Chapter. I
INTRODUCTION TO THE STUDY

1.1. Introduction:

India was famous for its learning from very early times. Certain outstanding, ancient, established educational institutions had their preeminence in the epoch of Vedic education. Aryan culture was confined for a long period to the Western provinces. In the age of the Upanishads, Varanasi came to be counted among the centres of culture, but in modern times it has not gained much importance in the field of education.

Varanasi had a highly esteemed place in the field of Brahmanical education. The erudition of the scholars of this place was renowned throughout the length and breadth of the country. Sankaracharya is said to have consulted the scholars of Varanasi for the confirmation of his tenets. Here competent teachers imparted instruction in their individual capacities. Taxila, the capital of Gandhar province was a great centre of ancient Indian culture and education. It was one of the oldest Universities in the world located in the far North West of India, with much emphasis on general studies. In the hoary past Taxila was an established centre of Brahmanical education. The royal princes used to go to Taxila University for their education; here education was given in the eighteen arts and crafts and in the Vedas. The Buddhist Jataka tales shows that young men from all over the civilized regions of India sought education in this city.

The ancient history of India recounts a celebrated seat of learning during the Gupta period (7th Century) the Nalanda University, where thousands received education in the Mahayana doctrine of Buddhism (Basham, 1995). Hsuen Tsang, the famous Chinese traveler, also studied there. It provided free
training for not less than 10,000 students, who had a large staff of servants to serve on them; it served as a main centre of learning, as did their Christian counterpart in medieval Europe (Basham, 1995). The number of teachers then at Nalanda was about 1500, and they were divided into different categories on the basis of their specializations.

India is with many religions and castes. Muslims face, problems relating to security, identity and equity. Recently, the Sachar Report explicitly brought the problems faced by Muslims are a combination of those faced by the poor (as a large proportion of Muslims are poor), by all minorities and exclusively by Muslims. This perspective adds to the multidimensionality of the issues faced by Muslims and also highlights the need to have a comparative perspective when analyzing the conditions of Muslims. A variety of factors have been identified to explain the observed relative deprivation among Muslims in India. These include differentials in endowments across social groups, actual or perceived discrimination, behaviour patterns or attitudes and supply of educational and employment opportunities.

Education is a major problem of Muslim community. Even though there are five central universities are functioning in India along with thousands of colleges for minorities, still the literacy and education among the Muslims is lower, compared to all other religions.

With the advent of the Muslims in India, begins a clearly defined period of Indian history. It is, moreover, a period for which the historical material is much more abundant than that of the preceding eras. The history of Muslim education in India is as old as Islam in the country. Arabs used to visit India from the very beginning for trade and commerce and they established the earliest settlements on the western and eastern cost-line of India. A chronological account of the well known travelers Thajir Sulaiman and Ibn Batuta (Mankada Abdul Azeez, 1989) had attested these facts at various
junctures. The first conquest by them was made in Sind during the reign of Walîd Ibn Ábdul Malik (705-715) (Rizvi, 1993), the Umayyad Caliph, under the command of Muhammad Ibn Qasim in 711.

Mahmud Ghauri’s commanders settled-down in the North Western parts of India, where they promoted education and founded madarasa in the conquered area. Education was, by and large, patronized by all Muslim rulers in the world. Because “the search for learning and knowledge is the duty of every (male and female) Muslim” (Al-Suyuti, 1989). This verse shows that the significance of specialization and attainment of knowledge is an integral part of Muslim culture. Teaching and imparting knowledge has been considered to be the noblest of professions. It is clear from the familiar sayings of the Prophet: “The learned men among my followers are like the prophets of Bani Israel” (Al-Suyuti, 1989).

During centuries of Muslim rule in India, particularly during the two centuries of the Mughal period, a network of thousands of educational institutions was built up across the country. These institutions are generally known as Madrasahs, including Maktabs which are at the lowest rung of the education system.

As stated by Monjurol Haque (2013), the history of Madrasa education in India starts since the arrival of Muslims in India and it began in the 10th century C.E. with the establishment of Maktabs and Madrasas in the towns of Sind, Dabel, Mansura, Multan by the Arab traders and settlers. After the passage of time, this system was gradually developed and hundreds of mosques during this period were flourished. Oudh, Multan, Lahore, Khairabad, Patna, Surat, Delhi, Agra, were the main centers of Madrasa education and Islamic studies. And the number of Madrasas and Maktabs were multiplied during the period of Muhammad Ghouri, Ilutmish, Allauddin Khilji, Tughloq and Sikandar Lodhi. The Mughal period starting from Babar to Aurangzeb and
other emperors was the glorious period of Madrasa education. The structures of various mosques; forts and Madrasas found even today remind us the past of Madrasa education during the time of Mughal period. Sir Syed Ahmed Khan in his famous book *Asar us-sanadid* writes “that there was a network of Madrasas and *Maktabs* throughout the country during the Mughal period. He further writes, “The downfall of Mughal Empire started during the period of Aurangzeb but the establishment of Madrasas and their assistance continued till the last Mughal King.”

Education under East India Company - one is the process of decay and degeneration and the other is that of grafting of bits of Western Christian oriented system of English education in India. Depending on the socio-political imperatives, the Company had taken certain movements in the sphere of education phase by phase. The first phase was the period of devastating trade wars and the company showed little interest in matters of indigenous education (Dayal, 1955). It spans a century, from 1600 to 1698.

The second phase is known as the period of gestation which covers from 1698 to 1764. The East India Company’s servants in India, mostly men of average caliber, more adept with the sword than the pen, were mostly involved in political and commercial pursuits. The gradual dissolution of local powers further led to the disintegration of the country’s existing educational institutions (Refaqat Ali Khan, 1996). Some efforts were made by the Christian Missionaries to educate the children of the Company’s employees, both Europeans and of mixed parentage. The British who were trying to destroy the economic as well as the cultural backbone of the country to establish their supremacy to a large extent. Macaulay observes, “I have travelled across the length and breadth of India, and I have not seen one person who is a beggar, who is a thief, such wealth I have seen in this country, such high moral values, people of such caliber, that I do not think we would ever
conquer this country, unless we break the very backbone of this nation, which is a spiritual and cultural heritage and, therefore, I propose that we replace that her old culture, for if the Indians think that all that is foreign and English is good and greater than their own, they will lose their self-esteem, their native culture and they will become, what we want them to be, a truly dominated nation” (Macaulay, 1835). It shows the immense grudge of the rulers against their subjects.

Between 1835 and 1854 the Company began to show more interest in educational issues, just for the sake of crafting some English literate men as their menial staff. But in this endeavor, the Muslims were far away. In the second half of the nineteenth century the British began to establish some premier educational institution at the Presidency towns (Hunter Commission, 1883). It was the period of the formation of a number of Universities and colleges across the nation. In fact, this time was a period of long drawn debates and controversies with the French who were already struggling for the same objectives in the South. In 1765, the Company also succeeded in establishing their control over the Bengal province. After defeating Tippu Sultan almost all the areas of South India came under their control in 1799.

However, as far as Muslim education is concerned, in British India, Warren Hasting was the first man who took a major step and founded a madarasah in Calcutta in 1781. The madarasah was solely meant to promote and encourage the study of Arabic, Persian and Urdu languages. Moreover, the Islamic law, they often used to term ‘Muhammadan Law,’ was taught there. “The Calcutta Madrassa, or Muhammadan College, was founded at the request of several Muhammadins of distinction, in the year 1781, by the Governor General, Warren Hastings, who provided a building for it, at a cost of Rs. 57745. The Bengal Government also assigned lands of the estimated value of Rs. 29000 per annum for the support of the institution. The original intention of
the founder appears to have been to promote the study of the Arabic and Persian Languages, and of the Muhammadan Law, with a view, more especially, to the production of well qualified officers of the courts of Justice” (Syed Mahmud, 1805).

Meanwhile, the work of missionaries was largely promoted by the Company. They were, however, mainly concerned with the propagation of their own religion. The government had convened all possible assistance to the Company to launch a large number of schools across the length and breadth of the country. However, the educated natives, including Muslims, opposed the activities of Missionaries.

Meanwhile, the work of missionaries was largely promoted by the Company. They were, however, mainly concerned with the propagation of their own religion. The government had convened all possible assistance to the Company to launch a large number of schools across the length and breadth of the country. However, the educated natives, including Muslims, opposed the activities of Missionaries.

Lord William Bentinck accepted Macaulay’s Minutes and passed a resolution, known as Bentinck’s Resolution, on 7th March 1835. The minutes had emphasized favouring of English education, undermining the rich and sublime traditional culture of Indian civilization. Macaulay observed “to create a class of persons who would be Indian in blood and colour, but English in taste, in opinion, in morals and in intellect (Dodwell, 1935). For the Muslims, the Minutes were an intimidating step towards their religious education too. The Lamas, Moulawis, and Muslim social workers in different parts of the country demanded the government not to discourage the native education as well as the religious learning. Nonetheless, William Bentinck’s policy of religious neutrality, due to the appeal of Ulamas, gave a slight relief to the apprehensions of the Muslim community
Muslim Education:

Education in India, before the advent of Islam, was considered to be the monopoly of Brahmins. They excluded the lower class people to acquire knowledge because they thought themselves superior (Jaffar, 1984). Due to the efforts of Muslim rulers every citizen of the country, whether Muslim or Hindu, man or woman, rich or poor, was enshrined with the right to acquire knowledge (Jaffar, 1984). It is the tradition of the Prophet Muhammad. According to various traditions, he himself prayed for knowledge as “My lord, enhance me in knowledge”. He directed the believers ‘to seek knowledge from the cradle to the grave, no matter if their search took them as far as China’. It is quite true that Muslim rulers in India, under various dynasties, patronized education and learning. It was noted right from the very beginning, they had adopted a secular policy towards education.

The Mughals welcomed the Europeans for commerce and showed liberal attitude towards Christians and permitted them even to carry on missionary activities. “The extent of patronage shown to the missionaries under the Emperors of the house of Babar was extraordinary. They were the honored guests of the Emperors; they enjoyed privileges which even caused envy among the Mughal nobility” (Sharma, 1966).

The Muslim education at that time passed through different phases. During that period, the education system in North India consisted of three stages: At the first stage, a child’s education began with the teaching of Holy Qur’an (Gilani, 1982) followed by learning of Persian (the official language of the country) Prose and Poetry. These included the works of major writers such as Sa’di, Hafiz, Salman Saoji, Anwari, and others (Gilani, 1982). The second stage was dedicated to an intensive study of the Arabic language as well as fiqh (Al-Nadvi & Moinuddin, 1985). In the third stage, also called fadhilat,
advanced books of each science, particularly principles of jurisprudence were studied. Rational sciences and kalam (dialectics) were not paid much attention in the regular curriculum. Only a few basic texts of logic and kalam such as al-Qutbi and Sharh as-Sahaif were studied (Gilani, 1982). The seekers of knowledge travelled far and wide. The well-to-do people of each town take care of these seekers of knowledge and consider it a great honor to serve them.

The Muslim rulers from the early period took interest in the advancement of education. They encouraged and patronized the scholars and the people of pen. There existed many schools and madarasahs and ran smoothly through proper financial arrangement, i.e. wakf ‘endowments’, sadaqa, and zakath. When the British became the political masters this situation further deteriorated as they confiscated or curtailed public trusts and endowments of madrasas.

During the Colonial era, British tried to dominate Muslims. Although the Mughal emperors were keen patrons of education, and there was a considerable development in the area of education, however social injustice and discrimination in education existed during the Mughal Era. The society of the Mughal period was categorized into the rich, middle and poor class. The difference between the richest sections of society and the poorest prevailed. There was an intellectual Bankruptcy as the Mughals failed to produce any intellectual leader who could teach the country a new philosophy of life.

The Madrassah played an important role in imparting Islamic education, increasing literacy, and strengthening Islamic consciousness and most importantly providing training to the prospective candidates of civil service. However, the policies of British colonial rule made the most indelible marks on madrassah education. From the policies to the structure of education and the curriculum of madrassahs, the Muslim education system was highly disregarded by the British. The Madaris were reduced by British when the education system was in their hand but the revivalist movements such as
Faraizi Movement, Islamic movement of Syed Ahmad Shaheed Barelvi etc. played a crucial role in knotting Muslims during the downfall of the Mughal and it was because of these movements that the Madaris system was kept alive (Munir Moosa Sadruddin and Vikrant Mishra, 2013).

The tri-parallel schooling system was introduced throughout the colony by the British to train the natives with western education. Since British wanted to establish civil and military system, they preferred to recruit natives for which, it was necessary for the British to train the natives with Western education. The injection of foreign and alien interference started dominating Muslims.

In the beginning of the 17th century, The East India Company was deliberately unkind to promote education among the Indians generally and for the Muslims in particularly. In 1659, the Court of Directors explicitly stated that it was their earnest desire by all possible means to spread Christianity among the people of India and allowed missionaries to act boldly in this regard (Syed Ghulam Muhiyuddin, 1989). According to Charter Act of 1698 Chaplains were appointed in Bombay, Calcutta and Madras to look after the education of the Christian children and Anglo-Indian Children.

The Muslim response towards Western education was immensely terrible during the period of British India. They had hatred of the British in their taste and culture so that they had kept themselves away from Western education, which led the community to doom. They were rebelling generally, as if by instinct against the subaltern sensibility preventing the community from accepting British imperialism. The Muslims were very much adamant in their religious belief, practice and worship. The majority of the Muslims were fond of trade and commerce rather than to seek employment under any regime.
The behaviour of the Muslims of Southern and Northern part of India differed from each other in many respects. Southern sections of Muslims showed positive response towards English and Western sciences, while the Muslims of Northern India, to some extent also Hindus, refused to accept Western learning.

By the emergence of the British Power in India, the Muslims became the great losers of a splendid heritage. They are afraid that Western culture and education would undermine the religious faith of the community. As this concept was hurling in the sky, the concern of the pupils in the community in terms of attaining modern education was declining day by day.

Shah Waliullah (1702-1763), Mujaddid in Islam of 18th century, was considered to be the one who succeeded in building a bridge between medieval and modern Muslim India. Since he was well aware of the religio-political and socio-economic disintegration of Muslims in India, he launched his two-fold reform movement. For the revival of Islam, Shah Waliullah desired to present Islam in its true form which does not admit extreme rigidity and reserve as depicted by the then theologians and the misguided mystics (sufis), and to break away from the old order, replacing it by the new, to meet the requirement of the time (Jalbani, 1988). His religious movement was carried out through the eighteenth and nineteenth centuries and his educational reforms led to the emergence of many great centres of Muslim learning like Darul Uloom of Deoband in Uttar Pradesh province of India.

Syed Ahmad Khan realized that the political realities of India dictated that Muslims should establish their own organizations. In May 10, 1866, he established The Aligarh British Indian Association. The inaugural session was held at the Aligarh office of the Scientific Society in the presence of a sizeable number of local landowners and a few European officers. The Association failed to achieve any degree of impact on the decisions of the government and,
one after the other, its plans were aborted. Ahmad Khan had been elected an honorary Fellow of the Royal Asiatic Society of London in 1864 and he decided to go to England himself to see the ways of the British in their homeland. He studied the education system of the British in England.

Syed started to implement his educational strategies in a scientific manner. In refutation to the work of Willim Muir’s Biography of Muhammad, Syed wrote *A Series of Essays on the Life of Mohammad* with burning heart against the outburst of Muir. He started a periodical *Tahdhib al-Akhlâq* “to educate and civilize” Indian Muslims. He established the Muhammadan Anglo-Oriental College in 1877. He instituted “the Muhammadan Educational Conference” in 1886, which held annual meetings in various Indian cities. In 1920, the College became Aligarh Muslim University, an institution that had a decisive impact on the course of Islamic polity in India as well as on the educational history of India.

The Indian educational system is divided into pre-primary, primary, secondary, and higher secondary. Up to the secondary level, all the students are taught a uniform set of subjects. Providing access to Mainstream Education for Muslim Minority Students 93 languages, mathematics, sciences and social sciences. All the children irrespective of caste, creed and religion can study in these schools-so Muslims can access these schools too. In addition, as mentioned earlier, the Indian Constitution provides the right for minorities to establish and administer educational institutions of their choice- thus, Muslims also have minority-managed schools which usually teach the general curriculum.

Earlier, financial donations were given to Madrasahs by local Muslim populations, but in the course of its development, the state government has also patronized Madrasah education with some financial and academic support. The number of Madrasahs in India is estimated to be 30,000 to 40,000. The High
Power Panel on Minorities (1980) and the Group on Minorities Education (1990) set up by the Department of Education advocates relevant changes in the curriculum. In 2004, the Standing Committee of ‘National Monitoring Committee for Minorities’ was constituted. Its primary aim was to know the difficulties that were being faced by the minorities in the field of education. The Madrasah education has been formally linked with the National Institute of Open Schooling (NIOS). NIOS is a government-funded examining body which provides distance mode education to children missing out at elementary and secondary level and has nationwide coverage. The studies conducted in India reveal that the reason for Muslims opting for Madrasahs was lack of access to other educational facilities nearby.

Recently National Council of Applied Economic Research (NCAER) published a report on education and the findings revealed that “Muslims in India have a poor human development status. Widespread illiteracy, low income, irregular employment - implying thereby a high incidence of poverty is all pervasive among the Muslims” (Zakaria, 2004).

The First major problem faced by the community in terms of education was the anti-Muslim attitude taken by the British before independence. The political consequences of the Rebellion of 1857 further accelerated the hostility which led to a continuous struggle between the British and the Muslims. The rebellion had portrayed the Muslims as the main accused in the eyes of the British. The freedom loving Indian Muslims jumped into the struggle without considering their political future and possible alienation.

The Second significant problem of the Muslim community is its low income and filthy and poor living conditions. It could be seen in metropolitan cities that many Muslims bearing names similar to former Sultans are sleeping in the streets struggling for space with the street-dogs. The number of homeless and hopeless Muslims in the country is alarmingly increasing every day as
reported by Sachhar Committee Report. Although the economic and social situation of Muslims is not the same throughout India, one cannot deny the fact that poverty and lack of genuine financial resources are hampering the socio-economic and educational development of the community at every step.

The Sachhar Committee has brought out the backwardness faced by the Muslims through various other indicators. In almost every three Muslim-dominated villages, one does not have a school. Nearly 40 per cent of the Muslim-dominated villages do not have any health facility. The maternal mortality rates, incidence of underweight children and anaemic mothers are comparatively higher among Muslims. Their nutritional status in terms of per capita calorie intake is also lower than the rest of the population. The Sachhar Committee has observed that Muslims are not only the victims of poverty, but have come to accept inequality and discrimination as their inevitable fate.

The Third problem is the absence of committed and genuine Muslim leadership in pre and post independent India. Excepting for a few, the majority of Muslim leaders had neither consistency nor practical vision to consolidate and guide the community towards a better future. The present Muslim leaders are either puppets of the leading parties or they have no comprehension of the problems the Muslim community is actually facing in India.

The Fourth problem of Indian Muslims indirectly impacts their education. This apparently implies the insecurity which is generated within Muslim minds. Riots and communal violence have become the norm and a sad reality in Modern India. The majority of the victims of riots in India are Muslims. According to Mr. Ram Puniyani, ‘the data from 1961 to 1992 shows that during these four decades, 80 percent of the victims of communal violence have been Muslims’ (Puniyani, 2012). Recently terrorism has been thought to be allegedly synonymous with the Muslim activities across the country.
While all the matters discussed above come under the severe problems faced by the Muslim community in pre and post independent India, a gradual improvement in the education of Muslims is a happening phenomenon. The emergence of some premier Muslim educational institutions across the country such as Darul Ulyoom Duyuband, U.P, Nadvathul Ulama Lucknow, A.M.U, Alighar, Jamia Millia Isamia, New Delhi in North, Calcutta Madarasa, in Calcutta, Madarasa Islamiya Shamsul Huda, Patna, Jamia Rahmaniya, Mongheer in the East, Jamia Nizamiya, Hyderabad, Darussalalm Omerabad, Madrasa Baqiyathu Salihathu, Vellore, Madaras Aliya Arabic college, Kasargod, Rauzathul Uloom Arabic College, Farook, Santhapuram Islamiya College Malappuram in the South have tremendously improved the prospects of the community in the sphere of both streams of education.

In 1884, in the Southern part of India, the Madarasa Baqiyath al Salihathu was established at Vellore by Moulana Shah Abdul Wahab of Athur with the help of his close associates. The alumni of this Madarasa spread out in South India and were engaged in popularising Arabic language and Islamic studies. In the very next year and onwards a large number of educational institutions started in many part of Southern India too.

Trends in Muslim Education:

Based on extensive interactions with Muslims, it has been argued (Basant and Sen, 2012) that Muslims carry a double burden of being labeled as “anti-nationalists” and being appeased at the same time (Basant and Sen, 2011). The fact that the so-called appeasement has not resulted in any benefits is typically ignored. Identity markers often lead to suspicion and discrimination by people and institutions. Discrimination too is pervasive in employment, housing and education. Gender injustice is usually identified purely with personal law to the exclusion of gender-related concerns in education and
employment that Muslim women do face on a continuing basis (Basant and Sen, 2010).

The latest trends with regard to Muslim education are discouraging as reported by the First Report on Religion of Census of India, 2001 as under:

Table No. 1.1. Education based on Religions, Census of India, 2001

<table>
<thead>
<tr>
<th>Religion</th>
<th>Population</th>
<th>Literacy Rate</th>
<th>Female Literacy Rate</th>
<th>Work Participation Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>India</td>
<td>1028610328</td>
<td>64.84</td>
<td>53.67</td>
<td>39.1</td>
</tr>
<tr>
<td>Muslims</td>
<td>138188240</td>
<td>59.1</td>
<td>50.1</td>
<td>31.3</td>
</tr>
<tr>
<td>Sikh</td>
<td>19215730</td>
<td>69.4</td>
<td>63.1</td>
<td>37.7</td>
</tr>
<tr>
<td>Buddhist</td>
<td>7955207</td>
<td>72.7</td>
<td>61.7</td>
<td>40.6</td>
</tr>
<tr>
<td>Christians</td>
<td>24080016</td>
<td>80.3</td>
<td>76.2</td>
<td>39.7</td>
</tr>
<tr>
<td>Parsis</td>
<td>89218</td>
<td>97.9</td>
<td>97.1</td>
<td>35.2</td>
</tr>
</tbody>
</table>

Saxena (1983), in his study on Moradabad town, observed that most of the regular schools were located in the non-Muslim localities. According to Jeffery and Jeffery (2000), the situation is no better in rural areas. In addition, because of low socioeconomic status, Muslim children are joining Madrasahs, as Madrasahs are providing free education and often residential facilities too. Participation of Muslim girls in educational activities has been studied by Hassan and Menon (2004) who found that very few Muslim women in India are in high profile jobs. The study reveals that less than 15% of Muslim women report themselves to be working. Generally, Muslim women are self-employed or engaged in home-based labour. This leads to a huge dropout of Muslim girls from schools. The Sachar Committee Report (2006) also reflects the same feeling that parents feel that education is not important for girls. Even if girls are enrolled, they are withdrawn at an early age to marry them off. This leads to a higher dropout rate among Muslim girls. According to Alam (2007), although the Muslim community is represented in primary school in accordance with its percentage share in the total population, its representation in secondary schools is much lower. In general, the reasons accounting for the
educational backwardness of Muslims are: (a) Historical and religious factors (Baig, 1974; Sharma, 1978); (b) ‘Minority complex’ including latent discrimination against Muslims by wider (Malhotra 1973) (c) Socioeconomic backwardness (Jain 1986; Hamid 1987; Ansari 2001; Engineer 2001).

However, it should be noted that the literature dealing with the educational backwardness of Muslims is by and large impressionistic and speculative, reflecting more the general impression of the observer. As a result, most of the writings on this subject in the post independence period are not only inadequate but are also by and large one-sided (Phadke, 1978).

Sachar Committee report was probably the first attempt to analyze the conditions of the Muslim community using large-scale empirical data. It clearly brought out the relative deprivation of Muslims in India in various dimensions including employment and education. A variety of factors have been identified to explain the observed relative deprivation among Muslims in India. These include differentials in endowments across social groups, actual or perceived discrimination, behaviour patterns or attitudes and supply of educational and employment opportunities. Following is statistics of literates by educational Level of different religious communities as per the Census of India, 2001.

**Table No. 1.2. Distribution of Literates by Educational Level, Religious Community**

<table>
<thead>
<tr>
<th>Religion</th>
<th>Below Primary</th>
<th>Primary</th>
<th>Middle</th>
<th>Matric/Secondary</th>
<th>Higher Secondary</th>
<th>Graduate And Above</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total*</td>
<td>163,476,983</td>
<td>114,409,999</td>
<td>80,506,43</td>
<td>48,596,85</td>
<td>22,87,115</td>
<td>31,86,374</td>
</tr>
<tr>
<td>Hindus</td>
<td>114,707,897</td>
<td>87,197,91</td>
<td>66,719,53</td>
<td>41,81,271</td>
<td>20,48,622</td>
<td>29,32,968</td>
</tr>
<tr>
<td>Muslims</td>
<td>454,159,77</td>
<td>249,484,2</td>
<td>119,589,1</td>
<td>57,04,73</td>
<td>19,22,16</td>
<td>19,5192</td>
</tr>
<tr>
<td>Total (%)</td>
<td>23.77</td>
<td>16.65</td>
<td>11.71</td>
<td>7.07</td>
<td>3.33</td>
<td>4.63</td>
</tr>
<tr>
<td>Hindus (%)</td>
<td>22.61</td>
<td>17.19</td>
<td>13.15</td>
<td>8.24</td>
<td>3.53</td>
<td>5.05</td>
</tr>
<tr>
<td>Muslims (%)</td>
<td>27.58</td>
<td>15.15</td>
<td>7.28</td>
<td>3.46</td>
<td>1.17</td>
<td>1.19</td>
</tr>
</tbody>
</table>

**Note:** *Literate includes unclassified educational levels
**Total (All religious communities) includes 'Religion not stated'.

The Government took many of the initiatives to increase education among different castes and communities. As such, the literacy and education is
increasing among all communities, but the increase rate of literacy among Muslims is low as shown in the following statistics.

Table No. 1.3. Percentage Distribution of Persons by Education for Each Socio-religious Category (SRC), (Rural + Urban and Male + Female), 17-29 years

<table>
<thead>
<tr>
<th>Year/ Education</th>
<th>Hindu -UC</th>
<th>Hindu -OBC</th>
<th>Hindu -SC</th>
<th>Hindu -ST</th>
<th>Muslim -OBC</th>
<th>Muslim -General</th>
<th>Muslim -All</th>
<th>Other Minorities</th>
<th>All</th>
</tr>
</thead>
<tbody>
<tr>
<td>1999-00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Net literate</td>
<td>13.4</td>
<td>33.7</td>
<td>42.9</td>
<td>53.1</td>
<td>33.7</td>
<td>36.9</td>
<td>36.0</td>
<td>18.8</td>
<td>30.9</td>
</tr>
<tr>
<td>Secondary &amp; below</td>
<td>58.7</td>
<td>54.7</td>
<td>49.5</td>
<td>39.6</td>
<td>59.0</td>
<td>54.0</td>
<td>55.5</td>
<td>58.7</td>
<td>54.0</td>
</tr>
<tr>
<td>Higher secondary</td>
<td>15.9</td>
<td>8.0</td>
<td>5.3</td>
<td>5.8</td>
<td>5.3</td>
<td>6.0</td>
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<td>14.6</td>
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</tr>
<tr>
<td>Graduate &amp; above</td>
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<td>3.6</td>
<td>2.3</td>
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<td>3.1</td>
<td>2.7</td>
<td>8.0</td>
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<td>33.9</td>
<td>45.6</td>
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<td>27.3</td>
<td>29.3</td>
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<tr>
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<td>59.9</td>
<td>56.4</td>
<td>47.5</td>
<td>58.8</td>
<td>62.1</td>
<td>60.7</td>
<td>61.1</td>
<td>57.9</td>
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<tr>
<td>Higher secondary</td>
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<td>9.7</td>
<td>6.6</td>
<td>5.2</td>
<td>5.8</td>
<td>6.6</td>
<td>6.4</td>
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<td>10.6</td>
</tr>
<tr>
<td>Graduate &amp; above</td>
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<td>5.2</td>
<td>3.0</td>
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<tr>
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<td>24.7</td>
<td>30.1</td>
<td>26.1</td>
<td>18.8</td>
<td>22.3</td>
<td>8.8</td>
<td>17.1</td>
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<tr>
<td>Secondary &amp; below</td>
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<td>60.0</td>
<td>55.0</td>
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<td>67.7</td>
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<td>56.2</td>
<td>56.2</td>
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<tr>
<td>Higher secondary</td>
<td>24.0</td>
<td>16.1</td>
<td>10.0</td>
<td>8.6</td>
<td>10.2</td>
<td>9.7</td>
<td>9.8</td>
<td>22.1</td>
<td>15.5</td>
</tr>
<tr>
<td>Graduate &amp; above</td>
<td>19.2</td>
<td>8.5</td>
<td>4.5</td>
<td>3.3</td>
<td>4.8</td>
<td>3.8</td>
<td>4.1</td>
<td>13.0</td>
<td>9.2</td>
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</tr>
</tbody>
</table>

Basant and Sen (2010) have argued that measures of participation in higher education need to be more nuanced than what have been used in recent years. The first distinction that needs to be made is between attainment and enrollment. While the former captures the segment that has completed graduate and higher level of education, the latter focuses on the segment that is currently studying for graduation or higher courses. In addition, while attainment is a stock measure and carries the ‘burden of history’, enrollment is a flow measure that captures the current situation and provides indications for the future. Three measures have been recommended for any population segment:
1. Share of graduates and higher degree holders in the population group above 20 years of age, which characterizes an *All Generations’ Stock (henceforth, AGS) measure* of participation in higher education; a higher share signifying higher participation.

2. Share of graduates and higher educated in the age group of 22 – 35 years provides the *Current Generation Stock (henceforth, CGS) measure*.

3. Share of currently studying persons at the level of graduation and above in the age group of 17 – 29 years (or 18-25 years) provides a *Current Generation Flow (henceforth, CGF) measure* of participation in higher education.

Table No. 1.4. Share of Population in the Relevant Age Groups Participating in Higher Education for Each Socio Religious Category, 2009-10

<table>
<thead>
<tr>
<th>Socio Religious Category</th>
<th>AGS (20+ years)</th>
<th>CGS (22-35)</th>
<th>CGF (17-29) (18-25)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindu SC</td>
<td>2.94</td>
<td>5.57</td>
<td>6.43 (6.73)</td>
</tr>
<tr>
<td>Hindu ST</td>
<td>2.67</td>
<td>3.53</td>
<td>4.23 (5.83)</td>
</tr>
<tr>
<td>Hindu UC</td>
<td>18.19</td>
<td>24.12</td>
<td>18.15 (24.75)</td>
</tr>
<tr>
<td>Muslim - OBC</td>
<td>4.04</td>
<td>5.42</td>
<td>6.15 (8.02)</td>
</tr>
<tr>
<td>Muslim General</td>
<td>4.25</td>
<td>4.97</td>
<td>6.26 (6.49)</td>
</tr>
<tr>
<td>Other Minorities</td>
<td>11.78</td>
<td>16.12</td>
<td>13.64 (18.04)</td>
</tr>
<tr>
<td>Total</td>
<td>8.53</td>
<td>11.42</td>
<td>10.44 (14.06)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Socio Religious Category</th>
<th>AGS (20+ yrs)</th>
<th>CGS (22-35 yrs)</th>
<th>CGF (17-29 yrs) (18-25 yrs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindu SC</td>
<td>45.24</td>
<td>49.1</td>
<td>42.81 (50.89)</td>
</tr>
<tr>
<td>Hindu ST</td>
<td>34.96</td>
<td>35.95</td>
<td>33.56 (42.81)</td>
</tr>
<tr>
<td>Hindu - OBC</td>
<td>44.47</td>
<td>48.41</td>
<td>40.11 (48.34)</td>
</tr>
<tr>
<td>Hindu UC</td>
<td>57.01</td>
<td>59.4</td>
<td>41.03 (50.70)</td>
</tr>
<tr>
<td>Muslim - OBC</td>
<td>45.59</td>
<td>46.36</td>
<td>40.55 (45.70)</td>
</tr>
<tr>
<td>Muslim General</td>
<td>42.25</td>
<td>44.58</td>
<td>42.46 (51.35)</td>
</tr>
<tr>
<td>Other Minorities</td>
<td>50.19</td>
<td>52.06</td>
<td>36.81 (44.70)</td>
</tr>
<tr>
<td>Total</td>
<td>50.13</td>
<td>52.71</td>
<td>40.42 (49.07)</td>
</tr>
</tbody>
</table>

AGS:- All Generation Stock; CGS:- Current Generation Stock; CGF:-Current Generation Flow

Annie John and Shinde (2012) found on the literacy and education of the Muslims as under.

1. The literacy rate among Muslims in 2001 far below the national average.

2. Drop-out Rates among Muslims are highest at the level of Primary, Middle and Higher Secondary compared to all the SRCs.

3. Primary education seems to be the major hurdle for school education.
4. Expansion of educational opportunities since Independence has not led to a convergence of attainment levels between Muslims and All Others.

5. Attainment levels of Muslims are close to or slightly higher than those of SCs/STs and much lower than those of other SRCs.

6. As many as 25 per cent of Muslim children in the 6-14 year age group have either never attended school or have dropped out.

7. The increase in enrolments has been highest among SCs/STs followed by Muslims.

8. While some progress has been made over time, differences remain and the current generations of Muslims are lagging behind.

9. Lower enrolment in Urdu medium schools is due to limited availability of such schools at the elementary level.

10. The gaps across all levels of education between Muslims and other SRCs are higher in urban areas.

The scenario of educational development of Muslims reveals that considerable efforts are needed to spread education among the Muslim minority. Various initiatives have been initiated for their educational development, but have not been taken to a satisfactory level. Though over the years the number of institutions, enrolment, teachers, physical facilities in the schools has been increased, still the group is lagging behind in all the educational indicators like literacy, enrolment, girls enrolment, retention, completion, performance, etc. The literacy which is a first step to gain education is found lowest among the Muslim minority in comparison with all other minorities. Likewise, the proportion of enrolment is low and out-of-school children are also highest among Muslims. As they move up to higher levels of education ladder i.e. primary level to secondary, and higher secondary, their representation decreases. Analysis of time trend indicates that despite an overall improvement in educational status of the Muslim minority, the rate of progress is very slow. The gender disparity is also observed in terms
of attending government, local body and private aided schools, both at the primary and the upper primary stages. Low participation of girls in schools is another notable problem in the education of Muslims. In schools, physical facilities are not available as per the need of the girls and as per the norms and standards laid by the government. When schools are not available within a walking distance and closer to the place of dwelling, parents are a bit reluctant - due to the feeling of insecurity - to send their girls to a school which is far off (Manju Narula, 2014).

There are several reasons for the backwardness of Muslim in the field of education as under (Mujibul Hasan Siddiqui, 2012):

1. Economic poverty
2. Lack of proper education
3. Illiteracy among parents
4. Larger families
5. Lack of girls school
6. Poor facilities in Muslim schools
7. Linking education with employment
8. Negative attitude towards girls education
9. Effect of Medium of Instruction in Schools
10. Lack of vocational education
11. Improper Muslim Leadership: social and political.
12. Lack of education among Muslims in Muslim managed institutions.

The following remedies could be considered in improving educational standards among Muslims (Mujibul Hasan Siddiqui, 2012):

1. Increase in working hours
2. Improving economic well being through education
3. Increase in awareness about the importance of education and various self employment schemes at the grass root level.
4. Maintaining small family norm
5. Integrating vocational education with religious instruction in Madaris
6. Developing the habits of savings
7. Developing the habits of purchasing good books
8. Increasing reading habits among Muslim boys and girls
9. Organising community polytechnics
10. Increasing child centred programmes at the primary level
11. Selecting good and dedicated leaders among Muslims.
12. Increasing dedication among Muslims in Muslim managed institutions.
13. Motivating Muslim youths towards education and constructive works
14. Availability of good books in own mother tongue at every level of schooling.
15. Government incentives and scholarships at all level of schooling.
16. Strong organization for improving the condition of all centres of primary, secondary and higher learning in India.

Muslims preferred to get education at Madrassahs. Even after accepting and appreciating the hallmark achievements of madrasa education in India; the system is till today not completely free from some hindrances and shortcomings. Some major and important shortcomings of madrasa education system are stated as below (Monjurul Haque, 2013):

1. Absence of definite aims and objectives, though they may be present in the mind of authorities of madrasa education, but they are never clearly spelt out.
2. Unscientific approaches of some of the curricula of Madrasas.
3. Lack of basic facilities like proper building, classroom and especially furniture, black board and other TLM and equipments in some of the Madrasas.
4. Outdated traditional methods and technique of teaching and learning.
5. Isolation from modern developments in the area of natural sciences and social sciences and over emphasis on the traditional subjects, with a negative outlook towards modern subjects.

6. Lack of coordination among various Madrasas and Maktabs.

7. Defective system of examination & evaluation.

8. Poor quality of planning and administration.

9. Poor financial condition and management.

10. Low status of teacher in the society.

11. Lack of innovations, experimentation and researches.

Realizing the under-development of Muslims in India, the Rajinder Sachar Committee was appointed in 2005 by Indian Prime Minister Dr. Manmohan Singh, was commissioned to prepare a report on the latest social, economic and educational conditions of the Muslim Community in India. The committee was headed by former Chief Justice of the Delhi High Court Rajinder Sachar, as well as six other members. The committee prepared a report of 403 pages, and presented in the the lower house (Lok Sabha) of the Indian Parliament on 30th November 2006.

The committee had highlighted and presented its suggestions and solutions to remove impediments preventing Indian Muslims from their right to complete participation in the economic, political and social mainstream of Indian life. The report is the first of its kind to reveal the "backwardness" (a term used in Indian academic and legal discourse for historically dispossessed or economically vulnerable communities, not meant to be pejorative) of Indian Muslims. According to the Sachar Committee report, some of the major concerns are:

- The status of Indian Muslims are below the conditions of Scheduled Castes and Scheduled Tribes
The overall percentage of Muslims in bureaucracy in India is just 2.5% whereas Muslims constitute above 14% of the population of India.

To ensure equity and equality of opportunities to Indian Muslims in the residential, work and educational sectors, the Committee proposed multiple suggestions to be implemented, with suitable mechanisms. The major recommendations of Sachar Committee Report for the overall development of Muslims are as under:

- Setting up an Equal Opportunity Commission (EOC) to look into grievances of deprived groups like minorities.
- Working out nomination procedure to increase participation of minorities in public bodies.
- Providing legal mechanism to address complaints of discrimination against minorities in matters of employment, housing, schooling and obtaining bank loans.
- Establishing a delimitation procedure that does not reserve constituencies with high minority population for SCs.
- Initiating and institutionalising a process of evaluating contents of textbooks to purge them of explicit and implicit material that may impart inappropriate social values, especially religious intolerance.
- Creating a national data bank where all relevant data for various socio-religious categories are maintained.
- Setting up an autonomous assessment and monitoring authority to evaluate the extent of development benefits which accrue to different socio-religious categories through various programmes.
- Encouraging the University Grants Commission to evolve a system where part of allocation to colleges and universities is linked to diversity in student population.
Facilitating admissions to the most backward amongst all socio-religious categories in regular universities and autonomous colleges and evolving alternate admission criteria.

Designating Arzals Muslim group as most backward classes as they need multifarious measures, including reservation.

Providing Hindu-OBC-type attention to Ajlaf Muslim group.

Providing financial and other support to initiatives built around occupations where Muslims are concentrated and that have growth potential.

Increasing employment share of Muslims, particularly where there is great deal of public dealing.

Working out mechanisms to link madrassas with higher secondary school board.

Recognizing degrees from madrassas for eligibility in defence, civil and banking examinations.

Providing hostel facilities at reasonable costs for students from minorities on a priority basis.

Promoting and enhancing access to Muslims in priority sector advances.

Including in teacher training components that introduce importance of diversity and plurality and sensitizing teachers towards needs and aspirations of Muslims and other marginalized communities.

Opening high quality Urdu medium schools wherever they are in demand and ensuring high quality textbooks for students in the Urdu language.

Drawing Muslims on relevant interview panels and boards.

Improving participation and share of minorities, particularly Muslims, in business of regular commercial banks.

Setting up a national Wakf Development Corporation with a revolving corpus fund of Rs 500 crore.

Creating new cadre to deal with specific Wakf affairs.
After six years from implementation of Sachar Committee Report in 2013, no or little development was made in the socio-economic, educational and political areas. In this regard, a paper entitled “Six Years After Sachar: A Review of Inclusive Policies in India,” presented by Abusaleh Shariff, Economist and Chief Scholar at the U.S.-India Policy Institute has remarked that, the rate of growth of education at all levels had remained the lowest for Muslims between 2004-05 and 2009-10. Matriculation-level enrolment was the least among both the OBC and general category Muslims in both rural and urban areas, and lower than the enrolment for the SCs and the Scheduled Tribes. At higher levels of education, the distribution was even more skewed in favour of the Hindu general population and other minorities. The paper said this level of Muslim exclusion could only be addressed through institutional reforms and not via “pro-Muslim policy statements and even Muslim-focused programmes. The paper was critical of the functioning of the Ministry of Minority Affairs. It said allocations for the much-publicized Minority Concentration Districts [MCDs] aggregated to a total of Rs. 37,800 crore until March 2011. Yet even this “meager” allocation was underutilized: “It was shocking to note that only Rs. 856 crore [which is 22.8 per cent of central allocation] had reached the districts. Much lower amount was found to have been taken to the grassroots...”. Further, “The MCD schemes have hit hurdles which appear insurmountable! Close to the end of the 11th Plan period, just about 3.46 per cent of all allocated funds have reached the intended beneficiaries either at the level of individual or communities or geographic areas.”

From the above discussion, it is clear that there is feeling of insecurity among Muslims in India and poverty is also strongest reason due to which, Muslims are deprived from education. Of course, Government took many of the initiatives and formulated many of the educational welfare schemes for Muslim students. But, still the enrolment of Muslims to various education
levels is low. Hence, it is essentially needed to motivate the parents of children and children to get education and thereby increase literacy and education among Muslims. Further, it is necessary to improve the educational administration of Madrasas and Maktabs, Urdu schools and general educational institutions, where Muslims are getting education. For this purpose, there is need for efficient and effective Muslim educators and teachers. In this regard, the role of Muslim teachers is much appreciated.

Like other people in their communities, Muslim teachers are also feeling insecure, even in many places they are not respected and in society, compared to other teachers, their status may be lower in society. Still, the Muslim teachers are playing significant role in educating the Muslim children. Now, it is the responsibility of the Muslim teachers to increase literacy and education among Muslims, even facing obstacles in society. To serve this purpose, they needed expert education skills, better status, good knowledge, ability to manage educational institutions like schools, motivate Muslims to participate in education, etc. These Muslim teachers are also part of society and as such, they have social life, which indirectly influences the educational role played by them at their schools. Hence, it is essential to study the social life of Muslim teachers, which indirectly influences the education of Muslim children and also helps to increase literacy and education among Muslims. In this regard, the present study is made on Muslim teachers working at secondary schools in Bidar district.

1.2. Statement of the Problem:

As discussed above, Muslim education started in India as early as since 10\textsuperscript{th} century. But still, compared to all other religions and communities, the literacy and education among Muslims is fully neglected. Muslim teachers are playing significant role in increasing literacy and education among Muslims. While their work, they are also facing many of the social barriers and obstacles.
Hence, the present study is made to explore the socio-economic profile of Muslims teachers as it influences the Muslim education indirectly and the present study is stated as “Socio-economic Profile of Muslim Teachers in High School: A Case Study of Bidar District”.

1.3. Meaning of the Concepts:

Following are meanings to the different concepts defined by Dictionaries and used in the present study.

**Socio-economic** : of or involving both social and economic factors.

**Profile** : a view of anything in contour; outline;
a degree of exposure to or contact with others especially the public.

**Teacher** : a person who teaches, especially as a profession; instructor.

1.4. Need and Importance of the Study:

As discussed above, Muslims are most backward sections of the society with poverty and feeling of insecurity faced in society. They are also alienated from the mainstream of the society as none of the eminent political leaders are from Muslim community to increase their socio-economic status. Due to these factors, the education of Muslims is neglected. It is noted that still Muslim teachers are playing significant role in improving educational status of Muslims by encouraging education among the Muslims.

Muslim teachers have to work in different kinds of working environments and challenges. For instance, working in schools located at remote rural area, where lack of adequate transportation facilities, drinking water, electricity, exploitation by employers (non-Muslims), social discrimination on the basis of religion, health issues, etc. Under the circumstances the attitudes of Muslim teachers towards their work and school
environment shows the changing social and economic conditions of Muslim teachers. Hence, the present study found to be useful and important in assessing the perceptions of Muslim teachers in different sociological aspects.

1.5. Objectives of the Study:

The present study is made:
1. To look into the socio-economic profile of Muslim teachers;
2. To study the significance of education in the socio-economic life of Muslim teachers;
3. To find out whether women have been given equal status among Muslims;
4. To analyze the problems and obstacles faced by Muslim teachers at their work places in particular and in society in general;
5. To study the working environment and professional development of Muslim teachers; and
6. To analyze the views of Muslim teachers towards education and career of children.

1.6. Hypotheses:

Following hypotheses are formulated for the present study:
1. Majority of Muslim Teachers are Living in Joint Families.
2. Muslim Female Teachers Believe that Marital Status and Satisfaction is Greater Among Employed Wives than Housewives.
3. Islam does not Influence on Choice of Teaching Profession.
4. Employment is main aim behind Women’s Education.
5. The Muslim Teachers have not participated in Training after their Recruitment.
7. 
1.7. Research Methodology:

The present study was begun with the literature search. The researcher studied and referred Sociological Abstracts, leading regional, national and international journals and books published in the fields such as Muslims, Minorities, Other Backward Classes, Muslim Education, Islam, Madrassah Education, etc. The collected research papers formed theoretical background to the study. The study is also based on primary data collected from the field.

The Field:

As stated in the statement of the problem, the Bidar district is the field. There are total five talukas namely, Aurad, Bidar, Basava Kalyan, Bhalki and Humnabad in Bidar district and total population of which is 1020174. The Muslim population constitutes 295762 (19.69%) of the total population in the district. The population statistics and other details of the field are discussed in fourth chapter, ‘Area of the Study’.

Collection of Statistical Data:

The researcher visited Office of DDPI to collect the statistical information pertaining to number of high schools, Madrassahs, Maktabs, etc in Bidar district. Further, statistical data related to Muslim teachers working in these schools was also collected.

Sample of the Study:

After studying the characteristics of Muslim population in Bidar district, the researcher observed the status of Urdu schools, Madrassahs and Maktabs and also few Kannada high schools, where Muslim teachers are working. As the numbers of Muslim teachers are more at different types of schools in different talukas, due to time limitations, totally 500 Muslim teachers were surveyed. The samples for the present study are Muslim teachers working at
high schools. To select the samples for the present study, simple random sampling method was used. The taluka-wise selection and survey of the respondents is shown in the following table.

Table No. 1.5. Taluka-wise and Gender-wise Distribution of the Respondents

<table>
<thead>
<tr>
<th>Taluka</th>
<th>Total Respondents</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bidar</td>
<td>190</td>
<td>101</td>
<td>89</td>
</tr>
<tr>
<td>Humnabad</td>
<td>159</td>
<td>99</td>
<td>60</td>
</tr>
<tr>
<td>Basava Kalyan</td>
<td>95</td>
<td>40</td>
<td>55</td>
</tr>
<tr>
<td>Bhalki</td>
<td>36</td>
<td>15</td>
<td>21</td>
</tr>
<tr>
<td>Aurad</td>
<td>20</td>
<td>08</td>
<td>12</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>500</strong></td>
<td><strong>263</strong></td>
<td><strong>237</strong></td>
</tr>
</tbody>
</table>

**Collection of Primary Data:**

Collection of Primary data is an important step in every research study. The researcher visited each of the selected Madrassah or Maktab or Urdu High School or even Kannada high school where the Muslim teachers are working and analyzed the status, conditions and facilities that are available for Muslim teachers. Based on the status of Muslim teachers and conditions of high schools, it was decided to conduct survey using questionnaire. It is observed that considerable numbers of Muslim teachers are not aware much about English, the researcher personally interacted with the Muslim teachers and collected information on their personal, socio-economic and primary data related to education and professional aspects, which directly or indirectly influence their socio-economic life.

The Survey Method is one of the most popular data collection methods in Social Sciences. The study has adopted survey method for the collection of primary data. Questionnaire is by far the most important instrument used for the data collection. The Questionnaire was addressed to Muslim Teachers working in high schools of different types such as Madrassahs, Maktabs, Urdu Schools and even few Kannada High Schools.
The Questionnaire is composed using different scales like dichotomous, multiple choice, descriptive and rating. In addition to this, the researcher adopted personal observation technique to ascertain the information on the nature of the activities including family occupation, living conditions, leisure time activities, etc.

The primary data collected through the Questionnaire is represented in the form of Tables. The tables are analyzed with the percentages, so as to make analytical study and also help for comparison of different kinds of the data. Statistical technique such as Chi-Square is also used to test significance of the collected primary data wherever necessary. Further, on the basis of collected data certain generalizations are stated as findings and conclusion.

1.8. Scope and Limitations:

As discussed already, the present study aims to cover only Muslim teachers working at high schools at rural and urban areas of Bidar district. The study is limited to the Bidar district. As the geographical territory of the district is vast to cover and the Muslim teachers are wide spread across different villages and towns, the present study total selected 500 Muslim teachers. Of which, 250 are females and 250 are male teachers and even 250 teachers are selected from rural areas and villages and 250 are selected from towns and Bidar city.

1.9. Chapterization:

The research report is organized into seven chapters with two appendixes as under.

The first chapter provided brief background information to the research topic. Here research problem is clearly defined. The significance of the study is discussed. The clear objectives are discussed. The scope and limitations are
set in this chapter. Some generalizations and assumptions are fixed as hypotheses of the study. The details of the research methods used for the present research study are discussed. The first chapter is designed under the title “Introduction to the Study.”

Before conducting the present study, there is necessary to know about the research gap in the studies that are already conducted. Hence, the studies already conducted and published already in the secondary literature such as research papers, books, journals, articles, conference and seminar papers that are published are reviewed in the second chapter under the title “Review of Literature”.

Geographical territory plays an important role in the status and development of the people. As such it is also applicable to the Muslim teachers in Bidar district. Hence, there is need to study on the Bidar district in general and high schools in the district in particular. The fourth chapter covered the area, demography, population, literacy, education, employment, occupation, environment, etc of the Bidar district under the title “Area of the Study”.

As the present study is sociological, there is need to collect the primary data on sociological background of the Muslim teachers. As such, the primary data collected on general and social background of the Muslim teachers are analyzed and discussed in the fourth chapter under the title “Personal and Social Profile”.

Education and professional development constitutes prime focus for the Muslim teachers. As such, the primary data was collected from Muslim teachers on the attitudes towards education, school environment, working conditions, professional development, children’s education, etc. The collected data on these aspects are analyzed and discussed in the fifth chapter under the title “Education and Profession”.
As stated in the title of the research, the economic profile is also essential to assess the social status of the Muslim teachers. Hence, the primary data collected from the Muslim teachers on economic and political aspects are discussed in sixth chapter under the title “Economic and Political Profile”.

After the analysis and interpretation of the primary data, certain findings are derived from the study and summaries of the study are stated. Useful suggestions are given for the improvement of socio-economic and educational status of Muslim teachers. Further, the research study is concluded. Hence, the seventh chapter is written under the title “Findings and Conclusion”.

Apart from the above stated seven chapters, two appendixes are given at the end covering Bibliography and Questionnaire. The research papers, books, Journal articles etc. that are used and relevant to the present study are listed in appendix-1 under the title ‘Bibliography’. The Questionnaire used to collect Primary data is given in appendix-2.

1.10. References:


