



## RESEARCH ARTICLE

### A CRITICAL STUDY OF SCHOOL EDUCATION OF THE MUSLIMS IN TELANGANA REGION AFTER INDEPENDENCE

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#### ABSTRACT

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#### Key words:

Government Schools, Zilla Parshid  
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## INTRODUCTION

Education occupies a significant place in the development of a country. In recent times, it has got much attention from people and state and viewed as human resource development as perceived by National Education Policy (1986). Education not only shapes the present generation but also lays the foundation for the future social order. Its main concern is to make people know, understand and ascertain their nature and behavior so as to channelize their energies for a better society. Hence, education is an effective tool for transformation of an individual and society. Muslim kings ruled India and Indian education has the historical roots of propagating Islam. Islamic institutions of education in India included traditional Madarsas and Maktabas which taught Grammar, Philosophy, Mathematics, and Law along with their religious texts. These studies were much influenced by the Greek traditions inherited by Persia and the Middle East before spread of Islam from these regions into India. The education system under the rule of Akbar adopted an inclusive approach favoring additional courses comprising of Medicine, Agriculture, Geography, and even texts from other languages and religions, such as Patanjali's works in Sanskrit. The traditional science in this period was influenced by the ideas of Aristotle, Bhaskara and Charaka. This inclusive approach was not uncommon in Mughal India.

Aurangzeb also favored teaching of subjects which could be applied to administration. Spread of Islamic culture was the main aspect of the educational system during the Nizam's rule in Hyderabad state prior to Independence. The establishment of Osmania University gave fillip to Muslim ambitions and aspirations, facilitating the spread of education. The whole atmosphere of the University was filled with an aroma of Islamic education. There were special facilities for the education of the sons of Jagirdars and the elite. Muslims settled in India over a period of time are now the largest Minority in India. The new challenges of the 21st century cannot be encountered without considering the problems of Muslim education in India because Muslim community of this nation comprises 14.23 percent of its population. Muslims constitute 12.68 per cent of total population of Telangana which is very close to Muslims percentage of India. In the enrolment of Muslim students up to secondary level, in both exclusive and in parallel media schools, a major share is fulfilled exclusively by Urdu medium schools in Telangana. The enrolment of Muslims at school level is low in Khammam, Warangal, Karimnagar and Adilabad (V Zone) districts of Telangana. The contribution of Muslims education in India is so important that the educational development of Muslim community cannot be imagined by neglecting the Madarsas and Maktabas. Ulema produced by these Madarsas provide leadership not only in religious matters but also in social and political spheres as well. Urdu medium schools should also be taken care of by the government where Muslim students study.

Then only Muslim Minority interests will be protected in practice as written in the Constitution of India. The Muslim community should continue patronizing education in Madarsas and Makhtabs. At the same time it is the responsibility of the Union and state Governments to provide adequate grants for these Madarsas, and Makhtabs without interfering in their academic and administrative matters as suggested by Sachar Committee Report (2006) on the Status of Indian Muslims. The Kundu Committee was constituted by the Central government to analyse the implementation of the recommendations made by the Sachar Committee and to suggest measures for improvement. The Kundu committee (2014) reports that progress in terms of basic education at the all-India level has been slowest among Muslims between 2004-05 and 2011-12 and the educational attainments of Muslim communities remain at the lower levels of education. Gopal Singh Committee (1983) observed that "Muslims particularly, could not avail of the opportunities in the fields of education, employment and economic activity due to various reasons." Sachar Committee (2006) reported that "As many as 25 percent of Muslim children in the 6-14 year age group have either never attended school or have dropped out." Ranganath Misra Commission (2007) observed that "there has been sharp decline in the number of students from primary school stage to secondary level among Muslims, indicating higher dropout is among them." The concept of equality can only be realized when all religions are given equal importance in education and special consideration to most illiterate and deprived sections of the society. The present status of Muslim education is of great concern. Undoubtedly, it is an important dimension in the realm of Muslim education in India which requires urgent attention. The new challenges of the 21st century cannot be encountered without considering the problems of Muslim education in India. The above status of affairs of education of Muslims demands a critical study of Muslim education particularly in V Zone of Telangana as the literacy rate and enrolment of Muslims is found to be low in these districts.

### Statement of the problem

Keeping in view of need and significance of the study, the researcher has formulated the following statement of the problem for the present study.

*"A Critical Study of School Education of the Muslims in Telangana Region after Independence"*.

### Objectives of the study

The following are the objectives of the present study:

- To study the Personal Profiles of the Nazims of Madarsas, Makhtabs and the Headmasters of formal schools at secondary level in Telangana.
- To study the enrolment of Muslim students in Madarsas, Makhtabs in Telangana.
- To study the enrolment of Muslim students in formal schools at Secondary level in Telangana.
- To study the availability of teaching staff in Madarsas, Makhtabs and formal schools in Telangana.
- To study the physical facilities available in Madarsas, Makhtabs in Telangana.
- To study the physical facilities available in formal schools at Secondary level in Telangana.
- To study the opinions of Nazims of Madarsas and Makhtabs on certain issues related to education of the Muslim students at Secondary level in Telangana.
- To study the opinions of teachers of formal schools where Muslim students are studying on certain issues related to education of the Muslim students at Secondary level in Telangana.
- To study the opinions of parents of Muslim students on certain issues related to education of the Muslim students at Secondary level in Telangana.
- To find out if there is any difference of opinion among Nazims of Madarsas and Makhtabs on certain issues related to education of the Muslim students at Secondary level in Telangana with regard to the variables - Location (Urban and Rural) and District (Adilabad, Khammam, Karimnagar and Warangal).
- To find out if there is any difference of opinion among teachers of formal schools on certain issues related to education of the Muslim students at Secondary level in Telangana with regard to the variables - Management (Government and Zilla Parishad), Location (Urban and Rural) and District (Adilabad, Khammam, Karimnagar and Warangal).
- To find out if there is any difference of opinion among parents of Muslim students on certain issues related to education of the Muslim students at Secondary level in Telangana with regard to the variables - Management (Government and Zilla Parishad), Location (Urban and Rural) and District (Adilabad, Khammam, Karimnagar and Warangal).

### Hypotheses of the study

The following hypotheses are formulated keeping in view the Objectives of the present study:

- There will be no significant difference in the opinions of the Nazims of Madarsas and Makhtabs on certain issues related to education of Muslim students with regard to *Location*.
- There will be no significant difference in the opinions of the Nazims of Madarsas and Makhtabs on certain issues related to education of Muslim students with regard to the *District*.
- There will be no significant difference in the opinions of the teachers of formal schools on certain issues related to education of Muslim students with regard to *Management*.
- There will be no significant difference in the opinions of the teachers of formal schools on certain issues related to education of Muslim students with regard to *Location*.
- There will be no significant difference in the opinions of the teachers of formal schools on certain issues related to education of Muslim students with regard to *District*.
- There will be no significant difference in the opinions of the parents of Muslim students on certain issues related to education of Muslim students with regard to *Management*.
- There will be no significant difference in the opinions of the parents of Muslim students on certain issues related to education of Muslim students with regard to *Location*.

- There will be no significant difference in the opinions of the parents of Muslim Students on certain issues related to education of Muslim students with regard to *District*.

### The limitations of the study

The following are the limitations of the present study.

- The study is confined to Adilabad, Khammam, Karimnagar and Warangal districts of Telangana.
- The study is limited to Muslim Education at Secondary level.
- The study is limited to the respondents like Nazims of Madarsas and Maktabas, Teachers of Telugu, English and Urdu Media where Muslim Minority Students are studying and Parents of Muslim Students at Secondary level.
- The study is undertaken in united Andhra Pradesh before the formation of Telangana state.

The present research is limited to the study of Muslim Education in the Telangana. The research is confined to the four district of North Telangana including Adilabad, Karimnagar, Khammam and Warangal.

### Review of related literature

Manju Narula (2014), revealed that over the years the number of institutions, enrolment, teachers and physical facilities have increased and even then educational progress of Muslims is not satisfactory in terms of literacy rates, enrolment, and retention and in completion of grades. The study also revealed gender disparity as one of the reasons of educational backwardness of the Muslim minority. The study also states that bringing and retaining children in schools, especially girls, demands additional investment in terms of more physical facilities, more women teachers, separate schools for girls, transport and scholarships, etc. Various research studies have been carried out to explain the reasons for educational backwardness of the Muslim minorities. Ramachandran (2004a, 2004b, 2009), Batra (2005, 2009), Muralidharan and Kremer (2006), Kingdon (2009), Nambissan (2009), Vasavi, Ramachandran, & Naorem (2012), Ramachandran, Patni, and Mehrotra (2009), PROBE reports (1999, 2010), Majumdar and Mooij (2011), pointed out that teaching-learning processes and overall schooling environment (teacher-pupil relationship, pupil-pupil relationship etc.) are the reasons of low participation of Muslim children. The studies of Jha (2005), Husain (2010), and Abidi and Abbas (2011), have shown that the reasons for educational backwardness of Muslim girls are lack of government commitment in providing adequate infrastructural facilities in terms of building with a boundary wall, basic amenities, libraries, hostels, etc. Jha and Jingaran's (2005), study reveals that Muslim girls are going to Madarsas because parents prefer to send girls to religious institutions. Tasneem Shazli and Sana Asma (2015), found that Muslim community in India is the most backward in terms of education as well as socio-economic condition because of poverty, majority of Muslim parents are illiterate, schools are traditional having poor facilities and Muslim children are facing the problem of medium, Madarsas and Maktabas are running on the traditional pattern without modern education in their syllabus like commerce and computer etc.

Monjurul Haque (2013), Mohammad Shafiuddin Zaman (2001), Mushirul Hasan (2003), Siddiqui (1998), Bilquis, Fathima (1984), Sheikh Rahim Mondal (1998), Qadri. B.N.F. (1981), Hasan and Menon (2005), Pathan. N.M. (1986), Hussain Sabiha (1990), Akhtar Siddiqui. M. (2004), Jameel Ur Rehman (1995), and Thakur, R.N. (1999), studies reported lack of basic facilities like proper building, classroom and especially furniture, black board and other TLM and equipments in some of the Madarsas, outdated traditional methods and technique of teaching and learning, lack of coordination among various Madarsas and Maktab, poor financial condition and management, low status of teacher and meager pay, lack of innovations, experimentation and research, poverty, lack of Government initiative, rules that discourage the opening of minority educational institutions, recruitment and training of teachers particularly Urdu and Arabic teachers, the gap between the perception of the government machinery and the people of management of minority institutions regarding the right to establish and administer educational institutions of their choice are the problems in Madarsas and Maktabas.

Usha Nayar (2007), confirmed the overall educational backwardness of Muslims. Hafiz Abdul Mabood (1993), argues that Muslim girls should receive religious, plus a modicum of general subjects and the schools should be located within the locality where the girls live. Zoya Hasan and Ritu Menon (2005), states that the Muslim girls continue to be characterized by a high drop-out rate from schools. Fahimuddin (2004), found Madarsas as having emerged as an important alternative to mainstream system of education to sizeable number of poor Muslims in India. Saral Jhingran (2012), in his study paid particular attention to the proposals for Madarsa reforms, both from within the system, and outside the Madarsa modernization scheme of the government.

B.S.Gupta (1980), pointed out the school environment; text book and discrimination are the causes of present status of Muslim education. Asma Arif Ali (2002), in his study found that the institution of girls' religious schools in Hyderabad is a novel one, the first such school, the Madarsas Aisha ul-Niswan, having been established as late as 1986. Begum Rokaiya (1998), study found that Muslim villagers generally perceived that modern education for girls is not an economic asset. The lack of all girls' schools and the poor quality of teaching and infrastructure facilities in state schools are also major factors for the lack of enthusiasm for girls' education. Hasan and Menon (2004), pointed out that that contrary to prevalent stereotypes about forces of conservatism being the cause for low levels of education among Muslim girls, financial constraints outweigh parental opposition as chief obstacle to girls continuing their studies. Agarwal. M. (1980), found that Muslim women emerged as being more conservative than Hindu women. Indukumar. M. (1976), stated that the early marriages of Muslim girls were seen to delay or prevent their entry into formal educational system and also to cause dropouts. M.N.A. Khan (1977), Shalik. F.L. (1981), Ray, K. L. (1978), briefly reviewed the history of Muslim education. Nuna Anita (2003), found that only in Kerala the school mapping Programme was well implemented through NGOs who carried out a school mapping exercise and the schools were opened on the basis of demand and need for the community. In Bihar and Assam, the scheme had not taken off and the rest of the States used the grant for other activities like construction / reconstruction / upgrading, toilets, electricity

connection, teacher’s salaries of existing schools that was not permissible under the scheme. The above studies which are related to the Muslim education provided some insights into the various aspects of school education of Muslims in different states, during various periods and different schools like government Urdu medium schools, Madarasas and Maktabas and helped in understanding different dimensions of Muslim education - enrolment of Muslims in schools, percentage of Muslim literacy, Muslim girls’ education, educational opportunities and utilization, causes for educational backwardness of Muslim boys, girls and the factors influencing Muslim education. It focuses on the need to study the multidimensional factors like enrolment in Madarasas/Maktabas and formal schools, institutional environment, practices, and opinions of the Heads, teachers and parents and their impact on Muslim education at school level. Hence, the present research has been undertaken to critically study the school education of Muslims in the four districts- Adilabad, Khammam, Karimnagar and Warangal of Telangana Region. The study has been undertaken before the formation of Telangana State.

**Design of the study**

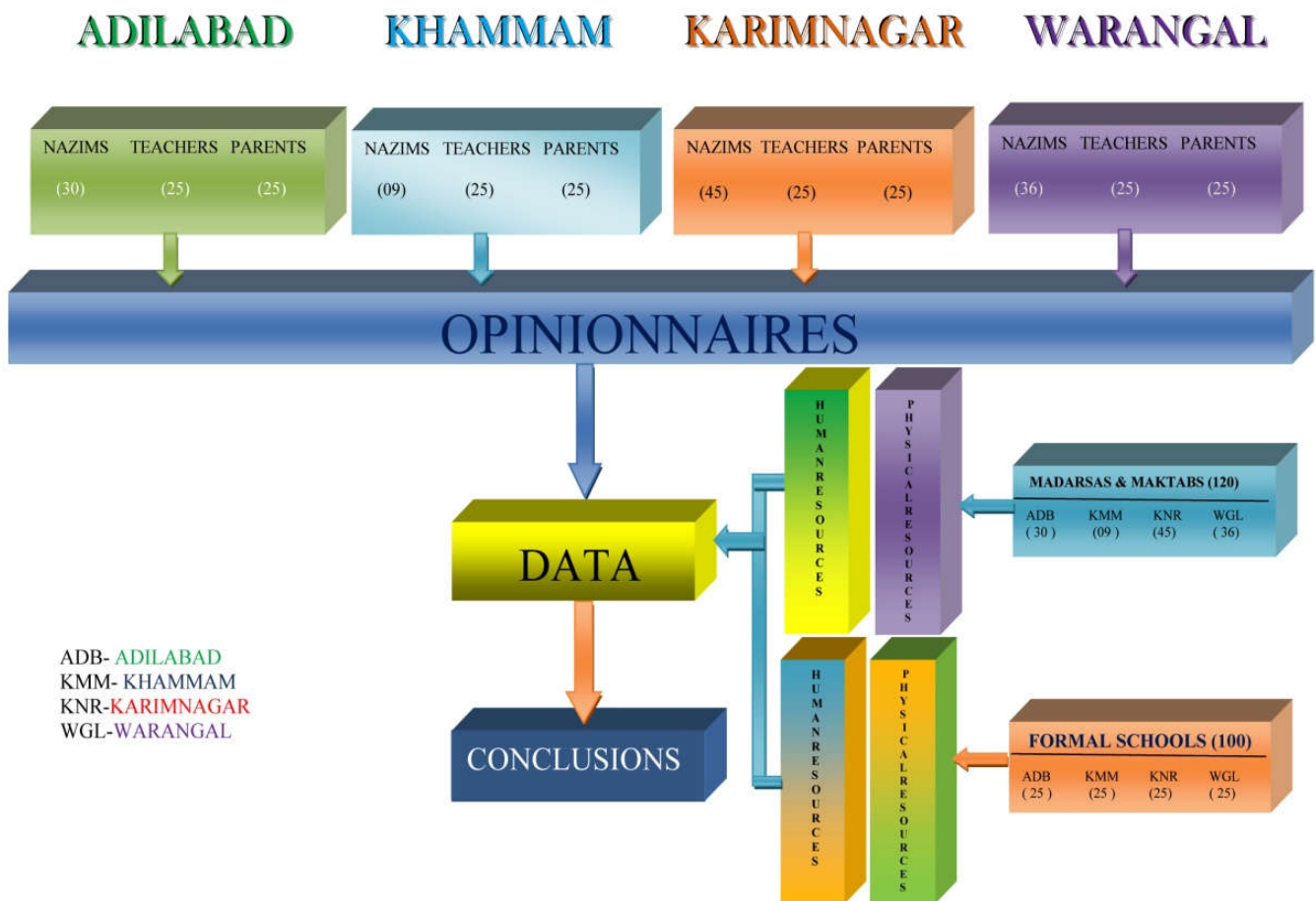
To carry out the present study in a systematic and scientific manner a research design has been developed and the same is presented diagrammatically as follows:

**Method of study**

The study attempts to bring out relevant information about the Muslim education from Madarasas/Maktabas and Formal schools in the Adilabad, Khammam, Karimnagar and Warangal Districts of Telangana from Nazims of Madarasas and Maktabas, Teachers of formal educational institutions where Muslim students are studying and Parents of Muslim students. Hence, descriptive method was found appropriate for this study.

**Sample**

The sample was selected through the simple random sampling process. The researcher has chosen 120 Nazims from Madarasas and Maktabas, 100 Teachers from formal schools where Muslim minority students are studying and 100 Parents of Muslim minority students of formal schools (Urdu/Telugu/English media) covering Rural and Urban areas of Adilabad, Khammam, Karimnagar and Warangal districts of Telangana. The researcher visited these Madarasas, Maktabas and Formal schools and collected the data related to personal profiles of Nazims and Headmasters, preliminary information of the institution, human and physical resources in the institutions by administering different tools developed for each category for the purpose of the study.



**Diagrammatic Representation of Design of the Study**

The sample included 55 per cent (120) Madarasas and Maktabas run by Muslim Community (NGOs) and 18 per cent (40) Government and 27 per cent (60) Zillaparishad Schools where Muslim students were studying. The selected sample also constituted 53 per cent (77 Madarasas and Maktabas; 40 Government/Zillaparishad Schools) of Urban Schools and 47 per cent (43 Madarasas and Maktabas; 60 Government/Zillaparishad Schools) of Rural schools. Also, the sample included 25 per cent (30 Madarasas and Maktabas; 25 Government/Zillaparishad Schools) of institutions from Adilabad, 15 per cent (9 Madarasas and Maktabas; 25 Government/Zillaparishad Schools) of institutions from Khammam, 32 per cent (45 Madarasas and Maktabas; 25 Government/Zillaparishad Schools) of institutions from Karimnagar and 28 per cent (36 Madarasas and Maktabas; 25 Government/Zillaparishad Schools) of institutions from Warangal District. Further, the sample included 38 per cent (120) of Nazims of Madarasas and Maktabas, 31 per cent (Government 40+Zillaparishad 60) of Teachers of formal schools and 31 per cent (Government 40+Zillaparishad 60) of Parents of Muslim students of formal schools. Students studying in Madarasas and Maktabas stay in the attached hostels. Their parents were distributed in remote corners of villages and were not included in the sample.

### Variables of the study

The following are the selected variables of study:

#### a) Independent Variables

- **Nazims** - Location of the school (Urban and Rural) and District (Adilabad, Khammam, Karimnagar and Warangal).
- **Teachers** - Management of the School (Government and Zilla Parishad), Location of the school (Urban and Rural) and District (Adilabad, Khammam, Karimnagar and Warangal).
- **Parents** - Management of the School (Government and Zilla Parishad), Location of the school (Urban and Rural) and District (Adilabad, Khammam, Karimnagar and Warangal).

#### b) Dependent Variables

- Statements of the opinionnaire on certain issues related to education of Muslims at Secondary Level developed separately for Nazims, Teachers and Parents

### Tools used for the study

Every care has been taken to construct the tools for the present investigation keeping in view the objectives of the study. Researcher has consulted the experts in the field of educational research, academicians, administrators and field level functionaries to construct the following tools based on the objectives of the study. Tools used for the study are:

- A Schedule for Madarasas and Maktabas.
- A Schedule for Formal Schools (Government and Zilla Parishad) where Muslim minority students have been pursuing their education.

The above schedules were meant for data collection of personal profiles of Nazims and Headmaserts, institutional

preliminary information, human and physical resources available in the respective institutions.

- An *opinionnaire* for Nazims of Madarasas and Maktabas.
- An *opinionnaire* for Teachers of formal schools of Government and Zilla Parishad managements where Muslim minority students are pursuing their education
- An *opinionnaire* for Parents of Muslim Students whose children are pursuing their education at Secondary level in formal schools of Government and Zilla Parishad managements.

The above opinionnaires were meant for the data collection related to certain issues related to school education of Muslim students. The validity of tools was established by expert's judgment. Both the content and face validities were certified by subject experts. The reliability of the opinionnaires of Nazims, Teachers and Parents were established by test - retest method. All the 3 tools were administered two times on the same groups (25 Nazims, 25 Teachers and 25 Parents), with 6 weeks gap. The Coefficient between two sets of frequencies was computed as suggested by Garrett (2008. P.389) and Mangal (2002, P.221). The coefficient of correlation for opinionnaire of Nazims and Teachers was found to be 0.74 and 0.73 respectively. The coefficient of correlation for opinionnaire of Parents was found to 0.71. These values are very high (Garratt, 2008. P. 176) indicating high reliability of the three opinionnaires constructed for Nazim, Teachers and Parents. The reliability for schedules developed for Madarasas/Maktabas and Formal schools were not computed because they were related to factual information of the institutions with certain closed and open ended statements.

### Data collection and analysis

The researcher personally visited the selected Madarasas and Maktabas, formal schools at Secondary level working under Government and Zillaparishad, covering Rural and Urban areas of the four districts (Adilabad, Khammam, Karimnagar and Warangal districts) of Telangana Region and administered the tools to collect the data. The researcher explained the purpose of the study and sought the data and responses from the respondents. Simple percentages and Chi-square ( $\chi^2$ ) tests were used to interpret the collected data. The researcher has presented the data in two sections keeping in view objectives of the study. *Section I* deals with (a) Personal Profiles of Nazims (Madarasas, Maktabas) and Headmasters (Formal Schools) at Secondary level, (b) Enrolment of Muslim Students in Madarasas, Maktabas and Formal Schools, (c) Teaching Staff in Madarasas, Maktabas and Formal Schools, (d) Physical Facilities in Formal Schools and (e) Physical Facilities in Madarasas and Maktabas. *Section II* deals (a) opinions of the Nazims of Madarasas and Maktabas on school education of the Muslims, (b) opinions of the Teachers of formal schools where Muslim Minority students are studying on school education of the Muslims and (c) opinions of the Parents of Muslim Students on school education of the Muslims.

### Findings, Summary and Conclusions

The study under investigation has looked into personal profiles of Nazims of Madarasas and Maktabas and Headmasters of formal schools. Also, it studied enrolment of Muslim students,

availability of teaching staff and physical facilities in Madarsas, Makhtabs and formal secondary schools (Urdu/Telugu/English media) where Muslim students are perusing their studies in the districts of Adilabab, Khammam, Karimnagar and Warangal in Telangana. To understand the various dimensions of the problem related to school education of Muslims from different angles and to have a wholistic perspective it further investigated into the opinions of cross-section of people associated with the education of Muslim children. For the purpose, it has identified Nazims of Madarsas/Makhtabs, Teachers of formal schools of Telugu, English and Urdu media and also Parents of Muslim children whose children are pursuing their studies in these schools. The *personal profiles of Nazims* reveal that all of them belong to Islam and Most of them are Male in the four districts Adilabad, Khammam, Karimnagar and Warangal. All Nazims studied through Urdu Medium and all most all of them belong to OC Community, while a very few were from BC Community. More than half of Nazims belong to age group between 36-45 years, one third belong to 46-55 years, and a very few Nazims found with below 35 years and above 56 years of age. A majority of them belong to urban area of the districts of Adilabab, Khammam, Karimnagar and Warangal. Nazims academic profile in these districts further reveals that more than half had the background of Intermediate studies followed by Nazims with undergraduate degree and a very few were post graduates including P.G. Islamic studies. Almost all of them do not have any professional qualifications except a very few who got D.Ed. Hence, there is an urgent need of special attention to train the teachers who are untrained and training programmes have to be worked out specially for them.

The *enrolment of Muslim students in Madarsas and Makhtabs* is more in Warangal district (31.11 per cent) even though it has less number of Madarsas and Makhtabs than Karimnagar district, followed by Karimnagar (27.98), Adilabad ((21.59) and Khammam (19.32) district. Surprisingly, Khammam district with least number of Madarsas and Makhtabs (one third of Adilabad) found to be nearest to the per cent of enrolment of Muslim students in Madarsas and Makhtabs of Adilabad district. A total of 55.85 per cent of boys and 44.14 per cent of girls have been enrolled from I to X Classes in Madarsas / Makhtabs in the four districts. All these Madarsas and Makhtabs are being run with the support of NGOs and the Vidya Volunteers have been provided by Sarva Shiksha Abhiyan to fetch formal education to Muslim students. Compared to the number of Madarsas and Makhtabs and enrolment figures of students in each district the performance of Warangal and Khammam districts found to be better. Enrolment initiatives have to be taken up in these districts more particularly in Karimnagar and Adilabad.

Adequate *teaching staff* is available in all the Madarsas / Makhtabs including the Nazims who administer as well as teach to impart Islamic education as per the requirements of the Madarsas / Makhtabs, meant for religious education. 78 Vidya Volunteers were provided by Sarva Shiksha Abhiyan (under Madarsa Education Scheme) for formal education along with religious education in Adilabad, Khammam, Karimnagar and Warangal districts. *Physical facilities* found to be sufficient in all most all Madarsas and Makhtabs except having a computer laboratory in their institution. Most of Madarsas and Makhtabs in the four districts (Adilabad, Khammam, Karimnagar and Warangal) have adequate land facility and all of them possessed their own pucca buildings. All of them have

adequate rooms for Nazims, staff and class rooms. They possessed reading room, reference room and health check room. However, no single Madarsa and Maktab is having a computer laboratory. All Madarsas and Makhtabs in these four districts have play ground, electricity, drinking water and hand wash facility in their religious institutions. All of them have adequate number of carpets, Quran stands for students and staff; Books, teaching learning materials, sports and games material. Also, they have adequate toilet facilities for boys, girls and staff.

The *personal profiles of Headmasters of formal schools* where Muslim students are studying, reveal that most of them were males and a few of them were females in the four districts Adilabad, Khammam, Karimnagar and Warangal. A Majority of the Headmasters were from Hindu community and a very few belong to Islam, Christianity and other Religious groups. More than half of them belong to B.C. Some of them belong to O.C and a few belong to S.C and S.T. Communities. Most of the Headmasters belong to the age group of 46-55 years, a very few belong to age group of above 56 years and 36-45 years. In respect of academic qualifications of Headmasters of Secondary Schools a majority of them were graduates. Also, some (22 per cent) have acquired post graduate degrees. All of them were trained possessing B.Ed. Degree and a few among them acquired M.Ed. degree. All most all Headmasters studied in Telugu medium and a very few of them studied through Urdu Medium. More than one-third of Headmasters were working in Government schools and a majority of them belong to Zilla Parishad schools. Although there is sound academic and professional background of the teachers in formal schools, a very few Muslim teachers presence indicates the need for recruitment of them in formal schools to enhance their strength and boost the morale of Muslim community.

The *enrolment of the Muslim students in formal schools (Urdu/Telugu/English media)* from I to X classes is very low (6.88 per cent) compared to total enrolment of students in the four districts. Adilabad district found to have more enrolment (10.68 per cent) of Muslim students followed by Karimnagar (6.26 per cent), Khammam (5.42 per cent) and Warangal (4.81 per cent). It is to note that even though Warangal district with more number of schools than other three districts and the total enrolment of students more than Khammam and Karimnagar districts, it had low enrolment of Muslim students. Hence, Warangal is lagging behind than other three districts in the enrolment of Muslim students in the formal schools. Muslim girls' enrolment in the formal schools of Adilabad and Karimnagar is more than Muslim boys. It also shows that the Muslim girls' enrolment (7.60 per cent) is higher than the Muslim boys (6.28 per cent) in these four districts. When compared to total enrolment of students of all categories Muslim students' enrolment in formal schools is lagging behind in all the districts. Hence, steps are to be initiated with more inclusiveness and building confidence among the Muslims and recruiting more number of Muslim teachers where they are a very few. The *teaching staff* in the formal schools under Government and Zilla Parishad managements is found adequate in the four districts except for Urdu Pandits and Secondary grade teachers. Hence, the schools must be provided with required Urdu Pandits and secondary grade teachers. With regard to *physical facilities* almost all formal schools have adequate land facility and all of them have Pucca buildings in the four districts - Adilabad, Khammam, Karimnagar and Warangal. More than half of the schools have

no adequate rooms for Headmasters and staff. But most of the schools have adequate class rooms. A majority of schools have adequate facility for library. Where as a majority of the schools have no rooms for Art, Craft, Physical and Health Education in the schools. A majority of the schools have adequate toilets facility for girls, boys and staff. All schools have electricity and drinking water facility and a majority of the schools have the hand wash facility. Most of the schools have computer laboratory. A majority of the schools have no integrated Science Laboratories. Also, no single school is having separate language laboratory facility. All of the schools have laboratory material for Physical and Biological Sciences and Mathematics. Nearly half of the schools have adequate furniture for students. A majority of the schools have adequate furniture for headmaster and staff. Whereas, most of the schools have inadequate furniture for laboratories and libraries. All schools have library books and teaching learning material along with audio - visual material. A majority of the schools have sports, games and work experience material in the schools. Hence, there is a need for improvement of the headmaster and staff rooms. Also, provision has to be made for art, craft, physical and health education rooms, integrated science laboratory, computer laboratory and language laboratory in the schools. Adequate furniture has to be provided in the existing laboratories and libraries. Sufficient funding is to be allocated to create and improve such facilities for healthy education and boost up enrolment of students of all categories including Muslims.

Almost all Nazims of felt that the enrollment of Muslim students is not up to the mark in Madarsas or formal schools, Madarsas and Maktabs are to be opened as per the requirements of Muslim population, students joined in class VI are completing class X, infrastructure and other facilities available in the institutions are to be improved, the students have communicative and inter-personal skills, students after completion of a course in Madarsa are willing to go to nearby regular Urdu Medium school for further studies. Most of the Nazims opined that: the government has to take steps for the enrolment and retention of the students in Madarsas and Maktabs and special enrolment drives are to be conducted to improve the enrolment and retention of the students, transition rate was very low from Primary to High school in Madarsas, steps are to be taken to reduce the dropout rate among students of Madarsas, steps are to be taken for the improvement of classroom performance of the students and allocation of budget to Madarsas and Maktabs is very low. A majority of the Nazims felt that Madarsas and Maktabs are quite suitable to cater the needs of the Muslim students, teachers of Madarsas conduct remedial teaching classes for backward children and the performance in academic, curricular and co-curricular activities of students is good and also the students are active in the teaching and learning process, they have information regarding the selection of students for professional courses like Medicine and Engineering and the parents of the students never attend the Parent Teacher Association meetings conducted by Nazims,

A good number of Nazims disagreed that the economic status of the all students is poor and the retention of the students is hundred per cent in Madarsas, scholarships and other benefits are not up to the mark for the students of Madarsas and Maktabs, the students after completing their schooling would like to continue their further studies, the teachers of Madarsas and Maktabs are having required professional qualifications,

the Nazims encourage the students to participate in all kinds of activities in the school and the government has been taking various measures for the development of Madarsas and Maktabs. Almost all teachers felt that scholarships and reimbursement of tuition fees is available to the Muslim students, study circles for Muslim Minorities are to be established to provide coaching for competitive examinations after completing class X and a good number of vocational training centers, computer-training centers are not opened for Muslim students and there is friendly atmosphere in schools. Most of the teachers of formal schools opined that separate English Medium schools are not provided for Muslim students at mandal or division levels, infrastructure and other facilities at Urdu Medium schools are satisfactory, All the Muslim students who have joined in class VI are completing class X, Urdu Medium schools are not sufficient to cater the needs of the Muslim students, the parents of Muslim students never attend the Parent Teacher Association meetings, the government has to take measures to improve the enrolment and retention levels among the Muslim students, scholarships and other facilities are available to Muslim students, teachers conduct remedial teaching classes for backward children among the Muslims in the school and they also encourage Muslim students to participate in all kinds of activities in the school. A majority of the teachers of formal schools felt that pre-Metric and post-Metric hostels for minorities are not sufficient for the present population of Muslim students, Child labour is more among Muslim children, the economic status of Muslim students is very poor, migration of the parents is a cause for the dropout rate among Muslim students, the teachers help Muslim students in solving their personal as well as instructional problems, a good number of awareness programmes are conducted on the importance of education for Muslim students, allocation of budget to Muslim education is very low, Muslim Students who have completed primary schooling are willing to join nearby high school, the retention of the Muslim students at higher classes is considerably low, transition rate was very low from primary to high school pertaining to Muslim students, the performance in curricular and co-curricular activities of Muslim students in Telugu Medium schools is not good, the government is taking all steps for the development of Muslim education in Telangana region, measures and steps taken to reduce the dropout rate among Muslim students is satisfactory, the performance in curricular and co-curricular activities of the students from Maktabs is poor, Muslim students have less communicative and inter-personal skills when compared to the students of other communities, Muslim Students are active in the class and career guidance programmes are also conducted for Muslim students.

All most all teachers of formal schools disagreed that there is lack of friendly atmosphere in schools and also a number of Vocational training centers and computer-training centers are opened for Muslim students. Most of the teachers of formal schools disagreed that teachers never appreciate the performance of the Muslim students in the school in their respective subjects and the teachers are not interested to teach a class with more number of Muslim students. A majority of the teachers of formal schools disagreed that Muslim students do not attend to the school regularly, the Muslim students who have completed their schooling would like to continue their further higher studies, percentage of literacy amount Muslims is more than 50 per cent in the catchments area of the school, the teachers are not interested to supervise and check the work

and the progress of Muslim students and Muslim students are not informed of opting for professional courses like Medicine, Engineering and architecture. Almost all parents were of the opinion that new Madarasas / Makhtabs are to be opened depending on requirements of the Muslim population, Madarasas and Makhtabs are quite suitable to cater to the needs of the Muslim students, hostels are not sufficient for Muslim Minority children and separate English Medium schools are not provided for Muslim students at mandal, divisional or district levels. poverty of parents forces their children to become child labour. The government has to take measures to improve the enrolment and retention levels among the Muslims students, study circles for Muslim Minorities are to be established to provide coaching for competitive examinations to those who completed S.S.C. and migration of parents owing to business and transfers affect the education of their children. Almost all parents felt that the parents of the Muslim children show more interest to send their children for the petty jobs rather than to school, the parents of a large family expect their elder children to help them in winning the bread for the family, illiterate Muslim parents do not want to send their children to school, the enrolment of the Muslim students is not up to the mark, steps are to be taken for improvement of classroom performance of the Muslim students, Muslim teachers only show interest to look after the needs of Muslim students in the school. Career Guidance programmes are also not conducted for Muslim students and allocation of budget to Muslim education is very low. A majority of the parents of Muslim students felt that the economic status of Muslim students is poor, parents have no awareness on the importance of education at primary and secondary levels and they do not show proper care about the education of their children at the primary level, they have no special skills to motivate and supervise their children education, the Muslim children who have completed primary schooling are willing to go nearby high school even though awareness programmes are not being conducted on the importance of education for Muslim students, scholarships and reimbursement of tuition fees is available to the Muslim students, Urdu Medium schools are not sufficient to cater to the needs of the Muslim students, , all the teachers help Muslim students in solving their personal problems, the physical and instructional facilities in Madarasas and Urdu Medium schools are satisfactory and teachers take special classes for slow learners, Muslim students are not informed about getting into professional courses like Medicine and Engineering, the parents of Muslim students never attend the Parent Teacher Association meetings. They are also of the opinion that the government is not taking proper steps for the development of Muslim Education in Telangana region.

A majority of the parents of Muslim students disagreed that the Muslim children do not attend to the school regularly, the teachers are not interested to supervise and check the work and the progress of the children and a number of Vocational Training centers and computer training centers are opened for Muslim students.. A good number of parents disagreed that the students who have completed their schooling would like to continue their further higher studies, The retention of the Muslim students is 100 per cent, Measures and steps being taken up for reducing the dropout rate among Muslim students are satisfactory. *Location* (urban and rural) of all categories - Nazims, Teachers and Parents influenced the dimensions related to school education of Muslims, even though the influence is to a very least. For Nazims of Madarasas and Makhtabs, and Teachers of formal schools the influence is at

same degree and for Parents it is at the lowest degree with regard to different dimensions of education of Muslims. *District* (Adilabad, Khammam, Karimnagar and Warangal) of Nazims influenced the dimensions related to school education of Muslims to greater extent than any other variable. Parents are influenced by all variables - *Location, District and Management* of the school where their children are studying even though the influence is very least. Teachers are not at all influenced by *District and Management* of the school where they are working.

The study revealed that a majority of students are poor in the Madarasas/ Makhtabs and formal secondary schools and enrolment of Muslim students is not satisfactory in both environments and these institutions are satisfactorily catering to the needs of Muslim students education. Illiteracy of Muslim children parents, poverty, large family driving the Muslim children towards labour work for earning bread and butter to the family members. The students are ready to attend high school after elementary studies even then the transition is low in formal schools. Dropout of Muslim students is more at high school. Poverty, child labour and migration of families of the Muslim students found to be root causes of dropout. Government has to take steps for enrolment and retention by opening Urdu and English medium schools especially for Muslim students based on their population, providing additional funds to Madarasas and Makhtabs and conducting special drives of enrolment. NGOs should also come forward to open new Madarasas/Makhtabs and they should be provided with additional funds. Teaching learning process and teacher-student relations are good both in Madarasas/Makhtabs and formal schools and there is no discrimination of students of Muslims by teachers of formal schools. The communicative skills of Muslims students found to be better in Madarasas/Makhtabs than the formal schools and same is the situation with curricular and co-curricular activities of the Muslim students in these two environments. Sufficient scholarships need to be provided to the Muslim students of formal schools. The parents of Muslim students of formal schools have to be encouraged to attend parent teacher association meetings and they should be also educated and make aware of the importance of education of their children. Computer training and vocational training centres are to be established with sufficient funds at Mandal level especially for Muslim students for training of them to acquire necessary skills in the area and to participate in work force of the country.

### **Educational implications of the study**

The present study has revealed the certain problems in education of Muslims students in Madarasas/ Makhtabs and formal schools (Urdu/Telugu/English media) where Muslim students are studying and sought certain solutions for the education of the Muslims students in Telangana. The data gathered from the above institutions and the opinions of the Nazims, Teachers of formal schools where Muslim students are studying and the Parents of Muslim students of these formal schools stressed the need of the special attention and measures to be taken by the government, administrators, educationists and policy makers in this direction. The following are the educational implications of present study.

- Steps are to be initiated with commitment from all sections of the society including state and central



government for improvement of enrolment of Muslim students in existing Madarsas /Maktabs and formal schools as the enrolment of Muslim students is low and lagging behind in the districts of Adilabad, Khammam, Karimnagar and Warangal. The measures should be initiated with more inclusiveness and building confidence among the Muslim community.

- Poverty, child labour and migration of families of the Muslim students found to be root causes of dropout. Government has to take steps for enrolment and retention by opening new Urdu and English medium schools especially for Muslim students based on their population, providing additional funds to Madarsas and Maktabs and conducting special drives of enrolment. NGOs should also come forward to open new Madarsas/Maktabs and they should be provided with additional funds.
- Sufficient scholarships need to be provided to the Muslim students of formal schools.
- The parents of Muslim students of formal schools have to be encouraged to attend parent teacher association meetings and they should be also educated and make aware of the importance of education of their children.
- Madarsas and Maktabs have to be established exclusively for girls to encourage girls' enrolment as they are a very few in the districts of Adilabad, Khammam, Karimnagar and Warangal
- Most of the Nazims and teacher of Madarsas and Maktabs found to have no professional qualifications. Hence, Muslim youth has to be attracted towards teaching profession and they should be given opportunities to undergo teacher education programme to work in Madarsas and Maktabs for which there is a need of establishing such centre exclusively for pre-service and in-service education which seems to be an urgent need. In this regard, confidence of Muslim community has to be gained for establishing and running of such centre fruitfully. Warangal is an ideal location for establishing such a training centre by either central or state governments to cater the needs of four districts - Adilabad, Khammam, Karimnagar and Warangal. This centre should have a wing of research to conduct studies on Muslims school education and collect related statistics more particularly from Madarsas and Maktabs with regard to enrolment of Muslim students and other related areas of school education to publish them every year.
- Steps are to be initiated to empower the Muslim BC community to enhance their education. Incentives to Nazims are to be provided to improve their academic qualifications.
- As no computer laboratories are found in Madarsas and Maktabs, to establish computer laboratory in every Madarsa and Maktab and to train the all the Nazims and teachers of these institutions central/state government has to come to the rescue and release the funds liberally under special schemes to all Madarsas and Maktabs. Yearly funding channels have to be created for up gradation of existing facilities in all Madarsas and Maktabs.
- A very few Muslim teachers presence in formal schools indicates the need for recruitment of them in these schools to enhance Muslim community confidence and raise Muslim students strength.
- Formal schools found short of Urdu Pandits and secondary grade teachers. Hence, necessary steps are to be initiated for their recruitment.
- Provision has to be made for art, craft, physical and health education rooms, integrated science laboratory, computer laboratory and language laboratory in the formal schools. Adequate furniture has to be provided in the existing laboratories and libraries and up gradation of the headmaster rooms and staff rooms in formal schools need attention. Special funds are to be provided to such schools to create a healthy environment and to boost up enrolment of students of all categories in general and Muslim students in particular.
- Computer training and vocational training centres are to be established with sufficient funds at Mandal level especially for Muslim students for training of them to acquire necessary skills in the areas of their interest and to participate in work force of the country.
- There is also a necessity of constituting a supervising body with the members of Muslim community of high regard to monitor the functioning of Urdu medium schools as they require special attention.
- Special classes are to be conducted for the students of Madarsas to make them aware of the admission procedures into Medicine, Engineering and other professional courses.
- Special classes are to be conducted for Muslim students in formal schools to enhance their communicative skills.
- Study circles have to be opened for Muslim students to prepare them for competitive examinations.
- Government should take necessary steps for establishing hostels for Muslim students based on population requirements.

### Suggestions for further research

The present research study carried out suggests for further investigation into the following areas of education of Muslims.

There is a need to study the status of Muslim education in Madarsas/ Maktabs and formal schools of Urdu medium in Greater Hyderabad Municipal Corporation and in rest of the districts of Telangana.

There is a need to study on Muslim Girl child Education in Madarsas/Maktabs in the Districts of Telangana.

There is a need to study on Muslim Girl child Education in Formal Schools especially Urdu Medium Schools in the Districts of Telangana.

There is a need to study the job satisfaction levels of Nazims and Teachers of Madarsas/Maktabs.

There is a need to study the job satisfaction levels of Teachers of Urdu Medium Schools and the rest of the formal schools where more Muslim students are studying.

There is a need to study the Attitudes and Aspirations of Students and Parents of Muslim Students whose children are studying in Madarsas/Maktabs in Telangana.

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