ABSTRACT

India is a land of religions, languages and customs. Many religions are flourishing here since long back. Therefore it is a multi religious and multi cultural country from its known history. It was never mono-religious or mono-cultural. The number of invasions and incursions from Aryans to Moghals added to religious, cultural and linguistic pluralism. British colonialism also contributed to its cultural and religious multiplicity. Perhaps no other society is as multi-cultural and multi-religious as ours (Yerankar, 2006). In the words of Rabindranath Tagore, ‘Here the Aryans, the non-Aryans, the Dravidians and the Chinese, the tribes of Scythians and Huns, the Afghans and the Mughals have all merged into one body’ (Mohiuddin, 1987).

We are proud of our rich culture, which is full of wisdom and great thoughts.

The land of India is the birth place of four world’s major religion, namely Hinduism (Sanatam Dharma), Jainism, Buddhism and Sikhism. Throughout its history, religion has been an important part of its culture. Religious diversity and religious tolerance are both established in the country by law and custom. But unfortunately, sometimes, due to some reasons the harmony among these religions becomes imbalanced, and many new threats born in the Indian society. However, in India the seeds of communalism were sowed by the British rulers (Das, 1991; Ahuja, 2004), which leads in many cases to communal violence and riots (Chandra, 2008). But, peaceful survival of all the societies is possible only in such type of world in which all citizens possess some basic socio-psychological characteristics. The real development can take place only in harmonious atmosphere. Bharat Ratna Pandit Madan Mohan Malaviya has rightly said that, the country can gain strength and develop itself only when the people of different communities in India live in mutual goodwill and harmony. No doubt, that this can be made and developed by the education, because education is considered as a most powerful medium for preserving and transferring the ideas, ethics and values.

MADRASA: AN AVENUE OF EDUCATION

Madarsa, an Arabic word, literally means place of dars i.e. teaching. The dictionary meaning of the term ‘Madrasah’ is ‘School’ (Huges. 1988). As an institution of learning, the Madarsa is centuries old. Being the lifeline of Muslim society Madarsa is the real foundation of Muslim education in India. Madarsas in the early 20th century were diverse in the subjects they offered and some even were secular, allowing Hindu’s to attend their classes. Raja Ram Mohan Roy, Dr. Rajendra Prasad and Dr. Sachdanand Sinha were all imparted elementary education at madarsas (Soni, 2010).

There are a large number of Madarsas in our country. There are various estimates about their number. Estimates range from a figure of eight thousand to thirty to forty thousand religious institutions in the country. According to, Chauhan (2011), as a conservative estimate, the total number of madrasas is nearly 35000 mainly concentrated in the state of Assam, Bihar, Gujarat, Karnataka, Kerala, Madhya Pradesh, Rajasthan and Uttar Pradesh. There are three main ideologies (masliks or schools of thought) that prevail throughout India. The Deobandis, the Barelwis and the Al-Hadiths (Engineer, 2009; Soni, 2010). Put together, these three schools of thought are said to be representative of major Sunni Muslim sects within the country. The Sacchar Committee report declared that about 4% of Muslim children attends full-time madaras.

NEED OF THE STUDY

The beauty of India lies in the fact that people of different language and cultures live here with their unique identities, so it is a multi-religious country and many religions are practiced and flourishing here from centuries. Islam is one of the major religions of our country, which has third position in the world with respect to Muslim population which comes after Indonesia and Pakistan (Wikipedia, 2011).
Like others, education has its own importance in Muslim community. According to ‘The Holy Quran’, ‘Education is the greatest duty of man’ (Das, 2003). Prophet Mohammad (PBUH) had said, ‘Search knowledge though it be in China’ (Miasahib, 1991). Therefore, for educating their mass Muslims has developed a system of education, which is known as ‘Madarsa Education System’.

Since September 11, 2001, attack on the World Trade Centre in New York, madarsas in the Muslim world have become the focus of international attention due to their alleged links with international militancy (Bano, 2008). It is alleged that, these religious schools (madarsas) promote extreme values and attitude and hence, increase friction and intolerance in the society (Asadullah & Chaudhury, 2006). Others maintain that most of these religious schools have been blamed unfairly for fostering anti-secular sentiments and argue that madarsas play an important role in countries where millions of Muslims live in poverty and state educational infrastructure is in decay. Therefore, after 9/11 incident Madarsas become a centre for discussion at global levels specially related to their mission and vision.

Studies on Madarsas are very few. In particular, none of the extent studied directly focus on the question of non cognitive outcomes of madarsas in such as socio-psychological attitude and values. Little is known on the attitude of madarsa teachers and students toward issues of social importance. The available literature in the field of social values and madarsa put light on various issues from different angles. Therefore, through using data from Madarsa of different ideology from Utter Pradesh, this is an attempt to study and analyse some socio-psychological characteristics of Madarsa teachers and Madarsa students and put some light on the perception of the society regarding the same. Since, all religions are based on the philosophy of peace and co-existence and Islam is the world’s second biggest religion and madarsa has its own importance in Islam. Also, madarsa are being established according to the principles of Islam, which support the respect of all religions and prohibits its followers from ill talk toward other religion. So it is important to know the role of madarsas in spreading the idea of Secularism, Nationalism and Non-Violence.

So this was an approach by the researcher to puts some light regarding the issues of madarsa. The present study aims to investigate into the extent to which the madarsa teachers and students possess secular attitude, sense of nationalism and non-violence attitude. The present study also aims to analyse the perception of the society regarding the same.

**STATEMENT OF THE PROBLEM**

The title of the present study was as follows, “Some Socio-Psychological Characteristics of Madarsa Teachers and Students and its Relationship with the Perception of the Society”

**OBJECTIVES OF THE STUDY**

The following objectives have been formulated to conduct this study,

1. To compare the secular attitude among madarsa teachers of different religious ideologies.
2. To compare the secular attitude among madarsa students of different religious ideologies.
3. To compare the sense of nationalism among madarsa teachers of different religious ideologies.
4. To compare the sense of nationalism among madarsa students of different religious ideologies.
5. To compare the non-violent attitude among madarsa teachers of different religious ideologies.
6. To compare the non-violent attitude among madarsa students of different religious ideologies.
7. To compare the perception of the society, towards socio-psychological characteristics of madarsa teachers and students, with respect to

   I. Gender (Male/Female)
   II. Category (General/OBC/SC/ST)
III. Locality (Rural/Urban)
IV. Religion (Islam/ Other than Islam)

HYPOTHESES OF THE STUDY
The following null hypotheses have been formulated to test the objectives of the study. All the null hypotheses were tested at .05 level of significance.

H01- There is no significant difference among secular attitude of madarsa teachers of different religious ideologies.

H02- There is no significant difference among secular attitude of madarsa students of different religious ideologies.

H03- There is no significant difference among sense of Nationalism of madarsa teachers of different ideologies.

H04- There is no significant difference among sense of Nationalism of madarsa students of different ideologies.

H05- There is no significant difference among level of Non-violent attitude of madarsa teachers of different ideologies.

H06- There is no significant difference among level of Non-violent attitude of madarsa students of different ideologies.

H07.1. There is no significant difference in perception of the society towards socio-psychological characteristics of madarsa teachers and students with respect to gender.

H07.2. There is no significant difference in perception of the society towards socio-psychological characteristics of madarsa teachers and students with respect to Category.

H07.3. There is no significant difference in perception of the society towards socio-psychological characteristics of madarsa teachers and students with respect to Locality.

H07.4. There is no significant difference in perception of the society towards socio-psychological characteristics of madarsa teachers and students with respect to Religion.

THE METHODOLOGY
Nature of the study :- Present study is descriptive research in nature in which the ‘Normative Survey Method’ has been used to carry out the work, because the aim of the present investigation was to study the secular attitude, sense of nationalism and non-violent attitude of madarsa teachers and students, and to analyse the perception of the society towards socio-psychological characteristics madarsa teachers and students with respect to selected demographic variables.

Population:- All the madarsas situated in the Utter Pradesh state and their teachers and students comes under the population of this study.

Sample :- The sample consists 100 madarsa teachers and 250 madarsa students. The sample has been purposively selected from the whole population. About 300 local people in vicinity of selected madarsa have been also selected by purposive sample technique to analyse the perception of the society towards socio-psychological characteristics of madarsa teachers and students.

Tools:- The following tools were used to collect the data,

2. Sense of Nationalism Scale developed by Dangwal (2005).
4. Society perception scale developed by the researcher.
Analysis of data: Collected data were organised and analysed by using parametric tests F-test and t-test with the help of SPSS 16.0 version.

DELIMITATIONS OF THE STUDY
• The present study is delimited to the madarsa situated in state of Uttar Pradesh only.
• The present study is delimited to those madarsa teachers and students, who are teaching and studying respectively in session 2014-2015.
• In this study madarsas, their teachers and students, along with local people in the vicinity of the madarsas have been selected only.
• In this study only boys madarsas have been selected for the study.
• In this study madarsa from Sunni sect have been taken for study.
• The study is delimited up to the Socio-Psychological characteristics such as Secular Attitude, Sense of nationalism and Non-violent Attitude.

FINDINGS OF THE STUDY

Descriptive analysis reveals that
1. Selected Ahle Hadith, Barailwe and Deowand ideology madarsa teacher and students possess secular attitude.
2. Selected Ahle Hadith, Barailwe and Deowand ideology madarsa teacher and students possess sense of nationalism.
3. Selected Ahle Hadith, Barailwe and Deowand ideology madarsa teacher and students possess above average non-violent attitude.

Inferential analysis reveals that

Findings related to Objective No. 1
1. There is a significant difference among secular attitude of madarsa teachers with respect to their religious ideologies.
1.1. There is no significant difference in secular attitude between Ahle Hadith and Barailwe ideology madarsa teachers.
1.2. There is a significant difference in secular attitude between Ahle Hadith and Deowand ideology madarsa teachers.
1.3. There is a significant difference in secular attitude between Barailwe and Deowand ideology madarsa teachers.

Findings related to Objective No. 2
2. There is a significant difference among secular attitude of madarsa students with respect to their religious ideologies.
2.1. There is a significant difference in secular attitude between Ahle Hadith and Barailwe ideology madarsa student.
2.2. There is no significant difference in secular attitude between Ahle Hadith and Deowand ideology madarsa students.
2.3. There is a significant difference in secular attitude between Barailwe and Deowand ideology madarsa student.

Findings related to Objective No. 3
3. There is a significant difference among sense of nationalism of madarsa teachers with respect to their religious ideology.
3.1. There is a significant difference in sense of nationalism between Ahle Hadith and Barailwe ideology madarsa teachers,
3.2. There is a significant difference in sense of nationalism between Ahle Hadith and Deowand ideology madarsa teachers.
3.3. There is no significant difference in sense of nationalism between Barailwe and Deowand ideology madarsa teachers.

Finding related to Objective No. 4
4. There is no significant difference in sense of nationalism among madarsa students with respect to their religious ideologies

Findings related to Objective No. 5
5. There is a significant difference among non-violent attitude of madarsa teachers with respect to their religious ideologies.
5.1. There is no significant difference in non-violent attitude between Ahle Hadith and Barailwe ideology madarsa teachers.
5.2. There is a significant difference in non-violent attitude between Ahle Hadith and Deowand ideology madarsa teachers.
5.3. There is a significant difference in non-violent attitude between Barailwe and Deowand ideology madarsa teachers.

Finding related to Objective No. 6
6. There is no significant difference among non-violent attitude of madarsa students with respect to their religious ideologies.

Findings related to Objective No. 7
7. There is no significant difference between means of the perception of society towards socio-psychological characteristics of madarsa teachers and students with respect to their gender, category and locality. However, there is a significant difference between means of the perception of society towards socio-psychological characteristics of madarsa teachers and students with respect to their religion.

CONCLUSIONS AND DISCUSSION

The present study has yielded interesting results, which add volume of knowledge already present in this field of study. The study shows that madarsa teachers and students under study possess secular attitude, sense of nationalism and non-violent attitude. The findings of the present study are in agreement with several studies done earlier. This finding of the study is in support with the findings of Raikwar (2008) and Ali (2011) in which, it was found that teachers under study possess secular attitude.

Significant differences were found in secular attitude, sense on nationalism and non-violent attitude of madarsa teachers with respect to their religious ideologies. Ahle Hadith ideology teachers were found to be more secular than that of others, Barailwe ideology teachers were found to be more sense of nationalism than that of others and Deowand ideology teachers were found to be more non-violent attitude than that of others. The reason behind such findings may that Barailwe ideology give larger importance to Arabic literature while the Deoband ideology focuses on jurisprudence and logic (Soni, 2010). The influence of religious ideology on secular attitude supports the findings of other studies like, Ashrafī & Govil (2013), and Raikwar (2008) that shows that religion, living place and educational level influence the secular attitude.
On the other hand significant difference was found only in secular attitude of madarsa students with respect to their religious ideologies and Barrailwe ideology students were found to be more secular than that of others. The reason behind such findings may be that there exists great diversity in madarsa curriculum in same class with respect to religious ideology. So, religious ideologies may have a great influence on the various social values.

For the perception of the society towards socio-psychological characteristics of madarsa teachers and students, no significant difference were found with respect to their, gender, category and locality, however significant difference was found with respect to religion. This finding support the finding of Singh (1978) that found that, Muslim were main target of prejudice for the Hindus and Sikhs. This finding clearly focuses on threat of communalism, which was supported by Jayakumari (1981) too that found that, communal prejudice existed in her sample.

The present study has clearly indicated that madarsa teachers and students possess socio-psychological characteristics such as secular attitude, sense of nationalism and non-violent attitude. Since Madarsas are the bastions of faith and believers, and the findings of this study support the Mazumi & Jakaria (2012) that concluded that madarsa provide a positive and significant contribution to the development of the nation character through a process of socialization, education and learning in the madarsa. Most of the views about madarsas were expressed by those who hardly had any firsthand knowledge of madarsa system or what is taught in these madarsas. They just presumed that since these are Islamic institution they must be teaching about jihad and war. Many scholars have made an attempt to do systematic study of madarsas system in historical perspective. There studies focused in this point that, madarsas were set up to fulfill a religious need rather than promote enmity with any community. In a real sense, madarsas are providing an important service of social welfare, which includes education, lodging and fooding to the poor section of peoples.

EDUCATIONAL IMPLICATIONS AND RECOMENDATIONS

The present study challenges the baseless stereotypes prevailing against the madarsas, their teachers and students. The media and government should have to propagate such findings so that the misconceptions prevailing in this regard may be eradicated. Also, the research projects on madarsas should be sponsored by government and other funding agencies so that the real picture of these religious institutes may come out.

On the other hand to minimize and eradicate the wrong perception about madarsta teachers and students among the people of other religion, the madarsa administration have to encourage mixed activities, such as sports competitions, essay writing competitions, quizzes etc, in which students from both madarsas and modern educational institutions can jointly participate. Madarsas can also invite the staff of modern educational institutions to visit their campuses and dialogue with their students and teachers. This can go a long way in helping to minimize the many misunderstandings that they might have about madarsas.

It is also suggested that the management of madarsas on the occasion of their religious as well as national festivals must invite the peoples from other religions, as well as peoples from government officials. They should have to arrange for speeches on communal harmony, national values, tolerance and so on, and
must also explain to the public what exactly they teach and what are their aims and objectives. So that in this way they can counter the misunderstandings that some people might have about them. Madarsas should have to also play a leading role in setting up peace committees, comprising responsible people of their locality from all religious communities. These committees must seek to resolve all contentious issues and disputes through negotiation. Also, the managements of madarsas must engage in inter-faith dialogue work to promote peace, understanding and good social relations between people of different religions.

Based on the findings and conclusions of the study the researcher recommended the following

1. Media and government should propagate the research finding like madarsa teachers and madarsa students possess socio-psychological characteristics, so that the misconceptions prevailing in this regard may be eradicated.

2. The government and non-governmental organisations should have to organise seminar or conferences on various issues of madarsas.

3. Government should have to take initiation to solve the financial problems of madarsas. It will be helpful in developing positive social values among the madarsa community.

4. There should be such provisions, that Madarsa students can move across to mainstream educational institutions. This would help them to have an interaction with the people of other religions.

5. There should be Guidance and counselling cell in every madarsas that may help the madarsa students in the development of personality.

6. There should be the arrangement for slow learners and gifted children in every madarsas to nurture the Creativity and talent among the madarsa students

SUGGESTIONS FOR FURTHER RESEARCH

No study is complete in itself and the present work in not an exception. Hence, the investigator wants to put forward some suggestions which may guide the further researchers in the field. In future, different studies may be undertaken considering following dimensions:

1. A comparative study of secular attitude, sense of nationalism and non-violent attitude of various religious groups can be undertaken.

2. An in-depth study can be undertaken to study the socio-psychological characteristics of students and teachers with respect to various demographic variables and to find the ways to improve it.

3. A similar study may be undertaken on a large sample covering different state.

4. Studies can be conducted on secular attitude and leadership of students and teachers.

5. A study on daily routine of these institutions may be conducted to explore the mission and vision of these institutes.

6. A comparative study of social values of various religious sects of Islam can be undertaken.

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