Conclusion
~Conclusion~

Traditional education system having commenced in Karnataka with the advent of Islam, witnessed gradual stages of development in diverse cultural settings under religious and political patronage. The traditional educational institutions mainly included Makatiib and Madaris and they continued to flourish even in modern Karnataka. The study reveals that the Madaris could not have a system of education completely devoid of religious courses and the Muslim educational system had never been static or monolithic. Changes in pattern and character always accompanied the developmental stages of the traditional system of education in Karnataka.

Having discussed in detail the history of traditional education in medieval and modern Karnataka and current state of it is safe to assess the impact of the old traditional educational models on the development of Islamic education in Karnataka. Regarding models derived from north Indian Madaris education, it may be said that their impact has been gradual but thorough. However, there has not been any significant change or development during the modern period as still the 400 year old Dars-i-Nizami is sustained as the curriculum of the Madaris. This arm of the Muslim community offsets the modernization of the community. Modernization of Madaris syllabus should therefore be a priority if inclusion is on the agenda. Muslims must equip themselves with modern education to keep pace with rapidly changing times, even while pursuing religious studies Muslim youth need to achieve modern education along with it. In contrast to the gradual process of the introduction of the Dars-i-Nizami, the impact of secular education on Karnataka's Madaris has been much more visible. As Madrasah degrees do not offer graduates a wide range of job opportunities, degrees in subjects like engineering, medical etc. are actually preferred by many Muslims.

Though there are innumerable Makatiib and Madaris persisting throughout the Karnataka yet some of these institutions fail to serve their cause. As a result a number of people remain devoid of such basic religious training as provide in such traditional institutions. Also, though the primary traditional education or Maktab systems of coastal Karnataka serve as a role model for whole country, yet there is a grave paucity of a highly standardized higher educational system as compared to other parts of the India. Many of the religious scholars or graduates of Madaris have completed their higher courses from the elegant seminaries outside Karnataka like Darul Ulum Deoband, Nadwatul Ulama Lucknow, Darul Ulum Nizamiyah Hyderabad etc. There is
~Conclusion~

also a dire need of establishing a State Madrasah Board that could facilitate in developing the traditional education system in the contemporary challenging times. Traditional education in Karnataka, often ignored and disregarded in discussions about the state of traditional education in India, definitely deserves to be addressed, scrutinized more closely in future by both researchers and scholars.

Over last four decades the Muslim community in Karnataka has shown significant progress with respect to different aspects of life including educational one. Literacy has improved but higher education is still a deficient area. The state is witnessing constant increase in the Effective Literacy Rate (percentage of total number of literates among the population aged 7 years above) over the past decades. In continuation of this trend the Literacy Rate of the State has increased from 66.64 percent in 2001 to 75.36 in 2011. While the male literacy has increased from 76.10 percent to 82.47 percent, the female literacy rate has increased from 56.87 percent to 68.08 per cent. The increase in the female literacy rate by 11.21 percentage points against the male literacy rate increase of 6.37 percentage points has substantially narrowed the gap between male-female literacy rates. Among the districts, Dakshina Kannada district with overall literacy rate of 88.57 per cent retains its top position, closely followed by Bangalore district (87.67 percent) and Udupi district (86.24 percent). The lowest overall literacy rate of 51.83 percent is recorded in the newly created Yadgir district, preceded by Raichur district which has recorded 59.56 percent. Apart from these two districts, all the remaining 28 districts have registered more than 60 per cent Literacy rates. Karnataka holds a better position compared to other states of India in terms of literacy, decadal growth of population, and a few other matters as per the census of 2001-2011.

The overall assessment of the state of modern education prevailing in current-day Karnataka can be summarized in the following points:

1. Muslims have undoubtedly progressed in modern education, yet the quality of the education that Muslims receive perceives series lacunae. Even with the availability of some quality schools run by Muslims themselves the community in due measure cannot receive benefit as the education there is unaffordable for them.
2. The professional profile of the Muslims is heavily lopsided. All bright students opt for medicine, engineering and management except for few who choose humanities and other subjects. The community therefore suffers from a paucity of thinkers, administrators, economists, scientists, political as well as social scientists, lawyers, journalists, educators etc. Most doctors, engineers and managers prefer to take up jobs in the Gulf countries and hope to hop further West in their advanced age.

3. The community has not addressed the issue of adequate representation in government jobs which is the key to empowerment. In some cases, even the reserved quota is not filled. In order to get through competitive KPSC exams, the Muslim candidates should have proficiency in Kannada: No concerted effort has been made in this direction. The Beary Muslims of Dakshin Kannada district are much proficient in Kannada language. They could be specially trained for the competitive exams. But most youth from this district prefer West Asian jobs. This trend needs an immediate reversal.

4. Government Urdu schools have almost seven lakh Muslim students. But the poor quality of education does not serve the cause. Most of these students drop out of education by the time they complete 10th standard. Those who go beyond this stage suffer because of the switch over to English medium. The Muslim community dare not demand conversion of these schools into Kannada or English medium as they employ nearly 10,000 Urdu teachers who are mainly Muslim women. But at the same time they render the future of these Muslim children bleak primarily due to poor quality. Muslims need to decide the strategy of medium of education in Karnataka. Urdu could be one subject in language curriculum, but insistence on medium will deprive the underprivileged Muslim sections of access to quality education. This turns the dream of equity and inclusion of minority education into a mirage.

5. In spite of high talks and propaganda, our government is unable to implement article 21(A) of the Constitution, which confers fundamental rights on every citizen, a right to free and compulsory education and Article 45 compels free and compulsory education for all children from 6 to 14 years of age.
6. Almost all Govt. Urdu schools are running in sparsely lit dungeon rooms unfit for human use with choking and stinking lavatories and unhygienic surroundings. Most of these schools are bacteria breeding centres. With unhygienic or no drinking water, these schools force the Muslim child to run away. The officials intentionally keep the posts of teachers 'vacant' without any reason. The benefits given to schools by World Bank, Central and State Governments under various schemes never reached the govt. Urdu schools.

7. Providing facilities to govt. Urdu schools is often taken as appeasement of Muslims. But even teachers of these schools failed to receive the innovative academic support provided by authorities due to discrimination and bias in bureaucracy. This has caused many Muslim children lose interest in education. Dattu, a school adoption programme failed to attract the Muslim philanthropists. The General Insurance Corporation and Rotary Club are allergic to Urdu schools. Their children's group insurance programme has not reached the unfortunate Urdu school children. To add fuel to fire, the regular absence of teachers in most of the schools is a common phenomenon. Lack of dedication and poor sense of responsibilities in them has made the schools a laughing stock.

8. Today there are a lot of Muslims in Karnataka managing hundreds of schools and colleges. Apart from this there are several such institutions run by the state government. Despite the sustained efforts of organizations like CMA, Al-Ameen, Hasnath, Jamiatul Falah and others the dropout rate in Muslims could not be contained.

9. The country has highest number of child labour and Muslims figure more than others. Sheer poverty compels Muslim children to give up school to supplement the family income. Apart from poverty, lack of vision in parents, poor standard of government schools and expensive private schools also contribute to the drop-out rates. The biggest problem faced by Muslims is the poor progress made in the field of education. The percentage of educated Muslims is not different from what it was a decade before. Moreover quantitatively the number appears to be little more but quality wise they stand far behind others.
–Conclusion–

Keeping the above details in consideration researchers and scholars need to make further endeavors in this study so as to demystify the other unrevealed facts related to the development of education (traditional and modern) for the consideration of reform and restructure by the authorities.