

**A STUDY ON THE ATTITUDE OF MUSLIM COMMUNITY TOWARDS
MODERNIZATION OF MADARASA EDUCATION IN THE STATE OF BIHAR****RAVINDRA KUMAR***
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ABSTRACT

Modernization of Madarasa Education is an initiative of Govt. of India to introduce Science, Mathematics, English, and Social Studies on voluntary basis in Madarasa system of education. Muslim community reflects very high favourable attitude towards modernisation of Madarasa education but despite that Madarasas are still unreformed and spreading the medieval form of education amongst the Muslims throughout the nation. What is stopping the managers of the Madarasas to modernize it to suit it to the socio economic requirements of the community? Whose vested interest comes in the path of modernisation of Madarasas? These questions need to be explored in depth so that the root cause of the stagnation of Madarasa system of education could be unearthed and once again the Madarasa education could help lift the Muslim community from backwardness to enlightenment and from poverty to prosperity.

INTRODUCTION

Modernization of Madarasa Education is an initiative of Govt. of India to introduce Science, Mathematics, English, and Social Studies on voluntary basis in Madarasa system of education. This was launched as a centrally sponsored scheme in 1994. In the 10th five-year plan (2002-07) the programme was clubbed together with area intensive programme to form Area Intensive and Madarasa Modernization Programme (AIMMP). It has two components i.e. i) Infrastructure Development and ii) Madarasa Modernization programme. Under the Madarasa Modernization and development, salary to two teachers per Madarasa @ Rs 3000/- per month per teacher for study of modern subjects like Science, Mathematics, English and Social Studies, one time grant of Rs.7000/- for purchase of Science, Mathematics kits per Madarasa and book bank grant of Rs.7000/- per year for strengthening libraries are provided. Now in 2008 the cabinet has given its nod to revise Madarasa modernization program as Centrally Sponsored Scheme for Providing Quality Education in Madarasa (SPQEM) “to make it more attractive by providing better salary to teachers, increased assistance for books, teaching aids, and computers, introduce vocational subject etc.

Rationale of the Study

Muslims along with the neo Buddhist community are recognized as the educationally backward minorities of the country by the High Power Panel on Minorities headed by Dr. Gopal Singh in 1983. Promotion of education of these groups for the sake of one of the overriding concerns of equity and social justice is the National Policy on Education (1986, Revised 1992) and the Programme of Action (POA, 1992). It was for the first time in 1987-88 that National Sample Survey (NSS) in its 43rd round took up educational and other parameters related to religious groups, which continued in the subsequent 50th and 55th round. The documents substantiate the claims that there exists considerable educational gap between and among religious groups and that Muslims lag behind other communities. The census 2001 supported the findings of NSS, so do the data from other sources (Shariff 1999). Although these statistics do point to the disparate levels in the educational attainments of Muslims vis-à-vis other religious group, the explanatory dimensions remain inadequately attended to despite rising awareness and aspiration for education among Muslims in general and poor Muslims in particular. (Hassan 2005). These explanations are rather simplistic as well as flawed and that literacy attainment among Muslims need to be scrutinized through multilayered, complex and spatially contextualized location rather than an undifferentiated averages (Sharriff and Memon 2004). This is essential because in addition to socio-economic, historical and cultural specifications that may have created differences in Muslim literacy, their literacy tends to follow trajectories similar to other religious groups (Hassan and Memon, 2004). So in order to examine the present attitude of Muslims parents, teachers, students and maulavis towards Modernization of Madarasa Education the present study is proposed and executed.

Status of Muslim Education in India

Muslim community is one of the backward minority communities of our country. In spite of six decades of free and secular existence of the country and continuously running of different schemes and programmes for the minority communities, educational backwardness still prevails among Muslims in India, the educational scenario of minorities in our society still presents a dismal shadow over the horizon of school education in India. Some of the indicators of the low educational status of Muslim community are presented in the Table-1 below.

Table - 1 Indicators of Muslim Education

Indicators	Bihar	India
Percentage of Muslim population (census 2001)	16.53	13.43
Percentage of Muslim enrolment at Primary Level(I - v)	8.95	9.39
Percentage of Muslim Girls' Enrolment at Primary Level	46.21	48.65
Percentage of Muslim enrolment Upper Primary Level (v-vii/viii)	6.60	7.52
Percentage of Muslim Girls' enrolment Upper Primary Level (v-vii/viii)	42.87	49.33
Enrolment at Elementary Level (I - vii/ vii)	8.55	8.89
Enrolment of Muslim Girls at Elementary Level	45.77	48.80

Source: Analytical Report, NUEPA (2008), New Delhi

The Table No.1 - shows that the all India Muslim enrolment at primary level is 9.39 percent (GER 77.34%) against 7.52 at upper primary level. Within these levels the percentage of girls enrolment is as high as 48.65 (GPI 0.95) and 49.33 (GPI 0.97) which is higher than the percentage in case of overall enrolment presented above. Even GPI in case of Muslim enrolment is higher than the same in case of overall enrolment, which is true for both primary and upper primary level of education.

Objectives

The proposed research study has the following objectives.

- (iii) To find out the attitude of Muslims towards Modernization of Madarsa Education.
- (iv) To compare the attitude of different sections i.e. Maulavis, parents, teachers and students of Muslim community towards Modernization of Madarsa Education.

Research Questions

- (i) Whether Muslims have positive attitude towards Modernization of Madarsa education?
- (ii) Is there any difference between the attitudes of different sections of Muslim community towards Modernization of Madarasa Education?

Operational Definitions of the Terms Used

Attitude

Attitudes are learned pre-dispositions towards an individual, a group of individual or an object or environment. They are positively or negatively directed towards certain people, issues or institutions. It may involve a prejudice in which we prejudge an issue without giving

unbiased considerations to all the evidences. In the present study it refers to the feeling or perception of Muslim community members i.e. teachers, religious teachers, parents and students towards different components of modernization of Madarasa education.

Modernization of Madarasa Education

Modernization of Madarasa Education is an initiative of Govt. of India to introduce Science, Mathematics, English, and Social Studies on voluntary basis in Madarasa system of education. This was launched as a centrally sponsored scheme in 1994. In the 10th five-year plan (2002-07) the programme was clubbed together with area intensive programme to form Area Intensive and Madarasa Modernization Programme (AIMMP). It has two components i.e. i) Infrastructure Development and ii) Madarasa Modernization Development. Under the Madarasa Modernization and development, salary to two teachers per Madarasa@ Rs 3000/- per month per teacher for study of modern subjects like Science, Mathematics, English and Social Studies, one time grant of Rs. 7000/- for purchase of Science, Mathematics kits per Madarasa and book bank grant of Rs. 7000/- per year for strengthening libraries are provided. It has now been revised as centrally sponsored Scheme for Providing Quality Education in Madarasas (SPQEM).

Methodology

The present study is a descriptive type of research dealing with the attitude of Muslim community. Here in this study the researcher has used survey method to find out attitude of Muslim community towards modernization of Madarasa education. He has also compared the attitude of different section of the community- Muslim parents, teachers, students and Maulavis - towards the same. For the present study the researcher took 250 samples from the members of Muslim community. Equal number of parents, teachers, students and Maulavis were selected. The researcher used self developed Likert-type five-point attitude scale to measure the attitude of towards modernization of Madarasa education.

Data Analysis and Interpretation

The analysis and interpretation was done by using statistical technique as per the objective of the study. This chapter deals with analysis and interpretation of the data as per the objectives of the study. The objectives of the present study are:

(1) To find out the attitude of Muslim community towards modernization of Madarasa education and

(2) To compare the attitude of different section of the community i.e. students, parents, teachers and Maulavis towards modernization of Madarasa education.

The researcher used frequency and percentage to describe the favourable or unfavorable attitude of Muslim community and chi-square to compare the attitude of different section of the community towards modernization of Madarasa education.

Attitude of Muslim Community towards Modernization of Madarasa Education

The first objective of the present study is to find out the attitude of Muslim community towards modernization of Madarasa education. The researcher collected data regarding the attitude of Muslim community towards modernization of Madarasa education from different sections (students, parents, teachers, and Maulavis) of the Muslim community. The data was collected through attitude scale prepared by the researcher. The sample was then classified into groups having favourable and unfavourable attitude towards the modernization of Madarasa on the basis of the score obtained by different categories of the sample. The frequency and percentage of sample having different attitude towards the modernization of Madarasa is given in Table-2.

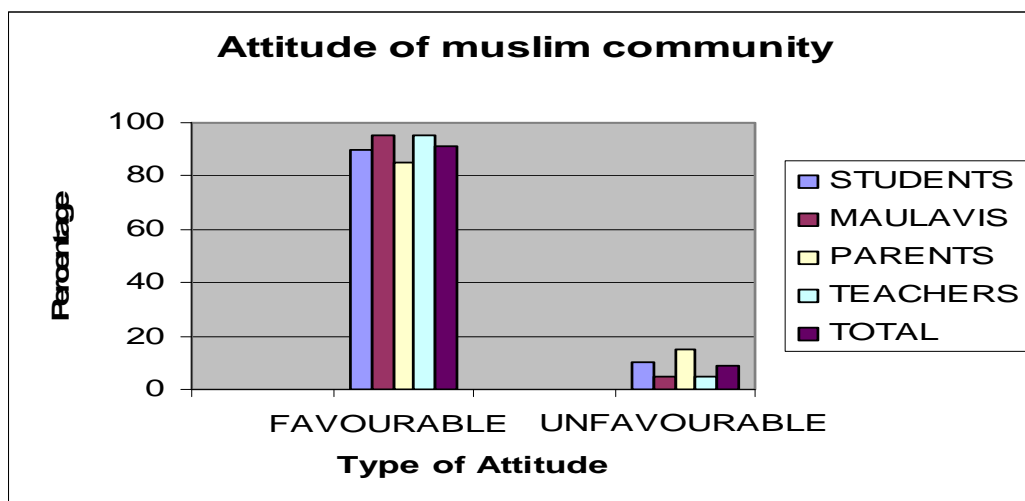
Table-2 Frequency and Percentage of the Attitude of Muslim Community

Type of Attitude	Students	Maulavis	Parents	Teachers	Total
Favourable	91 (91)	46 (92)*	42 (84)	47 (94)	226 (90.25)
Unfavourable	09 (09)	04 (8)	08 (16)	03 (6)	24 (09.75)
Total	100 (100)	50 (100)	50 (100)	50 (100)	250 (100)

(*Figures in bracket indicate the respective percentage.)

The Table-2 reveals that 90.25% of the community has favourable attitude towards modernization of Madarasa education while 9.75% has unfavourable attitude. It can be said that Muslim community has favourable attitude towards modernization of Madarasa education. This result is also supported by the findings of Qamuruddin (2002). The Table-2 is graphically represented in Figure-1

Figure-1 Attitude of Different Sections of Muslim Community



Major Findings

- 1) Muslim community has favourable attitude towards modernization of Madarasa education.
- 2) Muslim parents, teachers, students and maulavis have favourable attitude towards modernization of Madarasa education.
- 3) Muslim teachers and Maulavis have reflected highest and equal favourable attitude towards modernization of Madarasa education.
- 4) Different sections of the Muslim community differ in their attitude towards modernization of modernization of Madarasa education but the difference is not statistically significant.

Educational Implications

The proposed study confines to the quality education aspects of Muslims, one of the educationally backward sections of the country. The study of attitude of different personnel involved will help in planning district/local specific education for quality improvement of Madarasa education. Now a day, the Sarva Shikhya Abhiyan (SSA) has been launched and elementary education of satisfactory quality is one of the goals of SSA. The study would have potential contribution for modifying the curriculum, transactional approaches and teacher training with reference to Madarasa education. Besides the study can outline the ways to help minority communities for improving their status, which has already been done in Kerala and Tamilnadu and other advanced states.

Conclusion

Muslim community reflects very high favourable attitude towards modernisation of Madarasa education but despite that Madarasas are still unreformed and spreading the medieval form of education amongst the Muslims throughout the nation. What is stopping the managers of the Madarasas to modernize it to suit it to the socio economic requirements of the community? What is the hurdle when almost all the educated and informed citizens of the community want it to impart both the religious and modern education together and many are doing so? Whose vested interest comes in the midst of modernisation of Madarasas? These questions need to be explored in depth so that the root cause of the stagnation of Madarasa system of education could be unearthed and once again the Madarasas could lift the Muslim community from backwardness to enlightenment and from poverty to prosperity.

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