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A Pilot Study: School Education among Muslims of Jamia Nagar, Okhla, New Delhi

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Abstract: ***This paper is the part of the Pilot study of my Doctoral thesis. The study was conducted to test the method, tools and techniques of the research. Pilot study was conducted in one Muslim Private School and one Madrasa in Jamia Nagar, New Delhi. The paper discusses the plans and initiatives taken by the Govt. of India for educational upliftment of India's largest minority group. Also, the paper presents a brief discussion on the availability of Govt. schools and emergence of Muslim Private Schools in Jamia Nagar. Further, the paper throws light on the Madrasa education system. Thereafter, the paper tries to analyze the curriculum and pedagogy, the quality of education, teachers' qualification, academic performance of the students, socio-economic status of the students, and factors determining the choice of MPS and Madrasa.***

Keywords: Muslim Minority, Educational backwardness, Madrasa, Muslim Private School, Modern Education, Islamic Education

I. INTRODUCTION

Education is the medium of change and development for the society. It facilitates training and development of the workforce resources, transforms the society as well as change the status of individual in social hierarchy. According to Durkheim school provide both general values necessary to for homogeneity and social survival and specific skills which provide the necessary diversity for social cooperation (1961). Writing in the late 1950s, parson argues that after primary socialization with in the family, the school takes over as the next socializing agency. School act as a bridge between the family and society as a whole, preparing children for their adult role. Thus the child must move from the particularistic standards and ascribed status of the family to the universalistic standards and achieved status of adult society. School establishes universalistic standards in terms of which all pupils achieve their status. Critical pedagogy is a revolutionary idea that is fundamentally concerned with helping students to understand and engage in the world around them and enabling them with exercise the kind of courage that is needed to change the social order where necessary. It is a radical approach to education that seeks to transform oppressive structures in society using democratic and activist approaches to teaching and learning (C.f. Braa and Callero 2006). In 1951, the literacy in India was 18.53% which increased to 64.8% in 2001 and further went up to 74.04% according to 2011 census. India is home to one of the largest Muslim population in the world, about 156 million, constituting about 12% of the population. It is observable phenomenon that the educational status of Indian Muslims is very low. The status of Indian Muslims has a poor human development status because of widespread illiteracy, low income, irregular employment, high incidence of poverty. Muslims are educationally one of the most backward communities. In terms of rate of progress, the improvement in educational status of Muslims has been the slowest as compared to other socio-religious categories (Sachar 2006). After independence, several initiatives for minorities' educational development were started in India, emphasizing the need of special efforts, "to bring the educationally backward minorities (which include Muslims) on par with the rest of the society and to enable them to participate fully in the national development activities". Despite, Advancement of literacy levels amongst different communities clearly indicates that the Muslims have not been able to respond to the challenge of improving their educational status; their educational gap vis-a-vis other communities has sharply increased especially after 1980. (Govt of India. (2006). Muslims are educationally one of the most backward communities. In terms of rate of progress, the improvement in educational status of Muslims has been the slowest as compared to other socio-religious categories. India is a country of rich diversities inhabiting various ethnic, cultural, linguistic, and religious groups. The development of education varies among these groups. The Constitution of India aims to bridge these gaps by empowering the society and providing equality of status among all its citizens. These ideas are reflected in different articles of the Constitution and to realize these ideas, different policies, programs and schemes have been initiated by the Government of India (GOI). The minority religious groups (Muslims, Christians, Sikhs, Buddhists, and Jains), as identified by the National Minority Commission, constitute 18% of the total population of the country in which Muslims constitute the largest religious minority group, 14.2 % of the population (Census 2011). Nevertheless, despite being the largest religious minority, Muslim literacy rate is lowest among all the minorities. This paper would exemplify at unraveling how this interplay impacts educational choices through life experience of Muslims residing in Jamia Nagar, Okhla, New Delhi.

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II. PROGRAMS FOR MUSLIMS' EDUCATIONAL DEVELOPMENT

"Education for all" is frequently voiced in arrangement and amalgamation of ensuring universal enrollment, reducing drop-out rate, improving the quality of education. What each of these blanket terms frequently obscure is that 'all' includes several educationally deprived social groups, each suffering from a distinctive kind of social deprivation. The minorities in India, especially the Muslims, face a unique form of social deprivation due to a conjunction and gender factors. Education occupies a unique role in the process of empowerment of minorities especially Muslims in the contemporary Indian context. "Muslims are at a double disadvantage with low levels of education combined with low quality of education" (Sachar Committee, 2006). A time trend of literacy levels amongst different communities clearly indicates that the Muslims have not been able to respond to the challenge of improving their educational status, their educational gap vis-a-vis other communities has sharply increased especially after 1980. (Govt of India. (2006). Social, economic, and educational status of the Muslim Community of India: A report, GOI, New Delhi).

After Independence, several initiatives for minorities' educational development were started in India in late 1970s, which geared up after the National Policy on Education (NPE), 1986 and its Programme of Action (POA), 1992. Both the NPE and POA emphasized the need of special efforts, "to bring the educationally backward minorities (which include Muslims) on par with the rest of the society and to make them participate fully in the national development activities" (GOI, 1992, p. 9). Other long term and short-term programmes were also started in the form of affirmative actions to improve the educational status of minorities like: Prime Minister's 15-Point Programme for the Welfare of the Minorities (1983), Area Intensive Programme for Educationally Backward Minorities, Modernization of Madrasa, Maulana Azad Education Foundation Scheme (1989), Free Supply of Books and Stationery and Merit Scholarship, and Pre-examination Coaching scheme for the weaker sections (Manju Narula, 2014).

Various research studies on education conducted after Independence revealed educational backwardness among Muslims. After Independence, religion wise data was published for first time in the Census 2001 and educational backwardness of Muslim community was a revelation for policy makers and for implementers. Thereafter many initiatives were taken in favor of the education of the Muslim minority. These include renewal of Prime Minister's 15-point programme in 1983 and setting up of Prime Minister's High-Level Committee on social, economic, and educational status of the Muslim community. In 2004, the National Commission for Minority Educational Institutions (NEMEI) was set up by an ordinance to advise the Centre and state governments on any matter regarding the education of the Muslim minority, to establish and administer educational institutions of their choice. In 2006, National Monitoring Committee for Minority Education (NMCME) was reconstituted with the aim to attend the issues relating to the education of minorities on an ongoing basis. In 2006, the NEMEI's powers were enhanced by creating an exclusive Ministry of Minority Affairs. In addition, the Ministry plays a pivotal role in planning, coordination, and development programmes for the benefit of the minority communities. The Government of India opened residential schools called Kasturba Gandhi Balika Vidhyalaya for the girls of Scheduled Castes (SCs), Scheduled Tribes (STs), Other Backward Class (OBC) and minorities in backward districts where female literacy is below the national average and a wide gender gap exists. Despite all these provisions and interventions by the government, desired progress in education has not been realized, especially regarding the Muslim minority. The Jawahar Navodaya Vidyalayas were set up to provide high quality education for talented rural children, through 'pace setting' residential schools. The Navodaya Vidyalaya Samiti was set up as an autonomous organization to establish and manage these vidyalayas. It was envisioned that there would be one JNV in every district of the country. At present there are 551 schools, in as many districts, with over 1.50 lakh students on roll (Manju Narula, 2014).

III. METHODOLOGY

This study is inspired by the previous researches conducted on education among Muslims, and it is aimed to analyse the education in MPS and Madrasa. The study used Purposive sampling method to choose Madrasa and Muslim Private School. It also used to choose the students of highest class and senior teachers of Madrasa and Muslim Private School. Snow ball sampling method to choose the Parents who send their children to Madrasa and MPS. This study analyzes the objective, curriculum, pedagogy, socio-economic status of the students, performance of the students, teachers' qualifications and factors determining the choice of MPS and Madrasa in Jamia Nagar, adopting one MPS and one Madrasa for the purpose. Triangulation method was used to get detailed information about both institutions. Which include, FGD with teachers, FGD with students, and in-depth interview with Principal, Mohatameem and Parents.

To meet the objective of the study, different research tools and techniques have been used. Detailed Questionnaire divided into three sections which comprises questions related to MPS and Madrasa. It has open ended questions (i) basic information (ii) basic amenities (iii) curriculum and pedagogy.

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Also, there was conducted in-depth interview with Principal and Mohatameem to know about the objective, aim, curriculum and pedagogy of the institution; FGD with Students and teacher to analyse the curriculum, pedagogy, factors determining the choice of MPS and Madrasa; in depth interview with Parents to analyse Factors determining the MPS and Madrasa. General Science test of students was held to compare the students' performance of both institutions. To compare the Educational Qualification of teachers of both institutions, meticulous assessment of teachers' qualification from both institutions were conducted. And also, details of parents' occupation were taken into account to compare the socio-economic status of the students.

A. Description of the Respondents

In total 55 respondents took part in the study in which in-depth interview was conducted with Principal of one MPS and Mohatameem of one Madrasa. 10 students participated in FGD from MPS and 6 students from Madrasa. 5 teachers from MPS and 5 from Madrasa attended the FGD. In-depth interview with 8 parents out of which 5 send their children to MPS and 3 to Madrasa. 13 students took part in GS test from MPS and 6 students from Madrasa.

B. Availability of Schools in Jamia Nagar, Delhi

The conflict perspective explains why some people get benefited more from the education system while some others do not. Because the education system segregates students on the basis of financial capacity. Further, higher fees at professional institutions tend to keep some classes away from higher achievements in life. Bowles and Gintis (1976) claim that those who can afford to pay well, or come from affluent class achieve higher level jobs. According to their findings, the main factors accounting for occupational reward are the individuals' class or origin, race and sex. Middle class and females find it difficult to get higher level jobs.

(Table 1) Government Schools of Delhi, District South east (22), Zone 25,29

Name of the School	Area/school ID
Chandar Shekhar Azaad Sarvodya Bal Vidayalya (NFC, boys evening Sr. Secondary),	New friends colony/ 1925033
SKV (NFC, Girls Morning, Sr.Secondary)	New friends colony/1925005
Joga Bai, SKV and SBV (Girls' morning and Boys' evening Sr. Secondary)	Joga Bai/1925049, 1925052
Noor Nagar, SKV and SBV (Morning Girls and Evening Boys, Sr. Secondary School)	Noor Nagar/1025035, 1925002
GGSSS and GBSSS (Shaheen Bagh, Morning Girls and Evening Boys, Sr. Secondary School).	Shaheen Bagh
Jassoola village, GGSSS,GBSSS	1925345, 1925353
Source- Education Department (2021) . Govt. of NCT of Delhi District/zone/School information	

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Delhi has a literacy rate of 86.3% with 91.0% of males and 80.9% of females (census 2011). In Delhi, pre-primary and primary education are the responsibility of the local body namely the Municipal corporation of Delhi(MCD), the New Delhi Municipal council(NDMC) and the Delhi Cantonment board(DCB). Middle, Secondary and senior secondary education are responsibility of Directorate of Education, Government of National capital territory (NCT) of Delhi. Schools in Delhi are run either by government or private sector. They are affiliated to one of three education boards: the council for the Indian school Certificate Examinations (CISCE), the Central Board of secondary Education (CBSE) and the National Institute of open schooling (NIOS) (Saumya Gupta, 2003). Delhi. Besides, a number of private organizations are also engaged in imparting education at all levels of schooling. Private educational institution is either run by an individual or a private organization, including religious bodies, private trusts and philanthropic institutions. Different parents get their children admitted in these different types of schools.

Educational opportunities are limited due to phenomenon of ghettoization, especially in communally sensitive areas. (2006. GOI). There is a massive Muslim Population in Jamia Nagar, Okhla, New Delhi. According to the data collected from Jamia Nagar Police station, it is spread over 5-6 square km. The total population is about 12-14 lakhs and 98-99% of the population comes from the largest minority group of India (The Wire). For this huge chunk of population, there is a need to have a good number of schools to provide education to the children living in this area. But there are only few government schools available to fulfill the education accessibility among population living in Jamia Nagar which includes Zakir Nagar, Balta House, Noor Nagar, Ghaffar manzil, Abul Fazal, Shaheen Bagh, New Friends Colony, Jasola and Okhla Vihar. As per the data available by the Delhi education portal, the above-mentioned areas have very few government schools, which are presented in table 1.

As mentioned above, there are very miniscule number of government schools available in Okhla's Jamia Nagar area. These schools have limited number of seats for students which is certainly not enough to meet the educational demand to the existing population, resulting in lack of accessibility to the education among the children of this area. Demand is very high and supply is very low, hence, these schools are left with no choice but to provide education to the limited students only. However, these government schools have standard infrastructure with big class rooms, library, science lab, play grounds, and other basic amenities as well. Also, qualified teachers are appointed as per the government regulations. Most of the parents who cannot afford the exorbitant fee of the private schools prefer these schools for their children. But with limited number of seats, not all parents succeed in securing admission for their children in above mentioned government schools.

C. Privatization of School Education

Education one of the main concern of State of India and State also funding and providing education since long. There are also many affirmative action adopted by state of India**.** Apart from Government organizations a number of private organizations are also engaged in imparting education at all levels of schooling. These organization are given grand in aid by government of Delhi to meet the expenditure on education. Besides these, recognized unaided schools are being run in Delhi by registered trust and societies. These institutions are, which run by an individual or a private organization including religious bodies, private trusts and philanthropic institutions (Saumya Gupta 2003). Lack of sufficient Government schools leads to a visible trend of 'privatization' of education in this area. Because the demand is very high and the supply is very low. Through the limited supply of education to the limited students, it is not possible to provide education to such a huge population. Due to which the privatization of education is taking place rapidly and there are a massive number of private schools. There is almost one school in every street of Jamia Nagar. The data for the number of the private schools is neither available or nor accurate. It is not possible to mention the name of all private schools, but the most popular ones are: God's Grace School, Tender Hearts, Khadijat-ul-Kubra, Shaheen Public school, and Saint Giri School, etc. But the fact that only few schools are recognized, while others do not meet the recognition criteria of the CBSE.

D. Muslim Private Schools

But the Private funded schools depending upon the fees from the students is also existing in large numbers in India. Privatization of education includes various programmes and policies towards education to achieve more and more profit. Privatization of education is a shift from comprehensive education to market values and shift from education activities, assets and responsibility from state, public institutions and organizations to private individual institutions.

A trend which is evident in Muslim dominant areas that schools are not just private schools but they are Muslim private schools in nature. Now, the question arises, what makes these schools the "Muslim Private Schools"? These schools have one thing common; they promise to give Modern Education with Islamic Education under one roof. These schools' owners know that they are starting schools in Muslim Area. So, they aim to impress the parents since the parents are the prime decision maker while choosing schools.

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These "Muslim Private Schools" prepare/design the curriculum in such a manner that modern education should go hand in hand with Islamic education. Though these schools are not able to provide the core Islamic education. In the name of Islamic subject, they focus on Deeniyat as one of the subjects, which comprising basic stories from the Islamic history, and the oral recitation of Quran. above discussed factors are the main Pull factors to choose MPSs. Some senior teachers of Abul Fazal's Muslim Private School during the FGD told that the school follows the NCERT syllabus but 10^{th} and 12^{th} examinations are conducted through JMI private board due to non-recognition of the school. They told that modern subjects are taught in the school and Islamic education is provided up to 12^{th} standard. However, the Deeniyat syllabus is only elementary level which becomes optional in 12^{th} standard – students must choose between Deeniyat and Geography as an optional subject. Besides, they follow a certain dress-code, accepted in Islamic culture, for boys and girls. This school is a co-educational school up to fifth standard. Beyond that, only girls can remain for further studies in the school (6^{th}-12^{th} only for Girls). This is another pull factors for the parents choosing this school for their girl children. There are many other pull factors discussed earlier which play very important role while choosing these Muslim Private schools. Some of them are like affordable fee structure, distance, sense of security and accessibility, etc. Fee affordability is one of the prime factors which makes parents to choose this school because this school demands very less fee, allowing lower middle-class families to prefer this school for their children.

Further teachers expressed that the very aim of this school is to provide modern education with Islamic education to the poor and underprivileged students – with monthly fee of Rs 600. They stated that 30% of the students are studying free of cost. Second factor is the distance and accessibility, which is a huge attraction for the parents to send their daughters to the school, giving them a sense of security. Teachers inferred that another factor which plays an important role in choosing this school is the educational environment of government school, especially prior to the AAP government. However, owing to AAP government's some commendable initiatives in recent years, the environment in government schools is improving now. Teachers said they wish to provide such an education through their syllabus that would give better career opportunities to their students. They also claimed that this school is far better than the government schools because in government schools' teachers are not doing their jobs properly. They expressed their wish that their students should become doctor, engineers, etc. They said that in their school they focus on the teaching process properly. "humarey yaah padhai achchey se hoti hai". And they said their school is much better than the other private schools because the fee is high in most of the private schools. They told that their salary is not as handsome as their counterparts receive in govt schools and government-aided schools. In fact, the salary is low in this school. Despite, they teach and contribute to the community.

E. Madrasa Education

Madrasas were the centre of thought and intellectualism in Muslim communities, and influenced all sections of society. Madrasas produced religious scholars and guides as well as leaders in various "secular" or "worldly" fields, including traders, administrators, judges, and so on. There is no doubt in saying that Madrasa students are getting a catena of information regarding the Islam but it is also reality that they are not getting the knowledge of Modern Subjects which is very important to shape up their future (Soni, 2010). The major hindrance of the Madrasas system which is prevalent in India is that there are very few Madrasas teaching modern subjects, majority of the Madrasas lacks in modern subjects. (Soni, 2010).

Poverty adversely impacts schooling participation amongst Muslims in the same manner as the other social groups. Apart from these Government Schools, Private Schools and Muslim Private Schools, there is another institution which provides education to those students who cannot afford even the low fees of Muslim Private Schools and also do not get admission in Government Schools. The institution is called "Madrasa" which provides education free of cost. As told by the teachers of Madrasa, Madrasa aims to give education to those children who are incapable of getting education due to economic constrains. its major aim is to provide education to underprivileged and poor children. They inferred that it wants to pass the Islamic education onto the next generation and to those who did not have Islamic education due to different reasons. Simultaneously, it wants to give Modern Education with Islamic Education to help their student to survive in the modern Education System confidently. They stated that there are many families in Muslim community who suffer from monetary problems thus incapable of giving education to their children, the Madrasa comes as a great help and provides education to the children of those underprivileged families. As told by the teachers, it doesn't demand fees from those students who are not able to pay. It provides free course books, dress, and stationery to almost all their students. There are also a good number of Madrasas available at Jamia Nagar, some of them are recognized with other Madrasa boards and some are not. The Mohatameem of the Madrasa articulated that the very objective of the madrasa is to vanish the evils from the society. He said that through the Madrasa, he wanted to instill some Akhlaqiat (Manners/ moral values) in the students which will not only help them individually, it will also bring peace in the social system. Because, if one possesses the Akhlaqiat in life, it will make a better

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society. He said that this madrasa is helping the society through educating girls of the community. This madrasa is giving Islamic and modern education together to the girls, hence directly contributing to the girls' literacy rate of India. He told that they are following the Jamia Millia Islamia syllabus.

F. Quality of Education

A radical theory of education, defined as 'the sociology of education' or 'critical theory of education' emerged to understand problems of the marginalised students. Critical pedagogy developed for the future teachers – what they should do in a Marxian paradigm. It examines schools both in their historical contexts and as a part of the existing social and political fabric that characterizes the class driven dominant society. For McLaren, schools can be used for bringing about change by building a curriculum around beliefs and values derived from student's class, ethnic, and peer group experiences. He further adds that the students own culture should be respected and involved in instruction rituals. One of the fundamental themes of critical pedagogy is that education is much more than just the transmission of knowledge. It is specifically a human experience as Freire puts it. Instead of merely teaching students objective and value neutral facts, critical pedagogy sees education as a form of intervention in the world. Critical pedagogy is a dynamic paradigm for teaching, learning and intervening in the world.

MPS teachers in FGD told that school follows a standard curriculum by providing extra-curricular activities. They told the school conducts science exhibition every year and also, conducts the lecture on career choices. Recently, Shikhar NGO conducted a lecture on career choice for the students of 12^{th} standard. Also, personality development activities took place in the school. Health hygiene lectures are also conducted. Teachers inferred that the school is far better than any Madrasa because we have inclusive facilities in the school like science lab, library, purified water and playground. At the same time, the school also provides the Islamic education which is compulsory till 9^{th} standard thereafter it becomes optional. They said school focuses on the modern education along with Islamic education and strives to maintain the Islamic culture and values. Further they told the school provides two streams, Science and Arts.

Since the school follows the standard curriculum, it gives homework to the students on daily basis, one period goes on for 40 mins, maintaining the discipline, PTA meeting at the end of every month and principal supervising the teachers, field trips, game type activities, etc.

Despite the infrastructure being below par and being unrecognized by the board, it is the above-mentioned push and pull factors which become a primary reason for the Muslim private schools coming into existence in such a large number. In fact, even students wish to study in MPS rather than other government schools or Madrasas. As told by the students, this school provides modern education to the Muslim children which would help them to lead a good and confident life in future. When students were asked who decide the optional subject for them, they replied they choose themselves. Some of the students who chose Geography said that they opted for the subject to get better career opportunities in future. And students who opted for Islamic studies told that they had opted this subject to know about their religion properly which will help them to lead their life according to the Islamic "shariah". They said the syllabus and curriculum of the school will give better career opportunities. They expressed that this school is far better than any Madrasa And any other private schools in providing modern and Islamic education both. As compared to any other Muslim Private Schools, this school has better infrastructure. Other Muslim Private schools commonly do not have a proper library, science lab and even the assembly ground.

Unlike this school, there are some other schools which have good infrastructure and have the recognition from CBSE. Some of them are God's Grace, Shaheen Public, Saint Giri, MS Creative School, etc. MS Creative School is one of the Muslim Private Schools which provide Core Islamic Education with Modern Education. There are some upper-middle class families who prefer other private schools in far areas for their children. They send their children to Don Bosco, DPS, New Horizon, Crescent school etc. They send their children to these schools because they can well afford the high fees and conveyance charges. Many of these parents are aware about the schools' admission procedure and mostly they are educated and their children are from the second generation of education. Many parents who send their children to the local Muslim Private Schools are not educated and their children are from the first generation of the education.

On the other hand, madrasas provide Islamic education along with Modern education. Children studying in these madrasas give their 10+2 exams from NIOS, CBSE (Private), or from the Jamia Board (Private/Distance), which brings good opportunity to these students. Teachers said that Madrasa provides modern and Islamic education together, providing better opportunities once they complete their madrasa education. They stated the Madrasa syllabus provides courses in a manner that students' polemics and communication skills get enhanced. They added that Madrasa's main aim is to inculcate the civic responsibilities in the students

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through the curriculum and syllabus. Madrasa offers Arabic language as one of the subjects which opens the door to the language courses in central universities like JNU, Jamia Millia Islamia and Aligarh Muslim University.

As told by teachers, Mohatameem and students, Madrasa follows the standard curriculum and pedagogy. Madrasa conducts teachers' meeting, gives homework to the students on daily basis, a 40-minute period, discipline maintenance, PTA meetings to give students' feedback to their parents and supervision of teachers are properly piloted by the Mohatameem of the Madrasa. Like any other modern schools, they conduct field trips for the students, game type activities, peer teaching, self-evaluation, discussions on different topics like pollution, cleanliness, civic responsibilities, etc. and sometimes, guest speakers are also invited.

They said that Madrasa not only helps us, this will be helping our next generation also, as prophet Mohammad (PBUH) said, "If a girl child gets education that means the whole tribe become educated." Because a girl can transfer her knowledge to her children. Students said that it is very important to have both Islamic and modern education to survive in this modern world. As narrated by the Madrasa students "humei shariyat k saath reh kar duniya kay sath kadam milakar chalna hai" (entire para is to be incorporated above related argument)

Students of Madrasa inferred that they prefer to study in the Madrasa rather than in Private School and government school because they want to get the Islamic education along with the modern education in which other schools are lacking. They added that they want to study their religious text too. They inferred that Madrasa which provides both education is very important for the Muslim Community. They further told that this Madrasa gives education to poor and underprivileged children and most importantly to girls.

It is clearly evident by the above discussions that both Muslim Private Schools and Madrasas are doing their best to provide education to the Muslim Minority in Jamia Nagar. He (mohtameem) stated that poor parents want their children to receive Islamic education with modern education under one roof. Although many Muslim Private Schools promise the same but they do not fulfil this objective appropriately. They only focus on the modern education and make Islamic education as secondary. But in this Madrasa, we focus on both education. But only few parents send their children to Madrasa because of the narrative campaign against "Madrasa". While the fact is the Madrasa is well capable of giving modern education with Proper Islamic education.

Table 2: Qualification of the teachers

Madrasa		MPS	
Name	Qualification	Name	Qualification
Mursaleen	M.A, B. Ed, Fazilat, Almiat. Computer	Arshi Bano	M.SC, B.Ed.
Zainab Fatima	B.T.C	Shahida parveen	B.SC, B.Ed.
Zoya Tufail	B.T.C	Nazia Jameel	M.A (history and Urdu), B.Ed.
Safi Khatoon	B.TC	Zarqa Qadri	M.Lib, B.lib
Zainab	B.T.C	Farhana Begum	B.A

He said that however, some of the Muslim Private schools are also trying to provide inclusive Islamic education under one roof, such as New Horizon School which added the Hifz-e-Quran course to their syllabus. He said that the madrasas offering traditional education and those madrasas offering both traditional and modern education are equally important for the society and community betterment. Both kinds of Madrasas provide education to the very deprived section of the society. He further added that by providing education at free of cost or at negligible fees improves education among Muslims.

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Only poor parents are sending their children to the Madrasa while the middle-class families are sending their children to Muslim Private Schools. And the irony of the Shaheen bagh area is that there is no any government school. He said that Madrasa building is on rent and it depends on zakat, fitra and donation from the community to sustain. Besides, there is no any financial help from organizations and government.

He highlighted another interesting fact that the fees of unrecognized MPSs like Tender Hearts School, etc. is around Rs1000-1200, whereas the fees of unrecognized madrasa is only Rs 500 maximum. And in most cases both institutions are dependent on the Jamia MIllia Islamia private board for their 10^{th} and 12^{th} standard exams. When he was asked why he does not get his madrasa recognized from the government, he replied that government has their own rules and regulation to recognize the institutions which are hard to comply. He further stated that due to low funds, teachers do not get their salaries; two of the teachers are teaching in the Madrasa without salary. As compared to Madrasa's teachers, MPS' teachers are more qualified and trained. Table 2, shows that 3 out of 5 teachers of MPS have B. Ed degree while only 1 out of 5 has B. Ed, they all are graduate and completed their B.TC degree.

G. Socio Economic status of the students attending Madrasa and MPS

Table 3: Muslim Private School

Name of the Student	Parents' Occupation
1. Bushra	Builder
2. Afreen	Tailor
3. Kulsum	Tailor
4. Zainab	Tailor
5. Hina	Businessman
6. Asiya	Hotel manager
7. Nisha	Businessman
8. Sadiya	Businessman (brother her father is no more)
9. Ayesha	Journalist
10. Zakiya	Driver
11. Nuzhat	Teacher
12. Neha	Businessman
13. Rafiya	

Table 4: Madarsa

Name of the Student	Parents' Occupation
1. Mantasha	Driver
2. Rabia	Islamic Scholar
3. Safque	Book Binder
4. Maleeha	Busines man
5. Ayesha	Guard
6. Nargis	Carpenter

Most of the students attending these two institutions are under privileged children. Both institutions are providing Modern Education with Islamic education the only difference is that MPS is providing basic Islamic education with core Modern Education on the other hand Madrasa

is providing Core Islamic education with core Modern education. But Madrasas are underrated because they do not have funds and do not ask high fees from their students which make them helpless to provide quality education due to lack of funds and MPS are doing good because they ask fees which help them to higher good teachers and provide good facilities to their students. There is a considerable socio-economic difference between the students attending Muslim Private Schools and those attending Madrasas. Most of the students attending Muslim Private Schools belong to working class families and those attending Madrasas come from labor class families.

Table 3 & 4 clearly show that the socio-economic status of the students are very low. They all belong to the families who are not financially well-off and also fall into the lower rung of the educational pyramid. The socio-economic status of the students from MPS may be slightly better than the Madrasa students. But they belong to almost the same composition of the socio-economic background. There are several push and pull factors for choosing these institutions. Push factors are Economic constrains, Distance, Islamic values. Pull factors are Islamic Values and culture Islamic subjects, modern education and low fee.

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IV. TEST RESULT OF MADRASA AND MUSLIM PRIVATE SCHOOL STUDENTS

While conducting GS assessment test, it was found and as shown in table 5&6 that there was only a slight difference in the average marks obtained by the students of both institutions. Average marks obtained by the MPS students being 10.30 and of Madrasa students being 8.16. After comparison, it is evident that there is not much difference in the marks obtained by those students attending MPS and those attending madrasa which concludes that both institutions are doing fairly well in equipping their respective students with modern education. Especially madrasa which, despite its widely believed perception of being "conservative" in its approach, strives to keep its students abreast with modern education.

Table 5: Muslim Private School

Name of the Students	Marks obtained
1. Sadiya	9
2. Bushra	10
3. Afreen	12
4. Kulsum	10
5. Ayesha	15
6. Zakiya	9
7. Nuzhat	11
8. Hina	8
9. Nisha	11
10. Asiya	13
11. Rafiya	6
12. Zainab	9
13. Neha	11
Average Marks= 10.30	

Table 6: Madrasa

Name of the Student	Marks obtained
1. Mantasha	8
2. Rabia Safdar	10
3. Shafque Hassan	12
4. Maliha	5
5. Ayesha	8
6. Nargis	6
Average Marks: - 8.16	

However, MPS students have more opportunities after completing their school education as compared to those Madrasa Students. MPS students can select from a variety of courses at graduation level, according to their stream in 10+2. On the other hand, if Madrasa students who complete their Islamic education degree only, they have very limited scope in selecting their choice of courses – these courses mainly comprise language courses and other Islamic courses provided in National level Madrasas. However, if madrasa conducts 10+2 examinations from private and Open Distance learning with different streams, they can also avail better opportunities. A significant factor why the academic performance of Muslim students of Jamia Nagar is less than satisfactory is the non-availability of an adequate number of Urdu medium schools. Being Mother tongue of Muslims, Urdu language born out of composite Culture, is it today widely equated with Muslims. The number of schools offering instruction in Urdu are abysmally low and those that exist are functioning at a sub-optimal level plagued by lack of finances, vacant posts of teachers, dearth of Urdu books, poor results etc. Further the limited employment opportunities that the language offers have greatly reduced its functional worth. This systematic neglect of Urdu deeply impacts the Muslim community for whom Urdu is a vehicle to access religious knowledge or as a facilitating language for understanding Arabic which is the main language to access Islamic knowledge and follows the same script. (Siddiqui, Akhtar (2004).

A. Bridge Course For Madrasa Graduate Students

JMI school is also one of the options available in Jamia Nagar. It has two shifts system, morning and evening, with both English and Urdu medium of instruction. As narrated by the Madrasa graduated student, the best thing of JMI school is that it has one bridge course system which helps Madrasas students to complete their 10+2 exams from Jamia Board. students should give entrance exam to get admission in Bridge course. Those students who qualify the entrance can complete their 10+2 exam in their desired stream. This programme opens door to the students to avail different opportunities in this modern education world.

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B. Gender Disadvantage among Muslims

Though gender disparity in education is an all-pervasive feature in India. But in the case of Muslims, gender gap is compounded by some religious factors. The Muslim women survey conducted in 2000-01 found that the most women had never been to school and 60% of the women self-reported themselves as illiterate (Hassan, Zoya and Ritu menon (2004). Unequal Citizens: A study of Muslims Women in India, Oxford University Press, New Delhi).

The mohtameem inferred that MPSs do not provide the Islamic education as a primary education, in fact it is relegated to secondary. They mainly focus on the Modern education. The very important factor which should be noted that MPSs do not follow the Islamic culture which is one of the reasons parents are concerned about. He inferred Muslim parents want to bring their children up with Islamic culture where MPSs are lacking. He told this Madrasa offers modern subjects along with Islamic studies like Science, G.K, Computer, Social Science and Math. When he was asked about the job for girls, he said that parents do not want their girl children to do Job. Though some of graduate students from this Madrasa are teaching in Maktabas and Madrasas, he said.

Poverty, illiterate, ignorance, and social conservatism produce an attitudinal block against formal educational particularly for girls. Further some of the features particular to the Muslim Community are- the low level of educational attainment amongst Muslim men creates pressure to impose a ceiling on girls' education to not render them unmarriageable, the second is the early marriage of girls. (Hassan, Zoya and Ritu menon (2005). Educating Muslims Girls: A comparison of five Indian Cities. Women Unlimited New Delhi.

Also, there are other various reasons for Muslims being educationally backward: Riots are the major factor which affect their economic and social condition. Majority of Muslim Parents are illiterate due to which they are unaware of the importance of education hence, unable to give educational guidance to their children. Most of the Muslim families live in joint family system and they also give preference to early child marriage. Muslim parents do not want their girl child to go for higher education because they become worried about finding educated groom for their highly educated girl. Mostly Muslim community lives in Ghetto areas for security reason and these areas do not offer Quality Education.

V. CONCLUSION

Education is key to economic growth, social transformation, modernization and integration. Despite being the largest minority, Muslim literacy rate is the lowest among all religious minorities. Indian Muslims are far behind in achieving the literacy status because of their economic conditions, no availability of schools, more dropout rates, less likely to survive educationally, lack of resources in the available schools and low level of interest in education. Sachar Committee Report (2006) confirmed that by most development indicators, the Muslim community is lagging behind the other religious groups of India. Dropout rates are also highest among Muslims and this seems to go up significantly after middle school. Higher secondary attainment levels are also among the lowest for Muslims. The committee had identified poverty to be the major barrier to education amongst Muslims as young children are expected to support their family rather than to study.

Jamia Nagar, New Delhi, holds a large number of Muslim Population which needs a huge number of Schools to provide education. But, the limited number of Government schools are not enough to fulfill the target. As a result, many parents choose other private schools for their children. In Jamia Nagar there are a number of Muslim Private Schools, some of them are recognized and aided, some are recognized but not aided and some are neither recognized nor aided. Most of these are philanthropic in nature which provide education for social welfare of the Muslim community. These schools provide modern education along with Islamic education, imbibing Islamic norms and values. Fee at these schools is minimal. Other than these schools, there is another philanthropic institution “Madrasa” which provides Islamic education with Modern education free of cost. Whereas MPS provides modern education with basic Islamic education to the lower middle class, on the other hand Madrasa provides Islamic as well as modern education to the under privileged children who cannot pay even the minimal fee of the MPS.

Both institutions follow standard-based curriculum. The difference is that MPS emphasizes more on Modern education, pushing Islamic Subjects to elementary level. While Madrasa strives to put emphasis on both Modern and Islamic education with a view to enabling students to negotiate the modern education world with Islamic religious values. There are several push and pull factors for choosing these institutions. Push factors are Economic constrains, Distance, Islamic values. Pull factors are Islamic Values and culture, Islamic subjects and low fee. Socio-economic status of the students of both institutions are low. They all belong to the families who are not financially well-off and also fall into the lower rung of the educational pyramid. Only few MPS students are from financially strong background. But most of them belong to almost the same composition of the socio-economic background.

Students’ performance in GS assessment test of both institutions, it was found that there was only a slight difference in the average marks obtained by the students of both institutions.

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Both institutions are doing fairly well in equipping their respective students with modern education. Especially madrasa which, despite its widely believed perception of being "conservative" in its approach, strives to keep its students abreast with modern education.

MPS is doing a commendable job by providing Modern education to poor Muslim children at a very low fee structure. So that Muslims could bridge the gap of educational backwardness in the community. On the other hand, Madrasa is educating to those under privileged students who can neither attend the Muslim private school, nor afford the fee. And somehow they cannot get admission in Government schools. Madrasas and MPS are helping in filling the literacy gap by providing education to a large number of population of Delhi.

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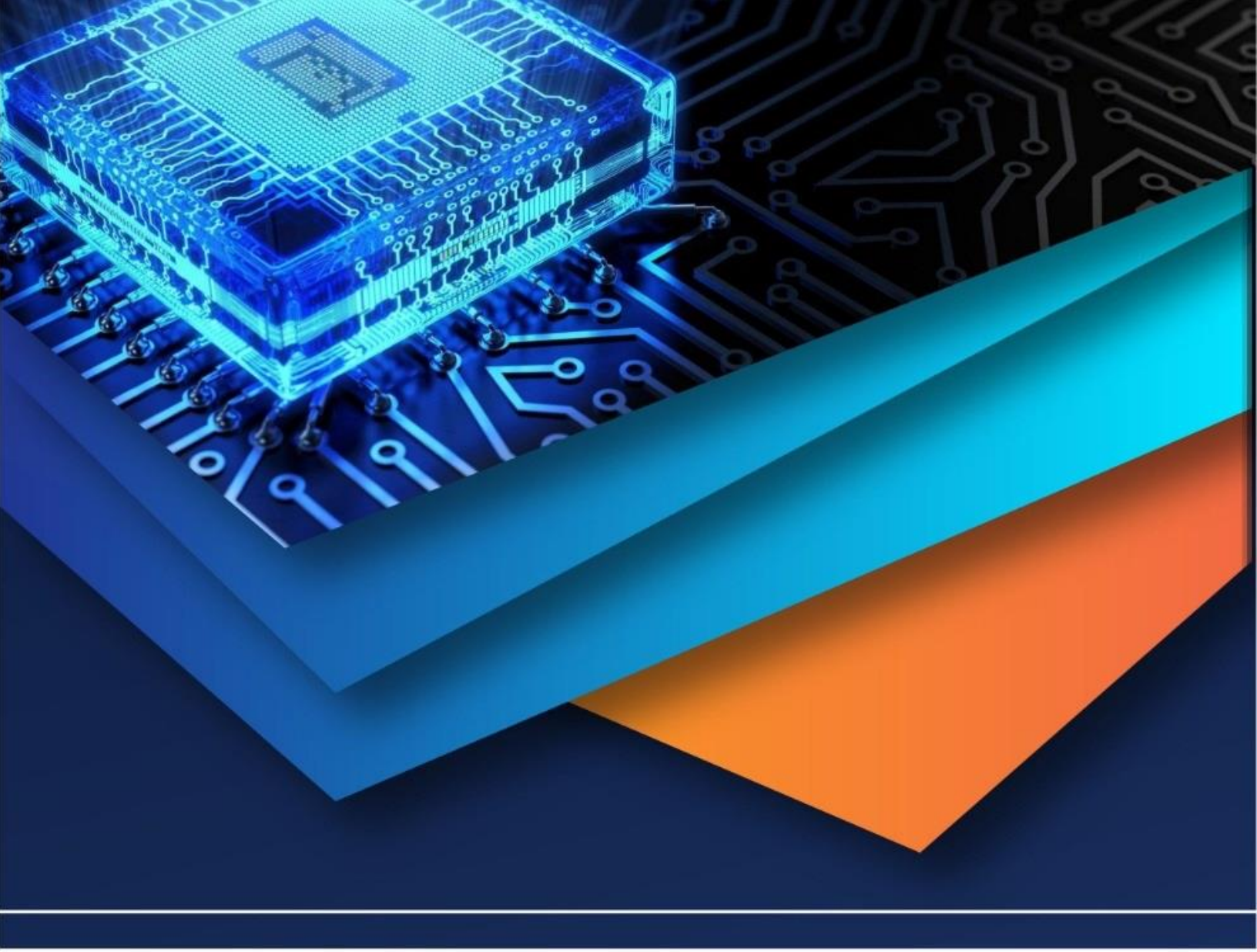

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