# MODERN EDUCATION THROUGH MADARSA: A STUDY OF SELECTED MADARSAS IN UTTAR PRADESH

## DISSERTATION

SUBMITTED TO THE NATIONAL INSTITUTE OF EDUCATIONAL PLANNING AND ADMINISTRATION, NEW DELHI IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE DEGREE OF

## MASTER OF PHILOSOPHY (M.PHIL)

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**APRIL, 2022**

# DECLARATION BY THE SCHOLAR

This is to certify that the M.Phil Dissertation being submitted by me on the topic entitled *'Modern education through Madarsa: A study of selected Madarsas in Uttar Pradesh'* has been completed under the guidance of Prof. Avinash Kumar Singh. It is declared that the present study has not previously formed the basis for the award of any Degree, Diploma, Associateship or Fellowship to this or any other University.

Scholar's Signature

(Jamshed Ahmad)

# CERTIFICATE OF THE SUPERVISOR

This is to certify that the dissertation entitled '*Modern education through Madarsa: A study of selected Madarsas in Uttar Pradesh'* is the work undertaken by Mr. Jamshed Ahmad under my supervision and guidance as part of his M.Phil degree in this University. To the best of my knowledge, this is the original work conducted by him and the dissertation may be sent for evaluation.

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# ACKNOWLEDGEMENT

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# ABBREVIATIONS

| | |
|---|---|
| AIMMP | Area Intensive Madarsa Modernization Programme |
| B.ED | Bachelor of Education |
| BP.ED | Bachelor of Physical Education |
| CCE | Continuous Comprehensive Evaluation |
| D.EL.ED | Diploma in Elementary Education |
| DIM | Danish Islamic Madarsa |
| DISE | District Information System for Education |
| DMWO | District Minority Welfare Officer |
| GD | Group Discussion |
| ICT | Information Communication Technology |
| IDMI | Infrastructure Development of Minority Institution |
| JIAM | Johar Islamia Arabia Madarsa |
| JSGHS | Jamiatus Salihat Girls' High School |
| LARRDIS | Library and Reference, Research, Documentation and Information Service |
| M.ED | Master of Education |
| MCDs | Minority Concentrated Districts |
| MHRD | Ministry of Human Research Development |
| MMC | Madarsa Management Committee |
| MOM | Modernization of Madarsa |

| MW&WD | Minorities Welfare and Waqf Department |
|---|---|
| NCERT | National Council of Educational Research and Training |
| NCMEI | National Commission for Minority Educational Institutions |
| NCPUL | National Council for the Promotion of Urdu Language |
| NIEPA | National Institute of Educational Planning and Administration |
| OBCs | Other Backward Classes |
| ORDS | Operational Research and Development Services |
| PMKVY | Pradhan Mantri Kaushal Vikas Yojana |
| RTE | Right to Education |
| SCERT | State Council of Educational Research and Training |
| SCs | Scheduled Castes |
| SPQEM | Scheme to Provide Quality Education in Madarsas |
| SSA | Sarva Shiksha Abhiyaan |
| STs | Scheduled Tribes |
| TLM | Teaching Learning Materials |
| UP | Uttar Pradesh |
| UPAFB | Uttar Pradesh Arabi and Farsi Board |

# GLOSSARY

| Local Name | Meaning |
|---|---|
| Adhunik | Modern |
| Alim/Alia | Senior Secondary Level (Classes XI-XII) |
| Deen | Religion |
| Deeni | Religiously |
| Deeniyat | Religious book/Studies |
| Dua | Prayer |
| Duniya | World |
| Dunyavi | Worldly |
| Fazil | Post-Graduate |
| Fitra | A form of Alms or Donation |
| Foqania | Upper Primary Level (Classes VI-VIII) |
| Ghazal | Poetry |
| Hadith | Saying of the Prophet (SAW) of Islam |
| Ilm | Knowledge |
| Imdad | A form of Alms or Donation |
| Kamil | Under-Graduate |
| Madarsa | School, A place of learning (Secondary level) |
| Maktabs | School, A place of learning (Elementary level) |
| Mukhyadhara | Mainstream |

| | |
|---|---|
| Munshi/Maulvi | Secondary Level or High School (Classes IX-X) |
| Qaumi | Community |
| Sadka | A form of Alms or Donation |
| Shoba | Profession |
| Tahtania | Primary Level (Classes I-V) |
| Taleem | Education |
| The Qur'an | The holy book of Islam religion |
| Wazn | Form/Stem |
| Zakat | A form of Alms or Donation |

# ABSTRACT

In India, a large number of Muslims are educated in either Madarsas or formal schools. Madarsa is a traditional institution of learning to which the Muslims attend as moral binding for learning the Qur'an, Hadith and other religious texts and practices. Madarsas were never restricted to only providing religious instructions because Madarsa education is not a new concept in today's world because it was used to educate people when there were no formal schools. In the meantime, many non-Muslims, such as Raja Ram Mohan Roy, Dr. Rajendra Prasad, and Munshi Premchand, began their early schooling in the village Madarsa under the instruction and supervision of maulvis due to the absence of primary education systems in India's villages. However, this notion has shifted, and Madarsas have become the epicentre of religious education. In today's world, marginalized Muslim communities are increasingly pressing their Madarsas to provide more inclusive education. Inclusive education brings together religious and secular education. Recitation of the Quran, Hadith, and other religious texts are examples of religious education.

On the other hand, Modern education refers to the introduction of formal subjects such as English, Hindi, and mathematics into the Madarsa. However, the majority of Madarsas in India is privately owned and employs traditional teaching-learning methods. In such a situation, modern education proves to be an effective reinforcing tool. As a result, subsequent Indian education policies have advocated for modern subjects to be taught in Madarsas. The Modernization notion was used as a theoretical framework of this study which talks about rationality, and modernization resembles such a cultural order. It represents a universalistic rather than particularistic approach to issues and their appraisal; when dealing with emotional responses to problems, the alignment is empathic rather than constrictive; modernity is anchored in the scientific worldview; it has a profound and positive relationship with levels of scientific knowledge, technological competence, and technological resources in a given culture. This study deals with the notion of modern education and the challenges of imparting modern education through Madarsas, the perspective of different stakeholders on modern education and preference

towards Madarsa education, and how modern education is being imparted in Madarsas etc. Finally, primary research was conducted to determine the reality of modern subjects being taught in Madarsas. The research was conducted using qualitative and quantitative research methodologies, as well as semi-structured interview and observation, photographs etc. tools were used. Thematic analysis was used to analyze the data, and the results show that the majority of stakeholders (Teachers, Students, Parents, and The Head of the Madarsas) are interested in modern education. They are conscious that purely religious education will not assist their children in earning a good living, due to outdated traditional teaching-learning methods and techniques, a negative attitude toward modern subjects, and a lack of developments, experiments, and research. Second, this study found that there is lack of teaching learning materials which is an obstacle to provide modern education through Madarsas. Third, this study found lack of adequate number of qualified and trained teachers, and teachers related issues (recruitment, qualification, salary and status etc.) have also been investigated. This study tried to give a flavor towards Modern education through Madarsa and it becomes a milestone step to minimize such types of concerns. With the help of this study, it makes certain suggestions to make Madarsas' education system strengthened in the realm of Modern education for the future of the nation.

# CHAPTER - I

# INTRODUCTION

**Background**

Among the six religious communities i.e. Muslim, Christian, Buddhist, Sikh, Jain and Parsi are highlighted as minorities in India by the Central Government. As per Census 2011, the total population of Minorities in India approximates 19.3% out of the total population of 121 million. Among the minorities group in India are: Muslim (14.23%), Christian (2.30%), Sikh (1.72%), Buddhist (0.70%), Jain (0.37%), and Parsi (0.006%) It is clearly stated that Muslims are the largest minority community of India with comprises of 172.24 million populations (MAEF, 2017). "It is to be noted that among all the minorities, Muslims are educationally, the most disadvantaged community in India. Besides economic reasons, low accessibility to educational institutions is a major cause for the backwardness of the community." (MAEF, 2017)[1]



**Figure 1.1 Population of Minorities in India (% of total population Census 2011)**
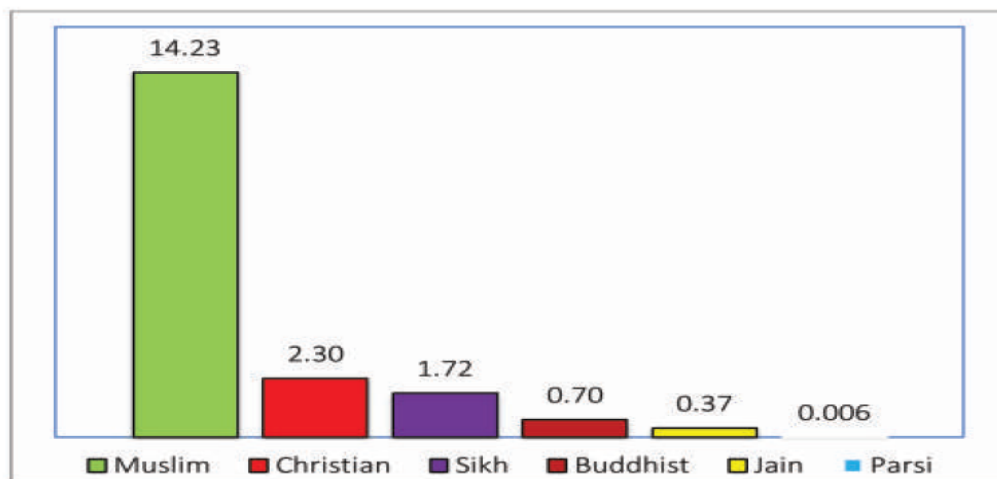
(Source: MAEF, 2017)

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[1]Maulana Azad Educational Foundation, Ministry Of Minority Affairs, Government Of India, 2017.

As per Census 2011, literacy percentage rates of Minorities are: Jain 94.88, Christian 84.53, Buddhist 81.28, Sikh 75.39 and Muslim 68.53 against the national average of 72.98%.

**Figure 1.2 Minority Literacy Gap against National Average (Census 2011)**
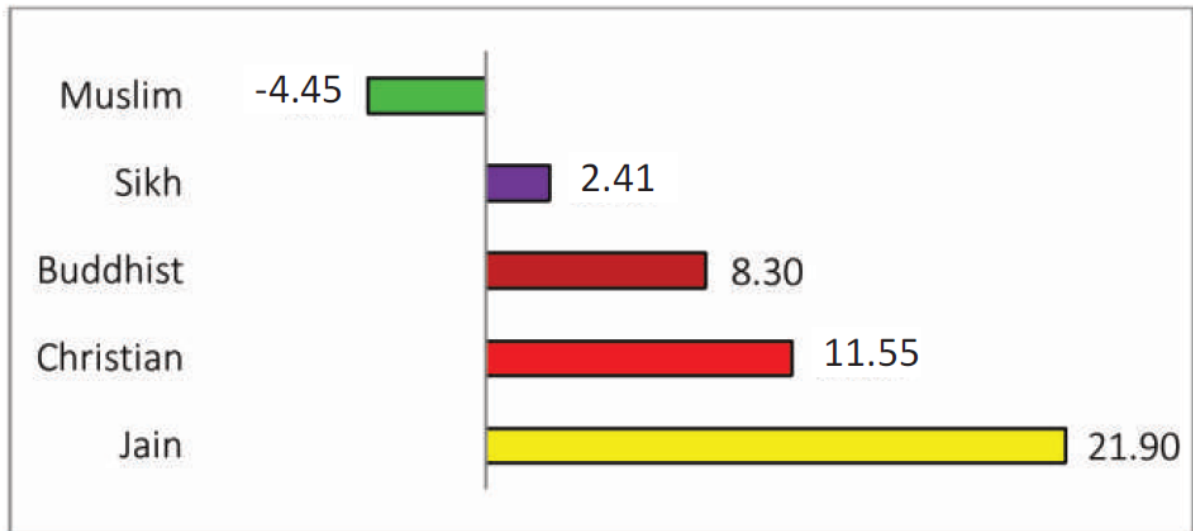


(Source: MAEF, 2017)

**Figure 1.3 State wise Muslim Literacy Gap against National Average (Census 2011)**



(Source: Census of India, 2011)

The figure mentions that among all the minorities the literacy rate of Muslims is less than the national average and the literacy gap of Muslims shows the minus point as compared to the national average. If we look at the state scenario, Muslim literacy is less than as compared to the national average in some states like Haryana, Bihar, Uttar Pradesh, J&K, Assam, Rajasthan etc. (Census, 2011).

On the basis of the above facts, it can be said that the Muslim community which comes under the largest minority group on the basis of population is behind other groups in terms of literacy rates and other educational indicators. To know what is the attitude of the Muslim community toward education, it is necessary to know the cultural characteristics of this community as well as other sources of education. The educational development among the Muslims needs to be understood in terms of the changing roles of educational institutions including Madarsa as discussed in the next section.

**Traditional Institutions, Madarsas, Modernization, and Modern Education**

Tradition and modernity are simple heuristic ideas to define, but separating them on a substantive level is more complex.

As Joseph R. Gusfield has said,

"*We cannot easily separate modernity and tradition from some specific modernity, some version which functions ideologically as the directive. The Modern comes to the traditional society as a particular culture with its own traditions." But it seldom comes in the same form or brings about identical cultural consequences in every society that it comes in contact with*" (Singh, 1977, p.121).

Tradition is an integral part of culture these are choices less social protocols blindly followed in society for generations. Thus, tradition is a belief or practice that has been passed down through generations within a group or community and has symbolic value or particular significance with historical roots. As the name implies, traditional institutions refer to those institutions where particular societies' cultures, customs, and beliefs are followed. A traditional institution is simply based on the people's history, ancestry, culture, customs, religion, and values, and it revolves primarily around the traditional ruler, who serves as the people's head and chief custodian of their culture.

The name Madarsa comes from the tri-consonantal root (d-r-s), which refers to learning or teaching through *wazn* (form/stem). As a result, Madarsa simply means "a place for learning and teaching" (Pathan & Mujawar, 2012, p.01-02).

In Arabic, the word (Madarsa) simply means "school," whether it is a private, public, parochial school, or any elementary or secondary school, whether Muslim, non-Muslim or secular. In contrast to the meaning of the word school in British English, the term Madarsa is similar to the term school in American English in that it can also refer to a university-level or post-graduate school (Pathan & Mujawar, 2012). Madarsa is an Arabic word that simply means school.

Generally, these are educational institutions for minorities. Madarsas operate on *Zakat, Sadka, Fitra,* and *Imdad* (alms or donations) from the community to operate and do not charge any fees to the students they admit, especially, in the community-based Madarsas (Qaumi Madarsas).

The term *'modernization'* is a more broad and complex term. It is the process by which current scientific knowledge is incorporated into society with the ultimate goal of obtaining a better and more satisfying life in the broadest sense of the term as acknowledged by society. Modernization refers to people's attempts, particularly those who are custom-bound, to adapt to current conditions, needs, styles, and ways in general (Maheshwari, 2016).

This is clear when we consider an indigenous culture's response to 'modernization,' which is primarily based on traditional values. Modernization as a cultural response has universalistic and evolutionary characteristics; it is non-ideological, pan-humanistic, and trans-ethnic (Singh, 1977, p.61).

Modernization comes close to resembling such a cultural order. It symbolizes a rational approach to issues and their assessment from a universalistic rather than a particularistic perspective; when dealing with emotional responses to problems, the alignment is empathic rather than constrictive; modernization is rooted inside the scientific worldview; it has a profound and positive relationship with levels of scientific knowledge, technological skill, and technological resources in a given society (Singh, 1977). Modernization is a form of culture and it is an ongoing process within the society. In sociology, the transformation from a traditional, rural, agrarian society to a secular, urban, industrial society (Kumar K., 2009). Modernization is an ongoing and unending

process. Although there are cases of accelerated modernization, the time span over which it occurred historically must be assessed in centuries.

The British laid the groundwork for modern education in India. Its historical landmarks include Macaulay's policy of 1835 to promote European learning through English, Sir Charles Wood's dispatch of 1854, which acknowledged the necessity for mass education with private and missionary assistance for the first time and abandoned the policy of selective education known as 'filtration theory,' and eventually the first Indian Education Commission of 1882, which advocated the initiative of private Indian organizations in the extension of education (Singh, 1977).

*"Contemporary education, which is an agent of modernization in various forms, is also of the Western origin. Traditionally, content of education was esoteric and metaphysical; its communication was limited to the upper classes or the 'twice-born' castes and the structure of its professional organization was hereditary and closed. The role both of the teachers and the taught were qualitative-ascriptive. Modern education has a fundamentally different orientation and organization. Its content is liberal and exoteric, and it is steeped in modern scientific world-view. Freedom, equality, humanism and denial of faith in dogmas are the themes which a modern education should contain"* (Singh, 1977, p.101-102).

The above statement is helpful to understand the difference between traditional education as well as a modern education in this statement author mentioned some attributes of traditional education on one hand and on the other hand modern education.

The meaning of modern education is that it helps people to reconcile to the modern era. Make them worthy so that they have the ability to fulfill the needs, expectations etc. of the present society. So that it becomes easy for them to connect with the mainstream of society. Modern education leads to inclusive education. Some fields of modern education, such as science, engineering, and medicine, focus on a worldview that incorporates the essential ideals of modernization and teaches skills to achieve the objective of modern society. Eventually, introducing modern subjects (English, Hindi, Science, Mathematics etc.) into the traditional institutions like Madarsa, Maktabs etc. will come under modern

education. This will strengthen the Madarsa education system. And this step will prove to be a milestone in the direction of Madarsa modernization.

Thus, the purpose of the study is to explore the current status of modern education through the selected Madarsas in Uttar Pradesh, challenges, attitudes of different stakeholders towards modern education through Madarsas and government initiatives. The research starts with the aim of understanding the various forms and meanings of modern education, Modernization, and Madarsas. The study tries to trace how modern education is imparted to the Madarsas, and the need for modern education through Madarsa with respect to India. The research entails a list of the initiatives and legislation by the Indian government that led to promoting and protecting the enormous and vibrant cultural diversity as well as ensuring equality of opportunity.

In light of findings through literature reviews, the research explores the Conceptual framework of 'Modernization' which leads to modern education propounded by various scholars and carefully analyses some characteristics of modern education in a specific domain. The field survey was conducted in order to get a real picture of ground reality. Several factors that affect modern education through Madarsas at the school level are studied. Taking interviews and interacting face to face with various stakeholders helped to understand the perspective of various stakeholders (parents, students, teachers, Head of Madarsas) towards modern education that is taught in the Madarsa.

Lastly, thematic analyses, as well as analyzed the data took place, policies and ground practices, were created to better understand the scenario of modern education through Madarsa. This study contains recommendations for strengthening Madarsas' educational system in the field of modern education for the country's future.

**Development of Modern Education through Madarsa in the State of Uttar Pradesh**

Uttar Pradesh is the largest state in India in terms of population with the largest Muslim population in the state as well as the largest number of Madarsas functioning in the state of Uttar Pradesh. P. Nair (2008) mentioned that as of December 2006, 557 Madarsas have received temporary recognition on the other hand 930 Madarsas have been given

permanent recognition by the Uttar Pradesh Arabi Farsi Board (UPAFB)[2]. Out of these, just 359 Madarsas were receiving grain-in-aid through the state government (MW&WD and SSA). 132 girls' Madarsas are recognized and only 35 of these Madarsas were receiving grant-in-aid. The large number of the Madarsas was unrecognized in the state of Uttar Pradesh.

Table 1: Recognized and aided Madarsas in Uttar Pradesh

| Types of Madarsas | Recognized (Permanent) | | Recognized (Temporary) | Aided (from amongst the recognized) | | Unrecognized |
|---|---|---|---|---|---|---|
| | Boys | girls | | Boys | Girls | |
| Numbers | 798 (135 girls) Madarsas | 132 Madarsas | 557 | 324 Madarsas | 35 Madarsas | 9000 (estimated) |

(Source: P. Nair, 2008)

There are different types of Madarsas functioning in the state of Uttar Pradesh. There are two major categories found in the state of Uttar Pradesh:

• The first, Madarsas recognized by the Uttar Pradesh Arabi and Farsi Board (UPAFB) under the Minorities Welfare and Waqf Department (MW&WD), Government of Uttar Pradesh (P.Nair, 2008). These are themselves divided into two parts: a) recognized and aided; and b) recognized but unaided. The matter of recognition or grant is a voluntary process.

• The second category is an unrecognized community (Qaumi) aided Madarsas. P.Nair (2008) mentions in her study that in this category small Madarsas means maktabs/Quranic type of Madarsas find but a few cases they may go up to the level of Jamia like Darul-Uloom, Deoband. These types of Madarsas are largely lean towards community participation.

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[2] Before Uttar Pradesh of Madarsa Education Board, UPAFB was looking all matters related to registration and recognition.

The Uttar Pradesh Arabi and Farsi Madarsa Board (UPAFB) was shifted from the Department of Education to the Directorate of Minorities Welfare of MW&WD in 1997. In September 2004, an ordinance was passed/promulgated for the establishent of the Uttar Pradesh Board of Madarsa Education (Nair, 2008). UP Board of Madarsa Education is looking all aspects of Madarsa Education in the state with regard to Modern education including central government initiative in the form of SPQEM.

The domain of the latest scheme, The Scheme to Provide Quality Education in Madarsas (SPQEM) of MHRD now known as the Ministry of Education emphasized qualitative improvement in the realm of Madarsas education to connect Muslim children with the national education system. In the domain of SPQEM, a large number of Madarsas have been covered, including student enrolment and teacher appointments under this centrally sponsored scheme in the state of Uttar Pradesh. Under the SPQEM there are approximate 8,584 Madarsas exits in the state, out of them 560 Madarsas come under Grant-in-aid by the state Government (NIEPA, 2018).

Table 2: Coverage of Madarsas, Students, and Teachers under SPQEM in the state of U.P

| S.No | State | Number of Madarsas Covered Under SPQEM | Number of Students Covered Under SPQEM | Number of Teachers Appointed Under SPQEM |
|------|-------|------------------|------------------|------------------|
| 1. | Uttar Pradesh | 8,584 | 18,27,566 | 25,550 |
| | | | | |
| S.No | Name of the State | District | Total Madarsas | Adhunikart Madarsas |
| 1. | Uttar Pradesh | Meerut | 273 | 110 |

(Source: SPQEM, 2018, UP Board of Madarsa Education, 2022.)

On the basis of the above two tables and discussion that the developments of Madarsa education are extended on the large scale in the state of Uttar Pradesh. In the state of

Uttar Pradesh different types of Madarsas are functioning recognized aided, Private unaided, Community based etc.

Apart from that, Madarsa education is divided into several levels and is equivalent to Modern education levels. Teaching in the Madarsas is divided into several levels:

Table 3: Islamic and Modern formal education- Levels

| S.No | Madarsa Education Classes | Modern Education Classes |
|------|---------------------------|--------------------------|
| 1. | Tahtania | Primary Level ( Classes I-V) |
| 2. | Foqania | Upper Primary Level ( Classes VI-VIII) |
| 3. | Munshi/Maulvi | Secondary Level or High School ( Classes IX-X) |
| 4. | Alim/Alia | Senior Secondary Level ( Classes XI-XII) |
| 5. | Kamil | Under-Graduate |
| 6. | Fazil | Post-Graduate |

Source: Author

Few Madarsas teach up to the Jamia level; the large majorities teach only up to the primary and secondary levels. A large majority of their students were concentrated in the Tahtania and Foqania (Primary and Upper primary classes respectively).[3] This heavy concentration of students at the primary level is also reflected in the Sachar Committee Report, according to which a little over 0.28 million out of a total of 0.31 million Madarsa students in UP, were enrolled in the primary section of the Madarsas (P.Nair, 2008).

**Justification of the Study**

India is a land of diversity, which is the real beauty of the nation and, as well as, the most diverse country in the world, not only in terms of the natural environment but also in the human sphere. According to the census of India (2011), in terms of population, Muslims are the largest minority group in India and the second largest population, which

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[3] Based on Johar Islamiya Arabia Madarsa head and other Madarsas' heads in Meerut district of Uttar Pradesh.

comprises 14.2% of the total population. However, this minority group is quite socio-educationally marginalized, which is a challenge for a developing nation because they are unable to give their valuable contribution to the societal and national development process.

When we consider the socio-educational status of the Muslim minority, at that time we must focus on the educational religious institution of this minority group. One of the most as well as crucial ways of imparting education among the community is known as Madarsa education.

The Madarsa system of education in India is very vast and many poor Muslim and middle-class children become educated on the premises of Madarsas. So, millions of children's destinations lie on the periphery of Madarsa's education system entire the nation.

"*Very often children go to the Madarsas not out of choice but due to non-availability and inaccessibility of other schools, and a near absence of education in their mother tongue. Madarsas, where they operate, are rendering useful service as far as literacy is concerned. However, there is an urgent need to recognize that a very small percentage of Muslim children actually attend Madarsa education*" (Sachar Committee Report, 2006, p.17).

The Sachar Committee Report (2006), indicates that many a time Madarsas are the only educational option available to Muslim children, especially in areas where no schools have reached the Muslim masses. Very often, children go to the Madarsas not out of choice but due to the non-availability and inaccessibility of other schools, and a near absence of education in their mother tongue. Madarsas, where they operate, are a useful service as far as literacy is concerned. However, there is an urgent need to recognize that a very small percentage of Muslim children actually attend Madarsa education. About 4 to 5 per cent of Muslim school-going children attend Madarsas in various forms.

Secondly, the latest official DISE data indicates that recognized and un-recognized Madarsas had a total enrolment of about 25.5 lakh students, which constituted about 7.7% of the total Muslim students' enrolment of 3.3 crores in 2015-16.

Thirdly, the National monitoring committee on Minorities' education (2011-12) indicates that 9.7% of Muslim children attend recognized and non-recognized Madarsas (Kurrein, 2019-20).

The importance of Madarsa education in light of modern education, we consider, with the help of the above, crucial information in data form that is helpful to get a better understanding of Madarsa education among the Muslim community and the role of Madarsa in imparting education among the deprived sections of society by providing education to all in the realm of fundamental rights to the children.

The children of the Muslim minority want to go outside to get all types of opportunities, empower themselves, and explore themselves, but they do not have any opportunity for making their decisions and fulfilling them. In addition, lots of children stay away from their fundamental rights for various reasons.

Eventually, they have one and only option remaining, which is Madras's education. By this means of education, they become educated and responsible citizens of the nation. So, our focus should be strong on modern education through Madarsa to provide millions of children with their fundamental rights in the light of introducing modern subjects into the learning process.

It is found that a little research work has been conducted regarding the modern aspects of Madarsa education. However, it is necessary to know, after introducing government interventions in the same area, what is the current status of the schemes and what is the level of implementation and impact among this minority group.

Thus, modern education has become more important for Muslims, especially those who are coming from the poor middle class families, because they should have an education which is based on the 21st century's needs and without introducing modern subjects into the traditional institutions. We cannot imagine that children will come into the sphere of mainstreaming of the current society.

**Rationale of the Study**

The rationale behind the study comes while reviewing the existing literature and identifying the existing research gaps in the area and in the Indian scenario. The concept of modern education through Madarsa has not been conceptualized as well as analyzed much by Indian scholars, as much of the current Indian educational research still focuses on accessibility issues. Through this research, the study wants to understand Modern education through Madarsas means how modern subjects introduce through Madarsa and the current scenario of Modern education in the Madarsas. There are many religious institutions which need to be revamped and adopted for new formal cum secular subjects in the name of modern education, in keeping with the current contemporary job market as well as the higher education system.

The Madarsa education system may be one key aspect of many children who are separated from the mainstream of society because they are unable to receive modern education due to various reasons. They take admission into the traditional institutions and such kinds of bifurcation force them to come under the cycle of alienation, ghettoization and mistrust. In terms of wiping out such types of concerns, we need to focus on every segment of the population equally and draw a map of well-being and welfare among the citizens of the nation to maintain equality of opportunity in the nation.

Now, the question is, whether stakeholders of the Madarsas understand the importance of modern education and awareness of the govt. initiative. This research begins with the same question. An attempt is made to examine the various perspectives of stakeholders towards modern subjects and ways of teaching in the Madarsas as well as satisfaction levels. Then, research is conducted to see the ground reality, that is, practices in the Madarsas.

My concern is as simple as gentle. My study tried to get a better picture of modern education through Madarsa in the realm of introducing modern subjects, ways of teaching, trends towards modernization and perspectives of different stakeholders towards modern subjects into Madarsas for making education of Madarsas more strengthened to provide quality education at the best of his level.

## Conceptual Framework

The term *"modernization"* is a more broad and complex term. It is the process by which current scientific knowledge is incorporated into society with the ultimate goal of obtaining a better and more satisfying life in the broadest sense of the term as acknowledged by society. Modernization refers to people's attempts, particularly those who are custom-bound, to adapt to current conditions, needs, styles, and ways in general (Maheshwari, 2016).

*"This is evident when we evaluate the nature of response to 'modernization' by an indigenous culture which, in essential elements, is deeply rooted in traditional values. Modernization, as a form of cultural response, involves attributes which are basically universalistic and evolutionary; they are pan-humanistic, trans-ethnic and non-ideological"* (Singh, 1977, p.61).

Modernization comes close to resembling such a cultural order. It symbolizes a rational approach to issues and their assessment from a universalistic rather than a particularistic perspective; when dealing with emotional responses to problems, the alignment is empathic rather than constrictive; modernization is rooted inside the scientific worldview; it has a profound and positive relationship with levels of scientific knowledge, technological skill, and technological resources in a given society (Singh, 1977). Modernization is a form of culture and it is an ongoing process within the society. In sociology, the transformation from a traditional, rural, agrarian society to a secular, urban, industrial society (Krishan, 2009). Modernization is an ongoing and unending process. Although there are cases of accelerated modernization, the time span over which it occurred historically must be assessed in centuries.

Modernization in education refers to changes that call for a move from the traditional to the modern era and traditional manner of teaching to modern ways of teaching in the traditional institutions. The modernization perspective in education calls for the facilitation of the educational needs of the disadvantaged and vulnerable groups by introducing modern subjects.

C.E. Black defined modernization as, "Modernization is a process by which historically evolved institutions are adapted to the rapidly changing functions that reflect the unprecedented increase in man's knowledge permitting control over his environment that accompanies the scientific revolution".

It also asks for the management of social and economic imbalances to benefit the most vulnerable. With the support of scientific knowledge, modern education for disadvantaged groups implies that these groups become empowered, fully comprehending their identity and worldview. Modernization theory can be explained as an ongoing process as well as changes within society over a period of time. Like, earlier the traditional institutions were followed the outdated methods of learning which was now obsolete in comparison to the modern era. So, in the changing world, there is needed to adopt modern ways of the teaching-learning process. The chapter seeks to situate the current study within a larger social research framework by focusing on the Conceptual underpinnings of the ideas under discussion.

**Objectives of the Study**

1.) To find out the nature and extent of coverage of Modern education imparted through Madarsas.

2.) To find out the reasons for the children and their parents' preference for Modern education through Madarsa.

3.) To compare the attitude of different stakeholders towards modern education through Madarsas.

4.) To figure out the policies and programmes in the context of the modernization of Madarsa Education.

5.) To suggest suitable measures for effective modern education through Madarsas.

**Research Questions**

1.) What do you mean by modern education and its components?

2.) What are the problems and constraints faced by Madarsa in providing Modern education?

3.) What is the perspective and reasons of preference among students, parents, teachers and other stakeholders towards modern education through Madarsas?

4.) What is the current scenario of the policies and programmes in the context of Modern education through Madarsas?

5.) What can be the suitable measures to effectively employ Modern education through Madarsas?

**Significance of the Study**

The research can be crucial because there is an absence of similar studies in the Indian context. The outcomes of the study could be helpful in informing the practitioners, the planners and researchers as well as policymakers including all those concerned with the issue of making Madarsa education inclusive and improving the academic output of the students.

The importance of this dissertation is, therefore, that it pays quite an attention to how to relate the concept of Modernization to Modern education through Madarsa and policies which indeed profess to preserve the value of Modern education through Madarsas.

**Limitation of the Study**

The following study has some major limitations. Firstly, there is a limited time framework. The research was conducted only by a few Madarsas. The second limitation was related to the Covid-19 as well as legislative assembly election-2022 of the state due to this reason unable to take and give the proper time to the different stakeholders.

It would have been more reliable and feasible if a long run project could be conducted to evaluate the change of attitude of the students, and parents before and after their pass out from the Madarsas. In addition, a comparison between two Madarsas one that offered only traditional religious education and another that offered Modern education taken into account which had not been feasible given the paucity of time.

# CHAPTER - II
# REVIEW OF LITERATURE

## Introduction

A review of literature is an essential part of the research which provides the right path to move further in the right direction. It is vital to comprehend the concepts being dealt with. In this chapter, the review of literature has been done under the various themes like the historical background of Madarsa Education, Madarsas in India, and concept of Modernization, modern education through Madarsas. Through this schematic review of literature, the research gaps are identified and the research paradigm is developed and discussed in further chapters. With a major emphasis on the conceptual understanding of the concept and the chapter attempts to embed the present study in the broader social research framework.

## Historical Background of Madarsa Education

"*The word Madarsa is derived from the tri-consonantal root (d-r-s), which relates to 'learning or teaching' through the wazn (form/stem) therefore, Madarsa literally means "a place of learning/teaching is done"* (Pathan and Mujawar, 2012). The encyclopaedia of Islam, Leiden E.J. Brill (1965), defined Madarsa as a place of learning where Islamic sciences, including literary and philosophical ones, are taught. Madarsas differ from country to country, and even from town to town, according to Peter and Pandey (2006). They could be a day or boarding school, a general education school, or a mosque-affiliated religious school.

The term Madarsa derives itself from the Arabic root darasa which means 'to study'. Traditionally, Madarsas operate on the *zakat* (alms or donations) collected from the community and do not charge any fees from the students they take in (Soni, 2010).

Madarsa has long been the centre of learning in the Muslim world, and it still is today (Ellis, 2007). It is an inseparable and distinctive aspect of Islamic culture, and the education it imparts is undeniable. In general, Madarsas do not charge students any fees and provide free boarding and lodging to children (Soni, 2010).

Ziya Us Salam and Mohammad Aslam Parvaiz in the "*Madarsas in the age of Islamophobia*" write 'Madarsa' is an Arabic word for any type of educational institution, either religious or secular. However, over time, it has come to be associated with a place that imparts Islamic religious education. The World's oldest Madarsa is situated in Fez in Morocco, and it was established in 859 CE, it is stills exist and has been incorporated into the University of Al Qarawiyyin (Chavan, A. 2020)[4].

In the Indian context, it's really interesting to know that the Madarsa system was introduced during the period of the Delhi Sultanate (Delhi Minorities Commission, ORDS). The earliest Madarsa in India is said to have been set up in Ajmer in 1192 CE, following the conquest of the region by Mohammad Ghori. The successive sultans of the slave, Khilji and Tughlaq dynasties patronized Madarsas, which were seen as a system (Chavan, A. 2020).

*"Later, Muhammad Bin Tughlaq's cousin and successor Firoz Shah Tughlq (1309-1388 CE) was even keener to promote education and is said to have encouraged girls and even slaves to take up education"* (Chavan, A. 2020). According to contemporary chronicler Ferishta, 180,000 slaves acquired an education in science, arts and crafts during this period. The Moroccan traveller Ibn Batuta also writes of 13 Girl's Madarsas, which were also functional in India at the time.

At the time of Medieval India, Madarsas thrived under the Mughals as well, especially under emperor Akbar. During his reign, there was a special emphasis on rational sciences. Iranian scholar Mir Faheullah Shirazi, who joined his court towards the end of the 15th century, is said to have introduced books on astronomy branch, Mathematics, medicines, natural science and logic (Chavan, A. 2020).

After the 1857 great revolt in Indian history, the picture of Madarsa is completely changed. India's most famous Madarsa, the Darul-Uloom Deoband, in Uttar Pradesh (Earlier Joint Province) was founded in 1866. Over a period of time, the Deobandi Madarsas spread across the nation. The fact is that in 1919, a large group of Deobandi

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[4]https://www.livehistoryindia.com/story/monuments/decoding-Madarsas.

scholars formed a political party Jamiat Ulema-e- Hind which later opposed the partition of India (Chavan, A. 2020).

In addition, in a colonial regime, not only the Madarsa education system but also the entire indigenous education system was found in a serious condition to survive because it was developed of political patronage and the western system of education posed a grave danger to the very existence of indigenous education system. Initially, the East India Company did not interfere with the local education system but with the passage of the charter Acts-1813 and 1833 by the British Parliament, the company got involved in the educational affairs of the company-ruled territory. The "Movement of DiniMadaris," as described by Muslim scholar Maulana Wahiduddin Khan (Deen-o-Shari'at: Deen-e-Islam ka ekFiki Motala, Good words, New Delhi, 2002), occurred around the mid-nineteenth century, coincident with the entry of Lord Thomas Babington Macaulay in India as viceroy of the British India Company (Soni, 2010). Macaulay is the most quoted as Saying:

*"We must at present do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons, Indian in blood and color, but English in taste, in opinions, in morals and in intellect"* (Young, 1957).

The controversial Macaulay Treaties, also known as the 'Macaulay Minutes,' in support of the British education system in the Indian subcontinent, and its subsequent passage by Lord William Bentick on March 7, 1835, established the groundwork for the western education system in India. As a result, the corporation became directly responsible for the educational concerns of the company-ruled zone. The Persian language was decommissioned as a court language in 1837, and the English language took its place. In 1844, Lord Harding passed a resolution stating that individuals who could read and write the English language would be given preference for all positions. As a result, the English language became associated with upward mobility and material prosperity. In multilayered Indian culture, white-collar jobs became the desire of the higher strata of society (Ansari, 2016).

As a perceived way forward, the history of Madarsa in India went through various phases over a period of time, different dynasties and in the period of the British government Madarsa education came up the light where several changes made by the British government.

**Madarsas in India**

In India, Madarsas are as old as the country's history. With the arrival of Islam espoused by Muslim Sufis and saints, and the establishment of Muslim sovereignty in the Indian subcontinent, the Madarsa system was conceived. Madarsas began as spiritual workshops, or khanqas, which subsequently evolved into maktabs, where students learned Quran recitation and Islamic customs. The Muslim rulers of India established Maktabs or Madarsas alongside mosques to teach both religion and science from the 13th to the 19th centuries. As Muslim dominance grew more established, Madarsas became the primary educational institution (Ellis, 2007).

At present, a large number of Madarsas in India, which are providing free education to the especially deprived section of the society. Estimates range from a figure of eight to forty thousand Madarsas institutions in the nation. In Uttar Pradesh, the number of maktabs is above 10,000. There are over 3,500 Madarsas in Bihar, including 1.111 under govt. control where the Bihar govt. pays the salary of the teaching and non-teaching staff (Ali, 2015).

According to Chauhan (2011), the total number of Madarsas is nearly 35000 mainly founded in Assam, Bihar, Gujarat, Karnataka, Kerala, and Madhya Pradesh, Rajasthan and Uttar Pradesh.

On the other hand, India has 24,010 Madarsas, of which 4,878 were unrecognized. Unofficially, it is claimed that only on organization Jamiat Ulema-e-Hind has over 20,000 Deobandi Madarsas in North India (Ministry of Minority Affairs, 2018-19).

District Information System for Education (DISE) highlighted the Enrollment of Muslim children in Madarsas from 5797 recognized and 2392 unrecognized Madarsas in 2011-12

which cater to 19.85 lakh and 4.89 lakh Muslim children respectively. As shown in the table in all, 24.75 lakh children are enrolled in Madarsas, both recognized and unrecognized modes, constituting 9.7 per cent of Muslim children enrolled (Lok Sabha Secretariat, LARRDIS, 2013).

Table 4: Enrolment in Madarsas, 2011-12

| Type of Madarsas | Enrolment | | |
|---|---|---|---|
| | Boys | Girls | Total |
| Recognized | 951267 | 1034725 | 1985992 |
| Unrecognized | 259616 | 229942 | 489558 |
| Total | 1210883 | 1264667 | 2475550 |

Source: Prepared by NUEPA from DISE

Above all the statement give a Conceptual underpinning on a number of the Madarsas, region and recognition types of concern that came out basically, which needs to explore with different lenses.

**Modernization**

When we consider an indigenous culture's response to "modernization," which is essentially based on traditional values, this becomes evident. Modernization has universalistic and evolutionary features as a cultural response; *"It is pan-humanistic, trans-ethnic, and non-ideological"* (Singh, 1977).

By the above statement, we can understand the notion of modernization that its roots are as deep as the traditional status of the nation itself. Modernization has a very vast background and uses itself, universal in nature and evolutionary. It advocates pan-humanism and trans-ethnic as well as non-ideological. The notion of modernization is beyond the particularistic approach of the human or social traditional system of a particular place.

Modernization is such a cultural order which emphasis on symbolizes a rational attitude, as well as aptitude towards particular issues and the degree of evaluation, which is universalistic instead of particularistic. The periphery of emotional response to a problem

orientation is empathic instead of constrictive. Here, we can understand that modernization is rooted in the scientific worldview; it has a deeper and positive association with the level of diffusion of scientific knowledge, technological skill and technological resources in a particular society (Singh, 1977).

Marrion J. Levy Jr. defines modernization in terms of technological growth. He writes:

"*My definition of Modernization hinges on the uses of inanimate sources of power and the use of tolls to multiply the effect of effort. I conceive each of these two elements as the basis of a continuum. A society will be considered more or less modernized to the extent that its members use inanimate sources of power and/or use tools to multiply the effects of their efforts. Neither of these elements is either totally absent from nor exclusively present in any society.*"[5]

On the other hand, Singh, Y. (1977), advocates that what may be essential to modernization is the commitment to a scientific worldview, the internalization of the humanistic and philosophical viewpoint of science on contemporary problems and not merely the volume of technological advancement. It is possible that society as also a person might command a maximum of scientific skills and resources but a minimum of its necessary psychic and emotional requisites. It is otherwise possible that a successful scientist may be a failure as a modern human and a most affluent or technologically advanced society may also be the one which is the most tyrannical.

"Modernization or modernization refers to a model of an evolutionary transition from a 'pre-modern' or 'traditional' to 'modern' society. The teleology of modernization is described in social evolutionism theories, existing as a template that has been generally followed by societies that have achieved modernity. While it may conceptually be possible for some societies to make the transition in entirely different ways, there have been no counterexamples provided by reliable sources" (Maheshwari, 2016).

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[5]Modernization and the structure of the societies: A setting for International affairs (Princeton, New Jersey: Princeton University Press, 1966, P.11).

According to Black (1976), the process of Modernization includes four stages: First challenges posed by modernity; second, the stabilization of modern leadership; third, economic and social transformation; and fourth, social integration.

**Modernization as a Process**

Modernization is explained by the American scholar Huntington as a process with nine characteristics:

1) The first feature is a revolutionary process of Modernization where a traditional society moves toward modern society. It is comparable like from primitive to civilized societies. In this process by which modern scientific knowledge came into existence or was introduced to the society in order to achieve a satisfactory life in the broadest sense.

2) The second feature of modernization is a complex process; it includes changes in virtually sphere of human behaviour and thought because it focuses on scientific knowledge and rationality of concerning things. As Maheshwari (2016) pointed out "The term 'Modernization' is a broader and complex term. It is a process by which modern scientific knowledge is introduced in the society with the ultimate purpose of achieving a better and more satisfactory life in the broadest sense of the term accepted by the society concerned".

3) The third features of Modernization are a systematic process where everything takes place in the society systematically that changes in one component are related to other factors.

4) A global feature of modernization talks about the universalization of modernization because it originated in Europe but now become a worldwide phenomenon. Somehow every country in the world working in the realm of Modernization.

5) A lengthy process, another feature of Modernization we can understand that modernization is not that process which has emerged just recently. *"The western people have been undergoing this process for some five centuries and people in the least developed regions of the world for less than a century. In fact, the process of*

*Modernization has been slow in the initial stage but was accelerated after 1945. After World War Two it has been sped up and broad-based"* (Maheshwari, 2016 p.02-03).

6) Next feature of Modernization is a phased process where all concerned societies move from one phase to another phase like- From pre-modern to Modern one.

7) A homogenizing process another key feature of Modernization was many different types of pre-modern societies exit. Here, share basic similarities within societies. In the modern age, modernization theory investigates how new technology is leading to a more homogenized world.

8) An irreversible feature of modernization as Black (1976), mentioned "while there may be temporary setbacks and occasional reverses in some parts of the modernization process, modernization as a whole is an essential long-term trend."[6]

9) Lastly, a progressive feature of the modernization process, undoubtedly, there might be great costs and pains in the transition period of a particular society, basically its early phases, but modernization is a long term process which enhances human well-being, the welfare of that concerned society so on and so forth.

Now, we can understand that modernization is not only bound to the technological sphere but beyond that. Hence, Modernization is an ongoing process from time to time within society.

So, we need to comprehend that there are many distinctions between modern values and traditional ones. If we talk about modern values it talks about scientific knowledge, rationality and being evolutionary universal, and might not be typical to any one particular cultural tradition, but traditional cultural values might be particularistic and typical in nature.

**Modern Education through Madarsas**

Modern education through Madarsas is not a new phenomenon in the 21st century because its roots lie in the centrally sponsored Area Intensive and Madarsa

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[6] Black, *Comparative Modernization*, 1976.  China Center for Modernization Research, (CAS).

Modernization programme (AIMMP) of the Ministry of Human Resource Development now known as the Ministry of Education was the first major planned intervention of the central government taken into consideration. It gradually in a modified version to be the only significant programme of structured and formal engagement with the Madarsas (Nair, 2008).

Nair (2008), highlighted that the idea was mooted in 1983by the then Congress government in a '15 Point Programme' for the educational, economic and social upliftment of the minority communities. However, it did not become a tangible programme until 1993-94, when the revised Plan of Action (1992) of the National Policy on Education (1986) suggested short term, medium-term and long term measures for the education of the minorities. Basically, two different programmes introduced in the form of infrastructure development and modernization of the curriculum merged in the 10th five-year plan.

The objective of the programme is to encourage traditional institutions like Madarsas and Maktabs to introduce the teaching of science, Maths, Social Studies, Hindi and English in order to provide opportunities to students to acquire education comparable to the national system of education (P.Nair, 2008). Modernization of Madarsa education is an attempt of govt. of India, which is working on many aspects of the Modernization and Modernization is a vast and complex notion in itself. So, here the study tried to take a segment which is also part of Modernization of Madarsa or ramification of the Modernization of Madarsa which is called Modern education through Madarsas means to introduce Modern or secular formal subjects like Science, Social Studies, English, Mathematics, Hindi, Computer.

This centrally sponsored scheme was launched in 1994. In the 10th five year plan (2002-07) the programme was incorporated with an area intensive programme to form Area Intensive and Madarsa Modernization Programme (AIMMP). It has two major components i) Infrastructure Development and ii) Madarsa Modernization Programme. Under the Madarsa Modernization programme, For the study of modern disciplines like as Science, Mathematics, English, and Social Studies, two teachers each Madarsa are paid Rs. 3000/- per month, with a one-time grant of Rs. 7000/- per Madarsa for the

purchasing of Science, Mathematics kits, and a book bank grant of Rs. 7000/- per year for library building. It has now been renamed the Centrally Sponsored Scheme for Providing Quality Education in Madarsa (SPQEM)[7] (Kumar and Rout, 2015).

Yoginder Sikand (2008), in *"Madarsa Reforms: Indian Muslim Voices",* has expressed that Madarsa has kept the candle of divine knowledge (Ilm) burning even in adverse times. Though the Madarsa has played a pivotal role in providing leadership and scholars to the Muslim Society, especially in South Asia, the fact must also be acknowledged that in due course of time there has been degradation to the role of the Madarsa in Society. A micro-level study of Indian states like: *"A study on the attitude of the Muslim community towards modernization of Madarsa education in the state of Bihar"* demonstrates a vast picture of the realm of Madarsa education of system and Modernization of Madarsa education in Bihar. Modernization of Madarsa Education is an initiative of Govt. of India to introduce Science, Mathematics, English, and Social Studies on a voluntary basis in the Madarsa system of education. Muslim community reflects a very high favorable attitude towards modernization of Madarsa education but despite that Madarsas are still unreformed and spreading the medieval form of education amongst the Muslims throughout the nation. In this paper they look into several aspects for instance: What is stopping the managers of the Madarsas to modernize it to suit the socio-economic requirements of the community? Whose vested interest comes in the path of modernization of Madarsas? These questions need to be explored in depth so that the root cause of the stagnation of the Madarsa system of education could be unearthed and once again the Madarsa education could help lift the Muslim community from backwardness to enlightenment from poverty to prosperity (Kumar and Rout, 2015). On the other hand, in the article *"Modern Education in Madarsas: A Perspective Study of Dar al-Uloom Deoband"* in this paper he tried to find out how much Indian Madarsas are modernized, updated and to what extent they are at par with public institutions of the country and up to which standard they are imparting modern education to thousands of Muslim children studying in these Madarsas. This research paper is a perceptual study of Dar al-Uloom Deoband in the Indian sub-continent to find out its educational approach and perception

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[7]But now some changes have been found in the scope of SPQEM which are discussed in the next chapter.

regarding modern education and locate the current state of Madarsa education in India with special reference to modern education imparted in Madarsas. Over a period of the time, it is required what kind of steps taken by the government is also needed to know the current status of programmes and schemes is going on and what is the status of the same for this reason the initiative taken by NIEPA as follows *"Evaluation of the Implementation of the Scheme for Providing Quality Education in Madarsas (SPQEM)"* (Singh, A.K. and el.al, 2018.), this report is unfolding several aspects regarding the Madarsas education system and its current scenario among Chhattisgarh, Madhya Pradesh, Tripura and Uttar Pradesh. This report is based on the evaluative study which is part of the qualitative approach. The evaluative study is based on the collection of both secondary and primary data. This study gives the recommendations and suggestions after finishing each chapter. It also highlighted that how modern education is being imparted through Madarsas in various states. If we talk about the current picture at the world level we find out Dr. John Kurrein work on Indian Muslims and their current status and there is some speculation done by him in the report of Kurrein, J.*,(2020) "A new agenda for the education of Indian Muslims in the 21st century".* This independent and non-sponsored report focuses on the government policies that require to be adopted, and the complementary policy advocacy and community-based measures that also need to be undertaken, to significantly improve the development and education of this group of poor and lower-middle-class Indian Muslims under 25 years. They constitute approximately 7.9 crore Muslim infants, children, school students, and youth under 25 years not enrolled in schools and colleges. The report principally aims at delineating the rationale, goals, priorities, policies and other interventions that should focus on this group constituting the new education agenda. This report talks about the Madarsa education system thoroughly and accumulates all the govt. intervention which is occurred in the same area.

**Modern Education in Madarsas**

In Uttar Pradesh, integration of 'modern disciplines' into the Madarsa curriculum began even before the state-led Madarsa Modernization effort. The Jamia in Lucknow is well-known for being one of the earliest institutes to introduce modern disciplines (Nair, 2008). This Jamia also felt that we should bridge the gap between the spiritual and

material spaces of the community. The founders of the Jamia concluded that the Islamic community was divided between those who supported the 'uncritical adoption of the western system of science and education and those who swore by the traditional system and that 'Religion and the religious sciences had fallen prey to these excesses…Modernization had become extinct' (P, Nair 2008). Therefore, they started a place of learning with the objective of bringing about '…moral, religious and educational reform and progress of the Muslims'.

Hence, two of the major objectives of the Jamia in Lucknow are to:

- 'Introduce suitable changes in the syllabus of Islamic theological institutions with a view to bringing it in line with the changed conditions of the modern age and enabling it to integrate religious education, as far as possible, with the cultural progress of the community. …' and

- '… Train and educate preachers who have deep knowledge of the Holy Quran and Ahadees along with a deep insight of the prevailing situation and who can judge and take remedial action for changing moral environment for the betterment of the society. (http://www.nadwatululama.org).

Thus, this Madarsa is working towards the need for changing world. It has continued to function on these lines, irrespective of the political regime in the state (P. Nair, 2008). In the state of Uttar Pradesh, Madarsa education finds a large extent, now UP board of Madarsa education become the nodal agency that looks at all the matters related to the Madarsa education in the state.

**Research Gap**

The identified gap in available literature is the lack of studies that study the level of awareness among students regarding modern education and different dimension of Modernization. Some of the studies did not follow any kind of Conceptual framework and somehow there was an absence of connecting the dots. The specific ways in which educational programs can be improved, so as to help Madarsa become more inclusive and make the perspective of students regarding the modern education through Madarsas more

broadened and vigorous as well as other stakeholders' perspectives on the same of this study.

**Concluding Remarks**

The literature review has helped us to understand the concept and meaning of Modern education, Modernization and the origins of Modernization and the different aspects of this concept in the world and India. The consequent beginning of modern education is to introduce or to provide modern education by introducing modern subjects such as Maths, Science, Social Studies, English, and Hindi. With regards to Madarsa education, most of the traditional educational institutions follow the traditional methods of learning as well as subjects which are beyond the demand of the current age. It is found that Modern education aims at solving the larger equity issues of a diverse society at large. The plethora of literature has highlighted the larger goals of modern education that emerge beyond the periphery of Madarsas.

The review depicts that the studies on Modern education through Madarsas draw from a wide range of fields and methodologies. The sources of this review itself entail literature from different types of journals such as psychology, ethnic studies, history and political science, education and Multidisciplinary in nature. These studies are quantitative and qualitative as well as anecdotal. The literature review reveals the majority of studies organized around the dimension of Modern education or Modernization of the Madarsa education. The Conceptual framework of Modernization helps to understand it in a different dimension of the study and examine the modern aspects in the policies and practices. However, the existing study does indicate the need to study the integration of modern subjects in Madarsas should be interrogated through the lens of policies and practices as well as the perspective of various stakeholders towards including modern subjects through Madarsas should be taken into consideration. In the Indian context, the exploration of Modern education through Madarsas should be paid attention to because hardly a few studies deal with the conceptual framework of Modernization. The review of literature also confirms the vital linkage between Madarsa education and modern education. The proceeding chapter focuses on the methodology to carry out research work.

# CHAPTER - III
# RESEARCH METHODOLOGY

**Introduction**

Bryman (2008, P.30) states, "a research strategy entails a broad orientation to social research, and the research design represents a structure that guides the execution of a research method and the analysis of the subsequent data." Different research methodologies serve different research purposes. Bryman (2008) noted that there are two major and widely used as well as dominating research methodologies used in social science research which are popularly known as the qualitative and the quantitative research design. Both the research designs have different methods to investigate the social world and bring with them crucial epistemological and ontological considerations.

John W. Creswell (2014, P.32) mentioned in his book, that there are three research approaches that are used for instance: (a) Qualitative, (b) Quantitative, and (c) Mixed methods. Unquestionably, the three approaches are not as discrete as they first appear. Qualitative and Quantitative approaches should not be viewed as rigid, distinct categories, polar opposites, or dichotomies. Instead, they represent different ends on a continuum (Newman and Benz, 1998). The inclination of a study to be more qualitative than quantitative or vice versa.

 Apart from this, mixed methods research resides in the middle of this spectrum because it includes components of both qualitative and quantitative approaches. Bryman (2008, P.603) states, "Mixed methods refer to investigations combining quantitative and qualitative research, which has become the preferred term and in many ways better express the fact that in many cases."

With this background, it should prove helpful to view definitions of these three key terms as used by Creswell (2014, P.32):

• "Qualitative research is an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem. The process of research involves emerging questions and procedures, data typically collected in the participant's

setting, data analysis inductively building from particulars to general themes, and the researcher making interpretations of the meaning of the data. The final written report has a flexible structure. Those who engage in this form of inquiry support a way of looking at research that honours an inductive style, a focus on individual meaning, and the importance of rendering the complexity of a situation" (Creswell, 2014, p. 32)

• "Quantitative research is an approach for testing objective theories by examining the relationship among variables. These variables, in turn, can be measured, typically on instruments, so that numbered data can be analyzed using statistical procedures. The final written report has a set structure consisting of an introduction, literature and theory, methods, results, and discussion. Like qualitative researchers, those who engage in this form of inquiry have assumptions about testing theories deductively, building in protections against bias, controlling for alternative explanations, and being able to generalize and replicate the findings" (Creswell, 2014, p.32).

• "Mixed methods research is an approach to an inquiry involving collecting both quantitative and qualitative data, integrating the two forms of data, and using distinct designs that may involve philosophical assumptions and Conceptual frameworks. The core assumption of this form of inquiry is that the combination of qualitative and quantitative approaches provides a more complete understanding of a research problem than either approach alone" (Creswell, 2014, p.32-33).

The current study applies both the qualitative and quantitative research strategy for three major reasons:

Firstly, the prominent reason for the study is to acquire an understanding of introducing modern education through Madarsa and to examine the perspective of different stakeholders towards modern education in Madarsa. Bryman (2008, P.160) explains that the qualitative research strategy often reflects a "static view of social life that is independent of people's lives", and it also tends to see social life in terms of processes, often transmitting a strong sense of change and flux (Bryman, 2008, P.308). As Creswell mention in his book (Research Design, 4th edition, P. 32), the distinction between qualitative research and quantitative research is formulated in terms of using closed-

ended questions (quantitative hypotheses) and open-ended questions (qualitative hypotheses or interview questions). Therefore, it is evident that the qualitative research strategy can be useful to understand modern education through Madarsas in the realm of taking perspectives of different stakeholders in the mode of an open-ended interview schedule.

Secondly, the study investigates the Madarsa experiences of students; Madarsa is situated in a modern education setting and has students from diverse backgrounds. The qualitative, as well as quantitative research method is pre-dominantly helpful while accumulating data on the basis of subjective, objective perception and experience.

Bryman (2008, P.385) explains, that one of the prominent aspects of qualitative research is that the social world should be understood from the people's perspectives that are being considered.

Thirdly, this study makes an attempt to examine the policies and their implementation comprehensively. Thereby qualitative as well as quantitative research strategy provides an opportunity to do a detailed study of the setting that is going to be investigated and takes into account the context which modifies the behaviour of the people (Bryman, 2008, p.387).

**Research Context and Participants**

The research strategy of this study was based on both the qualitative and the quantitative in nature. Primary and secondary data were used. Primary sources were largely employed to find out existing research in the area. The secondary sources were taken from several journals, books, online databases and reports from the field of education and are multidisciplinary in nature.

**Research Design and Nature of the Study**

The present study combines both the qualitative and quantitative research design and the nature of the study is exploratory in order to get an in-depth understanding of Modern education through Madarsas.

**Defining the Area of the Study**

The present study was conducted in the Meerut district of Uttar Pradesh with the help of the District Minority Welfare Officer and Assistant Survey Commissioner Waqf, Meerut of Uttar Pradesh. Urban and rural areas situated in Madarsas were taken into consideration for the research. The particular interest in the Meerut district of Uttar Pradesh has developed due to its unique characteristics such as Uttar Pradesh is the largest state in India in terms of population and Muslim literacy is less than as compared to the national average in the state of Uttar Pradesh; second, Meerut comes under the minority concentrated district (MCDs). Meerut is a city in Uttar Pradesh, India. Settlements dating back to the Indus Valley civilization have been discovered in and around the area, making it an ancient metropolis. The city is located 70 kilometers northeast of New Delhi, India's capital, and 453 kilometers northwest of Lucknow, India's state capital. Meerut is also known as India's "Sports City." The city is famed for being the epicentre of the 1857 revolt against British colonial control.

**The Madarsa Setting**

The study mainly focuses on five Madarsas but there were two Madarsas which unable to co-operate properly due to paucity of time. This study focuses on three different Madarsas namely: Johar Islamiya Arabia Madarsa (Lakhipura), Danish Islamic Madarsa (Ahmad Nagar), and Jamiatus Salihat girls' high school (Ikla Rasoolpur). Since it's accessible to all the students of all socioeconomic backgrounds.

**Sampling**

Sampling is a crucial part of any research, especially in social sciences. Bryman (2008, P.414), explained that "most samplings in qualitative research entails purposive sampling of some kind."

For this study, purposive as well as snowball sampling was used for collecting data from different stakeholders. In purposive sampling, you decide the purpose you want informants (or communities) to serve, and you go out to find some. This is somewhat like quota sampling, except that there is no overall sampling design that tells you how many

of each type of informant you need for a study. You take what you can get (Bernard 2006, P.189).

**Sample Size**

A sample size of 60 students with different classes was taken by purposive sampling.

**Students' Profile**

12-16 years of age group students were chosen for the interviews, there were 20 boys and 40 girls in the sample. All the students belonged to different socio-economic backgrounds as informed by the Madarsa Head.

**Stakeholders**

Parents, Teachers, Students, and Madarsa Head selected for a comprehensive understanding of Modern education through Madarsas as well as how modern education is transacting in the Madarsas and what is their perspective towards modern education etc. The name of the selected Madarsas is: Danish Islamic Madarsa (Ahmed Nagar, Meerut), Johar Islamia Arabia Madarsa (Lakhipura, Meerut), Jamiatus Salihat Girls High School (Ikla Rasoolpur, Meerut), details of these above Madarsas are following:

Table 5: Sampling details

| S. No | Name of the Madarsa | Classes | Area | Types | Student (Sample) | Teacher (Sample) | Madarsa Head (Sample) | Parent (Sample) |
|---|---|---|---|---|---|---|---|---|
| 1. | Danish Islamic Madarsa (Ahmad Nagar) | I-VIII | Urban | Co-Ed | 20 | 2 | 1 | 10 |
| 2. | Johar Islamiya Arabia Madarsa (Lakhipura) | I-VIII | Urban | Co-Ed | 20 | 2 | 1 | 10 |
| 3. | Jamiatus Salihat Girls High School [8] (Ikla Rasoolpur) | I-VIII | Rural | Girls | 20 | 2 | 1 | 10 |

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[8] Jamiatus Salihat Girls High school is listed in the list of Madarsa by UP Board of Madarsa Education and this Madarsa up to the intermediate level.

All the Madarsas which I have taken for the study are situated in different parts of the Meerut district of Uttar Pradesh. All the Madarsas are covered under the Modernization of Madarsa Scheme; they were situated in rural as well as urban areas of the Meerut district of Uttar Pradesh. All the Madarsas are private un-aided in nature.

**Research Methods and Tools**

Research methods, to put it simply, are different ways of collecting data in different modes. The study is primarily based on the collection of verbal and non-verbal data where the participants discuss events, their experiences, their views and practices, and their likes and dislikes, as it is a qualitative study focused on specific geographic locations with a small population. Brief census of the study area (information schedule), documentation, observation, semi-structured interviews, photographs, and visual data collection are some of the different methodological approaches used as tools for gathering verbal and non-verbal data. The current study is based on both qualitative and quantitative approaches.

"It can involve a specific instrument, such as a self-completion questionnaire, or structured interview schedule, or participant observation, etc." (Bryman 2008, P.31). The tools are open-ended interviews and observation with different stakeholders in this study.

**Data Analysis**

Data analysis entails more than just managing, interpreting, and manipulating data. The research is focused on the relationship between data and ideas, which leads to the development of new ideas. As far as schedule analysis, the study went through all the related documents which were directly or indirectly related to research objectives as well as research questions and tried to categorize them as specifically as possible in order to get a thematic analysis of the major findings.

The data was coded by reading through the initial period of transcripts and making notes. I also tried to analyze and categorize the data in the realm of the research objectives and research questions, including the conceptual framework.

**Reliability and Validity of Data**

Bryman (2008, P.376) has highlighted that "reliability and validity are important criteria in establishing and assessing the quality of research for the quantitative researcher, as well as they, are for the qualitative research with title change of meaning, they are conceptualized as trustworthiness, rigor and quality in qualitative paradigm." To some extent, reliability denotes the findings of the research can be generalized or the accurateness of the methods used to extract the outcomes.

Generally, there are two types of validity in qualitative research: one is internal validity and external validity. Internal validity basically tries to find an effective matching between the findings and the Conceptual ideas that are already conceptualized in the study. In alignment with this concern of the study, the research objectives were formulated in such a manner that they fulfill the purpose of the study.

On the other hand, external validity, as another part of reliability, focuses on the findings that can take place in the wider social world. The wider applicability of my studies guided me to work on the modernization framework for analysis of the inclusion of modern subjects in the Madarsas and their practices. This study also hopes that the recommendations of this study will also be used in order to promote modern education through Madarsas, to make Madarsas education more inclusive to all.

**Ethical Consideration**

Bryman (2008, P.113) recommended that ethical considerations or issues should not be ignored as they are a reflection of the integrity of a piece of research and the disciplinary confines in which it has been studied. The discussion on ethical considerations in social studies research revolves around four major issues as explained by Diener and Crandall (1978, as cited in Bryman 2008, P.118);

1) If there was any harm to the participant.

2) Whether informed consent was taken

3) If there was any breach of privacy, and

4) If there was any kind of deception between the participants.

I accessed Madarsas with the help of bureaucrats as well as a reference letter from the NIEPA. Prior to the research, I shared the ideas of my research with the participants, which included showing them an interview schedule, telling them about any research and making them understand the reason they were being taken up as participants. I had a consent form that was signed by them and me in which they had agreed to participate in the research process. The consent form also said that their identities would be kept confidential and that they, would be used only for academic purposes.

# CHAPTER - IV
# POLICY ANALYSIS

**Introduction**

Post-Independence of India's a number of attempts made by the community as well as the government to sustain modern education through Madarsas. In the Indian context, there are a number of policies, programmes, documents, committee reports and annual reports of the ministry ranging from the national policy on education to several reports of the National Commission for Minorities as well as the National Commission for Minority Educational Institutions (NCMEI) unfolds modernization of Madarsa education as a major policy intervention of the state with regard to Muslim Minorities' education in India. There are different types of Madarsas based on that, I tried to identify and categorize policy framing on Modern education through Madarsas into three overlapping stages in Independent India.

The first phase combines the first three decades of independence where the educationally challenges of Muslims were associated with other educationally backward communities. In this phase, documents of the policy pointed out the identification of educationally backward groups that special emphasis on Scheduled Castes (SCs), Scheduled Tribes (STs), Other Backward Classes (OBCs), and minorities including Muslims, with gender represented as a crosscutting concern. This is best represented in the National Policy on Education, 1968 which calls for protecting the rights and educational interests of educationally marginalized groups including the Muslim Minority (Borker, H. 2020). During this period, we can observe a little state engagement in the realm of Madarsa education and reforms.

During the 1980s and 1990s, there was an increased focus on the Muslim minority's educational backwardness in India, as well as their participation in the idea of Madarsa reforms as a governmental approach to address this educational gap.

According to Hem Borker (2020, p.459) in his study highlighted:

*"In 1983, "Reports on Minorities" of High Power Panel on Minorities, Scheduled Castes, Scheduled Tribes and other weaker sections appointed by Ministry of Home Affairs under the Chairmanship of Dr. Gopal Singh defined Muslims and Neo-Buddhists as educationally backward minorities, terming their educational deficiency as a "really serious problem deserving attention at the highest level". In its recommendations, the committee emphasized the role of Madarsas. It stated that "Maktabs and Madarsas managed by Muslims can play a useful role in imparting general and elementary technical education to their students."*

In this report, it suggested that the Bihar Model of Madarsa education should be adopted in other states- wherein the government helps in the form of grants to pay the salaries of Madarsa teachers and associates Madarsa with Arabic and Persian studies; and Madarsa voluntarily alter its curriculum to include formal/secular/modern education. Based on this, the notion of Madarsa Modernization was mooted in the Prime Minister's 15- Point Programme in order to the welfare of Minority communities in 1983.

*"The National Policy on Education (1986) and Programme of Action (1992) included recommendations on the Modernization of Madarsas. This was operationalised in 1994 with the Area Intensive Madarsa Modernization Programme which provided financial assistance to Madarsas for the introduction of English, Science, Mathematics and Hindi as subjects in its curriculum on a voluntary basis"[9]* (Borker, 2020, p.459).

Here, we can get a better picture of the Modernization of Madarsas education in the 1990s and the engagement of various stakeholders in the form of government as well as society.

Area Intensive Madarsa Modernization Programme was a centrally sponsored programme by the Ministry of Human Resource Development (MHRD). It was the first crucial planned intervention done by the Central government.

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[9]Policy Perspective vs. Field View: An Analysis of Madarsas in India.

According to P. Nair (2008, p.25) explained that *"It continues in a modified version to be the only significant programme of structured and formal engagement with the Madarsas. The idea was mooted in 1983 by the then Congress government in a '15 Point Programme' for the educational, economic and social upliftment of the minority communities. However, it did not become a tangible programme until 1993-94, when the revised Plan of Action (1992) of the National Policy on Education (1986) suggested short term, medium-term, and long term measures for the education of minorities."*

In the period of 1990s, when increasing attention on socio-economic and educationally upliftment of minority groups in India was found by introducing various committees and policies and its recommendation in various fields. One of the major fields was Madarsa education in this regard, various stakeholders were working in the realm of Modernization of Madarsa Education. Area Intensive and Madarsa Modernization Programme have two major components as follows:

1) Infrastructure Development

2) Madarsa Modernization Development

They were clubbed in the 10th Five Year Plan (2002-07). Then it was called the Area Intensive Madarsa Modernization Programme (AIMMP). In the subsequent years, the National Commission of Minorities' recommendations supported Madarsa Modernization Scheme in order to expand, where some components were included such as i) Teacher training, ii) Support for infrastructural Development, iii) Recognition of Madarsa degrees for higher education, and iv) Development of State Madarsa Boards etc. (National Commission for Minorities, 1999).

The scheme was voluntary in nature and interested Madarsas are expected to apply for assistance. However, not all Madarsas but registered Madarsas are welcomed those who were in existence last three years, are considered for assistance in order to upliftment of socio-economic and educationally marginalized minorities in India.

The major objective of the programme was to include traditional institutions like Maktabs and Madarsas to introduce the modern subjects for the teaching of English, Hindi,

Science, Mathematics etc. in order to provide them with all types of opportunities to students for all over development of the students, and to get education comparable to the national education system by doing this they do not feel alienated themselves and utilize all types of existence opportunity and give their contribution towards the development of Nation.

During the First Phase of the Programme (1992-97, 8th Five Year Plan), the Elementary level of education was covered, and in the second phase (1997-2002, 9th Five Year Plan), found expansion of this scheme at the level of secondary or equivalent.

According to the P. Nair (2008, p.25) quoted,

*"During the first phase, 100 per cent assistance for appointment of qualified teachers was given to the Madarsas together with assistance for the establishment of a book bank and strengthening libraries. Provision of Science and Math kits and essential equipment were also included the scheme was reviewed and continues in the current Tenth Five Year Plan which proposes to cover 5000 Madarsas ( less than 15 per cent of the total of the Madarsas in the eight states where they are found in relatively large number), with textbooks being provided by the National Council for the Promotion of Urdu Language (NCPUL), an autonomous Council set up by the Central government."*

The above statement clearly depicts the expansion of the Modernization of Madarsas during different periods of time, where it is found that government is eager to introduce modern subjects into the traditional institutions in order to the inclusion of all the citizens in mainstreaming.

"So far 4694 Madarsas have been provided with assistance under the scheme. But the total allocation between 2002 and 2006 was only Rs. 1060 million (approximately $ 27 million), a substantial amount (almost 75%) of which was for infrastructure development" (P. Nair, 2008, p.25-26).

*"Under the Madarsa Modernization and development salary to two teachers per Madarsa @ Rs.3000/- per month per teacher for the study of modern subjects like Science, Mathematics, English and Social Studies, one-time grant of Rs. 7000/- for*

*purchase of Science, Mathematics Kits per Madarsas and book bank grant of Rs. 7000/- per year for strengthening libraries are provided"* [10] (Kumar & Rout, 2015 p.01-02).

With the help of both the statements, we can draw a map of understanding that the enthusiasm of the government towards the modernization of Madarsa is very high in the initial period of the scheme but gradually at the time of disbursement and implementation we find a different picture on the basis of ground reality because low financial disbursement as well as to inadequate dissemination of information provided by the government, maybe reflecting a lack of serious attempt. In addition, some of the Ulemas were not interested because of fear of dilution of their authority (Sachar Committee Report, 2006).

In November 2006, the outcomes of the Sachar Committee Report highlighted the significance of Madarsa as a community-based educational institution. The Report mentioned that the voluntarily Madarsas are opting to introduce a modern curriculum. The Report suggested three major changes: in the first place, the mechanism to join Madarsas with a higher secondary school board by doing these students who wish to join regular/mainstream education for continuing their education can do it after graduating from Madarsas; second, provision of "Equivalence and Credibility" means Madarsas degree/certificate comparably equal to the national system of education so that they can take admission in higher education institutions and credibility talks about recognition of the degree to sit any competitive examination entire the country; Lastly, "revamping the scheme for modernization of Madarsas in the light of deficiencies ( Choices of subjects, quality of teachers, accommodation of modern subject in a time table intensely packed with traditional subject, etc.) before embarking on its expansion" (Hem Borker, 2020, p.460).

In subsequent years, the National Commission for Religious and Linguistic Minorities made similar suggestions in order to enhance the Madarsa Modernization Scheme, ensuring the provision of modern education up to the Xth standard for those Madarsas that

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[10]Ravindra Kumar & Dr. Sarat Kumar Rout, Journal of International Academic Research for Multidisciplinary, 2015

only provide religious education, or allowing students from these types of Madarsas to receive regular education at a nearby formal school (Ranganath Mishra Report, GoI).

In 2008, the Area Intensive Madarsa Modernization Programme was recast and bifurcated into two separate schemes, which shows the engagement of the Central government towards Madarsa Education. In the first place, the scheme for Providing Quality Education in Madarsas (SPQEM) order to assist financial aid to Madarsas for introducing modern subjects like Mathematics, Science, Social Studies, Hindi etc. into their curriculum. The second scheme popularly known as Infrastructure Development of Minority Institution (IDMI), focuses on the infrastructural development of Madarsas as well as minority institutions and facilitates them.

**The Scheme for Providing Quality Education in Madarsas (SPQEM)**

During the XIth Five Year Plan was the implementation year of this scheme in 2009-10. It is a Centrally Sponsored Scheme popularly known as The Scheme for Providing Quality Education in Madarsas (SPQEM). There is a provision to provide modern formal education on the premises of religious educational institutions like Maktabs and Madarsas. This Scheme provides an opportunity for students in the Madarsas to acquire education comparable to standards in the national education system (NIEPA, 2018).

**The Major Objectives of the SPQEM are:**

To encourage Madarsas and Maktabs to introduce formal subjects i.e. Science, Mathematics, Social Studies, Hindi and English. In order to enable the children studying in Madarsas and Maktabs to achieve academic proficiency for classes I to XII. Madarsa/Maktabs/Dar-ul-Uloom to become accredited study centres with the National Institute of Open Schooling (NIOS). In addition to that to provide an opportunity for vocational training to the children in Madarsas/Maktabs/Dar-ul-Uloom aged above 14 years and to strengthen Madarsas Boards for monitoring and generating awareness.

Currently, so far under SPQEM 18 states and over 21000 Madarsas have been covered with the financial assistance of Rs. 1138 Crores (NIEPA, 2018, P.16).

**Coverage**

"During the period of the 11th Five Year Plan, the scheme covered 4500-6000 Madarsas as well as provided an honorarium for approximate 13,500-18,000 teachers in Madarsas entire the country. It is assumed that about 7 lakh students of various Madarsas will get modern education including traditional education" (NIEPA, 2018).

**Concluding Remarks**

In the Post-Independence India, there are many Policies, Various Committees' recommendations, Institutions exit, and they played a significant role with regard to Madarsa education especially imparting modern education through Maktabs and Madarsas. A number of good attempts were made by the government to uplift the socio-economic and educational status of the Muslim Minority group in India through providing modern education in the realm of traditional institutions like Madarsas and Maktabs. The initial period of the 1960s clearly depicts that policies, committees, and suggestions were not comprehensively designed with regard to modern education through Madarsas. However, gradually the policies are becoming more comprehensive in nature the latest policy SPQEM working entire the country well.

It can be highlighted from the above policies analysis that there have been attempts in the segment of both the constitutional framers as well as the veteran of educational planning to correspond this exclusive cultural diversity with and through education. The analysis of the policies unfold the several aspects of the modern education through Madarsas in the area of Teachers' Salary, Teaching Learning Material (TLM), recruitment of Teachers, Infrastructure development and timely disbursement of honorarium of the Madarsas' teachers as well as the introduction of modern subjects in the Madarsas. In the earlier policies, there was macro-level attention towards minorities and their status and some of the policies just defined the word terminology and superficial recommendation concerned field. The concern which came in the light of policy analysis is that after 70+ years of Independence we are just formulating policy in a comprehensive manner then how much time it will take to effectively come in the practices? Such types of concern should be addressed on the basis of prime priority. However, after introducing SPQEM it

is found that there were some changes noticed in the premises of Madarsa in order to introduce modern subjects into the curriculum.

The next chapter includes major findings from the field to examine how decent attempts we are making in terms of the practices on the ground.

# CHAPTER - V
# DATA ANALYSIS AND DISCUSSIONS

## Introduction

Introducing modern education through Madarsas is a pathway to modernize Madarsa education in order to connect students of Madarsa with the national system of education. This study tried to understand what the current scenario is in the realm of imparting education by teaching modern/formal school subjects like English, Hindi, Mathematics, Social Studies, Science, Computer etc. in the Madarsa and major challenges and concerns related to modern education through Madarsas. In addition to that, the different perspectives of the stakeholders towards modern education through Madarsas are taken into consideration. These types of concerns are addressed by data analysis in the light of ground reality. This study has several dimensions. Out of them, I have selected a limited one which deals with the objective and research questions of the study. On the other hand, the key aspect of any research is moot in the analysis part of the study. In this study, after collecting primary and secondary data by different means, this study tried to formulate separate themes which fulfill the demand of the study. Hence, for this study for data analysis, this study prefers thematic analysis for a better understanding of the various dimensions of this research. This part of the study comprises the analysis of the findings from the field. Findings from the different modes are coded and represented by a graph/diagram for better understanding.

## Modern Education and Its Components

There is no doubt that education plays a crucial role in the development of a child in different dimensions, like physically, socially, psychologically, etc. Education builds on the capacity of individuals and makes them self-reliant. Over a period of time, the role and meaning of education have been changed. India is a diverse country in many areas, such as natural, social, economic, cultural, etc., which make India itself colorful in nature. One of the most important aspects of social diversity is mooted in different types of educational institutions across the country and different curriculums and ways of transacting education among the children found in these educational institutions. Some of

them follow the traditional ways of learning and the rest of them are shifting towards modern education.

The agent of modernization in many forms, contemporary education, is likewise of Western provenance. Traditionally, education's content was esoteric and philosophical; communication was restricted to the upper classes or 'twice-born' castes; and the professional organization's structure was hereditary and closed. Both the teachers and the students played qualitative-ascriptive roles. Modern education is structured and oriented in a fundamentally different way. It has a liberal and exoteric tone to it, as well as a modern scientific worldview. A modern education should include topics such as freedom, equality, humanism, and the rejection of dogmas (Singh, 1977).

The purpose of modern education is to assist people in assimilating to the modern era. Make them worthy so that they can cater to the needs, expectations, and other expectations of today's society. So that it becomes easy for them to connect with the mainstream of society. Modern education leads to inclusive education. Some fields of modern education, such as Science, Engineering, and Medicines demonstrate a worldview that includes the essential ideals of modernization and teaches skills to achieve modern society's goal.

I would like to light on the notion of modern education. Basically, Modern Education is rooted in the concept of modernization, which is about socio-cultural transformation within society. Modern education is a sub-component of modernization. Modern education refers to introducing modern subjects such as English, Hindi, Mathematics, Social Studies, Science, and Computer etc. into the curriculum. Over a period of time, the meaning and role of education are changing day by day in all types of religious educational institutions. So, there is a need to look into one of the ancient traditional institutions, like Madarsa and Maktabs are focusing towards introducing modern subjects like English, Hindi, Mathematics, Social Studies, Science, and Computer etc., in order to modernize Madarsa education in the country. Recently, the inclination of Madarsas towards modern education is more visible than before. For better understanding, we should focus on its components as follows:

1) The meaning of modern education lies in the introduction of modern subjects into the curriculum which acts on quality education. Here the question arises: what is the modern subject? So, modern subjects indicates to formal school subjects like- English, Hindi, Mathematics, Science, Social Studies etc. which is associated with the national education system.

2) Modern education refers to the modern ways of teaching in their respective places. For instance, interacting with students, student-centric learning, using ICT, and at home in teacher learning material (TLM) as well as group discussion and peer learning should be considered.

3) Another crucial component of modern education is using modern tools of teaching while imparting education using the uses of Black/White Board, Chalk, Marker, Duster, projector etc.

4) Another feature of modern education is envisioned in the method of evaluation. The method of evaluation comprises theoretical cum practical-based, oral/Viva-Voce, CCE etc. With the help of the above means, students will go through various processes of learning as well as teaching.

5) Modern education advocacy of critical thinking and problem-solving attitude. Inculcating such skills will be helpful for the students to proceed further.

6) Another important aspect of modern education is the use of collaborative learning, classroom management, and co-teaching by teachers in the delivery of education to children.

7) As Black points out, economic and social transformations, as well as social integration, are all part of modern education. Traditional educational institutions (Madarsas and Maktabs), as we all know, produce students with low economic and social mobility, as well as little transformation, because they avoid modern subjects.

*"Modern education refers to introducing modern/formal/secular subjects (English, Hindi, Mathematics, Science, Social Studies, Computer, etc.), Modern ways of teaching (ICT, TLM GD etc.) with the help of Modern teaching tools (Black/White Board, Chalk,*

*Duster, Marker, Projector etc.) and Modern means of evaluation of students (Theory, Practical, Viva, CCE etc.) in addition to add collaborative learning, classroom management which are associated with national education system in order to mainstreaming all the children irrespective of Class, Caste, Creed, Religion, Region, Gender etc."*

Figure 5.1: Components of Modern Education
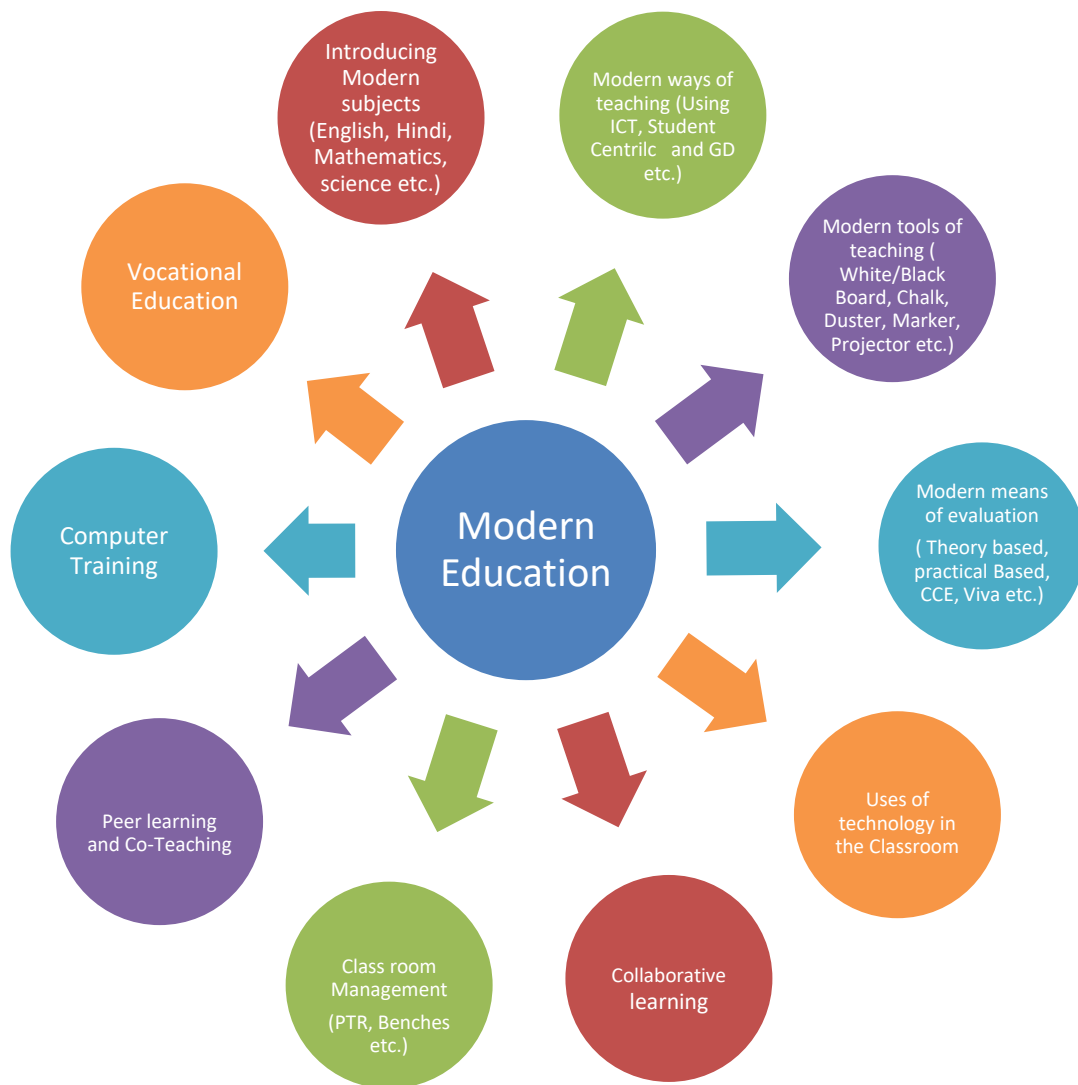


Source: Author

**Characteristics of Modern Education**

1) In terms of economics, modern education entails industrialization, market-based education, professional and scientific training, as well as efficiency in order to function in today's social environment.

2) In the realm of society, modern education is linked to urbanization, social mobility, and universal compulsory education.

3) In the realm of politics, modern education is frequently oriented toward democracy, the rule of law, and so on.

4) In terms of modern education's cultural characteristics, it denotes rationality, secularism, and utilitarianism.

5) Finally, individuality is an important aspect of modern education. This segment, which includes openness, participation, independence, and equality, is widely considered order to promote students' holistic development.

Modern education is a very vast and complex phenomenon. It is hard to explain a single universal definition of modern education because it is an ongoing process within society and there are several changing factors in this notion. Perhaps thus, it is very challenging to draw a single line for modern education through Madarsa because modern education is a combination of various key components, such as introducing modern subjects, modern ways of teaching, modern tools of teaching, and modern ways of evaluation etc. However, there are some elements of modern education that must be included. If we work hard enough, we will find that our religious educational institutions are on the verge of modernizing and that some of them are following the same paths which are discussed in the next part of the study.

**Integrated Study of Selected Madarsas in Meerut District of Uttar Pradesh**

**Introduction**

For an integrated study of the Madarsas, different Madarsas were taken into consideration for this study through diverse sampling methods (Purposive, Snowball Sampling). For this study, initially, I selected five Madarsas, but due to paucity of time, as well as the legislative assembly election of the state were the major factors to reduce the number of Madarsas include the lack of cooperation of some Madarsas. Hence, I have selected three Madarsas for further study. The names of the selected Madarsas are Danish Islamic Madarsa (Ahmed Nagar, Meerut), Johar Islamia Arabia Madarsa (Lakhipura, Meerut), Jamiatus Salihat Girls High School (Ikla Rasoolpur, Meerut). The all the Madarsas which I have taken for the study are situated in different parts of the Meerut district of Uttar Pradesh. The selected Madarsas are covered under the Modernization of Madarsa Scheme; they were situated in rural as well as urban areas of the Meerut district of Uttar Pradesh. All the Madarsas are private un-aided in nature.

**Madarsas' Profile**

Danish Islamic Madarsa was established in 2003 and it is managed by society Madarsa and is recognized by the State Madarsa Board. SPQEM started in 2005. Mr. Saleem Khan is the head of the Madarsa. It is located in an urban area. It is located at Ahmad Nagar, Meerut District of Uttar Pradesh. While Johar Islamiya Arabia Madarsa was established in 2004-05 and it is managed by society and Madarsa is recognized by the State Madarsa Board. Modern Education/SPQEM Stated in 2007-08. Mr. Mohd. Suhail is the head of the Madarsa. Both Madarsas consist of Grades from 1 to 8 with Modern subjects (English, Hindi, Mathematics, and Science etc.) as well as deeniyat. These Madarsas are co-educational in nature and Hindi is the medium of instruction in the Madarsa. Moreover, Jamiatus Salihat Girls High School was established in 1996 and it is managed by society and Madarsa is recognized by the State Madarsa Board. Dr. Zafar Alam was the chief functionary of the Madarsa and now the head of the Madarsa is Mr. Abdul Rahman. It is located in a rural area. It is located at Ikla Rasoolpur, Meerut District of Uttar Pradesh. The Madarsa consist of Grades from 1 to 12 with Modern subjects

(English, Hindi, Mathematics, and Science etc.) as well as deeniyat. This Madarsa is a girls' Madarsa in nature and Hindi is the medium of instruction in the Madarsa.

All these Madarsas have a pucca boundary wall and Madarsas have electric connections and function well. The source of drinking water is a tap and hand pump and it is functional. Madarsa has a separate toilet facility and it is functional. These Madarsas have no library facility, no computer and science lab facility for the teaching-learning process except Jamiatus Salihat girls' high school. There was the absence of a Mid-Day-Meal (MDM) scheme in these Madarsas. These Madarsas are private un-aided, and the curriculum is followed as per the state government norms, including private textbooks. There are a total of 09-12 teachers. Out of them, 3 teachers are related to non-teaching staff. 03 teachers are recruited under the SPQEM in all the Madarsas. Teacher accommodation and hostel facilities were not available in these Madarsas.

Table 6: Details of all the Selected Madarsas

| S. No | Name of the Madarsa | Classes | Area | Types | Head of the Madarsa | Year of Establishment | Recognized By | Modernization Status |
|---|---|---|---|---|---|---|---|---|
| 1. | Danish Islamic Madarsa (Ahmad Nagar) | I-VIII | Urban | Co-Ed | Mr. Saleem Khan | 2003-04 | UP Board of Madarsa Education | Yes |
| 2. | Johar Islamiya Arabia Madarsa (Lakhipura) | I-VIII | Urban | Co-Ed | Mr. Mohd. Suhail | 2004-05 | UP Board of Madarsa Education | Yes |
| 3. | Jamiatus Salihat Girls High School (Ikla Rasoolpur)[11] | I-XII | Rural | Girls | Mr. Abdul Rahman | 1996-97 | UP Board of Madarsa Education | Yes |

Source: Primary Data, UP Board of Madarsa Education, 2022.

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[11] For this study I had selected some students of different classes up to the level of 8th standard.

**Access and Enrolment of Students in Madarsas**

The enrolment pattern is an important determinant and a necessary condition for understanding the acceptance of formal education by a specific group of people. The entry point to class I is used as a measure of enrolment in the study. Danish Islamic Madarsa consists of grades I to VIII standard (Tahtania and Foqania level). Tahtania is equivalent to primary and Foqania is equivalent to upper primary level. As per the state Madarsa board, the total number of students in Madarsa is 182 out of the 136 students from Tahtania level and the rest of 46 students in the class of Foqania level. Moreover, in Johar Islamiya Arabia Madarsa, the total number of students in Madarsa is 146 out of the 103 students from Tahtania level and the rest of 43 students in the class of Foqania level. Jamiatus Salihat Girls High School consists of grades I to XII standard (Tahtania and Ucch Alia level). Tahtania is equivalent to primary and Ucch Alia is equivalent to senior secondary level. As per the state Madarsa board, the total number of students in Madarsa is 766 out of the 167 students from Tahtania level and at Foqania level, 85 students and Alia and Ucch Alia 214 and 300 respectively. The numbers of students are high at the primary level, but as classes increase, the enrollment is being reduced simultaneously in both the Madarsas, except one.

Table 7: Details of Students' Enrolment in the Selected Madarsas

| S.No. | Name of Madarsas | Year | Tahtania | Foqania | Alia | Ucch Alia |
|---|---|---|---|---|---|---|
| 1 | Danish Islamic Madarsa | 2022 | 136 | 46 | 0 | 0 |
| 2 | Johar Islamiya Arabia Madarsa | 2022 | 103 | 43 | 0 | 0 |
| 3 | Jamiatus Salihat Girls High School | 2022 | 167 | 85 | 214 | 300 |

Source: UP Board of Madarsa Education, 2022.

Figure 5.2: Access and Enrolment of Students in the Selected Madarsas, 2022
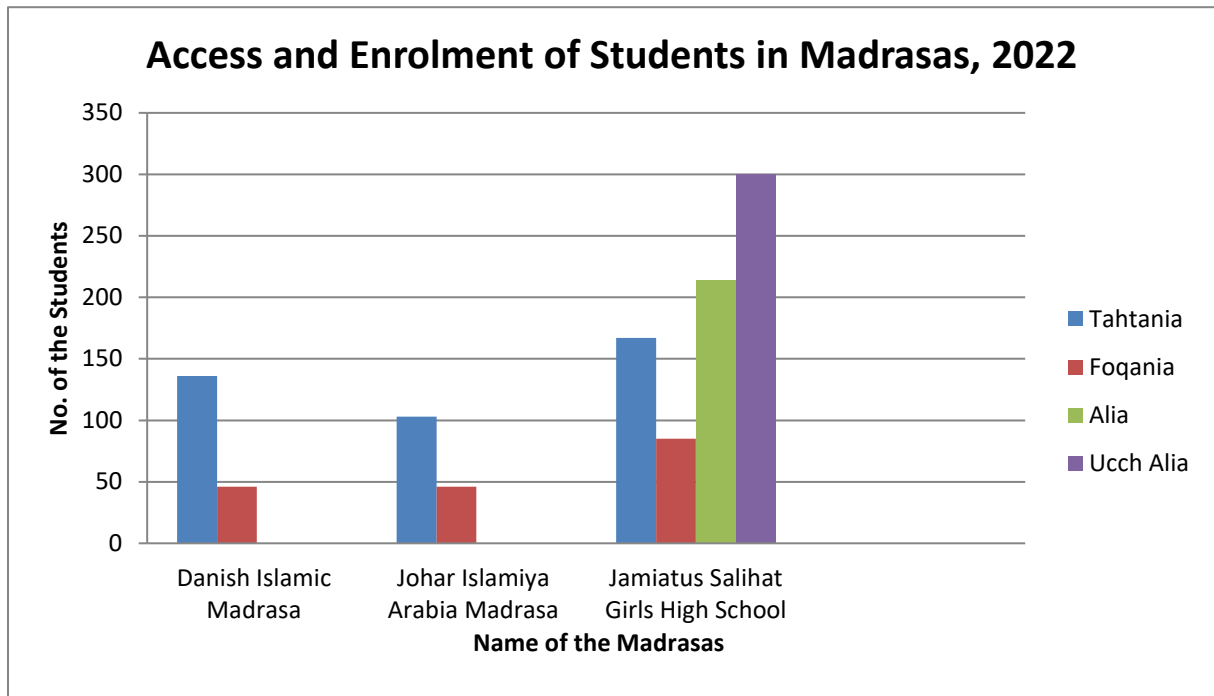


**Infrastructure facilities in the Madarsas**

Infrastructure facility often refers to buildings, classrooms, libraries, furniture and computers and science lab etc. In all these Madarsa, the condition of the building and classrooms, as well as the washroom facilities, are in average condition and they are functional. There is a separate toilet facility for boys and girls. There is a drinking water facility available. There is an absence of a computer lab; science lab and library in the premises of Madarsas expect one. But in the Jamiatus Salihat Madarsa, in this Madarsa, the condition of the building and classrooms as well as washroom facilities is in good condition and they are functional. There is a toilet facility for girls. There is a drinking water facility available by hand pump. There is an absence of a science lab. There is a library on the premises of Madarsa. Apart from that, this Madarsa has a playground and there were some small plants and trees.

These Madarsas have its own building and there are some classrooms and other infrastructure details as follows:

Table 8: Details of Infrastructure in all Madarsas

| S.No. | Name of Madarsas | Tahtania | Foqania | Alia | Uchh Alia | Office | Principal | Library | Details of other Rooms |
|---|---|---|---|---|---|---|---|---|---|
| 1 | Danish Islamic Madarsa Ahmad Nagar Market | 3 | 4 | --- | --- | 1 | 0 | 0 | 2 |
| | Measurement of the Rooms | 17x12 | 14X12 | --- | --- | 16X13 | --- | --- | 22X10 |
| 2 | Johar Islamiya Arabia Madarsa Lakhipura | 4 | 3 | --- | --- | 1 | 1 | 0 | 0 |
| | Measurement of the Rooms | 13x15 | 18x15 | --- | --- | 10x13 | 10x15 | --- | --- |
| 3 | Jamiatus Salihat Girls High School | 5 | 3 | 2 | 4 | 1 | 1 | 1 | 3 |
| | Measurement of the Rooms | 18x20 | 18x20 | 18x20 | 18x20 | 18x20 | 20x22 | 20x22 | 20x22 |

Source: UP Board of Madarsa Education, 2022.

**Textbooks, Curriculum, and Teaching Process**

Textbooks in the Johar Islamia Arabia Madarsa and Jamiatus Salihat are in Hindi, but textbooks in Danish Islamic Madarsas are in English. All of these Madarsas teach in Hindi, which means that Hindi is the medium of instruction. For learning the letters and numbers, they need to know both Hindi and English. Though Urdu is only spoken by a small percentage of the population. The curriculum, according to the contents of textbooks, covers all subjects, including English, Hindi, Mathematics, Social Studies, Computer Science, and others. It starts with the formation of basic Hindi words, including vowel diacritics, word formation, and phonetic rhymes. It also includes applications for filling in the blanks, phrases, self-reading, and drawing. The English

section includes word formation, colorful worksheets for word recognition, and more. The third section is titled the Game of Mathematics, and it depicts and explains basic numbers, shapes, counting with tens and ones, and mental arithmetic using diagrams, figures, and matching.

In most of the Madarsa, teachers use the method of 'Chalk and Talk' as well as reading from books. There is an absence of innovative learning. Moreover, in the Jamiatus Salihat girls' high school, I found it really interested. About the curriculum, Madarsa follows SCERT books as per the norms of the State Madarsa Board of Uttar Pradesh for higher classes. All these Madarsas do not get free textbooks from any agency. Students purchase all the books by themselves. Apart from textbooks, the curriculum and syllabus are followed by State Madarsa Board and for religious education; they prefer Deeniyat in the curriculum. In terms of evaluation of the students based on First term examination, Second term examination and Final term examination as per the State Madarsa Board. Therefore, some self initiatives were made by Madarsa with the help of the Madarsa Committee/Society to introduce modern subjects. In these Madarsas, some books were related to the state board and some were related to private publishers for different classes.

**Teacher: Recruitment, Training, Salary, Status**

In the selected Madarsas, in the process of teacher recruitment for teaching modern subjects, Madarsa Management Committee/Society plays a vital role because the member of the committee in some cases give an advertisement in the newspaper, and based on the received applications they conduct an interview of the selected candidates. Finally, the selected candidates' files are sent to the District Minority Welfare Officer (DMWO) for further proceedings. In these Madarsas, some teachers have taken two years of in-service teacher training and some of them had 2-3 years experience of teaching in private schools.

In these Madarsas, a few teachers had a professional degree of education such as B.ED and BP.ED. And the Salary of the teacher is another aspect of modern education through Madarsa because the salary gives financial support to the teacher and mental strength. The salary of the teachers in the Madarsas is varying from state to state and from

intermediate to post-graduate level.  The salary of the teachers of the Madarsa is given as per the norms as follows:

Table 9: Teachers' Honorarium as per the Government Norms

| S.No | Educational Qualification | Salary (P.M) |
|------|---------------------------|--------------|
| 1. | 12th | 6000/- |
| 2. | Under-Graduate | 8000/- |
| 3. | Post- Graduate | 15000/- |

Source: Primary data (by Madarsas' Head)

List of the teacher those are recruited under the scheme and their educational qualification as well as their honorarium as follows:

Table 10: Details of Teaching Staff in the Selected Madarsas

| S.No. | Name of Madarsas | Staff Name | Designation | Qualification | Staff Type | Salary |
|-------|------------------|------------|-------------|---------------|------------|--------|
| 1 | Danish Islamic Madarsa Ahmad Nagar Market | Nadeem Alam | Post Graduate/ B.Ed | MSC B.Ed | Adhunikarat Staff | 15000/- |
| | | Sitara Parveen | Post Graduate/ B.Ed | MA B.Ed | Adhunikarat Staff | 15000/- |
| | | Mohd Suhail | Post Graduate | M.Com | Adhunikarat Staff | 15000/- |
| 2 | Johar Islamiya Arabia Madarsa Lakhipura | Shaista Parveen | Post Graduate | MA | Adhunikarat Staff | 15000/- |
| | | Mohd Aasim | Post Graduate | M.Com | Adhunikarat Staff | 15000/- |
| | | Asma | Post Graduate | MA | Adhunikarat Staff | 15000/- |
| 3 | Jamiatus Salihat Girls High School | Shagufta Shabnam Benazir | Graduate/ B.Ed | BA-B.Ed | Adhunikarat Staff | 8000/- |
| | | Tarannum | Graduate/ B.Ed | MA-B.Ed | Adhunikarat St. | 15000/- |
| | | Siddharth Gautam | Graduate/ B.Ed | B.COM BP-ED | Adhunikarat Staff | 8000/- |

Source: UP Board of Madarsa Education, 2022.

In most cases, the salary of the teachers is very low in terms of the current social world or another sector of employment, second, the disbursement of the salary did not receive on time. And in some cases salary is pending last six months. Perhaps, due to these reasons lack of motivation found in the teachers leads to compromise with the imparting modern education through Madarsa. Second thing, the recruitment process requires transparency from advertisement level to the joining level.

**Introducing Modern Subjects and Children's Learning Achievement**

In all the Madarsas, besides '*Deeniyat*' there are some modern subjects in the curriculum such as English, Hindi, Mathematics, Science, Social Studies, Computer and Urdu are introduced in the realm of Modern education through Madarsa. In this Madarsa teachers were using teacher learning materials (TLMs) and Madarsas' classrooms were decorated with the help of models, charts, drawings, paintings, and teachers were teaching with chalk, talk, marker, books and sometimes digitally with the help of computer or phone (in limited). There is needed to make teachers training comprehensively as well as digitally equipped learning in order to move towards the innovative style of the teaching-learning process.

Children's learning achievement is often measured by performance. The majority of students' learning achievement in all terms (I, II, III), as well as the final examination, is satisfactory, as evidenced by copies of examination answer sheets or school records, and the majority of them have passed their level every year (in last three years). However, some students of some Madarsas struggled to properly write their answer scripts, which indicate somewhere a lack of quality of education. The headmaster is enthusiastic to provide them with additional information, but he also acknowledges the need for more teaching and learning resources in the Madarsas.

**The perspective of different stakeholders on modern education through Madarsas**

The important part of the study consists of the perspective of different stakeholders towards introducing modern subjects in order to modern education through Madarsa. There was the Head of the Madarsa, teachers, parents, and students were taken into consideration as important stakeholders for this segment. In the first place, this study takes

the perspective of the Head of the Madarsa in the realm of modern education. The heads of all the Madarsas (Mr. Saleem Khan, Mohd. Suhail, and Mohd. Abdul Rahman) mentioned that modern education has become a very important part of students' life it gives current knowledge of the surrounding world. When did I ask him how important is to include modern education in the Madarsa? He replied it is very important because in the absence of these subjects he/she can not be equipped with the current world's needs. They also replied to me:

"*Madarso ke madhyam se adhunik sikhsa ka bahut mahatv hai, iske na hone se bacche mukhyedhara se vanchit reh jayenge.*" (Mr. Saleem Khan, Head of the Madarsa, DIM)
(Modern Education through Madarsas is of great importance, failing which children will be deprived of the mainstream.)

"*Adhunik Shiksha ka madraso ke ander hone se baccho ka sarvgeen vikas hoga.*" ( MR.Suhail, JIAM)
(All round development of children will happen due to the presence of modern education inside the Madarsa.)

"*Madraso me adhunik vishyo ke ilm se bacche aur honhar banege.*" ( Mohd. Abdul Rahman JSGHS)
(The knowledge of modern subjects in Madarsas will make children more promising.)

"*Madarso ke madhyam se adhunik sikhsa ka milna bahut jaruri hai jisse yeh pratispardha ke yug mai peeche na rah jaye.*" ( Mohd. Abdul Rahman JSGHS)
(It is very important to get modern education through Madarsas so that it does not lag behind in the age of competition.)

Secondly, Teachers of the Madarsa were taken into consideration to understand that what is their perspective on Modern education through Madarsa? So, Teachers were in favour of modern education which means teachers want that modern education should be introduced in the Madarsa education and reason they told me, with the help of knowledge

of modern subjects students can grow in different fields as well as it is important in terms of mental development.

 "*Adhunik vishyo ke gyan ke madad se bacche alag-2 chehtro me aage badh saktein hai aur yeh sath hi mansik vikas ke liye bhi mehtavpurn hai.*" (Sitara, Teacher).
(With the help of knowledge of modern subjects, children can move forward in different areas and it is also important for mental development.)

The teacher (Mr. Suhail) said to me:
 "*Yeh chhatro ke liye ati avashyak hai, iske bina ve mukhyadahara se nhi judh sakte.*"
(Suhail, Teacher).
(It is very important for the students, without this they cannot connect with the mainstream.)

  "*Aaj ke samajik Duniya mai adhunik vishyo ka ilm jaruri ho chukka hai, bina iske prapti ke jivan ke har phelu ko vikshit karna kathin hai.*" (Asma, Teacher).
(In today's social world, knowledge of modern subjects has become necessary, without its attainment it is difficult to develop every aspect of life.)

"The teacher (Mohd. Asim) said to me:
 "*Yeh chhatro ke liye ati avashyak hai, iske bina ve achi companiyo mai naukri  nhi kar sakte.*" (*Mohd. Asim, Teacher).
(It is very important without modern education they cannot join good companies for job.)

"*Aaj ke Duniya mai rojgar ke prapti ke liye adhunik shikha ka bahut mahtav hai.*"
(Tarranum, Teacher)
(Modern education is of great importance for getting employment in today's world.)

"The teacher (Mohd. Nadeem) said to me:
"*Dono prakar(religiously and worldly) ke shikhsa ko lekar hi yeh ek sabhya nagrik ban sakte hai.*"

(Only by taking education of both types (religiously and globally) they can become a civilized citizen.)

With the help of the above statements, we can get a clear understanding of teachers toward modern education that they are happy to introduce and teach modern subjects in the realm of Madarsa education. They are also looking at modern education with different dimensions for holistic development of children as well as social and economic mobility also considering. I had given all of them 0-5 points out of them, 4-5 denotes very importantly and 2-3 denotes important and less than 2 is considered not so important. So, Most of the teachers and heads of the Madarsas considered modern education is very important. And none of them denied the importance of modern education through Madarsa.

*Figure 5.3:* Perspective of Head of the Madarsas and Teachers on Modern education through Madarsa
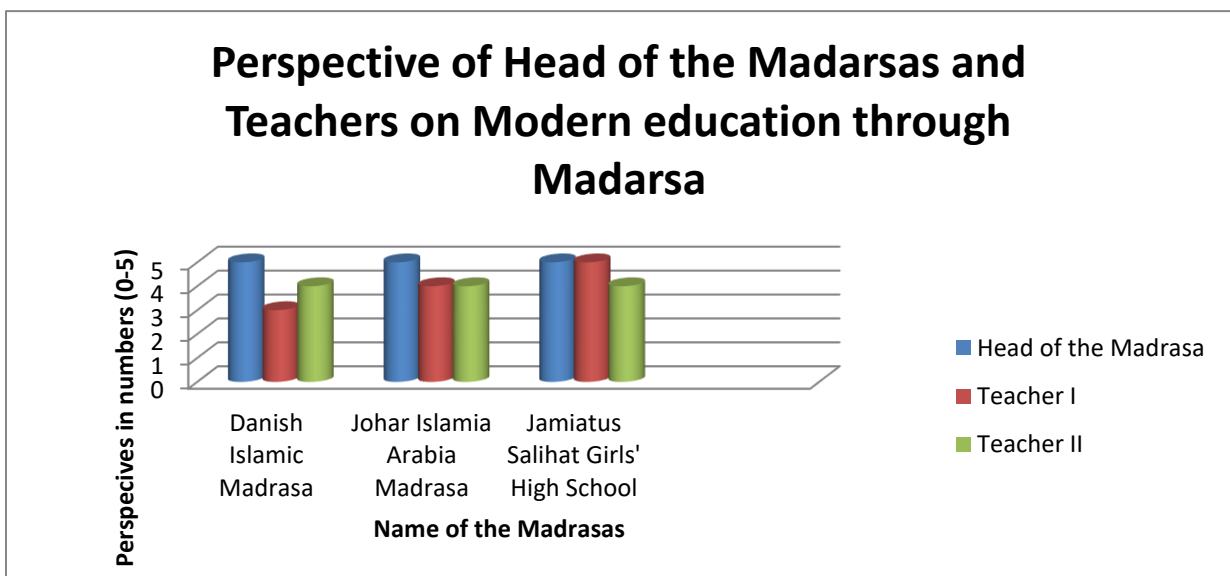


**The parent** is crucial stakeholders in this study. Their perspective on modern subjects which are taught in the Madarsa is also important. Hence, I took ten parents from each of the Madarsas for the interview total respondents were thirty in numbers. They all belonged to different socio-economic and educationally backgrounds most of them belonged to low income groups and indulged in blue-collar jobs like Rickshaw puller, Mechanic, Hawker, and Labourer work. In most of the family, the mother participated in the interview process

because the father was outside the home for work. Out of the 30 parents, 18 considered modern education to be very important and 8 considered it only important and the rest of them did not have any idea about that. I asked them why do you give such degrees (Very important, Only important, No idea) to modern education in the Madarsa.

One of the interviewees said to me:

*"Hum Chhate hai ki hamara baccha Deen aur Duniya dono ke taleem hasil kare."* (Sanno, Iqra's Mother).

(We want our child to be educated both for the religiously and the worldly.)


Another respondent said to me:

*"Madarse se bacche padhkar bahar nikle to yeh ek achi jindagi bitayen."* (Ruksana, Muskan's Mother).

(If the children come out of the Madarsa after studying, then lead a good life.)


One of the respondent said to me:

*"Hamara baccha Deen aur Duniya dono ka ilm hasil kare jisse wo ek behtar zindagi betayein."* (Salma, Samiya's Mother).

(Our child is given and gets the knowledge of both the religiously and the world so that they can tell a better life.)


Another respondent said to me:

*"Madarse se pass hone ke baad yeh jo kuch karna chahein jo kuch banna chahe ban sake iske liye Angreji (English), Computer ka aana jaruri hai."* (Najma Khatoon, Aarmish's Mother).

(After passing from the Madarsa, whatever he wants to do, whatever he wants to become, it is necessary to have English (English), computer.)


*"Hamara baccha Deen aur Duniya dono ke taleem hasil kare."* (Reshma, Uvesh's Mother).

(Our child should get education both religious and worldly.)

Another respondent said to me:

*"Madarse se padhne ke baad yeh ek achi zindagi jiye jo dono tarah ka ilm hasil karne se mumkin hoga."* (Soni, Anam's Mother).

(After studying from the Madarsa, lead a good life which will be possible by getting both kinds of knowledge.)

Figure 5.4: Perspective of Parents on Modern education through in the Selected Madarsas
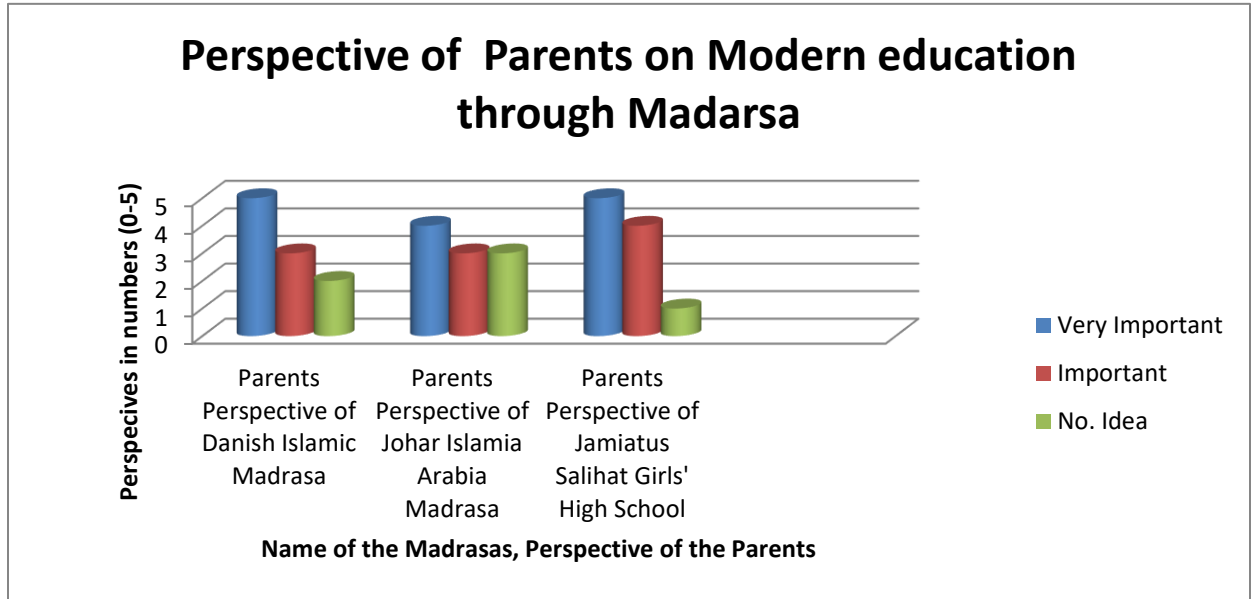


Such types of answers had received from the perspective of parents. Here, I would like to mention that some of the parents were unable to distinguish between Madarsa education and school education vice-versa Madarsa traditional education and Modern education through Madarsa. Moreover, most of them are open to modern education through Madarsa because parents also shared their experiences which reflect the importance of modern education in the upcoming era.

**Students** as Modern education and modernization theory mentioned the role of the individual in the School/Madarsa/Society/Nation plays a crucial role. It gives choices that lead to equality and justice within the society. For these Madarsas have selected 60 students (20 students from each Madarsa) for interview from different classes, gender (Boys and Girls), and age groups of 12-16 years old. Initially period of the field survey

means day first and day second students were hesitant and they were unable to make eye contact. But, later I tried to make them comfortable with me with the help of storytelling. Finally, they came into my comfort zone and I started the interview as well. Out of the 60 students 43 students considered modern education very important they were open to acquiring it, and they replied it will provide us overall development. 13 students considered modern education only important and the rest of them 04 did not have a clear idea.

The following diagram shows the inclination toward modern education from the perspective of the students:

Table 5.5: Perspective of Students on Modern education through Madarsa
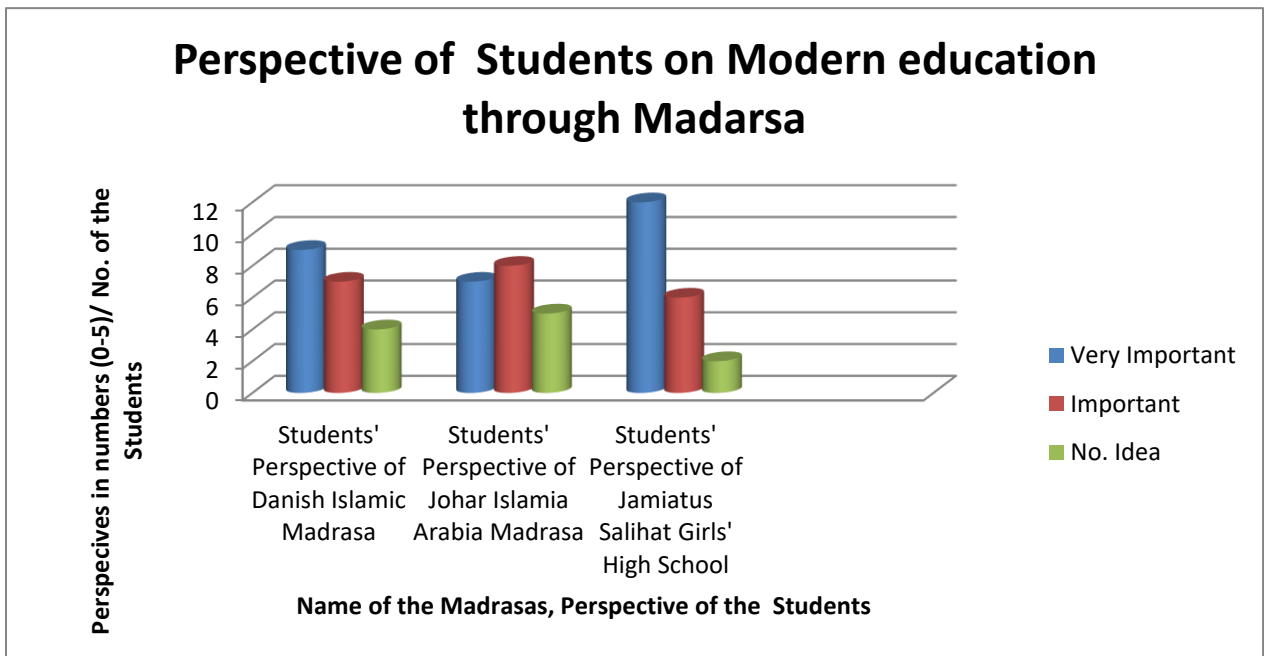


While asking them what is the reason behind giving such degrees to modern education through Madarsa are:

*"Madarse ke ander hame padhna acha lagta hai aur sath he adhunik vishyo ka gyan milta hai jisse hum aage badh saktein hai"* (Tuba, Student).

(Inside the Madarsa, we like to study and at the same time get knowledge of modern subjects so that we can move forward.)

"*Adhunik vishyo ki samajh se hum asani se koi bhi shoba (vyvsay) chun saktein hai*"
(Swaleha, Student).
(With the understanding of modern subjects, we can easily choose any Shoba
(Profession).)

"*Madarse hame acha lagta hai aur mai english ke teacher banna chahti hu*" (Afsa,
Student)
(We like Madarsa and I want to become english teacher.)

"*Adhunik vishyo ki samajh se hum kuch bhi kar sakte hai (Doctor, engineer)*" (Bushra,
Student).
(With the understanding of modern subjects, we can do anything (doctor, engineer).)

"*Dharmik Shiksha ke sath sath adhunik Shiksha bhi jaruri hai mai inhe islilye padhna
pasand karti hu quki yeh ruchikar Vishay hai.*" (Samiya, Student).
("Along with religious education, modern education is also necessary, I like to read them
because this is an interesting subject.)

"*Dono prakar ke Shiksha jaruri hai quki ek hame (Adhunik Shiksha) rojgar lene mai
shahyata karti hai to dusri hamare charitrik mulyo (Religious Education) ka vikas karti
hai.* (Memuna Sadia,).
(Education of both is necessary because one helps us (modern education) to get
employment and the other develops our character values (religious education).)

"*Adhunik yug mai tal-mel bethane ke liye adhunik vishyo ka padhna jaruri hai.*"
(Armish,).
(To adjust in the modern era, it is necessary to study modern subjects.)

"*Desh ke vikas mai yogdan dene ke liye adhunik vishyo ka acha khasa gyan hona
avashayk hai.*" (Shifa,)

(To contribute to the development of the country, it is necessary to have a good knowledge of modern subjects.)

*"Adhunik vishyo ke ilm se hum apna aur apne desh ka vikas kar sakte hai."* (Nida, Student).

(With the knowledge of modern subjects, we can develop ourselves and our country.)

Keeping in mind the comments of all these children, it can be concluded that values like patriotism and nationalism have been found in the children studying in madrasas. Children want all kinds of exposure, they want to contribute in every area and most of the children seem satisfied with the studies of modern subjects in the Madarsas. But there is a need for more teaching-learning materials in Madarsas.

**Choices of Modern subjects by students**

In all the Madarsas 60 student was taken into consideration for the study, aged group 12-16 years. In this Madarsa common modern subjects were Hindi, English, Mathematics, Science, Social Studies, Sociology, Civics, Computer (11th -12th only), Urdu. Most of the students love to study Urdu, English, and Hindi respectively. On the other hand, the least favorite subjects are Science, Mathematics, and Social Science. We can get a better understanding by following the table and diagram below:

Table 11: Choices of Modern Subjects by Students

| S.No | The Most Favorable Subjects by Students (No. of Students) | The Least Favorable Subjects by Students (No. of Students) |
|------|----------------------------------------------------------|------------------------------------------------------------|
| 1.   | Urdu (32)                                                | Science (27)                                               |
| 2.   | English (18)                                             | Mathematics (17)                                           |
| 3.   | Hindi (10)                                               | Social Science (6)                                         |

Figure 5.6: Choices of Modern subjects by Students
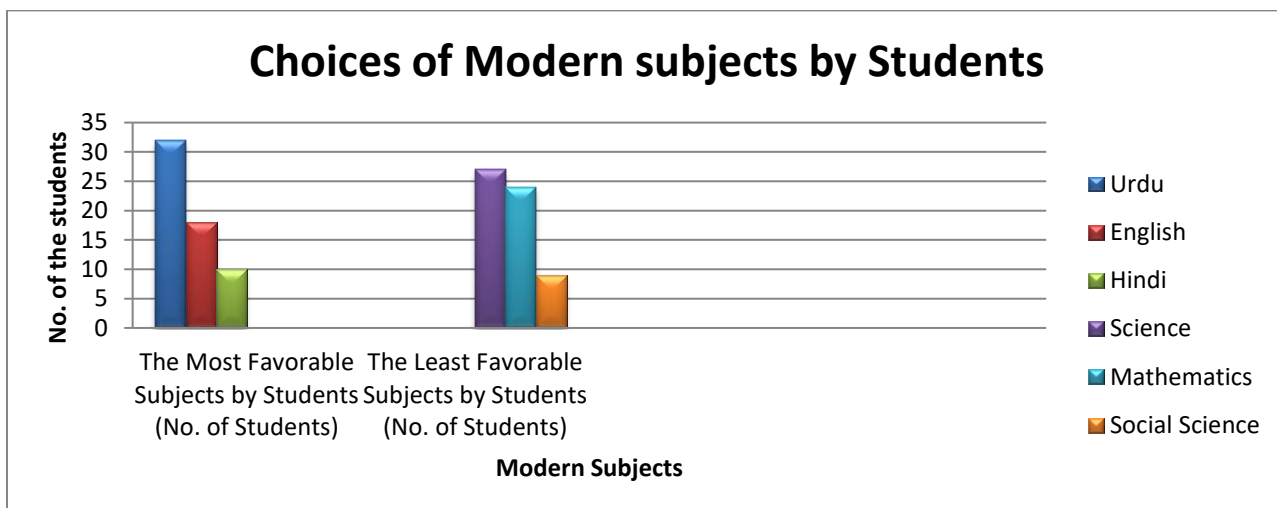


Students explained why they like these subjects more rather than others as follows:

**Urdu-** Most of the students like this subject because of storytelling, Shayari, Naviz, and teachers' method of learning.

Soha said to me:

*"Urdu mai Abba ji (Teacher) sab kuch batate hai, aur Urdu ki gajale bahut achi lagti hai."*

(In Urdu, Abba ji (teacher) tells everything, and Urdu ghazals are very good.)

Second favorite subject was English because students considered it the most demanding subject in the current world.

Armish said to me:

"*Sir, Hame bahut acche se padhete hai isliye yeh subject bahut acha lagta hai."*

(Sir, we read very well so this subject is very good.)

Another student Arsala said to me that in the Modern era the demand of English is much.

*"Adhunik yug mai angreji ki mang aadhik hai."*

(English is more in demand in the modern era.)

About the Hindi language, students love to teach Hindi in Madarsa because they considered it to be a very simple language and easy to understand.

Mantasha said to me:

*"Sir, mujhe Hindi isliye pasand hai kyuki yeh Hamari Matr Bhasha hai."*

(Sir, I like Hindi because it is our mother language.)

Sofiya said to me:

*"Sir, mai hindi ko islye pasand karti hu kyuki yeh hamari rashtr bhasha hai."*

(Sir, I like Hindi because it is our national language.)

On the other hand, there were some least favorite subjects in the view of students. The subjects were Science, Mathematics, and Social Science. Students explained why they do not like such subjects the details are below:

Shifa told in  Science (Home Science) that there is a lack of opportunity for a government jobs.

*"Grah Vigyaan mai sarkari naukri ke avsar kam hote hai."*

(Government job opportunities are less in Home Science.)

Armish said to me,

*"Grah vigyaan mera sabse kam pasandida visaye hai, kyuki ise board par nahi samjhaya jata."*

(Home Science is my least favorite subject as it is not explained on the board.)

About **Mathematics,** and **Science**, Students were found reluctant to choose these subjects because of the following reasons:

Armish Said to me,

*"Ganit mai hal asani se nhi nikal pati."*

(Can't get easy solution in maths.)

Sofiya said that in the science hard to understand numerical and equation etc.
 *"Vigyaan mai hame rasayan vigyaan ke samikarn ve abhikriyae samjh main nhi aati."*
("In science, we do not understand the reactions of the equations of chemistry.)

These were some concerns shared by the students on the basis of their experience. Here, I would like to say that first of all students should get the opportunity to choose a subject of his/her choice Because the choice of modern subjects in Madarsas has been seen in limited quantity by the children, it often depends on the availability of teachers of the particular subject. Second, the teaching methods should be changed with the help of using technology, innovative techniques, and tools for the learning process. Teachers should be specialized in concerning subjects.

Such types of answers received after taking interviews with the students of all the selected Madarsas show us that students are eager to introduce modern subjects in the Madarsa and they all want to open to explore modern education through Madarsa. Students were very open to modern education through Madarsa, they all want to do something better in his/her life and their contribution to society as well as the nation's development. They also gave several suggestions to strengthen Modern education through Madarsa which discussed in the upcoming chapter of this study.

## Comparative Analysis of Selected Madarsas in the Context of Components of Modern Education

The study so far shows that students studying in Madarsas have found a positive attitude toward modern education. Most of the students want to get modern education and at the same time like to collect the values of religious education. At present, the marginalized section of the society is being educated through Madarsas which can be considered a commendable step, which will help in instilling the concept of equality and justice in the society.

In the previous chapter, three Madarsas have been studied, in which some aspects related to the education of Madarsas were studied. In this part of the chapter, the present status of

Madarsas, problems etc. have been mentioned, that too in the context of modern education. Also, some elements of modern education have been studied collectively so that comparative studies can be done. This is mentioned as follows:

Table 12: Components of Modern Educations in all the Selected Madarsas

| Name of the Madarsas / Components of Modern Education | 1.) Danish Islamic Madarsa | 2.) Johar Islamiya Arabia Madarsa | 3.) Jamiatus Salihat Girls High School |
|---|---|---|---|
| Introducing Modern Subjects (English, Hindi, Mathematics, Science, Social Studies, etc.) | ✓ | ✓ | ✓ |
| Modern ways of teaching | ✓ | ✓ | ✓ |
| Modern tools of teaching | ✓ | ✓ | ✓ |
| Uses of technology in the Madarsa | ✗ | ✗ | ✓ |
| Modern means of evaluation | ✓ | ✓ | ✓ |
| Computer Training | ✗ | ✗ | ✓ |
| Vocational education | ✗ | ✗ | ✗ |
| Peer learning | ✗ | ✗ | ✗ |
| Classroom Management. | ✗ | ✗ | ✗ |

- Modern subjects like English, Hindi, Social Science, Mathematics etc. are being taught in all Madarsas, mainly in those Madarsas which were selected for this study. Studying modern subjects is a challenge inside Madarsas because religious studies are mainly done inside Madarsas, in this situation, studying modern subjects as well as religious subjects together inside Madarsas is no less than a challenge and in this how

We reconcile this is an important challenge. But still, the provision of modern education has been seen inside Madarsas which are indicating towards a positive direction. Modern subjects are being studied inside all the selected Madarsas. Modern subjects are studied in the Hindi language inside Madarsas. But the emphasis is not on quality. For which some positive steps need to be taken.

- An important aspect of modern education is whether modern methods are being integrated with education or not. Modern education refers to modern methods of teaching, for example, interaction with students, student-centred learning, using ICT, and teacher learning materials (TLM), as well as group discussions and peer-to-peer learning. . The above-mentioned elements, are not seen inside Madarsas, most of the studies are done through chalk and talk. Even some children do not have books. Therefore, the availability of books should be ensured.

- Another important component of modern education is the use of modern tools in the teaching system, such as black/whiteboard, chalk, marker, duster and projector etc. Most of the black/whiteboards, chalk, and markers have been found inside the Madarsas, and a lack of digital education has been found. In some Madarsas, even black/whiteboards, chalk, and markers were not in good condition. It can be inferred that how modern age studies are being done inside Madarsas. This is a serious issue which cannot be denied.

- The method of evaluation is another feature of modern education. The method of assessment includes Theoretical cum Practical-based, Oral / Oral-Voice, CCE etc. With the help of the above tools, students go through various processes of teaching as well as learning. The method of evaluation inside Madarsas is the main exam based, which is divided into three parts namely first term, second term and final exam. The practical examination has also been found inside some Madarsas but only in higher-level classes. Mainly the teachers of the Madarsa check the answer sheet.

- If consider the use of technology and computer training inside Madarsas, then it was found that there is a lack of these things inside most Madarsas, this thing has been seen in only one Madarsa, that too within a limited amount. That is, only students of high classes go to computer classes, that too once or twice a week. Being digital is as important for modern education as it is for modern subjects.

- The management of classrooms inside Madarsas was not seen properly, there was a lack of benches inside most Madarsas, and in some Madarsas, and children sit on carpets. Proper ventilation and electricity are also a concern. If we talk about vocational training, then it was found that there is no vocational training in all the selected Madarsas. In addition to that, there are some problems and challenges in these Madarsas for providing modern education which have been studied further as follows:

**Problems and Constraints faced by Madarsas for Providing Modern Education**

Madarsas are important institutions that provide basic education to the country's marginalized Muslim population. Future generations of the Muslim community should be educated in both religious and modern era subjects. Imparting modern education to children is a challenging task for all Madarsa because there are several challenges that exist in the domain of modern education through Madarsas. There are some major issues as far as quality of education is concerned as follows:

1. A lack of basic amenities in terms of infrastructure development like proper building, classrooms, and furniture- benches, blackboards, whiteboards and washroom facilities in some of the Madarsas. In addition to that, there were some Madarsas where obsolete methods and techniques of teaching and learning were used by the teachers and students.
2. Education planning, administration and management of some of the Madarsas were below the standard. There were brittle financial conditions as far as management is concerned.
3. There were limited teachers for the limited subjects and somehow these things compromise with choosing the subject of students' choices.
4. Lack of awareness about government initiatives in the form of scholarships, schemes, etc. in the realm of introducing modern subjects, and for the betterment of minority community.
5. In terms of modern education, the availability of professional teachers means those who have degrees in the education sector like- B.ED, M.ED, etc. were absent in most

of the Madarsas. Mostly, they were simply graduate or postgraduate in the concerned subjects.

6.  Another challenge of imparting modern education through Madarsas there were no computer labs, science labs and library facilities in most of the Madarsas as far as quality of education is concerned.

7.  Apart from that, the salary of teachers was very low. Besides, they do not receive their salary on the regular basis, in most cases, teachers' salary is pending for the last 06 months. Perhaps, these things make teachers reluctant to give his/her hundred per cent in the profession.

8.  Inspection and supervision were not up to the mark and in some of the cases were absent.

9.  There were lacunae in the examination and evaluation.

10. Distribution of scholarships was another challenge in the pathways of Modern education through Madarsas because most of the family's financial status was brittle in nature, they were unable to pay the fee. Besides, most of the children pay their fees by getting scholarships. Hence, Scholarship should be distributed on time.

11. Most of the students' scholarship amount is spent to meet their educational expenses. Like Fees, Exam Fees, Lab fees, Computer fees etc. Therefore there should be an ideal fee structure for private unaided Madarsas. So that justified fee can be obtained from the children and at the same time, Madarsa education should not be allowed to become a commercialization of education.

12. Recognition and registration of Madarsas by state Madarsa boards is another concern because, in most cases, Madarsas who are willing to start modern education in their Madarsas are facing difficulties in getting recognition by the authority. There is a need to take positive steps for its redressal.

The above problems and challenges have been found in the field of modern education in Madarsas, whose redress is the need of the hour. There is a need to take positive steps to strengthen the modern education system through Madarsas. This will be studied in the next chapter.

**Preferences of Parents on Modern education through Madarsa education**

Preferences of parents on modern education through Madarsas are an integral part of the study. Hence, this study selected some of the Madarsas that were situated in urban area and rest of them belonged to the rural area of the district. Madarsas are situated in the urban area like Johar Islamiya Arabia Madarsa, Danish Islamic Madarsa, in this group most of the families indulged in the labourer work (Rickshaw Puller, Mechanic, etc.) they belong to a poor-middle class, their financial condition is not so well one parent said to me in the school, they have to submit fees at any cost but in the Madarsa its negotiable. Sometimes when the student gets a scholarship that time they pay the pending fee of the Madarsa. Apart from that, some of the students study free of cost in these private un-aided Madarsas with the motto of education for all. Thus, they send their children to Madarsa. Second, most parents want that their children learn both religious and modern education simultaneously, with the help of acquiring both education he/she is able to live a better life and become good person. Third, Some parents' concern was related to the security of the children because there was no girls' school nearby them. So, they prefer Madarsa for children's education. The concern of the parents as follows:

*"Madarse ke ander dono tarah ke padahi karvai jati hai deeni (religiously) aur dunyavi (Worldly) isliye hum apne baccho ko Madarse bhejte hai."* (Salma, Samiya's Mother).

(Both types of studies are done inside the Madarsa, dini (religiously) and dunyavi (worldly), so we send our children to the Madarsa.)

*" Madarse mai fees ko leker jayada dikkat nhi hoti, lekin school mai fees jama karvani padti hai."* (Aarifa, Iqra's Mother).

(There is not much problem regarding fees in Madarsa, but fees have to be deposited in school.)

*"Hamare aas pass mai koi ladkiyo ka school nhi hai islye hum apni ladki ko yaha par bhejte hai"* ( Shabnam, Naijya's Mother).

(There may be no girls' school near us, so we send our girl here.)

*"Sir, aaj kal ka mahol acha nhi chal raha hai islye hum apne baccho ko jyada door padhne nhi bhejte."* (Najma Khatoon, Armish's Mother).

(Sir, nowadays the environment is not going well so we do not send our children to study far away.)

As per the interview schedule out of 30 parents, 18 (60%) parents gave a preference for Modern education through Madarsa because it provides both religious and modern education, 05 (17%) parents prefer Madarsa education because of their financial condition and 05 (17%) parents send their children to Madarsa because of security reason and 02 (6%) parents send their children to Madarsa because of the absence of girls' school nearby. For better understanding just look at the diagram below:

Figure 5.7 : Preference of Parents towards Madarsa Education
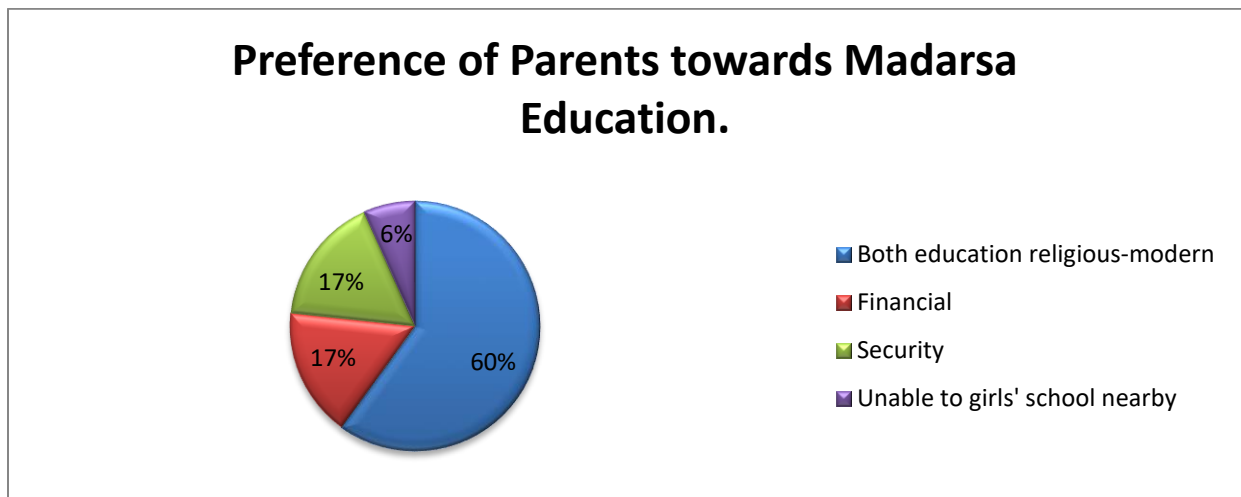


So, with this diagram, we can understand why parents prefer Madarsa education instead of other institutions. There were some concerns shared by the parents on the basis of their experience. There are some concerns which, received during the field visit and at the time of taking interview may be there would be more reasons to send their children to Madarsa which need to be addressed more vividly but, for this time, this study had received this information by the parents of different Madarsas which need to be taken into consideration.

**Concluding Remarks**

After incorporating the perspectives of all selected Madarsas and various stakeholders towards modern education through Madarsas, this study got underpinnings of modern education through Madarsas. Most of the parents, teachers, students and heads of Madarsas want that modern education should be given in Madarsas by including modern subjects which are essential for the all-round development of the children. The inclination of Madarsas towards modern education is a commendable thing. Most of the interviewees supported modern education in the field of Madarsa education. But, there are some concerns, one of which is the government's lack of seriousness on modern education through Madarsas as the grant-in-aid in terms of infrastructure development has not been properly allocated. Second, teachers and related issues (Recruitment, Qualification, Salary, and Status etc.). It is found that most of the teachers are graduate and postgraduate in humanities and did not get their salary on time and in some cases, teachers' salary is pending for the last six months, many teachers left their jobs and joined other professions to survive and such incidents are not good for the future of India. Due to this, there is a lack of inspiration somewhere among the teachers teaching in the Madarsa. Third, the choice of subject should be based on the students' preference rather than the availability of the Madarsa head or subject teacher. Apart from this, free textbooks should be made available to all levels of children by the State/Central Government or any reputed agency. In this way, the concept of modern education will shine through Madarsa and the future of the students will become more vibrant, these things lead to the inclusive development of the nation. References to this topic and findings in the form of recommendations and conclusions are discussed in the coming chapter.

## CHAPTER - VI
## CONCLUSION AND RECOMMENDATIONS

**Introduction**

Some commendable efforts have been made by the government in this area. The government has taken a variety of initiatives, such as IDMI, MDM, SPQEM and others to deliver modern education through traditional institutions in the country. Although there were some limited experimental efforts in the past to use Maktabs/Madarsas to spread modern formal education (such as Alternative Schooling through Maktabs in Assam), SPQEM is the Government of India's most recent programme initiative to provide quality modern education to children who attend Madarsas for religious education. The centrally sponsored scheme has been in place for nearly a decade and has received widespread support from the Muslim community and parents across the states. It is seen as a boon to Muslim poor children, particularly girls. It meets the educational needs of one of the most marginalized minority populations in the country, particularly Muslims. In this study, we discussed the different facets of modern education and its components thoroughly modern education refers to modern subjects such as English, Hindi, Science, Social Studies etc. Modernization theory has been used for this research as the Conceptual framework. This mainly indicates change within society. In this study, we discuss various aspects of modern education through Madarsas and an important part of this study is determined on modern education and the attitude of various stakeholders towards it. Along with this, it also emphasizes how modern education is being taught inside Madarsas. Apart from this, it also mentions the main challenges faced by Madarsas in the context of modern education. Qualitative and quantitative research approaches have been used in this study so that the ground reality can be measured thoroughly. The idea of modern education through Madarsas has got a lot of support from the community because of its creative approach and ideas. Despite implementation challenges, there is optimism in the community about Madarsas as an alternative to mainstream modern formal education and other stakeholders are also in the favor of introducing modern subjects in the Madarsas. In conclusion, this study gives some positive recommendations and suggestions to strengthen modern education through Madarsas.

**Findings**

1. The first finding of this study is about the concept and its elements of modern education, as well as various aspects of modern education. In this study, various aspects related to modern education have been explained, such as: Modern education, which is a push for modernization in various forms, has its origins in the West. Traditionally, education's content was esoteric and metaphysical; communication was restricted to the upper classes or 'twice-born' castes, and the professional organization's structure was hereditary and closed. Both the teachers and the students played qualitative-ascriptive roles. Modern education is structured and oriented in a fundamentally different way. It has a liberal and exoteric tone to it, as well as a modern scientific worldview. Modern education should include themes such as freedom, equality, humanism, and the rejection of dogmas.

The purpose of modern education is to assist people in adjusting to the modern era. Make them worthy so that they can meet the needs, expectations, and other demands of today's society. As a result, they will find it easier to integrate into society. Inclusion is a result of modern education. Science, engineering, and medicine, for example, focus on a worldview that incorporates the essential ideals of modernization and teaches skills to achieve the goal of modern society. Modern education will eventually include the introduction of modern subjects (English, Hindi, Science, Mathematics, and so on) into traditional institutions such as Madarsas and Maktabs. The Madarsa education system will be strengthened as a result of this. Modern subjects like English, Hindi, Social Science, Mathematics etc. are being taught in all Madarsas, mainly in those Madarsas which were selected for this study. Modern subjects are taught in all of the Madarsas that have been chosen. Inside Madarsas, students study modern subjects in Hindi. The emphasis, however, is not on quality. As a result, some positive steps must be taken.

Collection of modern subjects, teaching with the help of modern equipment, modern methods of teaching, etc. have been discussed. It is clearly visible in the findings that modern education is a component of modernization itself and modern subjects are a sub-component of modernization, which discusses various aspects of modernization. The meaning of modern education is that which helps children to establish rapport with the

modern age, which is possible by incorporating various elements as discussed in the previous chapter. Modern education denotes a continuous process, by which the field of education keeps on improving and quality education comes into existence. Along with this, it is also mentioned in the study how the characteristics of modern education contribute in various fields like social, political, economic, cultural etc. With this, the investigation of the first research question of the study - the results (findings) was completed here.

2. The second objective and research question outline of this study is related to the challenges faced by Madarsas in providing modern education under this: the infrastructure, teachers' related issues, textbook related issues, etc. issues like  Students' Learning Achievement have been included. It was found that access and enrollment within Madarsas has increased under modern education. If we talk about the performance, then here each Madarsa has its own role. In most Madarsas, the students' learning achievement of most of the children has been found to be mediocre but in some cases, the performance of some students was out of standing, but it was seen in very limited quantities. If we consider textbooks, then in these Madarsas, books are not distributed free of cost by NCERT / SCERT or any other agency, so in these Madarsas, studies are done from the books of private publishers.

3. After assessing all the things related to the teacher, it was found that for the teachers who are appointed to teach modern subjects, lack of transparency was found in their appointment. Teachers are recruited and appointed by the Madarsas on an interval basis. The Madarsa management committee has recruited the teachers for the scheme. Only a few Madarsa management committees (MMC) use local publications to advertise available teaching positions. The majority of the teachers hired through the schemes have a humanities and languages background except a few. The number of Science and Math teachers appointed is far fewer than what is required. Additionally, only a modest percentage of teachers hold pre-service professional qualifications such as a D.El.Ed, B.ED, or M.ED. Since there were no teachers with the required qualifications and expertise in teaching these topics, teachers with academic qualifications in humanities and languages were frequently found teaching Science and Math. Lack of in-service

teacher training was also seen and the same teacher teaches 3-4 classes of children, the numbers of teachers were low at some places and in other they were limited in quantity. Apart from this, teacher salary is another challenge, in which it was found that within Madarsas, teachers of modern subjects are not only paid less, but salaries are also not allocated on time. As a result, teachers of most Madarsas do not survive for a long time leading to a decline in the standard of education, as well as severely affecting the teaching profession within the Madarsas.

4. Various types of stakeholders were placed in this study regarding the modern subject, whose aim was to find out how these people approach modern education through Madarsas. It was found in the study that the heads of Madarsas and teachers were largely open to the teaching of modern subjects, and they wanted modern subjects to be studied inside Madarsas. Apart from this, both parents and students have found a positive attitude towards the teaching of modern subjects within the Madarsas and children have expressed their interest in studying these modern subjects. Muslim parents and community stakeholders are more enthusiastic about enrolling their children in modern education through Madarsa. Out of the 30 parents, 18 thought Modern Education was very important, 8 thought it was only important, and the rest had no idea. They perceive it as a better style of education because it allows them to acquire equally traditional and contemporary education at the same time. In addition to that, Out of the 60 students, 43 said that modern education was very important to them and that they were willing to pursue it. They also said that it would help them in overall development. Only 13 students thought modern education was important, while the remaining 04 had no idea. Students' aspirations to reach greater goals in life and profession have risen since the introduction of modern education via introducing modern subjects into the Madarsa education system. Students at Madarsa are also contemplating careers as doctors, engineers, civil workers, or police officers. Despite the fact that the Madarsas report a low percentage of modern school dropouts, a considerable number of students were found absent on the day of the field trip. Absenteeism reached a level of more than 55% in some circumstances. The MDM and free textbooks are not provided to children in these Madarsas. Along with this, the demand of third research question along with the third objective of this study has been fulfilled in the form of findings.

5. The next part of the findings of this study shows the government initiatives, in which it was found that policies, programs, and committees etc. Despite the fact, that modern education through Madarsas is being implemented in the state. Work has also been done to some extent, but there is still a need to contribute positively within this area. The Madarsas that are part of it are mostly focused on primary education and in some cases beyond that. Higher education, such as secondary education, is only partially covered by the scheme. Revolution can be brought in this field only with the participation of both the government and the community.

6. According to the interview schedule, 18 (60%) parents prefer modern education through Madarsa because it provides both religious and modern education, 05 (17%) parents prefer Madarsa education because of their financial situation, 05 (17%) parents send their children to Madarsa for security reasons, and 02 (6%) parents send their children to Madarsa because there is no girls' school nearby. Parents' vision was that our children should get both kinds of education i.e. religiously and worldly knowledge. After this, security was another important reason for sending children to the Madarsa. And also the absence of a girl's school nearby was also considered an important reason.

7. The number of students has increased since modern education was introduced into the Madarsa education system, resulting in overcrowding in many Madarsa classrooms. During the visitation, students from two to three courses were observed seated in one classroom in a few Madarsas. The children had taken a seat on the mat in some Madarsas. There was a lack of sufficient ventilation and illumination in some Madarsas.

8. In teaching modern subjects, the teachers were also observed using the traditional teaching style of 'chalk and talk,' and reading a book. This could be attributed to a lack of proper training and sensitization as the majority of them were not trained in pedagogical approaches.

9. In terms of the Madarsas' curriculum and syllabus while there is no standard curriculum for modern subjects in most cases children buy their books themselves because NCERT/SCERT does not provide free textbooks. The Madarsas largely follow the state curriculum and in the Jamiatus Salihat, where SCERT textbooks are prescribed

for higher classes. While limited quantities of Islamic literature are kept in the Madarsas for use in the classroom.

10. Students should be given the opportunity to choose a modern subject because, in most Madarsas, modern subjects are assigned to the children without their consent based on the availability of teachers, affecting the children's intent. The Madarsa administration must take the necessary steps to accomplish this. At the same time, their children's scholarships should be allocated on time because most children's education has been made possible by scholarships because the financial situation of the majority of families is not strong, and we can say that the financial situation of most children's families is precarious. The majority of these students paid their course fees with the help of a scholarship, and the majority of the scholarship money was spent on their educational expenses.

11. In terms of computers, Science kits and Library facilities are concerned; Madarsas did not have these facilities except Jamiatus Salihat, but also pointed out that no additional money for maintenance specified in the scheme (SPQEM) was provided to them. As a result, the majority of the computers were found to be inoperable and unusable. The science kits and the Library were not found in a good number.

12. The provisions of modern education have been seen inside the Madarsas, which has been made possible to a large extent with the engagement of the government and the community. Many steps have been taken in this direction, which seems to be successful to a great extent in the present time. Its different forms are seen within different states, which display diversity somewhere. If we consider the state of Uttar Pradesh, there is a distinction between the forms, patterns, and types of Madarsas, in which there is a set of aided, non-aided and community-based Madarsas. However, in light of current needs, the need for improvement can be seen in a variety of areas, among which the following have been listed in the form of recommendations:

**Recommendations for effective modern education through Madarsas**

1. In terms of existing and emerging demands, it is necessary to take a holistic approach to the work of getting children out of school among Muslim minority communities. Appropriate resources should be set aside for this purpose.

2. Through environmental and capacity building exercises, all stakeholders, including parents and community members, need to be made aware of the importance of the opportunity provided by modern education.

3. For the smooth and effective execution of modern education through Madarsa, proper management and administration of the Madarsas are required. For example, the UP Board of Madarsa education web portal should be updated with information.

4. The ministry may take steps to connect Madarsas with PMKVY (Pradhan Mantri Kaushal Vikas Yojana) enabling students who pass-out from these institutions to find work.

5. These Madarsas could be linked to the Minority Affairs Ministry's "NAI ROSHNI & SEEKHO AUR KAMAO". In this case, the Ministry of Minority Affairs may receive a letter from the Ministry.

7. The SPQEM Madarsas should be brought within the RTE Act, as sought by the Madarsas, so that these children receive the incentives as entitlement, just like other children. They are also given all of the facilities that students in general schools are provided with or are supposed to receive.

8. For the efficient implementation of modern education through Madarsas, there should be adequate convergence and coordination between the education department and the minority welfare department.

9. Since the majority of the activities related to the scheme's successful implementation rely on the active participation of various stakeholders at various levels within the state, it would be beneficial if the scheme were little by little shifted to states with associated resources.

10. Appropriate arrangements should be made in matters related to the registration and recognition of Madarsas in the state of Uttar Pradesh.

11. Teachers should be given pre-service training so that they can perform their duties in the education profession well and at the same, their salary should be increased and the salary should be received on time.

12. The provisions related to registration and recognition should be made easy and systematic and should not be delayed for those Madarsas who want to propose modern education within their Madarsas.

13. An ideal fee structure and other charges should be established for private un-aided Madarsas by the authority.

14. At the national level, a National Board of Madarsa Education should be established with the objective of facilitating the states in various dimensions so as to strengthen the Madarsa education system.

**Concluding Remarks**

In this study, various aspects of modern education have been highlighted through Madarsas, under which the concept of modern education and its main elements have been included, as well as its characteristics. In the context of proposing modern education within the Madarsas, the challenges faced by the Madarsas have also been included and suggestions have been given for its redressal. The primary objective of this dissertation's research was to better understand the means and mechanisms of modern education through Madarsas. The dissertation attempted to take a small step toward understanding and explaining modern education through Madarsas. Earlier, traditional institutions mainly focus on religious education and somehow today also but, there is time wherein changing world is demanding something else that is inclined towards modern education to cope with the needs of the modern era. With the help of modern education in a traditional institution, a large number of students would be beneficiaries and equipped with the current social world and fulfill the demand of the modern era. With the knowledge of the modern subject, they can give they are contributing to different sectors

of the economy which led to the economic development of the nation. Here, it is time where we need to understand Madarsa education comprehensively and there is the scope for introducing modern education along with religious education, with the help of both education '*Deen'* and '*Duniya'* students became more efficient to serve the nation well because with the knowledge of religion they equipped with ethics, integrity and morality and on the other hand with the knowledge of modern education they can better understand the social-economic and political sphere of life and accordingly they will be able to give their contribution in the ways of nations' development.

The study's main goal was to learn about the attitudes of various stakeholders (parents, teachers, students, the Head of Madarsas) toward modern education, which was accomplished, Out of the 30 parents, 18 considered modern education to be very important and 8 considered it only important and the rest of them did not have any idea about that and Out of the 60 students, 43 said that modern education was very important to them and that they were willing to pursue it. They also said that it would help them develop as a whole. Only 13 students thought modern education was necessary, while the remaining 04 had no clue as well as others stakeholders perspective has been taken into consideration in the previous chapters. In addition to that, highlight government initiatives. The SPQEM is one of the government of India's unique educational programmes for providing modern education through traditional institutions. It meets the educational needs of one of the most marginalized minority groups in the country. The plan gets a lot of support from the community because of its creative approach and ideas. Despite a number of implementation challenges, there is optimism in the community about Madarsas as a viable alternative to mainstream modern formal education. Uttar Pradesh has the maximum coverage (18,27,566 children in 8584 Madarsas) (NIEPA, 2018), and 110 Madarsas in Meerut district of Uttar Pradesh are covered by SPQEM and have gained modernized status (Adhunikart status). There is needed to strengthen the provision of transparency in the selection, qualification, salary etc. of teachers of modern subjects within the Madarsa. Teachers should undergo pre-service training so that they can perform their duties in the education profession well also the salary of the teachers is very low and not received on time.

This research is based on the Modernization Theory, which includes many elements such as change, revolution, evolution, and so on. This theory is used as a continuous process in this research. This study also suggests that "integration" be added to the modernization theory, as it is an important part of the study's findings. Integration here refers to the integration of two different forms of object, subject-matter, etc. into a particular place, situation-specific, etc., which are suitable for a particular individual, community-specific, society-specific, etc., in the modern era. It helps to establish rapport with and, in the modern era, it is necessary to have modern education to establish rapport, which leads to the development of the nation.

Apart from that, we can use this research at different levels, such as administration, management, and planning. This study can be used by policymakers to help them formulate and implement policies. This study can also be used by those advocating for modern education in Madarsas. The members of the Madarsa Board can use this study to overcome all of the challenges that Madarsas face; this study will prove to be a turning point in their positive efforts.

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# Annexure I

Plate 1: At the end of the day, children gather on the ground for '*Dua*' (praying) (Jamiatus Salihat Girls High School/Madarsa)



Plate 2: Briefing the students by the head of the Madarsa (Jamiatus Salihat Girls High School/Madarsa)

Plate 3: Teacher informing the children about the upcoming examinations (Jamiatus Salihat Girls High School/Madarsa)



Plate 4: The head of the Madarsa introducing the purpose of the field survey (Jamiatus Salihat Girls High School/Madarsa)



Plate 5: At the end of the day, religious knowledge is imparted to the students by the teachers (Jamiatus Salihat Girls High School/Madarsa)

Plate 6: Teacher teaching English subjects to children of class I-III (Johar Islamiya Arabia Madarsa, Lakhipura)



Plate 7: Location of Johar Islamiya Arabia Madarsa, Lakhipura, Meerut District of Uttar Pradesh



Plate 8: Daily class attendance register of Johar Islamiya Arabia Madarsa, Lakhipura
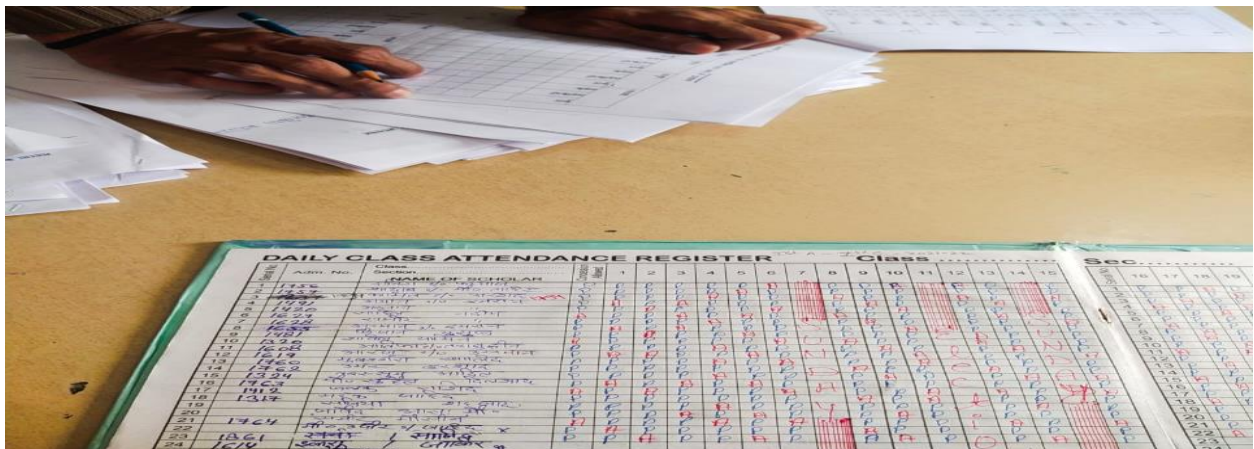
Plate 9: Marksheet of the student of class III in the context of performance (Johar Islamiya Arabia Madarsa, Lakhipura)



Plate 10: Daily class attendance register of Danish Islamic Madarsa, Ahmad Nagar Market



Plate 11: Students of the class II-IV of (Johar Islamiya Arabia Madarsa, Lakhipura)

Plate 12: Interacting with the students of class IV-VI for the purpose of field survey (Johar Islamiya Arabia Madarsa, Lakhipura)



Plate 13: Students' learning achievements of different classes (Jamiatus Salihat Girls High School/Madarsa)

Plate Nos. 14-19: Private Text Books for 8th Std.
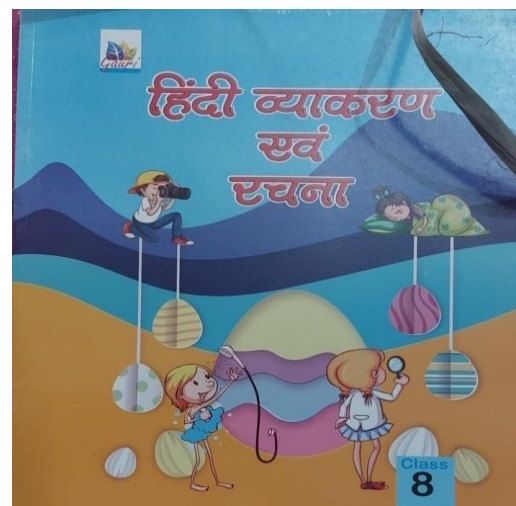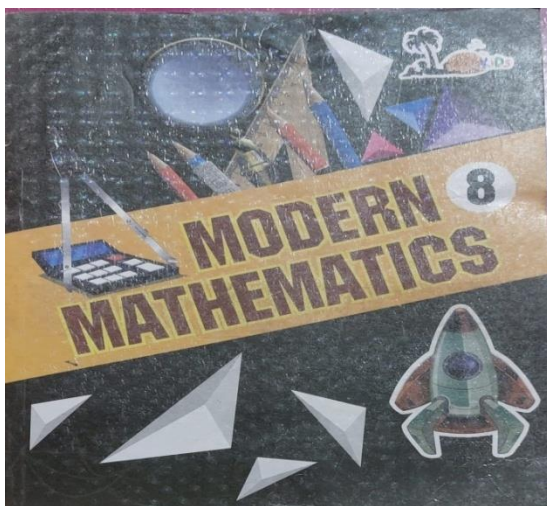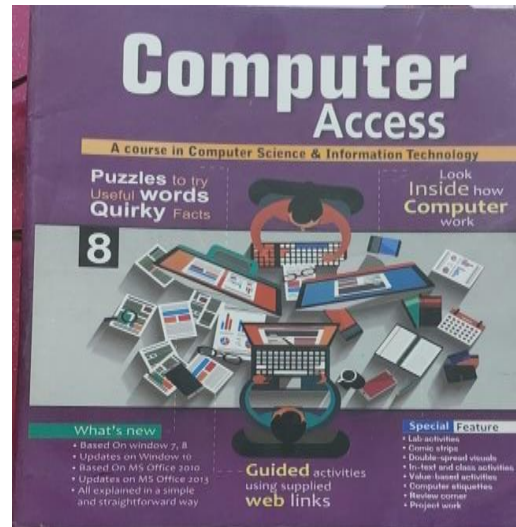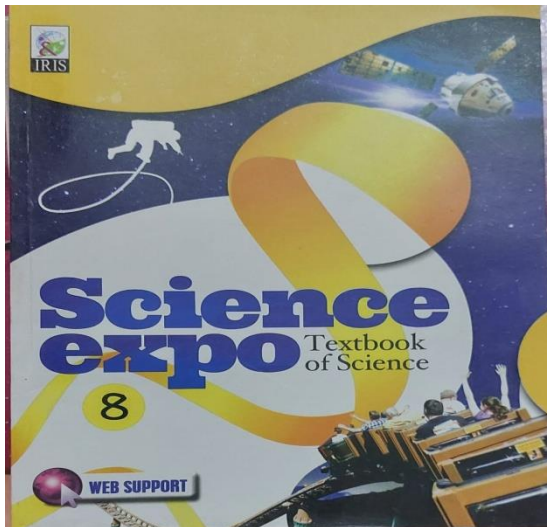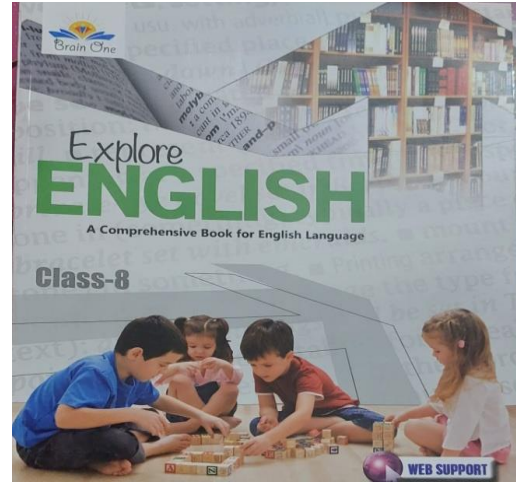
Plate Nos. 20-21: Private Text Books for 8<sup>th</sup> Std.
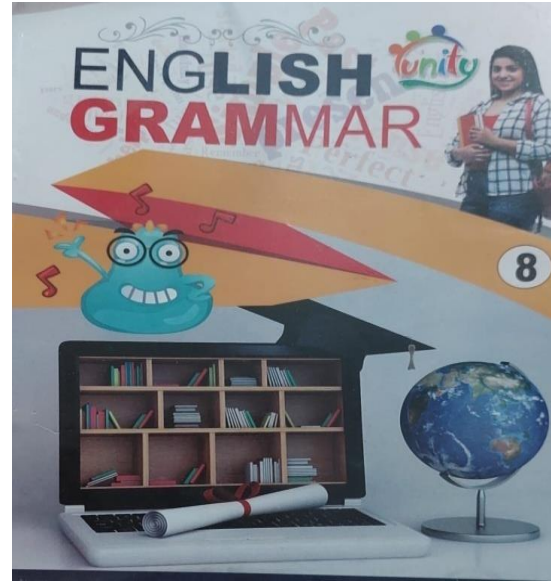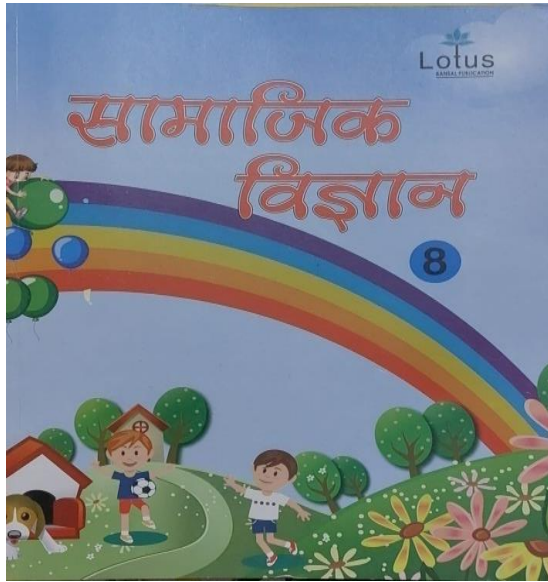
# Annexure- II

Plate No. 22: Examination Schedule by State Board of Madarsa Education, Uttar Pradesh

# Annexure- III

Plate No. 23 : Organizational Structure of the Minority Welfare and Waqf Department, Uttar Pradesh



अल्पसंख्यक कल्याण एवं वक्फ विभाग, उ0प्र0 का संगठनात्मक ढॉचा
मंत्री, अल्पसंख्यक कल्याण एवं वक्फ विभाग, उ0प्र0

प्रमुख सचिव/सचिव, अल्पसंख्यक कल्याण एवं वक्फ विभाग, उ0प्र0

**MODERN EDUCATION THROUGH MADARSA: A STUDY OF SELECTED MADARSAS IN UTTAR PRADESH**

# STUDENT SCHEDULE

**1.) Basic Profile**

**State Name……………………………………………………..**

**District Name……………………………………………………**

**Name of the Madarsa School (SPQEM)…………………………**

1.1)     Student's Name: ……………………………. D.O.B. ……………………….Age…………….

       1.1.1) Father's Name:  ……………………………………

       1.1.2) Mother's Name:  ……………………………………

       1.1.3) No. of Siblings :  ……………………………………

       1.1.4)  Language spoken at home (Mother Tongue)……………………………………….

       1.1.5) Address: ……………………………………………………………

1.2)  Gender:

    Male ☐   Female ☐    Others ☐

1.3)  Religion:

    Hindu ☐    Muslim ☐    Sikh ☐   Christian ☐   Others ☐

1.4)  Social group:

    SC ☐    ST ☐    OBC ☐    EWS ☐    GENERAL ☐

1.5) What is the region of your Permanent Residence?

    Rural ☐    Urban ☐

1.6)  What is your Hobbies, interest, activities and future goal?

………………………………………………………………………………………………………………………………………

………………………………………………………………………………………………………………………………………

………………………………………………………………………………………………………………………………

**2.) Educational Information**

2.1)  Level of Study (Please tick as applicable):

   2.1.1)  Primary ☐   Upper Primary ☐   Secondary ☐

   2.1.2)  Class: ……………………Sec. …………………Roll No.:………………………

2.2)  Course of Study for which you are enrolled: …………………………………………….

2.3)  Department:

………………………………………………………………………………………………………………………

2.4)  Subject(s):

……………………………………………………………………………………………………………………….

2.5)  Year of study:

   1st Year ☐   2nd Year ☐   3rd Year ☐   4th Year ☐   5th Year ☐

   Others …………..

2.6) What do you understand by Madarsa?

………………………………………………………………………………………………………………………………

………………………………………………………………………………………………………………………………

2.7) When and how did you start attending school education in this Madarsa?

………………………………………………………………………………………………………………………………

………………………………………………………………………………………………………………………………

2.8) Why do you come to Madarsa? (Motivation, Causes, etc)

………………………………………………………………………………………………………………………………

………………………………………………………………………………………………………………………………

2.9) Are you attending any formal school in addition to Madarsa?   Yes ☐   No ☐

If yes, i) Grade……………………………. ii)
School………………………………………………………………………………..

2.10) What are the common subjects taught in the Madarsa?

……………………………………………………………………………………………………………………………………………
……………………………………………………………………………………………………………………………………………

2.11) In what ways are modern subjects taught inside the Madarsa?

……………………………………………………………………………………………………………………………………………
……………………………………………………………………………………………………………………………………………

2.12) Are modern subjects compulsory or optional in nature?

……………………………………………………………………………………………………………………………………………
……………………………………………………………………………………………………………………………………………

2.13) What is the importance of Modern subjects in the final exam or annual result?

……………………………………………………………………………………………………………………………………………
……………………………………………………………………………………………………………………………………………

2.14)  Does percentage of modern subjects impact the annual result?
……………………………………………………………………………………………………………………………………………
……………………………………………………………………………………………………………………………………………

2.15) What do you want to be in life? Give any 3 choice:

1)……………………………………………………………………………………………………………………………………………
2)……………………………………………………………………………………………………………………………………………
3)……………………………………………………………………………………………………………………………………………

2.15.1) Is this your own goal or someone else's? Please specify:

……………………………………………………………………………………………………………………………………………

2.16) Are you aware of Govt. initiative towards Modernization of Madarsa education?

……………………………………………………………………………………………………………………………………………

2.17) Are you aware of such Govt. schemes which are important for betterment of the
Muslim community in the realm of socio-economic and educationally?

....................................................................................................................................................

....................................................................................................................................................

**3.) Answer the following questions (Please tick as applicable)**

3.1) Is modern subject should be taught in the Madarsa education?   Yes [ ]      No [ ]

3.2) Do you like to read modern subjects in the Madarsa?      Yes [ ]      No [ ]

3.3) Do you like the way of teacher to teach you modern subject?   Yes [ ]      No [ ]

3.4) Are you facing difficulties in studying modern subjects?      Yes [ ]      No [ ]

3.5 If yes, what are those problems?...............................................................................

3.6) Are library facilities available inside the Madarsa?      Yes [ ]   No [ ]

3.7) Do you use library facility in the Madarsa?      Yes [ ]   No [ ]

If yes, how often in a week?...............................................................................

3.8) Are computer facilities available inside the Madarsa?      Yes [ ]   No [ ]

If yes, how often in a week?...............................................................................

3.9) Do the teachers give you home-work?      Yes [ ]   No [ ]

If yes, do you face problems in completing home work?      Yes [ ]   No [ ]

If yes, what are the problems? And how do you solve it?

....................................................................................................................................................

....................................................................................................................................................

........................

3.10) Are there extra-curricular activities inside the Madarsa?      Yes [ ]   No [ ]

If yes, do you participate in the extra-curricular activities?          Yes ☐     No ☐

If yes, please specify…………………………………………………………………………………………………………

3.11) If once, do not understand teaching, do the teachers explain you again and again?

Yes ☐                              No ☐

Specify………………………………………………………………………………………………………………

3.12) How do you feel while studying at Madarsa?

Very Happy ☐                    Happy ☐                    Neutral ☐

3.13) What is your perspective towards modern education?

Positive ☐                    Negative ☐                    Neutral ☐

Specify………………………………………………………………………………………………………………

3.14) Are you satisfied with Madarsa system of education?

Yes ☐                    No ☐                    Undecided ☐

Specify………………………………………………………………………………………………………………

3.15)  Do you think that Madarsa system of education is better than Formal system of education?

Yes ☐                    No ☐                    Undecided ☐

Specify………………………………………………………………………………………………………………

3.16)  Do you think that Madarsa system of education provides job opportunities equal modern education?

Yes ☐                    No ☐                    Undecided ☐

Please specify……………………………………………………………………………………………………

3.17)  Do you think that Madarsa system of education imparts good education to face global challenges?

Yes ☐                    No ☐                    Undecided ☐

Please specify……………………………………………………………………………………………………

3.18)  Are you satisfied with curriculum of Madarsa system of education?

Yes ☐          No ☐          Undecided ☐

Please specify……………………………………………………………………………………………………….

3.19)  Are you satisfied with teachers of Madarsa system of education?

Yes ☐          No ☐          Undecided ☐

Please specify……………………………………………………………………………………………………….

3.20)  Do you think that Madarsa system of education should be integrated with modern system of education?

Yes ☐          No ☐          Undecided ☐

Please explain………………………………………………………………………………………………………

3.21)  Do you think that government is serious to integrate Madarsa system of education with modern system of education?

Yes ☐          No ☐          Undecided ☐

Please explain………………………………………………………………………………………………………

3.22) Which subjects do you like the most? Tell me any 2 subject name (From each Madarsa subject and Modern subject) and why?

……………………………………………………………………………………………………………………………………
……………………………………………………………………………………………………………………………………

3.23) Which subjects do you like the least? Tell me any 2 subjects name (From each Madarsa subject and Modern subject) and why?

……………………………………………………………………………………………………………………………………
……………………………………………………………………………………………………………………………………

4.)  What are the tools teachers uses to teach you modern subjects?

Chalk ☐                Picture ☐

Duster ☐               Charts ☐

Pen/Pencil ☐           Map ☐

☐                      ☐

| | | | |
|---|---|---|---|
| Black/ White Board | | Diagram | |
| Tablets | ☐ | Objects | ☐ |
| Phone | ☐ | PPT | ☐ |
| Laptop | ☐ | Work sheet | ☐ |
| Projector | ☐ | Activity Sheet | ☐ |
| Etc. | ☐ | Supplementary Materials | ☐ |

5.) What materials did you receive from the Madarsa?

1) Free Textbooks………………………………………………………………………….

2) Mid Day Meal …………………………………………………………………….

3) Uniform…………………………………………………………………………

4) Stipend……………………………………………………………………

5) Any other……………………………………………………………………

6.) Are you staying/stayed in Madarsa?          Yes ☐     No ☐

If yes, please respond to the following questions:

6.1)  Select the criteria based on which the hostel is allotted in Madarsa:

6.2) Merit basis (% of marks secured in previous exam):     Yes ☐     No ☐

6.3)  Social Category:          Yes ☐     No ☐

    Any other, Please specify.......................................................................

6.4) What is the annual amount of Hostel/residential fee paid?

………………………………………………………………………………………………………………

6.5) Apart from hostel fee what is your total monthly expenditure in the Madarsa

(Including expenditure on food and others)………………………..

Please specify the items on which the expenses incurred..................................................................

6.6) What is the amount of fee you pay under different heads?

| Sl. No. | Items | Amount (in Rupees) |
|---|---|---|
| 5.1.1 | Tuition fee | |
| 5.1.2 | Library fee | |
| 5.1.3 | Sports/recreational activities fee | |
| 5.1.4 | Examination fee | |
| 5.1.5 | Development fee | |
| 5.1.6 | Laboratory/lab instruments fee | |
| 5.1.7 | Any Other Please Specify | |

7.) Are you receiving any scholarship? Yes ☐ No ☐

7.1) If you are receiving any scholarship please mention..................................

7.2) How do you receive the scholarship amount?................................

7.3) Do you receive the scholarship amount on time?................................

7.4) Does it cover all your educational expenses? Please specify;...................................

7.5) What percentage is covered?...............

7.6) How do you pay the rest?...........................

7.7) What are the problems you face in this regard?..................................

8.) Recommendations by the students to make Madarsa education more vibrant, sustaining and imparting quality of education:

……………………………………………………………………………………………………………………………………………
……………………………………………………………………………………………………………………………………………
……………………………………………………………………………………………………………………………………………
……………………………………………………………………………………………………………………………………………
……………………………………………………………………………………………………………………………………………

9.) Give your opinion regarding creating the better learning environment for the students and better facilities to study in your Madarsa:

……………………………………………………………………………………………………………………………………………
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10.) Remark by the Research Scholar

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**(Consent Form)**

## <u>To Whomsoever it may Concern</u>

I am conducting this interview to understand modern education in Madarsas. This research work is as a part of our course entitled, "Modern education through Madarsas: A study of selected Madarsas in Uttar Pradesh". This interview will be recorded and used for academic purposes only. Your name shall not be revealed and confidentiality of the institution as well as the interviewee will be maintained unless taken prior permission.


Signature of Interviewee                                    Signature of Interviewer

Date:

# Madarsa Information Schedule

**A.) Background**

**1. State Name……………………………………………………………..**

**District Name………………………………………………………….**

**2. Name of the Madarsa School
(SPQEM)………………………………………………………………………......**

3. Name of the Maulvi/Head and address of Madarsa

……………………………………………………………………………………………………………………………………………………………

……………………………………………………………………………………………………………………………………………………………

4. Year of Establishment of Madarsa………………………………………………………………………………..

    4.1)  Authority which provided the recognition

 A.) Waqf Board ☐    B.) State Madarsa Board ☐    C.) Any others ☐

Please specify, How it decides……………………………………………………………………………..

5. When the Madarsa was provided special recognition for providing modern education and by whom?

……………………………………………………………………………………………………………………………………………………………

6. Which year Modern education/ SPQEM started?

……………………………………………………………………………………………………………………………………………………………

7. How SPQEM curriculum was introduced in Madarsa?

……………………………………………………………………………………………………………………………………………………………

8. Were modern subjects already being taught in your Madarsa before SPQEM?

Yes ☐    No ☐

 If yes, at what level……………………………………………………………………………………………………….

9. Madarsa has residential facilities for students:    Yes ☐    No ☐

 If yes, upto what level and criteria…………………………………………………………………………………

10. Madarsa has residential facilities for teacher:     Yes ☐     No ☐

If yes, what is the criteria…………………………………………………………………………………

11. Management type of Madarsa:

A.)  Government ☐     B.) Private-Aided ☐     C.) Private-Unaided ☐     D.) Others ☐

    If others, (Please Specify)……………………………….

12. Syllabus:

 A.) STATE ☐     B.)  CBSE ☐     C.)  ICSE ☐     D.)  Others ☐

    If Others (Please specify) …………………………………………………………………………

13. Is your Madarsa Co-education:     Yes ☐     No ☐

14. What is the people-teacher ratio in the class? ……………………………………………………

15. Enrollment in Madarsa

    A.) Total Enrolment……………………………………..

    B.) Enrolment as on January 2021 in classes I to VIII (Up to Elementary Level)

| Year | I | | | II | | | III | | | IV | | | V | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Boys | Girls | Total | Boys | Girls | Total | Boys | Girls | Total | Boys | Girls | Total | Boys | Girls | Total |
| 2016-17 | | | | | | | | | | | | | | | |
| 2017-18 | | | | | | | | | | | | | | | |
| 2018-19 | | | | | | | | | | | | | | | |
| 2019-20 | | | | | | | | | | | | | | | |
| 2020-2021 | | | | | | | | | | | | | | | |
| Total | | | | | | | | | | | | | | | |

| Year | VI | | | VII | | | VIII | | | TOTAL | | | Remarks |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Boys | Girls | Total | Boys | Girls | Total | Boys | Girls | Total | Boys | Girls | Total | |
| 2016-17 | | | | | | | | | | | | | |
| 2017-18 | | | | | | | | | | | | | |
| 2018-19 | | | | | | | | | | | | | |
| 2019-20 | | | | | | | | | | | | | |
| 2020-2021 | | | | | | | | | | | | | |
| Total | | | | | | | | | | | | | |
| | | | | | | | | | | | | | |

C.) Pass out as on January 2021 in classes I to VIII (Up to Elementary Level)

| Year | I | | | II | | | III | | | IV | | | V | | |
|------|------|-------|-------|------|-------|-------|------|-------|-------|------|-------|-------|------|-------|-------|
| | Boys | Girls | Total | Boys | Girls | Total | Boys | Girls | Total | Boys | Girls | Total | Boys | Girls | Total |
| 2016-17 | | | | | | | | | | | | | | | |
| 2017-18 | | | | | | | | | | | | | | | |
| 2018-19 | | | | | | | | | | | | | | | |
| 2019-20 | | | | | | | | | | | | | | | |
| 2020-2021 | | | | | | | | | | | | | | | |
| Total | | | | | | | | | | | | | | | |

| Year | VI | | | VII | | | VIII | | | TOTAL | | | Remarks |
|------|------|-------|-------|------|-------|-------|------|-------|-------|------|-------|-------|---------|
| | Boys | Girls | Total | Boys | Girls | Total | Boys | Girls | Total | Boys | Girls | Total | |
| 2016-17 | | | | | | | | | | | | | |
| 2017-18 | | | | | | | | | | | | | |
| 2018-19 | | | | | | | | | | | | | |
| 2019-20 | | | | | | | | | | | | | |
| 2020-2021 | | | | | | | | | | | | | |
| Total | | | | | | | | | | | | | |

16. Total Number of staff and teacher in Madarsa:

| Class | Madarsa Teacher (Religious) | Madarsa Teacher (Modern subjects) | Non-teaching staff | Total | Remarks |
|---|---|---|---|---|---|
| I | | | | | |
| II | | | | | |
| III | | | | | |
| IV | | | | | |
| V | | | | | |
| VI | | | | | |
| VII | | | | | |
| VIII | | | | | |

17. Whether free text books are prescribed to Madarsa students by SCERT/ANY AGENCIES along with Arabic subjects/Religious subjects:

Yes ☐          No ☐

   If yes, does it received in adequate quantity?          Yes ☐          No ☐

18. Is Mid-Day-Meal provided to all children in Madarsa?

Yes ☐          No ☐

If No, who are not covered?................................................................

19. Does Madarsa encourage the sports, cultural and extra-curricular activities of the students

Yes ☐          No ☐

Please specify…………………………………………………………………………………………

20. How important do you think is the inclusion of modern subjects at the primary level in Madarsas?

A) Very Important    B) Important    C) Not so important

Please explain……………………………………………………………………………………………

21. What importance should modern subjects is given as compared to religious subjects in the curriculum and why?

A) Equal Importance ………………………………

B) More Importance…………………………….

C) Less importance………………………………

Please specify……………………………………………………………………………………………..

22. How many students of Madarsa, who get admitted in secondary, open to modernization?

A) All    B) Most    C) Half    D) a few    E) none

23. Is the Madarsa well equipped in following domain?

 Books ...................

 Journals .......................

 News papers .................

 Magazines ...................

 Tables, Chairs, Fans, Drinking water and Toilet area etc. ..................................................

 Deficiency if any; please specify...........................................................................................

 Has the Madarsa continuous electricity and water facilities? ...........................................

 Does the Madarsa canteen function in a regular manner?.................................................

 Has the canteen the infrastructure to equip the Students as well as staff in the peak hours (like during lunch time)? Please specify:...................................................................

Are the class rooms well equipped with furniture, fans, lights etc? ..................................

Do the labs have all the facilities? .....................................................................................

## **Financial Assistance:**

24. Timely financial assistance is disbursed by the Center:     Yes ☐     No ☐

If no, what are the reason behind of it please mention:

....................................................................................................................................................
....................................................................................................................................................
....................................................................................................................................................

25. Salary distribution among the teachers:

| Amount in Rs. | Religious teacher & Qualification | SPQEM Teacher & Qualification | Remarks |
|---|---|---|---|
|  |  |  |  |
| Total grants for Salary |  |  |  |

26. Whether salary of teachers is distributed regularly,     Yes ☐     No ☐

If yes, please specify

a) Every Month ☐          b) Quarterly ☐          c) Half Yearly ☐          d) More ☐

27. If salary not paid in regular mode what are the reasons?

....................................................................................................................................................
....................................................................................................................................................
....................................................................................................................................................

28. The vocational courses running in the Madarsa

....................................................................................................................................................
....................................................................................................................................................
....................................................................................................................................................

29. Problems and constraints faced by Madarsa for providing education under the premises of SPQEM?

…………………………………………………………………………………………………………………………………………………………
…………………………………………………………………………………………………………………………………………………………
…………………………………………………………………………………………………………………………………………………………
…………………………………………………………………………………………………………………………………………………………

30. What is the administrative and managerial structure of the Madarsa education?

…………………………………………………………………………………………………………………………………………………………
…………………………………………………………………………………………………………………………………………………………
…………………………………………………………………………………………………………………………………………………………
…………………………………………………………………………………………………………………………………………………………

31. What is the role of the MMC AND SMB for imparting modern education through Madarsa?

…………………………………………………………………………………………………………………………………………………………
…………………………………………………………………………………………………………………………………………………………
…………………………………………………………………………………………………………………………………………………………
…………………………………………………………………………………………………………………………………………………………
…………………………………………………………………………………………………………………………………………………………

32. What is your perspective towards modern education through Madarsa?

…………………………………………………………………………………………………………………………………………………………
…………………………………………………………………………………………………………………………………………………………
…………………………………………………………………………………………………………………………………………………………
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33. Do you know about the government policies and schemes that are related to modernization and quality of Madarsas?

…………………………………………………………………………………………………………………………………………………………
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34. Suggestion for improvement

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35. Remarks by the field investigator

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**(Consent Form)**

## <u>To Whomsoever it may Concern</u>

I am conducting this interview to understand modern education in Madarsas. This research work is as a part of our course entitled, "Modern education through Madarsas: A study of selected Madarsas in Uttar Pradesh". This interview will be recorded and used for academic purposes only. Your name shall not be revealed and confidentiality of the institution as well as the interviewee will be maintained unless taken prior permission.

Signature of Interviewee                                                    Signature of Interviewer

Date:

# Schedule for Parents

**1.) Name of the Madarsa School (SPQEM)…………………………………………………..**

2.) Student's Name: ……………………………………….D.O.B. …………………..

3.) Class: ……………………Sec. ………………….Roll No.:………………………

4.) Mother's Name: …………………………Father's Name: …………………………

5.) Address: ……………………………………………………………………………..

6.) No. of totally family members……………………..…………………………

7.) Types of the family:     Joint ☐          Nuclear ☐

8.) Types of house:     Own ☐          Rent ☐

**6.) Parent's Education:**

| A. Mother | | B. Father | |
|---|---|---|---|
| 1.Illiterate | ☐ | 1.Illiterate | ☐ |
| 2.Primary education (**grade I-V**) | ☐ | 2.Primary education (**grade I-V**) | ☐ |
| 3.Upper Primary Education (**grade VI-VIII**) | ☐ | 3.Upper Primary Education(**grade VI-VIII** | ☐ |
| 4. Secondary education ( **Classes IX-X**) | ☐ | 4.Secondary education ( **Classes IX-X**) | ☐ |
| 5. Higher Secondary education (**or +2**) | ☐ | 5. Higher Secondary education (**or +2**) | ☐ |
| 6.Diploma/ITI/ITC | ☐ | 6.Diploma/ITI/ITC | ☐ |
| 7.Graduate | ☐ | 7.Graduate | ☐ |
| 8.Technical/Professional Degree | ☐ | 8.Technical/Professional Degree | ☐ |
| 9.Post Graduate & Above | ☐ | 9.Post Graduate & Above | ☐ |

**7.) Occupation of Parent:**

| A. Mother | | B. Father | |
|---|---|---|---|
| | | | |
| .Not-employed | ☐ | Not-employed | ☐ |
| .Manual Worker | ☐ | Manual Worker | ☐ |
| Self-employed | ☐ | Self-employed | ☐ |
| Skilled Worker | ☐ | Skilled Worker | ☐ |
| Professional/Managerial | ☐ | Professional/Managerial | ☐ |
| Any Other | ☐ | Any Other | ☐ |

**8.) Education of siblings:**

| | (A) M/F | (B) AGE | (C) Highest Level of Qualification |
|---|---|---|---|
| 1.Sibling | | | |
| 2.Sibling | | | |
| 3.Any other Sibling | | | |

9.) Monthly household income in Rupees (From all sources):

1. Less than 5000 (   )

2. 5001-10000    (   )

3. 10001-25000   (   )

4. 25001-50000   (   )

5. 50001 and above   (   )

10.) What is the percentage/fee of parental income spent on the payment of your education fee?

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11.) What do you understand by Madarsa Education?

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12.) What do you understand by School Education?

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13.) Does any difference between Madarsa education and School education? If yes, please specify.

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Have you also studied in a Madarsa?     Yes ☐     No ☐

Do you want modern subjects to be taught in Madarsas?     Yes ☐     No ☐

Please specify…………………………………………………………………………..

14.) How important do you think is the inclusion of modern subjects in Madarsa?

A.) Very Important ☐     B) Important ☐     C) Not so Important ☐

Please explain………………………………………………………………………

15.) To what extent parents are open to modern school education?

A.) Very Open ☐     B.) Open ☐     C.) Not so Open ☐     D.) Reserved ☐

Please specify…………………………………………………………………..

16.) Is parent teacher meeting organized inside Madarsa?

A.) Yes ☐     B.) No ☐

Please specify………………………………………………………………………….

17.) How many times a year parent teacher meeting is organized?

A.) Yearly ☐     B.) Half-Yearly ☐     C.) Quarterly ☐     D.) Any Others ☐

    Please specify……………………………………………………………………….

18.) Do you participate such types of meeting?     Yes ☐          No ☐

    Please specify……………………………………………………………………

19.) What are the challenges that you face in educating the children?

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……………………………………………………………………………………………
……………………………………………………………………………………………

20.) What are the driving factors that make people admit their children in Madarsa?

|  | Yes | No |
|---|---|---|
| A.) Socio-economic factors | ☐ | ☐ |
| B.) Religious factors | ☐ | ☐ |
| C.) Educational factors | ☐ | ☐ |
| D.) Other factors (please specify) | ☐ | ☐ |

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21.) Do you know about the government policies and schemes that are related to modernization and quality of Madarsas?

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22.) What do you think of a Madarsa modernization program where all the subjects will be taught as in a state/central board school also, in addition to, religious subjects?

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23.) Suggestion for improvement

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24.) Remarks by the Research Scholar

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## (Consent Form)

## <u>To Whomsoever it may Concern</u>

I am conducting this interview to understand modern education in Madarsas. This research work is as a part of our course entitled, "Modern education through Madarsas: A study of selected Madarsas in Uttar Pradesh". This interview will be recorded and used for academic purposes only. Your name shall not be revealed and confidentiality of the institution as well as the interviewee will be maintained unless taken prior permission.

Signature of Interviewee                                    Signature of Interviewer

Date:

# Schedule for the Teachers

1. Name of the Madarsa: ………………………………………………………………………………….

2. Name of the Teacher: …………………………………………………………………………………..

3. Age: …………………………………………………………………….

4. Religion: …………………………………………………………….

5. Gender:          Male ☐       female ☐    Other ☐

6. Educational Qualification

   Matriculation ☐    Higher secondary ☐   Graduation ☐  Post-graduation ☐  Other ☐

7. Professional education:

   B.Ed ☐      M.Ed ☐        Any Diploma in Education ☐        Any other ☐

8. Appointment/Recruitment under what:

   Direct recruitment ☐        SPQEM ☐      Any other ☐

9. Status of your academic position:

   Permanent ☐      Contractual ☐       Any other ☐

10. Are your getting regular salary/honorarium?

    Yes ☐             No ☐

11. Have you undergone in-service training?

    Yes ☐             No ☐

If yes, please mention number of times:

12. Do you think that your in-service training has been useful in the transaction of curriculum?

    Yes ☐             No ☐

If yes, please mention the relevance: _____

13. Your proficiency in computer applications?

Possess degree in computer applications (BCA/MCA)     Yes ☐     No ☐

Possess diploma in computer applications ( DCA/CAC etc.)     Yes ☐     No ☐

Possess generic information regarding computer applications     Yes ☐     No ☐

No knowledge of computer applications     Yes ☐     No ☐

14. Do you have earlier Service/Experience? If Yes, Mention with full detail and duration.

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15. How many subjects do you teach?

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16. Has the modern education been introduced in your Madarsa?     Yes ☐     No ☐

If yes, at what level the modern education is introduced.

Primary ☐     Upper Primary ☐     Secondary ☐     Higher Secondary ☐

17. What are the types of teaching methods used in the class?

- Teacher-centered methods ☐

- Learner-centered methods ☐

- Content-focused methods ☐

- Interactive/participative methods ☐

- Mixed methods ☐

If mixed methods, please mention how:

…………………………………………………………………………………………………………………………………………

18. Do you find any difficulties in transacting the modern subjects?     Yes ☐     No ☐

If yes, please specify……………………………………………………………………………………………………

19. Medium of instruction used in the class teaching?

Hindi Medium ☐

English medium ☐

Other ☐ please specify…………………………..

20. Do medium of instruction (MoI) and mother tongue of the student is same?

Yes ☐ No ☐

21. What are the Recruitment processes of teacher?

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22. Receptiveness of the students towards modern education?

Very high ☐ High ☐ Medium ☐ Low ☐ Very low ☐

23. How do you see modern education curriculum and its relevance?

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………………………………………………………………………………………………………………………………………………

24. Do you think school education curriculum is suitable for the Madarsa students?

Yes ☐ No ☐

If yes, mention:_____

25. How important do you think is the inclusion of modern subjects at the primary level in Madarsas?

Very important ☐ Important ☐ Neutral ☐ Not so important ☐ Less unimportant ☐

26. What importance should modern subjects is given as compared to religious subjects in the curriculum and why?

1) Equal Importance ………

2) More Importance………

3) Less importance…………

27. To what extent students are open to modern school education?

Very Open ☐     Open ☐     Not so open ☐     Reserved ☐

28. What are the driving factors that make people admit their children in Madarsas?

1) Socio-economic factors ☐

2) Religious factors ☐

3) Educational factors ☐

4) Other factors ☐     (please specify) ………

5) Mixed factors as mentioned above ☐     (please specify)……………………………………….

29. What is your view regarding the modern subject taught in Madarsas?

………………………………………………………………………………………………………………………………………………

………………………………………………………………………………………………………………………………………………

30. What kind of employment does a Madarsa pass-out seek? What are the chances of economic mobility of these students?

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31. From what background do children come to study in your Madarsa?

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32. What are the challenges that you face in educating the children from varied family background?

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33. Student Evaluation Method?

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34. Do you know about the government policies and schemes that are related to modernization and quality of Madarsas?

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35. Suggestion for improvement

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36. Remarks by the Research Scholar

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**(Consent Form)**

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Signature of Interviewee                                                                                         Signature of Interviewer

Date:

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