Status of Government Programme and Schemes Implemented in Madrasha of Odisha

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Abstract:

The dynamics of Indian society is built on pluralism and tolerance where synergetic existence of religion, language, and cultures are formed. According to Article 29 of the constitution-Protection of Interests of Minorities (i), any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same. Though the best approach to conserve, transmit the cultural heritage is through education, the progress of education varies within the minority groups. Among the minorities Muslim literacy rate is lower than the other minority group. The Muslims lag behind lag behind in most human development indicators (Sachar Committee Report, 2006). This backwardness is the main concern that draws the attention of researchers and academicians, on how various initiatives or educational schemes were taken and implemented to revitalize education of Muslim students. Thus the paper is an attempt to study the status of Muslim education vis-a-vis Government policies/schemes on Madrasha education.

Keyword: *Education Literacy, Religious Minorities, Development, Madrasha, Odisha*

Introduction

Today, the importance of education in promoting social and economic progress is widely recognised. A country's population's ability to learn and deliver in an environment where scientific and technical knowledge is rapidly changing is vital to its growth. While the importance of human capital and its enhancement for a country's growth cannot be overstated, its micro-economic repercussions must also be acknowledged. Education improves the function and systematic competence of children and teenagers, opening new possibilities for both individual and communal rights. Education improvements are projected to increase not just efficiency but also democratic participation, health, and quality of life (Sachar Report, 2006).

India's education system gained a fresh lease on life after independence. Several committees and programmes have been established to improve the country's educational condition. The first move toward education reform in India was done on September 23, 1952, when the Government of India established the Modular Commission, commonly known as the Secondary School Commission, to investigate different secondary education issues in the country. On August 29, 1953, the Commission released its 15-chapter report, which included suggestions for secondary education, languages, curriculum, textbooks, teaching methodology, examination, and evaluation (Aggarwal, 2007). On 14 July 1964, the Kothari Commission, commonly known as the Indian Education Commission, was established by the government. The commission's objective was to assess India's educational system and make recommendations for reforms. On June 29, 1966, the panel delivered its findings and offered a recommendation on education's goals, national integration via education, modernization, educational structure, and teaching status. As a multi-cultural and multi-religious country, India has not overlooked the education of anyone from any community. As a significant step by the government, Education is mentioned in Article 21-A of the Indian constitution as a basic right of every citizen. Furthermore, minority communities have the right to create and govern their own educational institutions under Article 29 of the constitution (Nair, 2009).

In the late 1970s, many programmes for the educational development of minorities were launched following independence. Minority communities, on the other hand, did not get any special attention until the establishment of National Minority Commissions in 1978. Furthermore, after the National Policy on Education 1986 and its Action Plan 1992, the

components of Muslim education policies have ramped up. Both the NPE (1986) and POA (1992) components underlined the importance of making extra efforts to bring educationally backward minorities up to speed with the rest of society and to enable them to fully participate in national development initiatives. Numerous study investigations on Muslims have indicated that their educational standing is a matter of great concern. The issue was brought to light in 2001, when religion-specific data was published for the first time in the Census 2001, and the educational backwardness of Muslims served as a wake-up call for policymakers and implementers alike (Narula, 2014).

Population Percentage of Minorities in India

Religion	Total Literacy Rate	Literacy Rate (Males)	Literacy Rate (Female)
Hindus	65.1	76.2	53.2
Muslims	59.1	67.6	50.1
Christians	80.3	84.4	76.2
Sikhs	69.4	75.2	63.1
Buddhists	72.7	83.1	61.7
Jains	94.1	97.4	90.6
Other religions	47.0	60.8	33.2
Total	64.8	75.3	53.7

The literacy rate of the population estimated for the 2001 Census is determined to be 64.8 percent for the entire country. The male literacy rate is 75.3 percent, while the female literacy rate is 53.7 percent. With the exception of Muslims, all other religions have literacy rates that are greater than the national average. The greatest overall literacy rate is 94.1 percent for Jains, followed by 80.3 percent for Christians, and 72.7 percent for Buddhists. Other religions have the lowest total literacy percentage of 47 percent. Hindus have a total literacy rate of 65.1 percent, which is somewhat higher than the national average, whereas Muslims have a total literacy rate of 59.1 percent, which is lower. As a result, numerous government projects to enhance education within the Muslim population were launched.

Rationale

The educational measures that have been undertaken is not been adequate although the number of institutions, instructors, students, and educational facilities has risen over time, Muslims continue to lag behind in literacy, performance, competition, and retention (Narula, 2014). According to the 2011 census, 42.7 percent of Muslims in India are illiterate, the highest percentage of illiteracy of any religious group and greater than the national illiteracy rate. Gender disparities in school attendance have been documented at both the elementary and upper primary levels. Despite the execution of infrastructure development plans, Muslims' educational backwardness is attributed to a lack of additional infrastructural amenities in Muslim regions. Furthermore, the State Government did not properly execute the area incentive programmes, resulting in disappointing outcomes in terms of the stated aims. The National Monitoring Committee's standing committee on Sarva Sikhya Abhiyan (2007-2008) reported that rather than bringing SSA under the State Government, it should be brought directly under the Central Government because the State Government is not interested in SSA and funds are being diverted to other schemes (Narula, 2014). Furthermore, Muslim education difficulties and challenges varies from state to state, and it is more important than ever to grasp the unique educational issues that Muslims face in different states rather than taking a blanket approach to Muslim education under one umbrella. According to several studies, the Hindu, Sikh, and Christian communities have established a well-organized system of educational institutions that provide both general and professional education. However, the Muslim community has failed to establish a large-scale network of institutions to provide contemporary education to its children (Halan, 2007). Furthermore, the divide in education between traditional and modern learning among Muslims, as well as the antagonistic attitude of traditional institutions, contributes to their educational backwardness. Considering the above point it is also observed that the standard of Madrasha education is going to be deteriorated, as a result of which government need to give some special attention to Madrasha. It is not clear from the previous literature that whether the existing government schemes have been implemented in different Madrasha of Odisha or not. Inadequate research was conducted on implementation of Government schemes in Madrasha thus, in this paper attempt was made to analysed the Status of Government Policies implemented in Madrasha.

Statement of the Problem

The present problem is entitled as "Status of Government Programme and Schemes Implemented in Madrasha of Odisha".

Objective of the study

- To find out different government schemes implemented in Madrasha

Delimitations of the study

- The Study has been restricted to three districts of Odisha (Khordha,Cuttack and Jajpur).
- The study is limited to elementary classes of Madrasha that is from I-VIII.

Method

Descriptive survey method was followed in the study to know the Status of Government Programme and Schemes Implemented in Madrasha of Odisha.

Sample

All the Madrasha of Odisha were population of the present study. Out of which purposively 30 Madrasha were selected, 10 from each three district of Odisha. Further from each Madrasha 1 head teacher, 2 teachers were selected by using random sampling technique.

Tool Used

Self-developed interview schedule was used to obtained view of headmasters and teachers about the implementation of government programmes and schemes at Madrasha. The items of the tool were corrected and modified by subject experts for selection of only relevant items of questions, then the tool was piloted and further relevant items were retained for used to collect data.

Statistical techniques used

Simple statistical techniques like percentage were used for this study.

Government Initiatives

Sachar Committee

On March 9, 2005, the government established a high-level committee to prepare a report on India's Muslim community's social, economic, and educational status. The Committee, which was led by Justice Rajindar Sachar and comprised of seven members, presented its report in November 2006. The report revealed that Muslim education in India is in a bad state. Several reasons contributing to Muslims' educational backwardness were identified in the research, including Muslims' inability to react to the challenge of increasing their educational standing.

In addition, 25% of Muslim children aged 6 to 14 years are either dropouts or have never attended school. Primary schooling was seen as the most significant barrier to school education. Aside from elementary schooling, substantial drop-out rates were noted at the Middle and Higher Secondary levels, with Muslim's accounting for 1:25 and 1:50 in graduation and post-graduation, respectively (Sachar Report, 2006). This demonstrates that Muslims have a considerably greater disadvantage in higher secondary school. Several of the committee's suggestions were adopted, and certain steps were done to promote education in Muslim community.

Prime Minister's 15 Point Programme

In 1883, the government formulates the prime minister's 15-point programme for the welfare of minorities, which is the first time it expresses concern for minority education. The initiative, which was updated in 2005, was a three-pronged attempt to improve the social, economic, and educational conditions of minorities. The Union Government authorised the initiative in June 2006 for the benefit of religious minorities. However, the programme includes measures such as upgrading madras education, the formation of the Maulana Azad Education Foundation (MAEF), and scholarships for deserving children from minority communities, all aimed at expanding access to school education and greater resources for teaching Urdu (Ministry of Minority Affairs). For the achievement of these objectives various schemes were covered under the programme such as:

Integrated Child Development Service (ICDS): The scheme was started to provide a multitude of services through Anganwadi centres like pre-school education, primary health care, immunization, food and referral services under the age of six years. The scheme was first launched in 1975 but was discontinued in 1978. However, it was again launched in the tenth five-year programme i.e. 2002 and by the end of 2010, the programme has started 6719 operational projects with 1241749 operational centres.

Sarva Shiksha Abhiyan: It is the Government of India's comprehensive and integrated flagship initiative to achieve universal primary education in a mission style across the whole country. In 2001-2002, the plan was established in collaboration with state governments and local self-governments. However, by 2010, it plans to provide primary education to all children aged 6 to 14. Through decentralised and context-specific planning and a process-based, time-bound execution strategy, the programme aimed to universalize and enhance the quality of

education. Furthermore, the programme stressed bridging all gender and socioeconomic class inequalities, as well as elementary education with a time-bound goal. On the one hand, SSA is a programme with its own goals, procedures, and aims; on the other hand, it is an umbrella programme that encompasses other initiatives such as the District Primary Education Program, Kasturba Gandhi Balika Vidyalaya (KGBV), and Operational Blackboard, among others (www.ministryofhuman resource development). SSA provides textbook grants, in-service teacher training, school grants, and teacher grants to institutions connected with the Centre and State boards. The Scheme for Providing Quality Education in Madrashas was granted Rs.200.00 cores in the 2013-14 fiscal year (SPQEM). Grant-in-aid is being granted under the Scheme for Providing Quality Education in Madrasha as of 2014-15 in respect of both the SPQEM Infrastructure Development in Minority Institution (IDMI) Scheme and the SPQEM Infrastructure Development in Minority Institution (IDMI) Scheme (SPQEM), (www.ministryofminority affairs.gov.in).

Scheme for Providing Quality Education in Madrashas (SPQEM): The SPQEM is a demand-driven scheme that endeavour to cover a total of 4500-4600 Madrashas and provide an honorarium to about 13500-18000 teachers in Madrashas all over the country during the 11th Plan period. This will include Madrashas for which recurring grants will give in the constitution and the new Madrashas covered. it was expected that a total of about 7 lac students of Madrasha will pursue modern education in addition to their traditional education. The SPQEM was a government-sponsored initiative to provide contemporary formal education via traditional educational institutions such as Madrashas and Maktabs. Its goal was to encourage traditional Muslim institutions to include formal topics like science, mathematics, social studies, and English in their curricula, allowing students in these institutions to achieve educational competency from first to 12th grade. The initiative, which began in 2009-10 as part of the Eleventh Five-Year Plan, is now being implemented in 18 states across the country. So date, approximately 2100 Madrashas in various states have been covered under SPQEM, with financial support totalling Rs 1138 crores (NIEPA, 2018). The Madrashas under the SPQEM programme are primarily focused on junior basic or elementary education, with coverage of higher levels of education being relatively restricted.

Area Incentive Scheme: The Ministry of Human Resource Development's Area Incentive and Madrasha Modernization Program was the central government's first significant planned

involvement. It remains the only large planned and official interaction initiative with Madrasha.

Minority Scholarship: The Ministry of Minority Affairs' main programme is the Pre-Matric, Post-Matric, and Merit- cum- Means Scholarships for minorities. The demand for scholarships has increased, as have the financial resources available. Pre-Matric Scholarships for students from minority communities have increased from 3 lac in 2008-09 to 40 lac in 2012-13 and 2013-14, Post-Matric Scholarships have increased from 75 thousand in 2008-09 to 5 lacs in 2011-12, 2012-13, and 2013-2014, and Merit-cum-Means Scholarships have increased from 20 thousand in 2006-07 to 60 thousand in 2012-13. During the 12th five-year plan, 1,60,45,808 minority students received scholarships under the Pre-Matric, Post-Matric, and Merit-Cum-Means based scholarship programmes, with 1,27,83,285 Muslim pupils receiving scholarships. Despite the allocation of this scholarship, the amount of scholarship and the number of scholarships awarded are both lower than the total number of applications (Khair,2017).

Major Findings and Discussions

In this section attempt have been made to analysed the result and discussed as under:

Odisha, as a composite community, occupies a unique position in our country, symbolising a unique blend of solidarity among people from various socioeconomic and cultural origins. The SC & ST Development, Minorities and Backward Classes Welfare Department is in charge of Odisha's minorities. Government of Odisha, where the appropriate department is responsible for policies, programmes, regulations, and other matters relating to the welfare and development of minority communities' education.

Population and Literacy Percentage of Minorities in Odisha

Communities	2001		2011	
	% Of Population 5.64%	% Of Literacy	% Of Population 5.05%	% Of Literacy
Muslims	(2.07%),	71.30 %,	(2.17 %),	79.95 %,
Christians	(2.44%),	54.91 %	(2.77 %),	64.47%
Sikhs	(0.05%)	90.50 %,	(0.05 %),	89.82 %
Buddhists	(0.03%)	70.98 %,	(0.03 %)	78.20 %,

Jains	(0.02%),	93.25 %	(0.02 %),	92.92 %
Zoroastrians (Parsis)	NA	0.007%	NA	NA
Others	NA	42.36 %	(0.01 %).	NA

Odisha's Muslim population is barely 2%, but the number of Madrashas has steadily increased to 167, distributed over the state's 15 districts. The number of Madrasha varies per district, depending on the number of Muslim concentrations. To meet the specific needs and requirements of minorities, the Indian government took steps to improve the quality of Madrasha education by introducing various schemes such as RMSA, SPQEM, and IDMI, all of which focus on providing quality education to Madrasha, but they lack a proper monitoring and supervision mechanism (Basheer, 2013).

Different Government Schemes implemented at Madrasha

Sl No.	Government Schemes	Yes	No	Remarks
1	MDM	23 76.66%	7 23.33%	Mid-Day Meal
2	Free Uniform	30 100%	0	Two pair uniform Yearly
3	Free Shoes & Shocks	30 100%	0	Two pair shocks & a pair shoe Yearly
4	Free Textbook	30 100%	0	
5	Free Medical Facility	30 100%	0	Iron tablet, Vitamin tablet, sanitary napkin if critical then refer to a big hospital, health check-up, yearly twice.
6	Sunetra Programme	30 100%	0	Eye test with free glasses if required support in the operation
7	SPQEM	0	30	Abandoned

8	IDMI	0	30	Abandoned
9	Pre-Matric Scholarship	30 100%	0	Class I to X
10	Post Matric Scholarship	1 03.33%	29 96.66%	Class XI to Ph.D
11	Happiness Kit	30 100%	0	Pencil, rubber, pen, notebook, geometry box, school bag
12	Baneshree	30 100%	0	Annually one-time cash for All CWSN from class 1 to 5 Rs.2000/- & from class 6 to 8 Rs. 2500/- only
13	Baneshree +	30 100%	0	50% above impaired child got Baneshree and transport.75% above impaired child getting Baneshree+ Transport+ Escort, only Girl child above 40% with all this above facility extra Rs2000/-

Various government programmes have been adopted in various Madrashas, as seen in the table above however some government initiatives were not implemented as well. Mid-Day Meal (MDM), Free Uniform, Free Text Book, Free Shoes with Shocks, Pre and Post Matric Scholarship, Happiness Kit, Sunetra Programme, Free Medical Facility, Baneshree allowances for CWSN Students, Baneshree +, SPQEM, and IDMI were among the various government schemes made available to Madrasha. The MDM facility is used by 76.66 percent of Madrashas, according to these thirteen plans. Free uniforms, free textbooks, free shoes with socks, Happiness kit, Sunetra Program, Free Medical Facility, Baneshree allowances for CWSN Students, Baneshree Plus, Pre-matric Scholarship Schemes have all been implemented in 100% of the sampled Madrashas at the same time, the Post-Matric Scholarship is only accessible in one Madrasha because the plan is intended for secondary to higher education students, and only one Madrasha. It has been found that SPQEM and IDMI schemes were formerly implemented in certain Madrasha, but these policies have since been abandoned, and

they are no longer receiving any benefits. As the number of students in some Madrashas is low, they do not get a regular stipend. While many government programmes are being implemented and others are in place, Madrasha is not reaping the substantial benefits from them due to various reasons. It may be due to geographical constraints, the existence of a few students in Madrasha, grant not reaching or delay, and amenities not reaching in a timely manner, among other factors. Certain policies, such as Mid-Day Meal (MDM), Free Uniform, Free Text Book, Free Shoes with Shocks, Pre and Post Matric Scholarship, Happiness Kit, Sunetra Program, Free Medical Facility, Baneshree allowances for CWSN Students, Baneshree +, and others, have been introduced in Madrashas.

Conclusion and Recommendations

Despite the implementation of numerous initiatives, it was discovered that the status of Muslim education in Odisha is not adequate. Though the literacy rate has increased since the 2001 census, Muslim education continues to lag behind not just the national literacy rate but also from that of other religious minorities in the country. Muslim education policy should be reviewed and modified to meet the needs of Muslim pupils. There is a need for Muslim Madrashas to be fully integrated with the state administration. Gender disparities identified in various publications must be addressed, and equal educational opportunities for boys and girls must be made available at both the elementary and secondary levels. Also, as shown by the Sachar report, the high drop-out rate of Muslim schoolchildren must be acknowledged and understood, and required efforts must be made to retain a pupil in the school. It is also critical for those in decision making position to provide conducive and motivating atmosphere for Muslims and to avoid religious prejudice in order to encourage Muslims to integrate modern learning into their religious education. Finally, greater government efforts are needed to provide additional financial assistance to Madrasha institutions in order to transform traditional Muslim Madrasha into contemporary Madrasha.

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