistics on education and health. Requisite data and information on Muslim countries are not readily available. The data used for assessment and presented in the statistical profile are not for a particular base year. In fact, they relate to 1974, 1975 and 1976.

Population and Education

The Muslim World consisting of 42 countries had a population of 664.2 million in 1976. Of the countries ten had a population less than a million. They included Maldives, Cameroon, Gambia, Guinea-Bissau, Djibouti, Oman, Bahrain, Gabon, Qatar and UAE. Some 13 countries had population more than 10 million. They are Afghanistan, Algeria, Bangladesh, Indonesia, Iran, Iraq, Morocco, Pakistan, Sudan, Turkey, and Egypt. The area which accounts for the Muslim World is around 11 million square miles yielding a population density of 24 persons per square mile. This means that the Muslim World, on the whole, is thinly populated.

Of the 38 countries for which data on density of population were available seven countries had less than 10 persons per square mile, five countries 11 to 20, four countries 21 to 50, eight countries 51 to 100, nine countries 101 to 200 and three countries more than 1,000 persons. This wide variation in density of population has certain implications for planning and mapping educational facilities. Besides, wide variation in density of population there are quite a number of countries with sizable sections of their population which are nomadic or tribal and deserve special attention for access to education in line with the principle of democratization of education.

Population growth rate is another demographic factor, has continued to exert strong influence on the quantitative development of education in the Muslim World. The population growth rate in the Muslim World ranges from 1 per cent in Gabon to 4.4 per cent in Kuwait. The following

table indicates the population growth rate in the Muslim World:

TABLE 1—*Population Growth Rate*

Growth Rate (%)	Countries	Doubling Time	
Upto 1	1	3.8%	70 years
1.1 to 2.0	6	16.2%	35-70 years
2.1 to 3.0	22	59.4%	23-35 years
More than 3	8	21.6%	less than 23 years

N = 37

The table illustrates that almost 60 per cent of the countries, for which data were available, had a population growth rate of 2 to 3 per cent per annum. The growth rate was more than 3 per cent for another 21 per cent countries. In all 81 per cent of the countries had a population growth rate of more than 2 per cent which means their populations would double within the next 35 years. The population growth rate of these countries exceeds the average world increase rate of 1.99 per cent. Whereas the countries where it is approximately equal to, or lower than the mean, its pace is tending to slacken. This would require tremendous expansion in the systems of education of these countries if adequate educational facilities are to be extended to rapidly growing population in the Muslim World.

When extensive disparities persisting in the individual Muslim countries are taken into account the educational demands present even a more grim picture. Predictions are that in view of the annual global rate of increase of 2.35 per cent in enrolment there would be about 6 million potential students every year in Muslim countries. Even these figures conceal the gravity of the problem for they refer to Muslim World-wide data which, in lumping together for the developing countries and the under-developed countries, mask the real situation in most part of the Muslim World.

Financial Resources and Education

A quick look at the economy of the Muslim World indicates that millions of its inhabitants are living in poverty and ignorance. Though the economic potential of the Muslim World is bright; the per capita income, on average, is low for the Muslim countries. Data available for

40 Muslim countries shown in the following table:

TABLE 2—*Income Per Capita*

(in dollars)

Income Per Capita	Countries	
Less than 100	7	17.5%
101—200	10	25.0%
201—300	4	10.0%
301—400	1	2.5%
401—500	2	5.0%
501—1000	6	15.0%
1001—1500	1	2.5%
Beyond 1500	9	22.5%

N=40

The table indicates that more than half of the Muslim countries for which statistics on income per capita are available fall below the \$300 mark. They include Afghanistan, Bangladesh, Chad, Camoros, Gambia, Guinea, Maldives, Mali, Mauritania, Niger, Pakistan, Senegal, Somalia, South Yemen, Uganda, Upper Volta, etc. These countries have an aggregate population of 245 million or about 37 per cent. Only four Muslim countries, namely, Saudi Arabia, Kuwait, Libya and UAE are capital surplus. The remaining Muslim countries are on the middle income scale because of their substantial population.

With a great majority of the Muslim countries falling either on the low income scale or on the allocation of financial resources to education is both very low and varied. This can be seen from the following table on public expenditure on education for 25 countries for which the data are available:

TABLE 3—*Public Expenditure on Education*

Expenditure as % of GNP	Countries	
Upto 1	1	4%
1.1 to 2.0	2	12%
2.1 to 2.0	7	28%
3.1 to 4.0	7	28%
4.1 to 5.0	4	16%
Beyond 5.0	3	12%

N=25

It can be seen from the table that of the countries for which data on resource allocation were available, 72 per cent were spending less than 4 per cent of their GNP on education. Of these countries more than half did spend less than 3 per cent of their GNP on education. The limited resource allocation has adversely affected both the quantitative expansion and qualitative improvement of the existing systems of education in the Muslim countries. Improvement of the situation may require a threefold strategy of increased spending, diversified resources and reduced unit costs. A number of methods have successfully been employed to reduce the unit costs. They may include using indigenous institutions—mosques, village workshops, etc., staggering attendance, employing cheaper media than formal schooling, using radically different teaching methods, using semi-qualified teachers, etc.

In-School Population (5-19)

As indicated earlier under "Population and Education" the process of broadened access to education encompassing all age-ranges in the Muslim countries is slow and inadequately planned. This has prompted sharp rise in the numbers of children and youth not in school. The non-schooling gap in low income and middle income Muslims countries has widened by about 19 per cent. The table below summarizes the in-school population for 38 Muslim countries for which stock data for 1974 were available.

TABLE 4—*In-School Population (5-19)*

Population	Countries
Upto 10 per cent	2
11—20 per cent	9
21—30 per cent	7
31—40 per cent	3
41—50 per cent	6
51—60 per cent	5
61—70 per cent	2
71—80 per cent	2
Beyond 80	2

N = 38

The table shows that 29 per cent of Muslim countries for which statistics were available had less than 20 per cent of their popu-

lation in school which is remarkably low. Another 17 per cent had 21 to 30 per cent of their population in schools. These countries account for half of the population of the Muslim World. This simple analysis shows that the demand for education is of unprecedented dimensions and strength. The Muslim World need to pool its resources and plan wisely to meet the terrible influx of educational demands and needs. Under the pressure of the educational demands many a Muslim countries have made moves toward universal school attendance. Elementary education is already compulsory in over half the Muslim countries.

The Teacher

The teacher plays a central role in implementing educational reforms/renewal and restore and emphasize the religious and cultural values eroded by modernization. Islam conceived and practised an ethos according to which the teacher had always been considered as a model for living. The ethos was properly maintained and further strengthened during the early centuries of Islam.

Today the teacher working with the modern systems of education in the Muslim World is passive. He has failed to identify himself with the change and feel for it. It may be partly due to the absence of ethos referred to above and partly due to shortage of teachers and other factors. As regards the number of teachers a great majority of the Muslim countries has appreciably overcome the problem of shortage of teachers and is maintaining a respectable teacher population ratio. The following table may further illustrate the point:

TABLE 5—*Population per Teacher*

Population	Countries
50	10
100	14
150	5
200 and beyond	10

N = 39

The table reveals that more than 60 per cent of Muslim countries are having adequate supply of teachers to keep the teacher-population ratio well below 100. Around 25 per cent of the countries suffer from acute shortage of teachers where the teacher population tend to go beyond 200 and in some cases even 500. They include, to list a few, Afghanistan, Mali, Niger, Chad, Somalia, Upper Volta, etc. Crash

teacher training programme can appreciably ease out the situation.

As regards their role *vis-a-vis* resource to Muslim society it requires a thorough revision and re-definition. It further requires development of a system of association and participation in shaping an Islamic society in a state of instability which results from education being subjected rapidly changing economic requirements.

Illiteracy

As established earlier a vast number of people in the Muslim World are steeped in ignorance due to lack of proper motivation and adequate educational facilities. It is entirely unacceptable that the Muslim World, with its rich educational and cultural heritage, should now contain one of the largest world's illiterate population. The current status of illiteracy in the Muslim World can be judged by looking at the following table:

TABLE 6—*Illiteracy in the Muslim World*

Illiteracy (in%)	Countries	
Upto 20	2	5.0%
21—30	1	2.5%
31—40	2	5.0%
41—50	3	7.5%
51—60	2	5.0%
61—70	5	12.5%
71—80	9	22.5%
81—90	5	12.5%
Less than 10	12	30%

N=40

Illiteracy in the Muslim countries, for which the relevant statistics were available, ranges from 95 per cent for Mauritania, Niger and Somalia to 14 per cent for Lebanon. Country with illiteracy from 91 to 95 per cent include Afghanistan, Chad, Gambia, Guinea, Guinea Bissua, Mali, Senegal, Upper Volta and Yemen (North). Countries with less than 40 per cent illiteracy rate are Cyprus, Indonesia, Kuwait, Lebanon,

Malaysia, etc. The rest of the Muslim countries have an illiteracy rate ranging from 41 to 80 per cent with Pakistan stand at 73 per cent.

The Muslim World is conscious of this mass ignorance and individual countries have launched vigorous campaigns against illiteracy with some success. The countries, of course, have not succeeded in drawing up broad and inter-connected decisions *vis-a-vis* struggle against illiteracy and a set of principles derived from these decisions for sustained efforts to eradicate illiteracy. What the Muslim countries principally lack is the national commitment to the creation of literate society, peoples' support to participation in literacy programmes, coordinated efforts and resource mobilization. Problems common to literacy programmes in the Muslim World and elsewhere are that they have been overly ambitious, lack clearly detailed objectives, and/or are weak in preparation, identification of needs, allocation of money, and assessment of available organizational and personnel resources. The Muslim World has so far not succeeded in enlisting the full support of the institution of mosque. Moreover, it has not established so far a really effective central literacy organization for policy direction, programme development implementation and evaluation.

The PQLI

It is probably for the first time that Physical Quality of Life Index (PQLI) is being used for assessing the quality of life in the Muslim countries. Use of PQLI enables planners to see clearly comparisons between countries, between groups within countries, and among any of these over a period of time. It is useful for analyzing trends and for evaluating the impact of social policies. It is possible, for instance, to see that Bangladesh, with an average per capita income GNP of \$90 achieves a PQLI of 31.8, while Afghanistan, although its average per capita GNP is \$240 (almost three times) has a PQLI rating of 11.7 (almost one third). Take another instance. Niger with an average per capita income GNP of \$100 achieves a PQLI of 14.3, while Mauritania, although its average per capita GNP is \$222 (more than double) has a PQLI rating 6.5 (less than half).

PQLI is a significant shift from judging progress in terms of money and products to judging in terms of people and the way they live. It rates an area on the basis of literacy, infant mortality rate and life expectancy statistics. The table below gives PQLI for 35 Muslim countries for which relevant statistics were available.

TABLE 7—Physical Quality of Life Index

PQLI	Countries
Upto 10	3
11—20	8
21—30	6
31—40	6
41—50	5
51—60	3
Beyond 60	4

N=35

The table shows that 80 per cent of the Muslim countries achieve PQLI of less than 50 and only the remaining 20 per cent have PQLI of more than 50 per cent. In the former group of countries people lead life in want, poverty, disease, epidemic and ignorance. Of the countries reported 11 or one third have a PQLI of less than 20 per cent.

They include Afghanistan, Chad, Gabon, Gambia, Guinea, Guinea Bissau, Mali, Mauritania, Niger, Uganda and Upper Volta, etc. In the light of the PQLI it is advantageous to initiate workable plans in the social and economic sectors particularly education and health.

Major Educational Trends

Identification and illustration of major trends in education in the Muslim World is based on the study of available evidences and the frequency of the evidences. Some major educational trends have briefly been listed below :—

(a) Massive Expansion of the Public Sector

Study of the expenditure on education indicates that growth of education in the Muslim countries during the past decade has occurred almost entirely in the public sectors. The trend is still persisting with little regard to its effects on private education, if any. The average share of the GNP devoted to education is around 3.0 per cent. It will be interesting to know the benefits the students are likely to have from a system in which the public sector expands while the private sector remains stable or declines.

(b) Increased Dependence on Foreign Assistance

Dependence on foreign assistance for education has signifi-

can'tly increased during the recent times, largely as a result of the expansion of the public sector. Reliable figures as to the extent of the dependence are not available. It can, however, be said that the foreign assistance has introduced a new element of dependence in the form of foreign experts resulting in minimizing recipient country's understanding of its own problems.

(c) *Improvement of Quality of Education*

The educational policies in comparatively developed Muslim countries are aimed at qualitative improvements, notably curricular reforms called for by the fast evolving requirements related to scientific and technological progress.

(d) *Promotion of Literacy*

Muslim countries with low literacy rate have stepped up their struggle against literacy by taking measures to mobilize and allocate resources and by making the promotion of literacy a priority national objective to be pursued by leadership at all levels and supported by media.

(e) *Ruralization of Education*

In a number of Muslim countries in Africa there is a visible trend to ruralize education to smooth out imbalances between rural and urban areas in the quality and availability of education.

(f) *Diversification of Secondary Education*

In many a Muslim countries secondary education is the object of far-reaching curricular and structural changes. One significant change is to promote diversified forms of secondary vocational, technical and agricultural education as well a teacher training.

(g) *Education and Training Abroad*

There is a dangerous trend in the Muslim countries, particularly in the capital surplus countries, of sending a large number of students to institutes of higher learning in the West without giving least thought to the intellectual maturity and spiritual and moral development of these students. This unchecked trend, in some cases, has led to the creation of the serious cultural, political and social problems in Muslim countries.

Regeneration of Muslim Education

Everywhere in Asia and Africa people are increasingly becoming aware of the need for educational reforms to restore and emphasize moral and cultural values eroded by modernization. They stress that in societies uprooted by colonialism and the advance of consumer culture, educational renewal should first and foremost aim at moral and cultural renewal. Recourse to lasting moral and cultural values is being seen as a necessary counterweight to the instability which results from education being subjected to rapidly changing economic requirement.

Muslim scholars moved by this trend and shaken by the onslaught of alien ideas and forces particularly through the systems of education existing in the Muslim World considered that educational reforms aimed at regeneration of Muslim education were inevitable. King Abdul Aziz University, therefore, organized the First World Conference on Muslim Education in the holy city of Mecca in March-April, 1977 in order to discuss this problem and related issues and to find ways and means of evolving Islamic concepts and of creating Islamic methodology. Dr. S. A. Ashraf, Organizing Secretary of the Conference pleaded the Muslim scholars to develop and create a system of Muslim education capable of stemming tide of alien ideas and forces by instilling Islamic concepts in all branches of knowledge and changing the methodology from unbridled questioning to the exploration of the significance of everything for the sake of understanding Human Life and External Nature. He pleaded:

“Muslims throughout the world are currently passing through a stage of self criticism and evaluation. They are aware that the Muslim majority countries extending from Morocco to Indonesia have consciously adopted the Western system of education in order to acquire modern knowledge and technology so that they may advance materially. This system of education is secular in approach as basic assumptions behind Natural, Applied and Social Sciences are not drawn from religious sources, but on the contrary are segregated from them. The system is fostering a modern way of life in Muslim society, supported by the mass media, but in conflict with the tenets of the Sharia. A cultural dichotomy has therefore emerged throughout the Muslim World: the traditional Islamic education on the one hand persisting among religious groups, whereas secular education, on the other hand, is creating secularists who have little regard for either tradition or Muslim

religious values.

Some Muslim thinkers fear that gradually the Muslim World's Islamic character will be eroded away and will suffer the same moral disintegration and degradation as that of the West. To prevent this taking place and to preserve their Muslim identity, they consider that all Muslims must receive an education firmly based on Islamic precepts and influencing all branches of knowledge, production of books and teacher training programmes.

If Muslim scholars can evolve such an educational system even Western educationists or religious groups may find a new dimension to their thinking which could turn back the tide of moral turpitude which has overwhelmed religious values, in favour of materialist gain."

The first significant advance for evolving a system of Muslim education was made by organizing the First World Conference on Muslim Education in 1977. The Conference defined Muslim Education in the context of the nature of man and the significance of knowledge and also spelled out aims of Muslim Education. It also arrived at two sets recommendations separately for Islamic Education in the Past and its Present Heritage and Education Policy and Practice. This Conference set a pace for holding similar Conferences on selected aspects of Muslim Education. The First Conference was followed by the Second World Conference of Muslim Education in Islamabad (Pakistan) in March, 1980 with emphasis on "Development of Islamic Concepts and Curricula". This Conference will be closely followed by the Third World Conference on "Textbook Development" in 1981 in Bangladesh.

Hopefully this series of Conferences on Muslim Education and related promotional activities at international and national levels would assist the Muslim countries to specify the essentials of educational problems to be solved. They may also suggest the Muslim Scholars and intellectuals as to how they are expected to direct their research, develop and create textual materials and, above all, formulate Islamic concepts for different branches of knowledge and disseminate Islamic values among Muslim educators and students. It is a gigantic task. Let us pray and work together for the success of this most exciting and extremely valuable experiment.

Comeroon	6.67	183,568	36.34	Fr. Eng. Bantu	Agr. 82%	307	R TV	.6 NA	LE: Pop. (R) IMR:	41 1.84 137	Lit: Sch. Pop. (5-19) Pop. Per Tr.	12% 52%	20.5
Chad	4.20	495,752	8.47	French Ar.	Agr. 91%	94	R TV	.07 NA	LE: Pop. (R) IMR:	32 2% 160	Lit: Sch. Pop. (5-19) Pop. Per Tr.	7% 15%	7.5
Comoros	.37	838	534	Ar. French Swahili	NA	150	R TV	.036 NA	LE: Pop. (R) IMR:	42.5 2.5 51.7	NA NA NA	—	—
Cyprus	.69	3,572	193	Turkish Greek	Agr. 34% Mnf. 14%	1212	R TV	.206 .085	LE: Pop. (R) IMR:	71.5 1.54 29.2	Lit: Sch. Pop. (5-19) Pop. Per Tr.	80% 53	85.2
Djibouti	.30	8,800	NA	Somali Afar French Ar.	—	980	R TV	NA NA	LE: Pop. (R) IMR:	NA NA NA	Lit: Sch. Pop. (5-19) Pop. Per Tr.	NA NA NA	—
Egypt	38.70	386,872	400	Arabic	Agr. 55%	263	R TV	5.115 .61	LE: Pop. (R) IMR:	54.0 2.31 100.4	Lit: Sch. Pop. (5-19) Pop. Per Tr.	40% 43%	45.8
Gabon	.53	102,317	5.18	French Fang Bantu	Agr. 72%	3225	R TV	.09 .005	LE: Pop. (R) IMR:	35 1.00 229	Lit: Sch. Pop. (5-19) Pop. Per Tr.	25% 75%	5.6

Country	1	2	3	4	5	6	7	8	9	10	11
	Pop. (million)	Area (sq. M)	Pop. Den	Lang. Spoken	Lab. Force	Income per capita	Communi- cation	Health	Education	PQLI	
Gambia	.55	4,003	137.40	English Tri. Lang.	Agr. 84%	120	R TV	0.06 NA LE: 40.05 Pop. (R) 1.92 IMR: 165	Lit: 10% Sch. Pop. (5-19) 18% Pop. Per Tr. 173	14.7	
Guinea	4.56	95,000	48.99	French Tri. Lang.	Agr. 83%	130	R TV	.105 NA LE: 40.7 Pop. (R) 2.37 IMR: 216	Lit: 10% Sch. Pop. (5-19) 18% Pop. Per Tr. 112	17.0	
Guinea Bissau	.54	13,948	38.72	Portuguese Crioulo Tri. Lang.	Agr. 86%	300	R TV	.009 NA LE: 38.52 Pop. (R) 1.50 IMR: 130	Lit: 18.2 Sch. Per (5-19) Pop. Per Tr.	18.2	
Indonesia	136.0	735,268	194.87	Bahasa Indonesian English Dutch	Agr. 62% Mnf. 7%	360	R TV	5.0 .09 LE: 48 Pop. (R) 2.60 IMR: 125	Lit: 60% Sch. Pop. (5-19) 32% Pop. Per Tr. 91	43.7	
Iran	35.8	636,363	52.78	Persian Arabic Kur.-Turk	Agr. 42% Mnf. 17%	1529	R TV	8 1.5 LE: 52 Pop. (R) 2.97 IMR: 139	Lit: 37% Sch. Pop. (5-19) 45% Pop. Per Tr. 56	36.8	

Iraq	12.2	172,000	69.24	Arabic	Agr. 50%	1860	R TV	1.25 .52	LE: Pop. (R) IMR:	62 3.35 100	Lit: Sch. Pop. (5-19) Pop. Per Tr.	45% 48% 49	53.8
Jordan	27.8	37,500	74.54	Arabic	Agr. 39%	419	R TV	.529 .085	LE: Pop. (R) IMR:	52.3 3.29 21.9	Lit: Sch. Pop. (5-19) Pop. per Tr.	32% 52% 51	53.9
Kuwait	1.13	7,780	154.24	Arabic English	Agr. 2% Mnf. 13%	11431	R TV	.215 .182	LE: Pop. (R) IMR:	69.0 4.4 44.30	Lit: Sch. Pop. (5-19) Pop. Per Tr.	62% 55% 25	75.1
Lebanon	3.06	4,015	762.14	Arabic French English	Agr. 18% Mnf. 17%	786	R TV	1.321 .375	LE: Pop. (R) IMR:	63.2 2.99 13.6	Lit: Sch. Pop. (5-19) Pop. Per Tr.	86% 72% 24	82.5
Libya	2.43	679,536	3.58	Arabic	Agr. 43%	4618	R TV	.105 .006	LE: Pop. (R) IMR:	53.0 3.03 130	Lit: Sch. Pop. (5-19) Pop. Per Tr.	30% 80% 24	37.6
Malaysia	12.6	128,328	98.19	Chinese Arabic English Malay Tamil	Agr. 50% Mnf. 8%	748	R TV	.365 .39	LE: Pop. (R) IMR:	67.7 2.50 35.4	Lit: Sch. Pop. (5-19) Pop. Per Tr.	61% 50% 52	74.7
Maldives	.14	115	1217.39	Divehi (Sinhalese Dialect)	—	100	R TV	.0024 NA NA	LE: Pop. (R) IMR:	NA 2.72 NA	Lit: Sch. Pop. (5-19) Pop. Per Tr.	58% 40% 80	—

Country	1	2	3	4	5	6	7	8	9	10	11
	Pop. (million)	Area (sq. M.)	Pop. Den	Lang. Spoken	Lab. Force	Income per capita	Communi- cation	Health	Education	PQLI	
Mali	5.99	464,873	12.89	French Mandingo	Agri. 91%	73	R TV	NA NA	LE: 38.0 Pop. (R) 2.42 IMR: 120	Lit: 10% Sch. Pop. (5-19) 15% Pop. Per Tr. 203	19.7
Mauritania	1.32	419,229	3.15	Arabic French	Agri. 85%	222	R TV	.082 NA	LE: 38.5 Pop. (R) 1.99 IMR: 187	Lit: 5% Sch. Pop. (5-19) 12% Pop. Per Tr. 151	6.5
Morocco	18.9	171,953	106.08	Arabic French Spanish	Agri. 61%	670	R TV	.157 NA	LE: 53.0 Pop. (R) 3.05 IMR: 149	Lit: 20% Sch. Pop. (5-19) 28% Pop. Per Tr. 115	31.4
Niger	4.86	489,206	9.93	French Hausa	Agri. 91%	100	R TV	.145 NA	LE: 43.3 Pop. (R) 2.67 IMR: 200	Lit: 5% Sch. Pop. (5-19) 8% Pop. Per Tr. 420	14.3
Oman	.82	82,000	10.0	Arabic Indian Lang.	Agri. 73%	1600	R TV	NA NA	LE: NA Pop. (R) NA IMR: NA	Lit: 30% Sch. Pop. (5-19) 20% Pop. Per Tr. 138	—

Pakistan	77.86	342,750	209.64	Urdu English	Agr. Mnf.	57% 12%	230	R TV	1.136 1.25	LE: Pop. (R) IMR:	52.5 3.0 105	Lit: Sch. Pop. (5-19) Pop. Per Tr.	23.7 38.9 25% 115
Qatar	1.63	4,000	25.0	Arabic Persian	NA	NA	NA	R TV	NA NA	LE: Pop. (R) IMR:	NA NA NA	Lit: Sch. Pop. (5-19) Pop. Per Tr.	30% 95% — 20
Saudi Arabia	7.9	873,000	10.90	Arabic	Agr. Mnf.	61% 2%	8040	R TV	.085 .122	LE: Pop. (R) IMR:	48.0 2.93 152	Lit: Sch. Pop. (5-19) Pop. Per Tr.	15% 22.7 26% 66
Senegal	5.237	76,124	66.86	French Tri. Lang.	Agr.	76%	246	R TV	.286 .035	LE: Pop. (R) IMR:	40.0 2.37 92.9	Lit: Sch. Pop. (5-19) Pop. Per Tr.	10% 25.4 23% 196
Somalia	3.35	246,155	13.61	Somalia Arabic English Italian	Agr.	82%	110	R TV	.067 NA	LE: Pop. (R) IMR:	41.0 2.55 177	Lit: Sch. Pop. (5-19) Pop. Per Tr.	5% 27.0 18% 244
South Yemen	1.8	112,000	16.07	Arabic	Agr.	62%	140	R TV	.6 .03	LE: Pop. (R) IMR:	42.3 2.90 152	Lit: Sch. Pop. (5-19) Pop. Per Tr.	20% 22.0 38% 76

Country	Pop. (million)	Area (sq. M.)	Pop. Den	Lang. Spoken	Lab. Force	Income per capita	Communi- cation	Health	Education	PQLI
1	2	3	4	5	6	7	8	9	10	11
Sudan	17.4	967,491	16.67	Arabic Nilotic	Agr. 80%	320	R 1.31 TV .1	LE: 46.0 Pop. (R) 3.03 IMR: 93.6	Lit: 19% Sch. Pop. (5-19) 23% Pop. Per Tr. 155	33.9
Syria	7.84	71,498	109.65	Arabic French English	Agr. 54% Mnf. 11%	547	R 2.5 TV 2.24	LE: 56.6 Pop. (R) 4.06 IMR: 21.7	Lit: 40% Sch. Pop. (5-19) 58% Pop. Per Tr. 49	60.3
Turkey	42.9	301,300	139.46	Turkish English	Agr. 69% Mnf. 8%	1210	R .571 TV .458	LE: 61.0 Pop. (R) 2.50 IMR: 153	Lit: 55% Sch. Pop. (5-19) 47% Pop. Per Tr. 68	43.1
Tunisia	6.07	63,378	95.77	Arabic French	Agr. 46%	712	R .277 TV .147	LE: 54.1 Pop. (R) 2.62 IMR: 62.6	Lit: 32% Sch. Pop. (5-19) 47% Pop. Per Tr. 72	49.3

United Arab Emirates	.65	32,278	7.44	Arabic Persian Hindi Urdu	—	16,000	R TV	.051 NA	LE: Pop. (R) IMR:	NA NA NA	Lit: Sch. Pop. (5-19) Pop. Per Tr.	25% 95% 18
Uganda	12.35	91,343	135.51	English Luganda	Agr. 86%	151	R TV	.25 .15	LE: Pop. (R) IMR:	47 2.93 160	Lit: Sch. Pop. (5-19) Pop. Per Tr.	30% 23% 133
Upper Volta	6.32	105,869	581.47	French More Sudanic Tri. Lang.	Agr. 89%	67	R TV	.1 .0655	LE: Pop. (R) IMR:	31.6 2.27 182	Lit: Sch. Pop. (5-19) Pop. Per Tr.	7% 7% 534
Yemen	7.08	75,289	94.04	Arabic	Agr. 73%	168	R TV	.086 NA	LE: Pop. (R) IMR:	49.8 2.90 152	Lit: Sch. Pop. (5-19) Pop. Per Tr.	10% 12% 135