

Madrasa Education and Employment Status of Muslims in Indian

By

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ABSTRACT

This paper analyzes Madrasa Education and Employment Status of Muslims in Indian, though census 2001, 2011 and also used secondary data United Nations report, NSSO data and others government reports. Firstly define the objective of this paper than given the hypothesis and methodology of article. This paper also shows that Madrasa education how to help as a employment creation. This paper also tells us a comparative analysis of Muslims and non Muslims community, the purpose of this analysis actual situation of this community for the future policy planning.

Key words: Census Data, Muslims, Madarsa, Employment, Work Participation.

1. Introduction

Education in today's world is undoubtedly the most powerful tool to ignite the young minds and guide the young generation. At a time when our society is fast evolving, it is sound education that builds the young generation with knowledge and values and empowers them to dream big. For a society, Development and Education go hand in hand; no society can make progress and transform itself without investing in educating its citizens. The base for which is laid with elementary education. It is for this reason all 189 member nations of United Nations committed to achieving the Millennium development goals (MDGs). The second MDG pledges to achieve universal primary education. It is for this Indian parliament enacted the Right of Children to Free and Compulsory Education Bill, 2009, to provide education to all children between 6 to 14 years of age. The bill also reserves one fourth of seats in private schools to weaker section of society. However, any change in policy does not immediately translate into practice in schools. Concentrated efforts must be made by states and departments of school education to capitalize on the policy changes and to ensure that good quality education is made available to one and all the children.

Educational institutions of various kinds are available in our country imparting education that varies from information technology, basic sciences, medicines, humanities and languages to social science. But there are institutions which are meant primarily to impart religious education. Among such institutions, Madarsas and Maktabs are found across the country, in which religious teaching is the main focus. The Madrasa system of education is very old and carries the weight of several centuries (Jhingra, 2005).

Madrasa education seems to be working on old traditional pattern as there is no emphasis on any research. Therefore research proposal should be undertaken on various aspects of Madrasa education. Scholars associated with Madrasas and Jamias as well as with modern Universities should be encouraged to work meaningfully in the area of Madrasa education. Madarsas are centres of free education. They are the nucleus of the cultural and educational life of Muslims. These Madrasas, as an invaluable instrument of traditional education, have played a vital role in spreading literacy among the down-trodden segments of the Muslim society. Only the poor segment of Muslim community is resigned to sending their children to Madrasas which not only offer them free education but also free boarding and lodging.

Most of the Madrasas are averse to the introduction of modern education. However, that some of the Madrasas have introduced modern education complemented with religious education. In majority of these Madrasas, though, the students have no access to modern secular education. If modern education is introduced in these Madrasas, it will certainly create conditions for promoting modern and secular outlook among students and

empower them to participate as equal partners in an inclusive society. These Madrasas should serve as a vehicle for articulating the Islamic cultural heritage and universal values that are deeply embedded in the tradition, consciousness and identity of the Muslim community.

The recent announcement of Uttar Pradesh Chief Minister that Madrasas need to be modernized and that modern subjects should be taught within these institutions is a welcome step. However, he is certainly not the first public figure to articulate such a view. Successive governments have pretty much said the same about Madrasas. Since more than two decades, we have a Madrasa modernization policy and yet there is very little in terms of an evaluative study to understand how the policy has worked on the ground. There is a need to study the impact of Madrasa modernization policy so as to make the policy more robust. Mere speaking in the air makes the problem worse: there is a need to know the actual status of education in these Madrasas and only then can we have a debate on transforming these institutions.

1. Objectives

- To analyzes Employment Status of Muslims in Indian.
- To analyzes trend analysis of Muslim Education and Work Participation population in India.
- To analyzes the role of Madrasas Education for employment.

2. Hypothesis

H1= the education is main role play for the employment creation in Madrasa students.

H2= the education and work participation is positively related.

3. Methodology

Indian Muslim is facing so many challenges after independent, lack of government job, education, work participation and mostly important skill development. The purpose of this article to analysis actual socio-economic status of Indian Muslim, in this paper used census data 2001, 2011 and also estimated projected data for future policy implication.

4. Madrasa Education system

Madrasas is an Arabic word that means an educational institution. It has nothing to do with the study of theology alone. But throughout the world including India, Islamic studies have become the core of Madrasas education. At present Madrasas offer education from primary to post-graduate. Broadly, there are two types of Madrasas in India. The first one is the large Madrasas or Jamias/ seminaries that specialize in teachings of advance Islamic theology though mainstream subjects are also taught. These Madrasas/ Jamias are the world famous centre of Islamic education in India and enrol students from across the globe. Several aluminiferous scholars have been produced from here whose contribution has been well recognized. The prominent among them are the Darul Uloom Nadwatul Ulema, Lucknow, Darul Uloom, Deoband, Saharanpur, Darul Uloom Khalila, Tonk, Rajasthan, Madrada Ameena, Delhi and many more. Some Madrasas are excellence but there are large and growing numbers of smaller Madrasas that have been set up generally by those who have education from famous one. Offer education up to primary or middle levels only. These smaller Madrasas are the cause of there concern as they are assuming the place of mainstream education among Muslims. These smaller Madrasas are also not registered making difficulty to know their numbers. The Madrasas system generally offers the following courses.

Table No. 1 Madrasas education level of standard

Sl. No.	Standard	Class Level	Equivalent to
1	Tahtania	Up to V	Primary
2	Faukania	VI to VIII	Junior High School
3	Alia Classes Munshi/Maulvi (i)Munshi (Persion) (ii)Maulvi(Arabic)	IX to X	High School
4	Alim (i)Alim (Persion) (ii) Alim (Arabic)	XI to XII	Intermediate
5	Kamil	B. A.	Graduate
6	Fazil	M. A.	Post-Graduate

Source: Based on the information collected from deferent Madrasas.

5. Religion Wise Literacy Rate and Work Participation

The educational backwardness of Muslim community is generally attributed to their orthodoxy coupled with their emphasis on the theological education with little effort to change the traditional education system and acquire the knowledge relevant to the needs of changing world.

The Table No. 2 below shows that literacy rate and work participation, Based on the 2001 and 2011 census data. It was found that the lowest literacy rate and work participation is that 59.1 percent (2001), 68.5 percent (2011) and work participation is 31.3 percent (2001), 32.6 percent (2011) Muslim (Islam) is in religion. Whereas other religions like Hinduism literacy rate is 65.1 percent (2001), 43.3 percent (2011) and work participation is 60.4 percent (2001), 71 percent (2011). While Christianity has a literacy rate of 60.3 percent (2001), 7.5 percent (2011) and work participation 39.7 percent (2001), 61.7 percent (2011), Sikhism has a literacy rate of 79.9 percent (2001), 65.7 percent (2011) and work participation 37.7 percent (2001), 37.3 percent (2011), Buddhism literacy rate is 72.7 percent (2001), 81.3 percent (2011) while work participation 40.6 percent (2001), 43.3 percent (2011). While Jainism has the highest literacy rate of 94.1 percent (2001), 94.9 percent (2011), while work participation is found to be 32.4 percent (2001), 35.5 percent (2011), which is It is second lowest in all religions and if we take the literacy rate of other religions to 47 percent (2001), 59.9 percent (2011), while the work participation literacy rate is 48.4 percent (2001), 48.5 percent (2011) is the highest and if Let us talk about those people who do not believe in any religion, literacy rate is 61.3 percent (2001), 74.7 percent (2011) and work participation is 46.6 percent (2001), 31.3 percent (2011)).

In this entire context, it was found that both Muslim literacy and work participation are at a low level because we know that if the level of education is low, employment opportunities will be less available. But the level of education can not only provide employment, but for this, it has to be seen what are the quality of education, so those who are getting Madrasa education are also available in the limited fields of employment and if they too have been modernized in the Madrasas education . So the expiration of their employment will definitely increase.

Table No. 2 Literacy Rate and work participation

SL. No.	Religion	Literacy Rate / Work Participation	Census (2001)	Census (2011)
1	Muslims (Islam)	Literacy Rate	59.1	68.5
		Work Participation	31.3	32.6
2	Hindu	Literacy Rate	65.1	73.3
		Work Participation	40.4	41
3	Christian	Literacy Rate	80.3	84.5
		Work Participation	39.7	41.9
4	Sikh	Literacy Rate	69.4	75.4
		Work Participation	37.7	36.3
5	Buddhists	Literacy Rate	72.7	81.3
		Work Participation	40.6	43.1
6	Jain	Literacy Rate	94.1	94.9
		Work Participation	32.9	35.5
7	Others	Literacy Rate	47	59.9
		Work Participation	48.4	48.5
8	Religion not Stated	Literacy Rate	61.3	74.7
		Work Participation	46.6	31.3

Source: Census Data 2001, 2011

Muslims have the lowest share of working people among all communities, as per the Census 2011 data. Quoting from the census data that Hindus and Christians have a worker-population ratio of 41 and 41.9 respectively, for Buddhists the figure is 43.1, for Sikhs it is 36.3 while for Jains it is 35.5. For Muslims the figure was lowest at 32.6.

“As per NSS 68th round report of National Sample Survey Office (NSSO) on ‘Employment and Unemployment Situation Among Major Religious groups in India’ (July 2011-June 2012), although there is a decrease in the WPR amongst rural persons of Islamic community, there has been an improvement of 1.1 percent in respect of urban persons of Islamic community as compared to NSS 66th round of similar report,” The census figures are in line with the report of the Sachar Committee that was set up by the UPA government to assess the status of

Indian Muslims. The committee had found that the government sector employs 23.7 percent Muslims while the private sector about 6.5 percent.

This data which is from 2004-05, had also shown that Muslim employment in either sector is the lowest among all communities, the highest being for Hindus which was higher even than the all India figure of 34.2 percent in the government sector and 13.1 percent in the private sector. The Sachar Committee report, which is based on data for 2004-05, says Hindus hold 35.2 percent government jobs and 13.9 percent private jobs. The report found a range of disabilities hampering the Muslim community in the country. It placed Indian Muslims below Scheduled Castes and Scheduled Tribes with respect to backwardness. It especially highlighted the poor representation of the community in decision making positions like the IAS, IPS and in the police.

8. Main Recommendations

The main recommendations made by the Sachar committee before 10 years to address the status of the Muslim community are:

- ❖ Constituting an Equal Opportunity Commission to look into grievances of deprived groups such as minorities in public bodies.
- ❖ Establishing a nomination procedure to increase participation of minorities in public bodies.
- ❖ Creating a delimitation procedure which does not reserve constituencies with high minority population for SCs.
- ❖ Establish mechanisms to link Madrasas with higher secondary school board.
- ❖ Improve the employment share of Muslims.
- ❖ Recognise degrees offered by Madrasas in defence, civil and banking examinations.
- ❖ To create a National Data Bank where all relevant data for various Socio-religious communities are maintained.
- ❖ UGC should evolve a system where part of the allocation to colleges and universities is linked to the diversity in the student population.

For example, almost half of Muslim women are illiterate. Why do we ignore the fact that among all religious communities, Muslims are the only one to have an illiteracy rate higher than the national rate? Muslim women's lack of access to basic health facilities, which is their fundamental right, never gets media attention.

In the literacy graph also, Muslims feature at the lowest among other religious communities. The Jain community has 94.9 percent literacy rate, Christians have 84.5 percent, Sikhs 75.5 percent, Hindus 73.3 percent and Muslims stand at 68.5 percent. The literacy rate among Muslims is lower than the national average of 74.04 percent. The data also reveals that a major 2.76 percent Muslims are educated till graduation level or above.

Despite almost trebling in the decade ending 2010 – from 5.2 percent to 13.8 percent – the rate of Muslim enrolment in higher education trailed the national figure of 23.6 percent and that of other backward classes (22.1 percent) and scheduled castes (18.5 percent). Scheduled tribes lagged Muslims by 0.5 percent. In proportion to their population, Muslims were worse-off than scheduled castes and scheduled tribes. Muslims comprise 14 percent of India's population but according to the 2014-15 all India Survey on Higher Education account for 4.4 percent of students enrolled in higher education. The conditions for India's Muslims have continued to worsen; and this is the prime reason for the social and economic degeneration of their community. According to a report compiled by The Economist "No serious official effort has been made to assess the lot of India's Muslims since the publication in 2006 of a study ordered by Prime Minister Manmohan Singh.

9. Poverty and economic condition of Muslims

According to a World Bank report in 2013, nearly 34 percent of all Muslims in urban India were below the poverty line compared to 19 percent of Hindus. Between 1983 and 2009-10, the poverty rate for urban Hindus declined by 52 percent, but the rate of decline for urban Muslims was only at 39 percent.

The government owes an obligation to act. It makes both good economics and politics, if a fraction of its new economic gain can be used to correct the negative trajectory of Muslim reality in India. The relative economic condition of Muslims has suffered significantly compared to everyone else, in spite of spectacular growth in the country's economy. Poor Muslims are much poorer than poor Hindus and can easily be bracketed with the lowest Hindu castes and Dalits. Muslims are stuck at the bottom of almost every economic or social heap.

10. Discrimination Religious Groups

The marginalization of Muslims in India has been well documented. In the mid-2000s, the Indian government commissioned two studies. The Sachar Committee Report of 2006 and the Misra Commission Report of 2007

highlighted a higher prevalence of discrimination towards Muslims and socio-economic deprivation among them as compared to other religious groups. Almost none of the recommendations have been implemented nor did Muslims expect them to be even under a Congress-led government that uses Muslims as vote banks. The Sachar report states that Muslims have not “shared equally in the benefits” of India’s economic growth and are “seriously lagging behind in terms of most of the human development indicators.” According to it, Muslims are not just poorer but also less educated: 25 percent of 6- to 14-year-olds have either never gone to school or dropped out their literacy rate is 59 percent (compared to 65 percent nationally) and they are only 4 percent of students at top universities. They also hold only 5 percent of government jobs.

11. Craft Skills and Mechanization

Muslims have traditionally been craftsmen and Hindus traders. Most craft skills have been overtaken by mechanization which has rendered skills of most Muslim craftsmen as obsolete. These people have lost their traditional livelihood. On the contrary Hindu traders and businessmen have prospered from the country’s booming economic growth. The Post-Sachar Evaluation Committee headed by Prof Amitabh Kundu, in its report of 2014, highlighted the fact that the state of Muslim education is a matter of great concern.

The Graduation Attainment Rates (GARs) and Mean Years of Schooling (MYS) amongst Muslims are very low, and Dropout Rates are very high the Committee stated. These can have long term adverse effect for the community which in turn will have overall impact in the larger national economy. It can also engineer inter generational economic stress. It is nothing short of an admission of our collective failure as a nation, when after 70 years of independence, constitutional safeguards and several welfare measures, a report of the Steering Committee, Planning Commission, Government of India titled ‘Empowerment of Minorities’ states that:

“For effective implementation of any welfare policy, the alienation and disempowerment among Muslims needs to be acknowledged and challenged. A sense of persecution and general insecurity and fear of state institutions adds to non-participation and non-productivity.”

The recent report prepared by the Maulana Azad Education Foundation (MAEF) that works under the Ministry of Minority Affairs has painted a grim picture of them in the education sector. According to the 2011 census data, the report says that the literacy rate among Muslims was 68.53 percent while the national average was 72.98 percent.

Only 7 percent of young people in the country who had reached the age of 20 had a degree or a diploma and this was 4 percent in the case of Muslims. The committee said that Muslims were the “educationally most disadvantaged community” and the main reasons were financial backwardness along with the dearth of educational institutions.

12. Conclusion

Since the constitution and the courts have ruled out religion to be any sort of criteria for assessing backwardness, minority groups were not identified as “backward” for the purpose of special safeguards for the disadvantaged. There are three main reasons advanced: (i) it was not compatible with secularism; (ii) since Muslims don’t have a caste system it was difficult to use the benchmark of social backwardness for providing them special relief; and (iii) it would be antithetical to the principles of national unity.

In a larger landscape of increasing communalization, where Muslims continue to face social discrimination and exclusion in education, housing, employment and development schemes, the government should economically and socially empower the community so that it comes out with its own appropriate solutions for overall social reforms.

All political parties at the helm of the government have resorted to “strategic secularism” to secure a so-called Muslim vote bank – an approach that has stoked resentment among the country’s Hindu majority while doing little to improve Muslims’ wellbeing. India’s Muslims will be hit particularly hard, with further social and political marginalization undermining their economic prospects. Given the size of India’s Muslim population, this is bound to drag down overall economic development.

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