INTRODUCTION

India is a land of religions, languages and customs. Many religions are flourishing here since long back, which have their own traditions and beliefs. Therefore India is a multi religious and multi cultural country from its known history. It never was 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. Thus with every invasion and incursion Indian society became more and more complex and rich. 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 Afgans and the Muguls have all merged into one body’ (Mohiuddin, 1987).

Indian culture is like a mighty river fed with many tributaries, and the main stream flows on and on. 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. A vast majority of Indians associate themselves with a religion. According to the 2011 census, Hinduism accounted for 79.6 % of the population of India, Islam (14.2 %),
Christianity (2.34 %) and Sikhism (1.87 %) are the other major religions followed by the people of India. This diversity of religious belief systems existing in India today is a result of, besides existence and birth of native religions, assimilation and social integration of religions brought to the region by traders, travellers, immigrants, and even invaders and conquerors. The harmonious coexistence of these religions on the land of India is well known from its own history.

But unfortunately, sometimes, due to some reasons the harmony among these religions becomes imbalanced, and a many threat is born in the Indian society, which is more dangerous and need more attention. However, in India the seeds of communalism were sowed by the British rulers (Das, 1991; Ahuja, 2004), with a view that Indians remain divided and unable to challenge British Colonial rule, for which they adopted ‘divide and rule’ policy. But, even after sixty eight years of independence, communal forces are still active and creating problems for both, the government and the society. Communal ideology leads in many cases to communal violence and riots (Chandra, 2008). In 20th century in India, the harmony disturbed because of a series of communal riots assuming great proportions in Ahmadabad in 1969 and Bhivandi in 1970. In Ahmadabad nearly 1000 people were killed in 1969 and around 400 people in Bhivandi. Then, communal violence remained in check until 1977 when, again some major riots took place in several places like Jamshedpur, Aligarh, and Varanasi etc. (Engineer, 2008). Again whole decade of eighties was full of communal violence climaxing in Mumbai riots in 1992-93. The Ramjanambhoomi Vs Babri Masjid movement once again polarized the communalism in India, as it was the eve of partition of the country in 1947. Further, there was lull in communal disturbances from 1992-93 to 2002 until Gujarat problem took place in 2002. Gujarat
riots once again made communal situation quite fragile and weakened secular ethos in the country. Currently Assam communal violence (2012) and Muzaffarnagar, U.P. violence (2013) disturbed the social fabric of Indian society and attract the social scientist on the issue of peaceful survival of the humanity. Hence, communal riots became the order of the day. At present not only India, as a nation, but the whole world is facing this most serious threat of communalism. Hence peaceful survival of human in this land became the urgent need of the hour.

On global level too, the social threat called communalism exists. In all over the world there are many religions, which are practiced by various groups of individuals or community. All these religions such as, Christianity, Islam, Hinduism, Buddhism, Sikhism, Jainism, Zoroastrianism etc. have their own belief, which are sometimes made controversial to each other by some anti-social elements, due to which, sometimes, this social threat, called communalism, gets it roots. Various riots around the globe such as, Gothenburg (Sweden) riots in June 2001, Urumqi (China) riots on July 5, 2009, Cronulla (Australia) riots in December 2005, Jos (Nigeria) riots in 2011, Cairo (Egypt) riots in 2011 and London riots in 2011 etc. (Wikipedia, 2011a), are the examples of this communal threat on global level.

Now, after these communal incidents at global level, the world has accepted that the 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, and which 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. Thus the plant of a peaceful world can be nurtured through education only. In a plural society like ours
with a multiplicity of religions, creeds and cultures, our constitutions preamble to be, **SOVEREIGN, SOCIALIST, SECULAR, DEMOCRATIC REPUBLIC, JUSTICE, LIBERTY, EQUALITY and FRATERNITY** cannot survive and flourish, unless it is based on principle of peace. In this direction our Father of Nation Mahatma Gandhiji has rightly said that, *'If we are to teach real peace in this world, and if we are to carry on a real war against war, we shall have to begin with the children'*. 

According to Secondary Education Commission (1952-53), Education system must make it contribution to the development of habits, attitudes and qualities of character, which will enable its citizens to beat worthily the responsibility of democratic citizenship and to counteract all those fissiparous tendencies which hinder the emergence of a broad national and secular outlook.

So, to develop these characters in citizens is one of the major responsibilities of the education system. To carry out the task effectively, schools and the teachers play very important role. Child’s mind is considered as a clear slate, in which environment of school and teachers’ behaviour sketches his/her future. Therefore, school and teacher work as the first and most important source to make a child social. So, if we want to develop positive socio-psychological attitude among our citizens, then we must have to make our school and teachers socially balanced.

Secondary Education Commission (1952-53) also suggested in this regard and quoted, ‘Every teacher and educationist of experience knows that even the best curriculum and the most perfect syllabus remains dead unless quickened into life by the right method of teaching and right kind of teachers’.
The commission also emphasises that teachers have a vital role in education system. A teacher should be conscious of what must be done to develop a proper peaceful life culture and entrenching ethical and moral behaviours among learners. Teachers should be the most fundamental supporters of proper peaceful life by showing their attaching importance to principles of peaceful survival of mankind not only with their words but also with their behaviours. Furthermore, a good teacher should prepare an incentive environment and provide students with appropriate opportunities so that they can realize their basic duties and responsibilities. In a formal educational institution, individuals acquire many socio-psychological attitudes and behaviours and these attitudes and behaviours are achieved, with no doubt, through the model attitudes and behaviours exhibited by their teachers. Prof. Humayun Kabir has rightly said that teachers are literally the arbiters of nation’s destiny. It may sound a truism, but it still needs to be stressed that the teachers is the key of any educational reconstruction (Saxena, 2009).

The most important resource for any country to achieve modern social, economic and technological development lies in the human quality. For this reason, human resources must be well-trained. The educational system is the main factor to train the human quality. The first of the most important institutions affecting the development and socialization of an individual is the family and the second is the school. Learning experiences at school will help the child or the adolescent to acquire academic information and skills and develop an active, emotionally and socially stable personality capable of adapting to society. The role of schools for development of these future citizens is crucial and same has been emphasised by different commissions and committees, like, ‘The Destiny of India is now being shaped in her
classrooms’ (Kothari Commission 1964-66). That means students who are part and parcel of the society are shaped and developed in the classroom. Moreover, the teachers are also part of the same society. That is why, it is said that the teachers have an integral relationship with the community. It is so much inter-woven that the ethos of the society can be understood by looking at the status of teachers. “The status of the teacher reflects the socio cultural ethos of the society, it is said that no people can rise above the level of its teachers” (National Policy on Education, 1986). Therefore, teachers have a great responsibility in shaping future of nations.

1.1 SECULARISM: CONCEPTS AND HISTORICAL PERSPECTIVE

According to modern literature secularism has its origin in western countries and relates to the separation of the church from the state, giving the state a position of neutrality between different religions, while at the same time, guaranteeing all citizens the right to profess any one of them. In some ways the word ‘secular’ is used as a contrast with the word ‘religious’. This has led people to believe that secularism is opposed to religion. But in reality rather than remaining opposed to religion, secularism takes a dispassionate view in running the affairs of the state. In India, it basically connotes treatment of all religions on a footing of equality and ruling out any discrimination. Hence, secularism means separation of the state, politics and non-religious areas of life from religions and religions being treated as a purely personal matter (Chandra, 2008). So, when India is said to be a secular state, it only means that the state will not identify itself with any particular religious faith and that no person shall suffer any disability or discrimination on the basis of religion. All are free to share to the fullest degree of our common national heritage.
According to (Gahrana, 1998; Kar, 1998; Sharma, 2000; Sharma, 2001; Talesra, 2002; Yerankar, 2006), G.H. Holyoake has been regarded as the originator of the concept of secularism because of his important work such as, ‘Principles of Secularism’ and ‘The Origin and Nature of Secularism’. A secular state as defined scientifically, means a state which recognizes every citizen as equal and does not recognize any social or religious stratification as vehicles for exercising political rights. But what is generally projected as secularism is tolerance of all religions with special emphasis on the protection of minorities and preservation of communal harmony. However, in the words of Rizvi, (2005) the essence of secularism rests on two basic principles:

1) Separation of religion from politics.
2) Acceptance of religion as purely and strictly private affairs of individuals having nothing to do with the state.

In India, secular tradition is deep rooted in its history. Indian culture is a composite one which is based on the blending of various spiritual traditions and social movements. In ancient India, Hinduism was basically allowed to develop as a holistic religion by welcoming different spiritual traditions and trying to integrate them into a common mainstream. The development of four Vedas and the various interpretations of the Upanishads and the Puranas clearly highlight the religious plurality of Hinduism.

Emperor Ashoks was the first great emperor to announce, as early as third century B.C. that, the State would not prosecute any religious sect. In his 12th Rock Edit, Ashoka made an appeal not only for the toleration of all religion sects but also to develop a spirit of great respect toward them. He pleaded for restrain of criticism of
other religious sects. He asked people to become perfect in the scriptures of other religions. The religious tolerance expressed by Ashoka more than 2,300 years ago has been one of the cherished Indian Social Value. Ashoka’s Secular outlook is one of the landmarks not only of Indian civilisation but also of the human civilisation itself (Yerankar, 2006). Even after the advent of Jainism, Buddhism and later Islam and Christianity into the Indian soil, the quest for religious toleration and co-existence of different faiths continued.

The Sufi and Bhakti movements in medieval India integrated the people of various communities together. The leading lights of the movement were Khwaja Moinuddin Chisti, Shaikh Nizamuddin Auliya, Baba Farid, Sant Kabir Das, Guru Nanak Dev, Saint Tukaram, Saint Tulsidas and Mira Bai. They contributed to the development of a composite culture in such a manner that the powers that be could not dare to challenge them. The remarks of Guru Nanak, when he says that ‘There is no Hindu and no Musalman, as there is no distinction between man and man’ (Rizvi, 2005), give support to the roots of secularism.

The Mughal emperor Akbar the great also, smartly and greatly promoted the policy of toleration of different religions. He took religious intermingling to new level of exploration. He developed an environment of complete religious freedom. Akbar undid most forms of religious discrimination and invited the participation of wise Hindu ministers and kings, and even religious scholars to debate in his court. His propagation of Din-e-Illahi (Divine faith) and Sulh-e-kul (Peace with all) were inspired by the spirit of secularism.
Some Mughal kings were mostly tolerant and liberal in their approach. Raja Mansingh a Hindu was the commander of Akbar’s Army. There were forty thousand Rajput Soldiers and more than five hundred were Hindu Sardar. In the rule of Shahjahan 22.4 percent were Hindu Sardar. In Aurangazeb’s regime, 31.6 percent were Hindu Sardar. He was appointed Raja Jaswant Singh (Rajput) as a head of Afghanistan. His first Prime Minister was Raghunathdas and he remained as a Prime Minister till his death. The Muslim rulers were not as anti-Hindu as pictured by some Chauvinist Hindu Leaders (Yerankar, 2006). On the other hand Hakim Singh Suri a Muslim was the commander of Ranapratap Singh’s Army and in the regime of Chatrapati Shivaji, Siddhi Halal and Nur Khan both Muslim were Sardars (Tara, 1991).

The spirit of secularism was strengthened and enriched through the Indian freedom movement too. In the initial part of the freedom movement, the liberals like Sir Feroz Shah Mehta, Govind Ranade, Gopal Krishn Gokhale by and large pursued a secular approach to politics. The Brahma Samaj started by Sri Raja Ram Mohan Roy and the Arya Samaj led by Swami Dayanand Sarswati never treated other religious faiths with any antipathy. On the other hand, they tried to purify the wrong traditions which had gradually sapped the vitality of Hinduism.

The constitution drafted by Pandit Moti Lal Nehru as the chairman of the historic Nehru Committee in 1928, had the following provision on secularism as,

‘There shall be no state religion for the commonwealth of India or for any province in the commonwealth, nor shall the state, either directly or indirectly, endow any religion any preference or impose any disability on account of religious beliefs or religious status...’
The principal advocates of secular ideology in modern India were Mahatma Gandhi and Jawahar Lal Nehru. Gandhi’s secularism was based on a commitment to the brotherhood of religious communities based on their respect for and pursuit of truth. Nehru’s secularism was based on a commitment to scientific humanism tinged with a progressive view of historical change. Jawaharlal Nehru has been a leading champion of the concept of the secular state. The creation of India as a secular state has been accepted as one of his greatest achievements. Pandit Nehru had a great aversion to the intrusion of religious factors into politics. Moreover he was especially concerned with transforming India from a ‘caste ridden society’ in which communalism constitutes a major threat to all the values that he cherished to a ‘national state’ which includes people of all religions and shades of opinion and is essentially secular as a state.

The views of Mahatma Gandhi on religion were very different from Pandit Nehru. Nehru himself once described Gandhiji as ‘essentially a man of religion, a Hindu to the innermost depths of his being’. In his autobiography, Gandhiji wrote: ‘I can say without the slightest hesitation, and yet in all humility that those who say that religion has nothing to do with politics do not know what religion means’. Gandhi and Nehru approached the problem of the relation between religion and politics from very different angles, but essentially their positions regarding the nature of the Indian state were not so different. Gandhi saw merit and truth in all religions, and he felt that any form of political association based exclusively on adherence to a particular religion was worse than undemocratic. Pandit Nehru said, ‘I have no desire to interfere with any person’s belief’. Pandit Nehru view was to the establishment of a secular state which protects all religions, but does not favor one at the expense of others and does
not itself adopt any religion as the state religion. Pandit Nehru insisted that free India should be a non-communal secular state. Once he said that, ‘The government of a country like India with many religions can never function satisfactorily in the modern age except on a secular basis’.

In the present Indian context too, the separation of religion from the state constitutes the core of the philosophy of secularism. The expression ‘secular’ has also a special significance in the context of the historical development of Indian polity. It is of pivotal importance in the context of political realities on the ground as they exist now. In India, the word secular is identified with tolerance among the different religions. As pointed out by Dr. Radhakrishnan, ‘Secularism does not mean irreligion or atheism or even stress on material comforts. It proclaims that it lays stress on the universality of spiritual values which may be attained by a variety of ways’. In a secular state, no one enjoys any special privilege in national life or in the conduct of international relations. No group of citizens arrogates to itself the rights and privileges which it denies to others. No person suffers from any form of disability or discrimination because of his religion but all alike to be free to share to the fullest degree of freedom of choosing religion in the common life.

Explaining the notion of secularism in India, Das (1991) quotes D.E. Smith, and write that, ‘The secular state guarantees individual and corporate freedom of religion, deals with the individual as a citizen irrespective of his religion. According to Rizvi, (2005) on a close analysis of the secular state in India, it involves three distinct but inter-related sets of relationships concerning the state, religion and individual. These are (i) Religion and the individual, (ii) The State and the individual, and (iii) The State and religion.
In a secular state, the relationship between religion and individual is an independent variable in the sense that each and every citizen is free to choose his or her own religion or even refuse to link with any one of them. The state has no business to disturb in the right to conscience. The relationship between the state and the individual is also another independent variable in the sense that it is dispassionately decided under some constitutional guidelines. Thus religion has practically no role to intervene in such a social relationship. The state and religion both are autonomous to decide about their own norms. Indian constitution arranges that both keep a respectable distance between each other. Yet in case of any clash of interests among different religions, the state has every right to arbitrate and even regulate their activities.

Our constitution has adopted a system of political philosophy that all forms of religious faith and worship are of equal status and has accepted the view that public education and other matters of public policy should be conducted without the introduction of religious sentiments. Our constitution has elaborated the principle of secularism in great detail. It specifies that the state should refrain from either penalizing or favoring any of its people on religious considerations. In fact, India adopted secularism to facilitate the promotion of religious tolerance and cultural co-existence (Majid, 1985).

It is true that the word ‘secular’ did not first occurs either in article 25 or 26 or in any other article of Preamble of the constitution. By the forty-second Constitution Amendment Act of 1976, the Preamble was amended. Since then India becomes a sovereign, socialist, secular and democratic republic. The constitution says that, there shall be no ‘state religion’ in India. The State will neither establish a religion of its
own nor confer any special patronage upon any particular religion. It follows from this that:

The state will not compel any citizen to pay any taxes for the promotion or maintenance of any particular religion or religious institution (Article 27). No religious instruction shall be provided in any educational institution wholly provided by state funds Article 28(1). Even though religious instruction be imparted in educational institutions recognized by or receiving aid from the state, no person attending such institution shall be compelled to receive that religious instruction without the consent of himself or of his guardian. In short, while religious instruction is totally banned in state owned educational institutions, in other denominational institutions it is not totally prohibited but it must not be imposed upon people of other religions without their consent.

According to Article 28, every person is guaranteed the freedom of conscience and the freedom to profess, practice and propagate his own religion, subject only (a) to restrictions imposed by the state in the interests of public order, morality and health, (b) to regulations or restrictions made by state relating to any economic, financial, political or other secular activity which may be associated with religious practice, but do not really appertain to the freedom of conscience, (c) to measures of social reform and for throwing open of Hindu religious institutions of a public character to all classes and sections of Hindus. Subject to above limitations, a person in India shall have the right not only to entertain any religious belief but also to practice the observances dictated by such belief (Article 25).

In real practice too, the governments in India always tried to follow a secular path, although it had some setbacks from time to time. In our country, we had as many as four non Hindu Presidents, three Muslims namely, Dr. Zakir Husain,
Fakhruddin Ali Ahmed, Dr. A. P. J. Kalam and a Sikh, Gyani Zail Singh. Supreme Court of India has had Muslims as Chief Justices, one of them M. Hidayatullah, was also Vice-President for a term. Presently Dr. Hamid Ansari, a Muslim is at the position of Vice President of India. Air Chief Marshal I. H. Lateef was a Muslim. Several others have reached very high positions. There have been invariably more than one Muslim minister at the centre and in most of the states. Similarly governors, vice-chancellors, leaders in the field of science and technology, and a number of ambassadors are from different religious communities. Therefore, in general the Indian government has not been indifferent to religion but has attempt to treat and foster each religion in the country equally (Juergensmeyer, 1994).

The minority communities in India are well represented in the top cadres of the armed forces. Muslims, Christians, Sikhs and the other minorities have given the country some outstanding civil servants, artists and sports persons in sixty eight years since independence. The general non-discriminatory climate in the country ensures that ability and performance should be given due weightage and nobody should be held back because of his/her religion.

As secularism can be developed better in a society of secular people, secular education can also get its intended goals better in a secular school environment. As the most influential people in a school environment are teachers their secular attitude is a must. Sir Charles Wood, in his recommendation for educational policy in 1854, during East India company period, known as Wood’s Despatch or ‘The Magna Carta of English Education in India’ stated that, ‘the state school and the college should be exclusively secular’.
Secular attitude affects school culture and becomes a way of life first at schools then in the whole society. The introduction of secularism to schools pioneers a deep and real educational reform. This matter lies within the responsibility of teachers who are the most important and effective element of the educational process. The most important element for developing the secular values among young people is the teacher. The success of an educational system depends mainly on the qualities of its teachers. For this reason, it can be stated that a school is good to the extent to which the teachers working there are good, and ultimately the output of the school will be good in the form of ‘good students’. In the same manner if a school and its teachers possess secular attitude, its students will try to follow these secular values. Thus, it indicates that there is a positive relationship between a teacher’s secular attitude and students’ behaving in a secular way.

1.2 NATIONALISM: IN THE MIRROR OF PAST AND PRESENT

Nationalism is a feeling based on shared cultural norms, traditional institutions, racial heritage, and a common historical experience. Along with this sense of shared identity, it is a collective desire to maintain one’s own cultural, social, and political values independent of outside control. Nationalism is like a religion in sense of psychological sentiments and feeling. It is a global term which is related to both mind and heart of the people. It is subjective, a condition of mind and a way of feeling, thinking and living. It is also a spiritual possession and instinct of human political behaviour (Singh, 1995).

Psychologically, nationalism can be explained as the need of individual to ‘protect’ his or her own ‘sense of self’. Nationalism gives psychological security and
meaning to an individual overwhelmed by the complexities and dislocation of modern industrialized society. Nationalism thus is based on fear and the need to find sanctuary in conformity, homogeneity, and uniformity. It is an atavistic impulse that is based in self-prevention. Patriotism is a prerequisite factor for developing sense of nationalism. Nationalism has been most divisive in today’s world. A proper sense of Nationalism must develop national identity and loyalty, among its citizens. Therefore it is a sense of identity with the nation, just like the family, is held together by a sense of kinship.

Nationalism spreads when people begin to believe that they are all part of the same nation, when they discover some unity that binds them together. This sense of collective belonging came partly through the experience of united struggles. But there were also a variety of cultural processes through which nationalism captured people’s imagination. History and fiction, folklore and songs, popular prints and symbols, all played a part in the making of nationalism. Nationalism is a long historical process which cannot be undone. It is instinctive. It is rooted in man’s gregariousness and his tribal instinct (Singh, 1995; Chaturvedi, 2005). In a real sense, nationalism is a national spark residing in the heart and mind of each civilized citizen. This spark of nationalism can be developed into a great flame by fanning through national symbol, songs, pride and glory. Once the feeling of nationalism is aroused, it crosses all the barriers and enables the individual to sacrifice anything on the alter of patriotism. History witnesses the fact that huge amount of blood had been shed on this planet for the love and affection of nation (Singh, 1995).

Indian nationalism asserts that the Indian is a nation and it promotes the cultural unity of the Indians. In a general sense, it comprises political and social movements and sentiment inspired by a love for Indian culture, language and history,
and a sense of pride of India and to be the Indian people. Nationalism clearly became the principal basis for the organization of Indian civilization. The features of India had been remade by sense of nationalism. According to, Parashar (1996), along with some writers, J. L. Nehru also think that nationalism was prevailed even in ancient India.

In modern Indian nationalism is an effect of continuous deprivation and misrule by the British. The British ruled India to promote their own interests. Eventually the peasants, the artisans and the workers discovered that they had no political rights and virtually nothing was being done for their intellectual and cultural development. The educated Indians also discovered that economic exploitation by Britain was only increasing India’s poverty. So, the Indians realized gradually that their interests were being sacrificed to those of British interests. Thus the anti-imperialist movement gradually arose and developed in India in the form of sense of Nationalism. The Brahmo Samaj and the Arya Samaj did a lot for creating a national felling among the citizens of India, which ultimately became the foundation for the development of nationalism (Singh, 1995). Some of the major responsible fact for grew up Nationalist sentiments among the general people of India at that time were as follows.

- **The British Imperialist Policy**- After the Great Revolt of 1857 the British Government followed a policy of Divide and Rule. First, it seeks the support of the Zamindars, rulers of Princely states and other conservative sections of Indian society. The English educated class considered itself the true representative of the Indian people. It, therefore, wanted more representation in the Legislative Councils and the same rights in public that the British
nationals enjoyed in public services. The British rulers regarded India as a British colony. They wished to reserve the right of administration for themselves. Ripon wanted the educated class to support British rule in India while Lord Lytton sought the support of the conservative elements in society. Thus the imperialist policy of the government based on the principle of Divide and Rule of Indians led to the rise of anti-imperialist feelings in India.

- **English Education**- Educated young men who know English were informed about the struggle of the people of Italy and Greece against foreign domination in their countries. They got inspiration from the revolutions in France and America. When a uniform system of education was introduced in India it helped to evolve a common goal and uniform approach to the political leaders of the different regions. Although the English educated class was a minority of the whole population of India but its influence and leadership could mould public opinion as the newspapers, educational institutions and the advocates of the legal courts were all greatly influenced by the opinion of this group. English education up to the end of the 19th century was confined to the upper and middle classes of society. Their views had become popular. Thus English education helped in lessening the traditional obstacles in the progress of the country. Patriotism and the feeling for liberty were not the gifts of English education. They pervaded the whole country even before English education was introduced. But English education helped evolving a new direction in the form of establishing a parliamentary form of government, which had been in existence in England long before its introduction in India.
• **The Press**- The newspapers also, contributed a good deal to the development of nationalism in India. After the great Revolt of 1857 the government tried to control these newspapers. The government prepared a report on Native Newspapers. But the number of newspapers continued to increase and they became a very good medium of spreading ideas about political rights among the common people. Both in West Bengal and Maharashtra these newspapers criticized the government policies. The government tried to put restrictions on these newspapers as they brought various problems such as injustice of the administration, racial discrimination, economic exploitation of Indians, etc. to the notice of the people. They expressed the opinion that the British rule in India was resulting in the moral, economic and intellectual degeneration of Indians. Lytton got Vernacular Press Act of 1878 passed to check the growing criticism of government measures. But the press and the newspapers became more active after 1878 and the people protested against this measure by organizing meetings and submitting memoranda to the government and the members of British Parliament.

• **Literature**- Nationalist literature in the form of novels, essays and patriotic poetry also played an important role in arousing national consciousness. For example, the novel Ananda Math by Bankim Chandra Chatterjee was a source of great inspiration to all the nationalist leaders. The national song `Vande-matram` was a great awakening for the society. Other prominent nationalist writers of the period were Rabindranath Tagore in Bengali, Vishnu Shastri Chiplukar in Marathi, Subramanya Bharati in Tamil, Baratendu Harish Chandra in Hindi and Allama Iqbal in Urdu.
• **Political Associations**- As early as 1830 the Zamindars of Bengal organized themselves into a Landholder’s Society. They protested against the Act that empowered government to take in its possession all rent-free lands. Soon after, three political associations namely British Indian Association in Calcutta (1851) Madras Native Association in Madras (1852) and Bombay Association in Bombay (1852) were established. These associations submitted memoranda to the government on contemporary political problems. But the government did not accept any of the suggestions of these Associations. In 1876 Surendra Nath Banerjee and Anand Mohan Bose organized the Indian Association. In Western India Poona Sarvajanik Sabha was organized in 1870. It contributed a good deal in creating sense of nationalism among the people in Maharashtra. As early as 1866 the East India Association was organized in London. It tried to let the people of England and the members of British Parliament know about the problems of Indians.

• **Poverty in India**- All the farmers, artisans, craftsmen and later the factory workers were reduced to poverty on account of the economic policies of the British Government in India. Dadabhai Naoraji proved how British rule had resulted in the Drain of Wealth from India to Britain and according to him this was the real cause of poverty of India. It was the result of free trade policy followed by the British Government that failed to prove the interest of Indian artisans and craftsmen.

As a result of these facts people expressed a desire to establish and maintain a self-governing political system. This has been act as a dominant social force in creation of modern and independent India. Therefore, Indian nationalism is the nationalism that
asserts that the India as a nation and promotes the cultural unity. In a general sense, it comprises political and social movements and sentiment inspired by a love for Indian culture, language and history, and a sense of pride of India and the Indian people. So, sense of nationalism is the expressed desire of a people to establish and maintain a self-governing political entity, which involves the desire to have a sovereign political community that has been most divisive in today’s world.

In other words Nationalism is love of own country and willingness to sacrifice for it. This provides a need to live in a country and a want to be there. Nationalism brings people with similar thoughts and experiences together. Citizens in a country can bond through their joint love of their country, which gives people pride in their own country to do better than all other countries in the world.

Given the current world situation, it is certainly no surprise that political situations are paying much attention to the issue of nationalism. At this particular time, we are more likely to think the lack of nationalism which brings about, this association is the legacy of the war in the former Yugoslavia, the killings in Rwanda, the ongoing fighting in Chechnya, and many other examples that all too easily come to mind.

Since, sense of nationalism is a political ideology that has originated and evolved among Indian people during British rule. Explaining the importance of Nationalism, (Chaturvedi, 2005) quotes C. J. H. Hayes, and write that, ‘Men may change their politics, their wives, their religion, their philosophy; they cannot change their grandfathers’. Therefore, sense of nationalism, among people is very necessary because, in the absence of it, people were generally loyal to a city or to a particular
leader rather than to their nation. Hence, education system of any country must try to develop a proper sense of nationalism among its future citizens.

1.3 NON-VIOLENCE: A TOOL OF PEACEFUL & SUSTAINABLE SURVIVAL

The whole world today is passing through a crisis of peace. Violence, injustice and exploitation are rapidly increasing all over the world. In a real sense the history of violence is the history of human race. The strong oppress the weak, the rich are unfair in their dealing with the poor. Therefore, the whole humanity is facing a series of problems related to their peaceful survival on this earth.

Violence among individuals is external expression of violence within him or her. There is very little love and peace in the world today because there is little love and peace within individual. This is the tragedy of the modern world the causes of most human problem lie within human beings themselves. The greatest of wars are to be fought not in the battle fields of the world but in the hearts and minds of people. The real problem facing humanity today is not political or economic but moral and spiritual.

Social scientist and reformers have paid much attention to non-violent, as the most innocuous strategy of peaceful survival of humanity on this land. The world has witnessed over 300 wars including the civil wars, uprising and terrorist campaigns, which have engulfed some one hundred countries the world over, killing mercilessly million of innocent people. It is a paradox that the whole world is sick of war, and yet it is awfully involved in some or other kind of aggression and warfare wherein millions are killed, mutilate and rendered homeless (Nagle, 1996).
Peace and non-violence compassion, our attitude towards life which makes our life worth living. It creates one atmosphere to live together. Nonviolence as a philosophy has showed great potential in the life work of Martin Luther King, Mother Theresa, Mahatma Gandhi, Nelson Mandela and Dalai Lama. A very effective and powerful method could be to teach people to leave and works on the lines of Gandhian principles of non-violence and truth. Our father of nation, Mahatma Gandhi believed that non-violence is the law of human race and is infinitely greater than superior to brute force. Non-violence is a power which can be had equally all children, young men and women or grown up people provided they have a living faith in the God of Love and therefore equal love for all mankind. Peace is not a thing that can be achieve at some point and neglect it thereafter. Peace today has come to be treated as the pre-condition of survival, enlightenment and development. Mahatma Gandhi define non-violence as ‘Non-violent attitude as an opinion or position taken with respect to not to cause injury to any living being by thought, words or deeds committed directly, indirectly or by approval’.

In the context of Indian society, the concept of non-violence is as old as is its history. Buddhism and Jainism the two religions, which originated in the land of India is fully based in the philosophy of non-violence and peace. All the prophet of the great religions are on in recognizing the supremacy of the ahimsa, or Love, and in proclaiming that mankind can sustain itself and progress only on the basis of ahimsa (Rao, 1978).

All the religions lay the greatest stress that, the highest spiritual goal, or perfection, can be attained through non-violence. The Vedic command runs: ‘Do not injure any being’. The Buddha taught: ‘Let a man overcome angry by love; let him
overcome evil by good; let him overcome by greedy by liberality, the lair by truth’. Jesus declared: ‘Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you’. The Prophet Mohammed (PBUH) declared, ‘He who digs pit for his brother man falls into himself’ (Rao, 1978). All religions preached non-violence as a way to celebrate the miracle of life, because all religions put great stress on good conduct. In the words of Mahatma Gandhiji, ‘Ahimsa and truth are so intertwined that it is practically impossible to disentangle and separate them’.

In the context of present society where humanity is in search of peace due to prevailed violence, non-violence has becomes imperative to be indoctrinated among its citizens and their habitat. The past human life established the fact that non-violence is the potential contributor to human society for peaceful and sustainable survival on this planet. Therefore, non-violence is universal desires of the global society for peaceful survival, which too, must be inculcated and transformed by the education system among our future citizens.

1.4 MADARSA: AN AVENUE OF EDUCATION

Madarsa, an Arabic word, literally means place of dars i.e. teaching. The Arabic word madarsa (Plural- Madaris) generally has two meanings- (1) In its more common literal and colloquial usage, it simply means ‘school’, (2) In its secondary meaning, a madarsa is an educational institution offering instruction in Islamic subjects including, but not limited to, the Quran, the sayings (hadith) of the Prophet Muhammad, jurisprudence (fiqh), and law (Blanchard, 2007). 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 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).

Historically, madarsas were distinguished as institutions of higher studies of Islamic philosophy that taught basically the Quran and Hadith. Recently, ‘Madarsa’ has been used as a catchall by many Western observers to denote any school - primary, secondary or advanced that promotes an Islamic-based curriculum. In India, Pakistan and Bangladesh, madarsa commonly refers to Islamic religious schools.

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. Khan, Saqib & Anjum (2003) given the reference of Indian Home Ministry sources and quoted that, there are 721 Madarsas catering to over 1,20,000 children in Assam, 1,825 Madarsas catering to over 1,20,000 children in Gujarat, 961 Madarsas catering to 84,864 children in Karnataka, 9,975 Madarsas catering to 7,38,000 children in Kerala, 6,000 madarsas catering to over 4,00,000 children in Madhya Pradesh and some 1,780 Madarsas catering to over 25,000 children in Rajasthan. In Uttar Pradesh, the number of maktabs is more than 15000 and the number of Madarsas is above 10000. There are over 3,500 Madarsas in Bihar, including 1,111 under government control where the Bihar government pays the salary of the teaching and non-teaching staff. There are 507 Madarsas affiliated to the West Bengal Madarsa Board in which about 200,000 boys and girls study. Whereas, according to, Chauhan (2011), as a conservative
estimate, the total number of madarsas is nearly 35000 mainly concentrated in the state of Assam, Bihar, Gujarat, Karnataka, Kerala, Madhya Pradesh, Rajasthan and Uttar Pradesh.

Madarsas offer free education, room, and board to their students, and thus they appeal to impoverished families and individuals (Blanchard, 2007). On the whole, madarsas are supported by private donations from Muslim believers through a process of alms-giving known as *zakat* in Arabic. The practice of *zakat*, is one of the five pillars of the Islamic faith, prescribes that a fixed proportion of one’s income be given to specified charitable causes, and traditionally a portion of *zakat* has endowed religious education. Almost all madarsas are intended for educating boys, although there are a small number of madarsas for girls. So, traditionally, madarsas operate on the *zakat* (alms or donations) collected from the community and do not charge any fees from the students they take in (Soni, 2010). Hence, for many poor families, Madarsas are the only source of education for their children, because they charge no fees and provide free boarding and lodging to their students.

Madarsas, in most Muslim countries today, exist as part of a broader educational infrastructure. The private educational sector provides education for those students who can afford high tuition costs. Because of their relatively lower costs, many people turn to state schools, where they exist. However, in recent years and in more impoverished nations, the rising costs and shortages of public educational institutions have encouraged parents to send their children to madarsas (Blanchard, 2007). The Sacchar Committee report declared that only about 4% of Muslim children attend full-time madarsas. Many take this figure as absolute but Saral Jhingrin an emerging scholar on the subject of madarsa reforms claims to find different figures.
She says, ‘The feedback that I have got from my frequent talks with the madarsa pass outs, now studying in JNU, or those who have roots in villages, puts the number of madarsa going children much higher, generally they estimate that at least in villages about 15 to 30 % Muslim children go first to maktabs than to madarsas, if only for a few years’. However, Soni (2010) concluded following factors that emerge as key reasons to pick a madarsa education:

1. Lack of stable employment of parents.
2. Madarsas charge no fee for educating, housing and feeding the students.
3. Failing public school set up.
4. Lack of basic amenities to sustain school going children.
5. Lack of Urdu medium schools or primary schooling in the vernacular
6. Lack of drive to attend rigorous school hours.
7. Perception of government school textbooks as anti Islamic.

Taking advantage of Article 30 of our Indian constitution, that provide the special privilege for every minority group to establishing their own educational institutions, to preserving and transferring his culture, there is a spurt in expansion of madarsa education in India. Given the dismal level of access to education, and the increased mistrust against the curricula of government schools, Madarsas are often the only available educational option for children from poor Muslim families, who have the dubious distinction of being, along with Dalits, the least educated community in India (Khan, Saqib & Anjum, 2003). Also, in the last sixty years, the abject failure of the education system in particular and the skewed nature of economic development in general have left the Indian Muslim disgruntled. Most Muslim scholars allege that
after Independence, the curriculum was given a communal texture in Hindi belt of states. As a result, Muslim children kept away from government schools. Along with, Urdu language was banished from the government educational set up, which consequently led to the growth of these religious institutions.

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. However, these ideologies (masliks or schools of thought) compete with each other for prominence and this intra community divide makes it difficult to find uniformity in curriculum. For example, the Baralwi ideology give larger importance to Arabic Literature while the Deobandis focus on jurisprudence and logic. This lack of uniformity is also evident in the many courses that madarsas provide with different parts of the country using different durations for the same course (Soni, 2010).

1.4.1 OBJECTIVE OF MADARSA EDUCATION

Since, Madarsas are part of a noble tradition of Islamic religious learning, therefore the objective of madarsa education is simple to teach the fundamentals of the Islamic faith. In keeping with this objective, the teachings of the Prophet Mohammad (PBUH), recitation and rote learning of the Quran are the focal points (Soni, 2010). Although some madarsas teach secular subjects, in general madarsas offer a religious-based curriculum, focusing on the Quran and Islamic texts (Blanchard, 2007). So, the madarsa education train students so that they may become competent in following the path laid out by Quran and Shariah and to spread the
knowledge and message of God to humankind for their physical, intellectual, and spiritual well being (Khan, 2002). However, Hasan (2008) argues that, the main aim of the madarsa is to produce graduates like those from modern-style schools, but is distinguished by its having a better understanding of Islam.

1.4.2 THE CURRICULUM OF MADARSA

The development of Islamic curriculum in India started around the 12th century A.D. During the times of Ghayasuddin Balban and Allauddin Khilji, Delhi became the centre of Muslim education. Historian Ziauddin Burney names 46 scholars in the times of Allauddin Khilji in India who were the leaders in their fields in the world. During the reign of Firozshah, two eminent scholars Najmuddin Samarqandi and Jalaluddin Dawwani from Central Asia came to India. Initially in madarsa curriculum there was a great emphasis on language and literature, Fiqh, logic, *tasawwaf*, *tafseer*, and *hadith*. Later on emphasis was given on study of the tradition of the Prophet Mohammad (PBUH) and more emphasis on the study of the *Hadith*. However, later on in late 16th to early 17th century subjects like physiology, physics, mathematics received greater attention.

But in late 17th century the development of the Madarsa curriculum in India take a new aspect. Signs of change emerged, when the Mughal Emperor Aurangzeb Alamgir commissioned a team of *Ullama* to prepare a compendium of Islamic law, named after him as the Fatwa-i-Alamgiri. Aurangzeb granted one of the ‘*Ullama* associated with this project, Mullah Nizamuddin Muhammad Sihalwi (1677-1748). Who prepared a fresh curriculum for study here, which came to be known after him as the *Dars-e-Nizami* or the ‘Syllabus of Nizami’. The focus of the *Dars-e-Nizami* was
on what were called the ‘rational sciences’ (*maqulat*), subjects such as law, philosophy and grammar that would befit prospective bureaucrats. Three centuries later, the *Dars-e-Nizami* continues to be the syllabus of most Madarsas in South Asia. Today, although an increasing number of books on the ‘revealed sciences’, such as theology and the traditions of the Prophet Mohammad (PBUH) have been added. Mullah Nizamuddin Muhammad Sihalwi (1677-1748), being the founder of this course, primarily aimed this course to comprise the study of religious sciences from step one to the highest levels of intellectual spheres. As part of the study of classical doctrine in Islamic theology, Hadith, Quran and their Principles, Jurisprudence and its principles, the students of this discipline pursued the liberal arts which offered a canonical method of depicting the realms of higher education. It also laid emphasis on the natural sciences like mathematics, algebra, astronomy, physics, and physiology.

Unfortunately, in the last three hundred years, the *Dars-e-Nizami* has remained almost unchanged. It has, therefore, become largely anachronistic. The first person to raise a voice in this regard was Maulana Shibli Naumani. Because of his different views on the modernization of the Madarsa syllabus, Nadvatul Ulema came into being in Lucknow in 1894. The *Ullema* were now convinced that the Islamic curricula need revolutionary change.

At the present moment, it is difficult to make any generalized statement about the Madarsa curriculum. Every Madarsa follows its own pattern in the matter of curriculum. There is no uniformity with regard to subjects, books or emphasis. Secondly, there is no uniformity in the number of years for preparing students for various degrees. Although it is widely known that there is a lack of uniformity in madarsa curriculum, the review on related issue put light on the magnitude of
flexibility that madarsas get in terms of what they teach despite all claiming to teach the same course. On the same lines, an exploration of madarsa curriculum shows the great diversity not only in courses taught but time taken for the same courses. Religious Ideologies (*Masliks*) and regional factors are great influences on the intricate details of smaller madarsas in the same area. For example, the Bihar State Madarsa Education Board teaches the *Dars-e-Alia*, a completely new course that includes intensive subject training in the natural sciences and also covers practical examinations.

A similar deviation from tradition are the Madarsas of Kerala where the Jamaat-e-Islami runs an set up for small part time and full time madarsas and full time Arabic colleges benefitting some 40,000 students. They charge small an affordable fee but make sure that secular as well as religious education is imparted to their children, making it easier to fit into a world that relies heavily on formal schooling (Sikand, 2008).

### 1.4.3 MADARSA DURING BRITISH RULE IN INDIA

With the collapse of the Mughal Empire, the British gained supremacy. The British rule brought about a new administrative and educational set up which changed various aspect of Indian life. The Muslim nobility lost its political power and started getting squeezed economically and educationally. It gave a serious jolt to the traditional educational set up as they were deprived of their endowments in the form of free land properties and were left to depend on their own resources.

The board of directors of the East India Company in the early days of British domination in India, while sympathetic towards attempts to revive Indian learning,
entertained no idea of introducing any system of education in the country. At the same
time, the British realized that it was inescapable not to study the existing knowledge
systems, especially laws, of the natives before any reforms could be introduced in the
new administrative set up. Consequently, in 1781, Warren Hastings established the
Calcutta Madarsa College for Muslims for the study of ‘Islamic law and such other
sciences as were taught in Islamic schools’. On the other hand, in 1792 Jonathan
Duncan, resident at Varanasi, obtained permission to establish a college in the holy
city for the preservation and alleviation of laws, literature and religion of Hindus, for
recovering and collecting books on the most ancient and valuable general learning and
tradition.

Interestingly, both the Madarsa in Calcutta, presently known as Kolkata and
the Sanskrit College at Varanasi had one common objective to study the Islamic and
the Hindu laws. Before the introduction of the Anglo-Saxon juridical system in India,
the Company's magistrates and judges had to depend on Hindu *Pandits* and Muslim
*Quazis* for the administration of justice. Thus in spite of the general disinclination of
the Company's board of directors to introduce any system of education, the local
government had to introduce both the Hindu and Islamic systems of education to
perform the basic duty of administering law and justice. The British rulers during that
days surveys of the educational institutions in the regions under their control, viz.,
Bengal, Bombay and Madras Presidencies. William Adam surveyed the native
schools in Bengal and Bihar between 1938-1940. In his reports, Adam reported that
there were a good number of native schools in Bengal and Bihar in which both
Hindus and Muslims studied together.
Replacement of Persian language by English in 1837 as the language of the courts was another blow to the Madarsa system. The Great Indian Mutiny of 1857 and the subsequent transfer of authority of governance of India from the John Company to the British Crown had a very profound impact on Muslim education in India. Therefore, the Muslims had to face many formidable changes along with general animosity of the British rulers. They had to counter the proselytizing activities of the Christian missionaries. The Ulema and the masses rose to the occasion and started a series of Madarsas in the country. A large member of Madarsas were set up in the latter half of the 19th century. According to Khan, Saqib & Anjum (2003) most important and famous among them were:

(1) Darul Uloom, Deoband, 1866.
(2) Mazaheral Uloom, Shaharanpur, 1866.
(3) Madarsah Baqyatris Salehat, Vellore, Tamil Nadu, 1883.
(4) Jamia Mazharul Uloom, Varanasi, 1893.
(5) Darul Uloom Nadwatul Ulema, Lucknow, 1894.
(6) Madarsah Ameenia, Delhi, 1897.
(7) Darul Uloom Khalilia Nizamia, Tonk, 1899.
(8) Jamia Arabia Hayatul Uloom, Mubarakpur, 1899.
(9) Madarsah-ul Islah, Sarai Mir, Azamgarh, 1909.
(10) Jamia Darus Salam, Umnabad, 1924.

Darul Uloom, Deoband is a famous madarsa in the sub-continent of India, which is located at Deoband, in Saharanpur district of Utter Pradesh, and it is popularly known as the Deoband Madarsa. The founders of this madarsa included leading Ullama such as Qasim Nanotawi (1832-80) and Rashid Ahmad Gangohi
(1828-1905), who were regarded as pioneers of the Indian freedom movement by subsequent generations of Indians (Noor, Sikand & Bruinessen, 2008). The pass out of this madarsa are termed as Deobandis. According to historian Mushirul Hasan, ‘The Deobandis opposed Partition, rejected the two-nation theory and strongly supported the nationalist movement led by the Congress’. Deobandis set up Madarsas all over India, and by 1967 when the Deobandis celebrated their centenary they had 1,000 Madarsahs in south Asia (India, Pakistan, Bangladesh).

Dar-ul-Ulum Manzar Islam, another famous madarsa in the sub-continent of India which was founded by Ahmed Reza Khan (1856–1921) at Bareilly in 1904. Its followers known as Baralwis or Ahle Sunnat wal Jamaat are also spread in all over the Muslim world. Its founder Ahmed Reza Khan was strongly opposed to Deoband ideology for its aversion to some religious issues like Islamic celebrations of Sufi cult and accepted them as Islamic traditions. In 1903, he even issued fatwa against the founding members of Deoband for their opposition to celebrations of Islamic customs like birth anniversary of Prophet Mohammed (PBUH) and visiting tomb of Sufi saints.

1.4.4 PROFILE OF MADARSA TEACHERS AND STUDENTS

Most Madarsa students come from poor families and for such families, Madarsas are the only source of education, because they charge no fees and provide free boarding and lodging to their students. Madarsas are often the only available educational option for children from poor Muslim families. So, Madarsas have thus been playing an important role in promoting literacy among the Muslims, who have the dubious distinction of being, along with Dalits, the least educated community in India. some writers, including many Ullama themselves, today recognise that
employment is indeed a fundamental concern for madarsa students, most of whom come from poor families, and are sent to the madarsas by their parents in the hope that upon graduation they will be able to earn a livelihood as imams in mosques or as teachers in maktabs and other madarsas (Sikand, 2008).

Today what is imparted in Madarsas is purely Islamic knowledge. Some institutions have, however, realized the need to introduce modern disciplines like economics, political science, education, etc. Unfortunately this change is too slow to bring about any worthwhile result. Availability of competent teachers to teach these subjects is also a problem. Unfortunately, most of the Madarsa teachers are untrained and there is no provision of training, pre-service or in-service. Therefore, Madarsa teachers are unaware of the techniques of teaching. Generally, the management adopts an insulting attitude towards teachers. Students study aimlessly and teachers teach arbitrarily, without any enthusiasm. Only a few of their pass-outs get admission in universities for higher studies. Some of them go in for professional courses such as Bachelor in Unani Medicine & Surgery (BUMS), Arabic-Urdu translations, etc. Some go into teaching and most of them go back home with no definite aim.

One of the major reasons for this unimpressive performance is the educational infrastructure available. In most of the madarsas both teachers and students live in cramped quarters, without proper lighting, fans, beds, desks and chairs, and toilets. Most of them neither have playgrounds nor any library. Salaries are low and stagnant. Since most of the teachers are untrained, capital punishment is generally practiced. Students of different ages study in the same class. There is hardly any motivation to excel. Very few teachers use blackboards and other teaching aids. All these issues make the learning poor and tardy.
1.4.5 FINANCE OF MADARSA: AN OVERVIEW

For the thousands of Madarsas that are functioning in India, there are two kinds of funding available to them:

1. Charity (Zakat and Fitra)
2. Government Grants

All Madarsas are charitable institutions, and almost all of them depend on the support of charity. Most Madarsas have their charity collectors, generally known as ‘Safeels’ who go door to door to the Muslim masses to collect money. Sometimes, some individual chooses to give a Madarsa a big grant. People donate their zakat and fitra to these institutions. During Id-ul-Azha, Muslims often donate the charm-e-qurbani (the skin of the slaughtered animal) to the Madarsas. However, some Madarsas have permanent sources of income, such as land, buildings and other property that produce regular returns.

In some states, such as Assam, Bihar, Chhattisgarh, M.P., U.P. and West Bengal, there are Madarsa boards, just like the school boards. The government in these states allocates some funds to those Madarsas that are registered with the Madarsa board. The number of such Madarsas, however, is very few. Most Madarsas choose to survive without government grants because of two basic reasons, one, they feel government funding would lead to governmental intervention in their work, jeopardizing their independence, and two, the teachers of such government supported Madarsas start behaving like government employees (having the assurance that whether they work sincerely or not, they will get their salaries).
1.5 NEED OF THE STUDY

Our country 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. Muslims constitute about 14.2% of total population of our country. Our country has third position in the world with respect to Muslim population which comes after Indonesia and Pakistan (Wikipedia, 2011b).

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’. Generally, these ‘Madarsas’ are considered as the centre of instruction and literacy activity. According to ‘Prophet Mohammad’ (PBUH), ‘No present or gift of parents, out of all gifts and present to a child, is superior to a good liberal education’. Therefore, Muslims pay special attention to educate their population. The Prophet Mohammed (PBUH) also states that, ‘Knowledge is nectar and salvation is impossible without it’. In Islamic philosophy, scholars have a very high place which can be assumed by the statement of the Prophet Mohammed (PBUH) that, ‘Ink of the scholars is more holy than the blood of the martyr’. Thus, it can be said that education has its own importance in Muslim community and madarsas play an important role in educating their mass.

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 level 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. Using data from Madarsa with various religious ideology of 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 towards socio-psychological characteristics of madarsa teachers and students. Since, all religions are based on the philosophy of peace and co-existence and no religion teach the doctrine of communalism and prejudice. 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 does not support communalism, so it is important to know the role of madarsas in spreading the idea of Secularism, Nationalism and Non-Violence. As, very few studies have been conducted in keeping the madarsa in centre, so this is 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 of various ideologies possess secular attitude, sense of nationalism and non-violence attitude. In this study it is also aims to analyse the perception of the society with respect to socio-psychological characteristics madarsa teachers and students.

1.6 STATEMENT OF THE PROBLEM

The title of the present study reads as follows,

Some Socio-Psychological Characteristics of Madarsa Teachers and Students and its Relationship with the Perception of the Society

1.7 OPERATIONAL DEFINITIONS OF THE TERMS

• **Socio-Psychological Characteristics**- It stand for those Social and Psychological characteristics of individuals which are inevitably contribute to peaceful survival of the humanity. In this study Secular Attitude, Sense of Nationalism and Non-violent attitude of Madarsa Teachers and Students were taken as Socio-Psychological Characteristics.

• **Secular Attitude**- The term secular attitude consists of two words, secular and attitude. The term secular stands for a characteristic for no discrimination on the basis of any religious ground among people.

The term attitude means a feeling or disposition to favour or to be against object, ideas, persons or situation. Attitude may be positive and negative. It is not natural or innate, it is learned and acquired tendency. It differs from person to person and affects the action or behaviour of a person to a very great extent.
So, the term Secular Attitude stands for an attitude towards similarity of individuals especially on the basis of religion. In the present study secular attitude of madarsa teachers and students were measured by using Secular Attitude Scale developed and standardized by Mehra and Sinha (1992).

- Nationalism- Nationalism is a political ideology that involves a strong identification of a group of individuals with a nation. Along with this sense of shared identity, it is a collective desire to maintain one’s own cultural, social and political values independent of outside control. Nationalism is like a religion in sense of psychological sentiments and feeling. It is a global term which is related to both mind and heart of the people.

  In the present study Sense of Nationalism of Madarsa teachers and students were measured by using Sense of Nationalism Scale developed and standardised by Kiran Lata dangwal (2005).

- Non-violent- It is the supreme ideology against violent, which is based on the principle that ‘no one should hit others’. Non-violence compassion, our attitude towards life which makes our life worth living. It creates one atmosphere to live together. Non-violent attitude is an opinion or position taken with respect to not to cause injury to any living being by thought, words or deeds committed directly, indirectly or by approval.

  In the present study Non-violent Attitude of Madarsa teachers and students were measured by using Non-violent Attitude Scale developed and standardised by Dr. Y. K. Nagle (1996).
• **Religious Ideology** - There are mainly three ideology of Islam that prevail throughout India. These three schools of thought are said to be representative of major Sunni Muslim sects within the country.

**Ahl-e-Hadiths** - it is one of the religious ideology of Sunni Muslims. It followers sometimes also called as Wahhabism, and Salafism. They believe in first hand resources of Islam to seek guidance in matters of religious faith and practices, such as Quran and Hadith.

**Barailwi** - The name derives from the name of a place ‘Bareilly’ which is located in western Utter Pradesh of Indian. It was the hometown of its founder and main leader Ahmed Raza Khan (1856–1921). Although Barailwi is the commonly used term in the media and academia, but sometimes it followers also called as *Ahle Sunnat wal Jamaat*. therefore Barailwe or Ahle sunnat wal jamaat is a religious ideology of Sunni Muslims.

**Deoband** - it is also a name of a place in western Utter Pradesh of India, where the famous madarsa Darul Uloom Deoband is situated. The famous Islamic thinker and scholar Shah Waliullah (1703–1762), with the help of other scholar of that time laid the foundation of Darul Uloom Deoband on 30 May 1866. The ideology started by this madarsa is generally known as Deowand ideology of Sunni Muslims.

• **Madarsa** - Madarsa is Islamic religious institutions, which are setup and maintained by Muslim community for educating their mass.
• **Madarsa Students**- The madarsa students are the individuals who are engaged in learning process of madarsas as students of senior classes like *Alim* and *Fazil* in session 2013-14.

• **Madarsa Teachers**- The madarsa teachers are the individuals who are engaged in teaching learning process of madarsas as a teacher in session 2013-14.

• **Perception**- Perception is the mental process of the ascribing meaning to sensory experiences. The term perception refers to the interpretation and judgement about something based on the observation and experiences. So, the term perception stands for opinion of individuals related to any phenomena. In the present study perception of the society towards socio-psychological characteristics of madarsa teachers and students were measured by questionnaire developed by the researcher.

### 1.8 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)

1.9 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 among 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.
1.10 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 2013-2014.

- In this study selection of the madarsas, their teachers and students were selected by Purposive sampling technique, whereas the selection of teachers and the students is based on Random Sampling technique.

- In this study selection of the respondent from the society, is based on Purposive sampling technique.

- In this study, Socio-Psychological characteristics are delimited to, Secular Attitude, Sense of nationalism and Non-violent Attitude.

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