

RELIGION AND EDUCATIONAL BEHAVIOUR OF MUSLIMS IN RURAL INDIA

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The paper illustrates the role of religion in shaping the educational behaviour of people, especially Muslims, in rural India. Rural society is relatively much influenced by religion. Religious ethos plays a significant role in determining the social conditioning of human beings. The paper draws attention towards the educational trends among rural Muslims in the State of Uttar Pradesh in India. The paper is empirically rich where it explains the demographic profile of sample villages of *Siddharthnagar* district. Five villages of five sub-divisions have been studied and an interpretative understanding has been attempted of *Maktab* (Muslim religious educational institutions) at the village level. It brings to light the educational behaviour of rural Muslims.

The paper briefly aims to arrive at two points. First, parents realize the importance of modern education which is the need of the day, but at the same time they are not ready to leave their religious education. Rural Muslim population is inclined to adopt the curriculum which is the combination of both modern and traditional elements. Muslim religious educational institutions that have introduced modern subjects have attracted larger chunk of students although government schools have offered several incentives in various forms.

Keywords: Educational behaviour, Muslims, Rural India, Religion

Introduction

Religion has been identified as important component of human societies from the very beginning. Instances, to explain certain unexplainable situations and experiences of everyday life through religion, have been noticed in both primitive and civilized societies. Religion has also been found associated with human attempt to find purpose and meaning in life. Scholars, from the very beginning, have found religion as a guiding force to the human behaviour and have used it as an independent and important variable to understand the human behaviour. Durkheim, Karl Marx, Max Weber and others have analysed the impact of religion in the process of formation and crystallization of human behaviour.

Durkheim, as a functionalist, says that religion reinforces 'collective conscience'¹ with out which society can not exist. Of course, he talked about different forms of religions appeared, according to him, through the process of social evolution and always recognised their conscious or unconscious impact on human actions and behaviour. Advocating the importance of religion in society, he questioned the people who labelled religion as mere fantasy. He asked: 'how could a vain fantasy have been able to fashion the human consciousness so strongly and so enduringly?'²

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Karl Marx recognized the role of religion in society and criticised it for its negative role vis-à-vis revolution. In his understanding religion is 'the opium of the people'.³ Religion acts as an opiate to dull the pain produced by oppression. He attached greater value to religion by saying that it acts as a mechanism to social control, in maintaining the existing system of exploitation and reinforces the class relationship.

Max Weber in his book "*Protestant Ethics and The sprit of Capitalism*"⁴ analyses the whole affair by putting the religion as base. He tried to show how religion, that is Protestants ethics, led to the development of capitalism. In the same manner, Rodenson tried to analyse the role of Islamic ethics in producing the sprit of capitalism. He found that Islam as a religion does not have ethics conducive for the emergence and development of capitalist economy.

Similarly, there are other studies undertaken by scholars on the different aspects of the fore mentioned subject. They arrived at different conclusions in terms of its positive and negative roles. But the important point to notice in this particular context is that none of them has ever discarded the importance of religion and its role in shaping the behaviour of individual and the structure of societies.

Scholars recognised the force of religion, as reflected from their scholarly works, but simultaneously they also predicted about its future termination. They believe that with the development of scientific and rational thinking religion will loose its importance.⁵ Weakness of religion, as an institution, was being observed in a negative correlation with the rationality and scientific thinking. It means that religious institutions will get weak whenever and wherever the rationality and scientific temperament nurtures.

Thus, urban areas are labelled as much rationale and scientific than their counterpart rural one. Of course we do not have a water tight compartment between urban and rural areas, rather it is a continuum. In this continuum we find some units from both the categories overlapping each other. It means that there may be many villages or rural areas, as per government records, having higher degree of urbanism than some towns in the country and vice versa. But for the purpose of understanding, it would be safer and better to overlook the overlapping units and take the obvious ones only from both the categories for the purpose of understanding the differences clearer in terms of the religious impact and grip in the process of social formation. Inter-caste and inter-religious marriages, sharing dining tables irrespective of religion and caste, homosexuality and lesbianism are the behaviours of big urban societies which are against religious prescriptions. Here we are not touching upon the moral and social implications of theses behaviours. The very purpose of mentioning these emerging social practices is simply to show the weakening grip of religion among urban dwellers. We do not find open space for those practices in rural areas, instead see the instances of strong hold of religious beliefs and practices in their day to day lives.

In this milieu an attempt is being made to understand the impact rather role of religion in shaping the educational behaviour of rural Muslims. The study does not bother about the non-school going children, causes for dropouts and quality of education etc. It is simply a psycho-social analysis of religious impact on Muslims' behaviour of rural India towards education. What are the factors influencing the decisions when they take about the education of their children?

Methodology

The study is descriptive and qualitative in nature. The major purpose of such studies is to describe the affair as it exists.⁶ Qualitative researches are based on the measurement of quality. This aims at discovering the underlying motives and desires of human behaviour. It bothers about the phenomenon needed an in-depth understanding. Through such researches we can analyse the various factors which motivate people to behave in a particular manner or which make people like or dislike a particular thing.⁷

Sampling technique, which is the best solution to finish the work in a best possible manner within the available resources, is used for the study. Whenever field studies are undertaken, the considerations of time and cost, almost invariably lead to the selection of respondent. The selected respondents constitute what is technically called a 'sample' and the selection process is called sampling technique.⁸

There are many designs of sampling to be used according to the nature and requirement of the study undertaken. According to the need of this study stratified and purposive sampling design has been used. Under stratified sampling the population is divided into several sub-populations who are individually more homogenous than the total. The selection of items from each sub-population was made to constitute a sample.⁹ Accordingly, the district (*Siddharthnagar*)¹⁰ understudy is divided, at first stage, into five strata as it has five administrative sub divisions. These are *Bansi*, *Shohratgarh*, *Domariaganj*, *Itwa*, and *Naugarh*¹¹. Each sub-division is identified as a stratum.

At the second stage of sampling, one village is taken as sample from each sub-division through purposive or deliberate sampling method. In this type of sampling, the researcher selects items from the strata deliberately that he feels of his purpose. In other words, under purposive sampling the organisers of the inquiry purposively choose the particular units of the universe for constituting a sample, on the basis that the small mass that is selected out of a huge one will be a representative of the whole.¹² While selecting the sample villages, from each sub-division, its distance from the respective towns, availability of basic infrastructure and composition of its population in terms of religion is taken into consideration. Each village is distinguishable in all aforementioned aspects from the other.

The data from the sample villages, is gathered through observation and unstructured interviews of the villagers. Of course it was not possible to interview

the entire population of the villages that was ranging from 600 to 2430. After separating the Muslim names from the voter list a random table was used to pick the individual samples to be interviewed. Twenty people were interviewed from each village.

It seems better to have a look upon the social profile of the villages individually, so that the analysis of the state of affairs and inferring conclusions can be easy and comprehensible for the essayist and reader both.

Semra

Name of the village	Concerned sub division	Total Population ¹³	Muslims in %	Distance from the town	Educational institution in village
Semra	Itwa	2430	80%	3 k.m.	4

Semra is the village chosen as sample for the study from *Itwa* subdivision. *Itwa* has almost all the prerequisites to be declared as town on government papers but yet it is not. The village is situated three kilometres in south west of *Itwa* town. Muslims constitute about 80% of the 2430 total voter population of the village.

The village folks have to go to town to meet all their basic needs like little shopping, medical assistance, post office etc. The connecting road is nothing but a kind of passageway made of soil only. It is neither of tar nor of cement and like most of the Indian villages, no public transport facility is available. People have to manage their own transport to come to the town. Most of them are having bicycles and bikes.

Semra is a prosperous village. At least one member from each family is working either in Gulf countries or in *Mumbai*¹⁴. Most of them are in informal sectors. Of course, the ratio of people working in Gulf is much lesser than the people working in *Mumbai*. They are earning relatively a satisfactory amount of currency and, in the context of Indian villages, leading a decent life. Land holding pattern of the village is not much different from its population composition. More than 80% of the village land is under the control of Muslims and of course, that symbolises their domination. Most of the people among Muslims claim to be literate but are not able to go for government or any other jobs where skill of reading and writing is needed. Because they are hardly able to read Urdu and Hindi that they learned from the *maktab*¹⁵ of the village. Among the young generation about 14 people are getting higher education at different institutions. But the worthy point to note here is that about 10 of them have reached to this level through oriental stream that is through *madarsa*¹⁶ education.

In terms of educational assets, the village has one *maktab*, one government junior high school¹⁷ with its primary section and one newly established semi public school¹⁸. The *maktab* has good infrastructure. It has a double storied building

consisting of eight rooms and a big veranda. It has proper sanitation and drinking water facility. Of course, it is a de-schooling village because all three educational institutions are just at the outer of the village and villagers need not to worry about the reach of their wards to school.

Politics of the village, beside other areas, has played an interesting role in education also. The village has two equally strong political factions. Both the factions are associated with two local political leaders of two different political parties. The political interplay between factions caused many interesting things. But here we will stick merely with the educational behaviour of the villagers.

Earlier the *maktab* was the only facility to get education for the entire Muslim population of the village. Some lower caste non-Muslims were also sending their children to *maktab* so that their children can learn mathematics, Hindi and Urdu as well. Teachers of the *maktabs* teach also equally all the subjects except those related with religion. Earlier, and even now, these subjects are the essential components of the *maktab* syllabi. Latter government established a primary school in the village, which is recently upgraded as a junior high school. The junior high school, even after providing many benefits as part of government scheme, did not succeed in attracting Muslim students.

The primary section of the government school has a unique character now. As mentioned earlier that the village has two political factions and politics does not have limit to enter into spheres. After a long gap political power of the village shifted to the second group when they got success in getting the *Pardhan* elected from among them.. Shift of the power gave an opportunity to the other faction to have another option in terms of educational institutions at the village itself. The old *maktab* belongs to the people of other political faction. To counter the opposite faction, which is the essential part of factional politics, the village *pradhan*¹⁹ decided to establish another *maktab*. Of course he has got the followings from the village that is why getting students was not a problem. But to attract parents and students of old *maktab*, in which he succeeded, the *pradhan* decided to develop a relatively modern curriculum and brought out with a unique feature by combining his *maktab* with government primary school. This endeavour provided a middle path between secular and religious curriculum. On the one hand the secular education was offering them many benefits besides education but those were not weighty than the grip of religion and on the other *maktab* was not able to provide any thing except religious education²⁰. Being part of the society Muslims of the village were feeling the pressing need of modern education but still they could not leave religion. The middle path opened the way to the students to get the benefits of both the sides to which Muslims were in search of.

The *pradhan* constructed three rooms for his *maktab* adjacent to the premises of government school. He provided students the opportunity to get registered simultaneously in the government primary school and in this *maktab*. With this

opportunity Muslim students became able to get scholarship, midday meal and other facilities provided by government while studying in *maktab* with a different curriculum than the earlier. The combination of oriental and modern education along with the monetary benefits made the new *maktab* more popular. The syllabus of the newly established *maktab* was a mixture of the UP Board curriculum and oriental education. Even the teachers appointed under the scheme of *shiksha mitra*²¹ for government primary school were teaching in the *maktab* and drawing their salaries from the government fund. Teaching staff was neither from the village nor from the neighbouring villages. The expenditure of both the *maktabs* was managed from the donations of the villagers working in *Mumbai*.

A similar trend but at other level has also been observed. The village, as mentioned earlier, was big one with a population of about 2430 voters. But nearly 30% of the Muslim students did not enrol themselves in either of the *maktabs*. Instead they went to *Itwa* in a modern public school named *Al-Farooq Public School* again due to same reason. School was established in 1996 providing a combination of oriental and modern education. It attracted many students from the entire subdivision because of its other facilities, like an attractive building and good transport facility besides offering a mixed syllabus that suits Muslims.

The affluent families of the village sent their children to *Al-Farooq School*. They could bear the expenses of uniform, books and transportation of the school. Quite naturally the remaining families who belonged to weaker economic sections were not able to do so. They constitute about 70% of the total Muslim population of the village. These poor Muslim families take benefits from the *maktabs*.

Politics of the education is hot in the village. The faction that is not in power is blaming the *pradhan* of spoiling religious education by attaching it with Government school. But the combined syllabus of modern and orient subjects remained the attraction point for students. Consequently, following the new *maktab* the management of old one, who were criticising the new for spoiling religious education, did also introduce modern subjects because of the fear of losing the students.

The whole picture reveals that religion is still determinant to the educational behaviour of the villagers. Scholarship, midday meal and free dress and books are attractions, but not on the cost of religious education. Of course, primary school was there with all free facilities but it could not attract any Muslim student just because of the lack of religious education in its syllabi. When they got the chance to bag the free facilities along with religious education they rushed there with out any fear with modern education. The same situation is with *Al-Farooq Public School*. It is situated in *Itwa*, the main town, where many other government schools are running since before its establishment but Muslim students did not go there because of the lack of religious component in their syllabi. *Al-Farooq* introduced mixed syllabi of orient and modern subjects and attracted many students though it is costliest than the older schools running there.

Bagahwa

<i>Name of the village</i>	<i>Concerned sub division</i>	<i>Total Population²²</i>	<i>Muslims in %</i>	<i>Distance from the town</i>	<i>Educational institution in village</i>
Bagahwa	Domariaganj	1960	65%	6 k.m.	4

Bagahwa village is one of the villages of *Domariaganj* subdivision. It is located six kilometres to the north east of the town. According to the voter list the population of the village consists of about 1960 voters, 65% of whom are Muslims. The dominant group of the village is of Muslims. They may be called as dominant caste as all families, excepting one, belong to the same caste. Their share in the land holding of the village is much more than other groups of the village. The village is situated in a remote area without any basic infrastructure. A road connecting the village with the town *Domariaganj* is under construction. The town is equipped with all basic facilities like hospital, post office and others. The village-folk are required to go to the town for all their basic needs. Most of them use a shorter route, which is a boat ride across the river *Rapti*²³, to get to the town. The life of the villagers is less exposed to aspects of urbanism. Most of the Muslim population is engaged in agriculture either as landless labourers or as petty peasants working on their lands. There is another section of the populace, which has migrated to bigger cities in search of livelihood. Some of them are working as unskilled labourers in *Mumbai*. Three men from different families are working in the Gulf in unorganised sectors. There are only three graduates among Muslims in the entire village. Three more graduates of the same family were also reported but they have left the village and settled down in *Domariaganj* town. The family was forced to break all its relationships from the village because the villagers did not recognise and offer the social status that it achieved through social mobility. The village, however, is doing well when it comes to religious education. More than twenty *hafiz*²⁴ and *alim*²⁵ are in the village but most of them are from non-dominant group. Three Muslims, now retired, were working as teachers in the local primary schools. Notably, Muslims of the village do not have any share in government jobs.

The village is equipped with three *maktabs* and one government primary school. One of these *maktabs* was established about four years ago and the other one about two years ago. They are without basic minimum facilities. They do not have proper buildings, toilets, or playground. The oldest *maktab* however is relatively better equipped. It has a building with seven rooms within a large boundary wall. The *maktab* has seven teachers and more than hundred fifty students. It is more than twenty years old and two kilometres far from the village. In fact, geographically this *maktab* falls in the neighbouring village but functionally associated with *Bagahwa*. Children are supposed to go to school on foot. Earlier the village had its full concentration at one old *maktab* because of the village unity. Internal

competition for controlling resources and other benefits caused a political rift within the dominant group. This political rift led the village to develop strong political factions. One of the factions dominated the old *maktab* management, and consequently the other faction was forced to establish another.

The second *maktab* is running in just two small huts. It is not far from the village. Four teachers are working for it and more than fifty students are registered in this *maktab*. This newly established *maktab* included Science, English and Math with oriental subjects in its syllabi from the first standard. This happened because the management of this *maktab* was relatively exposed to the outer world as compared to other group of the village. It also seems that they adopted these new courses to justify the establishment of this new *maktab* to the people who can donate money and also to attract students to it. They succeeded in getting sufficient number of students for their *maktab* simply by creating an attraction towards their syllabi.

With the result, the old *maktab* started losing its strength. Syllabi of the new *maktab* forced the people of the old *maktab* to have a re-look at their own curriculum. Owing to the rigidities which arose due to village factionalism, people were forced to maintain distance even at a high cost. They did not send their children to the new *maktab* though they realized the importance of the new syllabi. Later, they also introduced modern subjects in their own *maktab* because they feel that they will not be able to compete.

The third *maktab* was established on the basis of intra-religious faction. Intra-religious differences always existed in the village but were never politicised earlier. This politicisation may be seen as a result of identity crisis of some people from the younger generation and some sort of support from others to gain political benefits at village level. This *maktab* is functioning at the threshing area adjacent to the village in a cottage made of hay. They also have English, Math and Science in their syllabus. Two teachers from the same village are teaching in this *maktab*. Strength of students is not more than forty. Most teaching staff of the *maktabs* is from the same village and a few from the neighbouring villages. They are managing their expenditure by collecting donations from within and outside the village. Almost all Muslim children of the village attend one of these *maktabs*. The Government primary school running in the village reported about only two Muslim students. Interestingly both the students admitted in Government school were simultaneously enrolled in the *maktab* also. They enrol themselves in government primary school just to get monetary benefits being provided there by government. But practically they were attending the *maktab*. On days which the *maktab* is closed, the students come to the government school.

The establishment of latter two *maktabs* was caused by political factionalism in the village and the justification was sought by the introduction of modern subjects in the syllabi. This modern component in the syllabi of all *maktabs* became the

competition point among them. The government school, which has complete modern syllabi, of the village could not manage any student even when the modern subjects became the tool for success for the *maktabs*.

Mauharia

Name of the village	Concerned sub division	Total Population ²⁶	Muslims in %	Distance from the town	Educational institution in village
Mauharia	Naugarh	600	55%	4 k.m.	1

Mauharia is the other sample village of *Siddharthnagar* district from *Naugarh* subdivision. It is located about four kilometres northeast of *Naugarh*. The village is about half a kilometre away from the tar road. Population of the village is about six hundred, 55% of whom are Muslims. The village is poor both in educational and economic terms. Most of the people of the village are working in *Mumbai* as unskilled labourers in unorganised sectors. Their incomes hardly serve the basic needs of their families. One complete family of the village is living in *Mumbai* and seems quite prosperous. But it does not have any direct impact upon the village due to the lack of its direct physical interaction with the villagers. The village is less exposed to aspects of urbanism though it is close to the district headquarters. This is so because the district itself seems to be in the lower middle stage of the folk urban continuum.

A *maktab* is functioning in the village. There is no government school within its boundary. The village is small and does not fulfil the prerequisites of the day to establish a separate school for it. The neighbouring village has a primary school and two Muslim students of *Mauharia* village attend classes there. But it is reported that these children were also students of the *maktab*, due to some personal rift with the *nazim*²⁷ of the *maktab* the guardians withdrew their wards and sent them to the government school of the neighbouring village. It did not happen due to any logical reason. Two boys of the village are doing *hifz* course in a *madrasa*²⁸ of *Naugarh* also.

Village does not play any active role in the panchayat politics. It is small and attached with the neighbouring villages. No one ever made the claim for candidature for the *Pradhan* in the *panchayat* elections from the village.

The *maktab* of the village is in very precarious situation. It has only one room with a very small veranda. Usually students sit under a big cane tree adjacent to it. Syllabi of the *maktab* are based on oriental subjects with little English and Math developed by oriental and religious agencies. A teacher of the *maktab* looks after all the issues related to it. He himself manages the income by collecting donations from people in *Mumbai* especially during the month of *Ramadan*²⁹

It seems that poor economic situation of the village does not allow them to think about the education of their children. They are isolated and unable to understand the need of future. Neither they have any option for their children to send for modern education nor any one who can create this option for them.

Kulhi

<i>Name of the village</i>	<i>Concerned sub division</i>	<i>Total Population</i> ³⁰	<i>Muslims in %</i>	<i>Distance from the town</i>	<i>Educational institution in village</i>
Kulhui	Bansi	900	40%	12 k.m.	2

Kulhi is another sample village taken from *Bansi* subdivision. It is situated about ten kilometres south of *Bansi* town. The village does not have access to the tar road directly. To reach to the road village folk have to travel more than a kilometre on foot. After reaching the tar road, the transport facility is quite satisfactory to *Bansi* town.

Population of the village consist on about 900 voters, 40% of whom are Muslims. Comparatively speaking the village is not as prosperous as *Semra* and not as poor as *Mauharia* of *Itwa* and *Naugarh* subdivisions respectively. It is equipped with one primary school, which is recently upgraded to the level of a junior high school, and one well-established *maktab*. The village does not have any representation in higher and modern education except two students doing graduation. But there are four *Maulana*³⁰ in the village actively engaged in the cause of education. One of them became a primary teacher under the Urdu teacher recruitment scheme promoted by the Mulayam Singh Government in Uttar Pardesh. He was also looking after the *maktab* as *nazim*.

The *maktab* has all basic facilities such as seven roofed rooms with boundary wall, play ground, safe drinking water and sanitation. Expenditure of the *maktab* is met by collecting donations from the village and other places. Six teachers are working here. Though not from the same village, but they stay in the radius of about fifty kilometres from the village. All Muslim children from the village are going to this *maktab* for their primary education. They have modified their syllabi by including modern subjects but did not replace the oriental subjects with moderns. The previous and present *nazim* were well exposed of happenings in the outer world. They used to visit places and keep themselves in touch with the modern trends in education.

They did not develop a public school model, as they believed that their area of jurisdiction was limited due to its location in such a remote place. They also felt that their target group could not support their children up to that level. They believed that they were trying to provide quality education of that standard with limited facilities.

The primary school of the village is serving only the Hindu population especially Dalits because almost the whole Hindu population of the village is Dalit. It did not attract any Muslim student from the entire village despite providing all the facilities that a government school has. One *Maulana* from the village established a girls' *madrasa* in *Bansi* town. It attracted many girl students from the village, district and neighbouring districts. It is functioning with good infrastructural facilities with in a safe boundary wall. Boundary wall is the most important tool of satisfaction and motivational factor for parents to send their girl child to the *madrasa*. But the idea behind parents sending their daughters to such a *madrasa* is that it helps the girls in getting acquainted with religious education and thus facilitates them in getting married. They seldom thought about job prospects emerging out of this education. The syllabi of this *madrasa* consisted of English, Economics etc. but their efficacy was not much. The education provided here is recognised by many universities.

As we have seen that the Muslim students are attending only *maktabs*. They do not have any other option also except government primary school. The village, unlike others two does not have political faction or any other of competitive pressure to attract the students. But they introduced the modern subjects along with the existing oriental subjects simply by realizing the need of the day.

Gulahura

Name of the village	Concerned sub division	Total Population ³²	Muslims in %	Distance from the town	Educational institution in village
Gulahura	Shohratgarh	1100	20%	8 k.m.	1

Gulahura is the fifth and last village of the district, located about seven kilometres towards the west of the subdivision headquarters. The subdivision is known as *Shuhratgarh*. The village is near the main road. A man can easily get to the road by walking a little distance. Population of the village is about 1100 voters but the ratio of Muslim population is only 20%. Thirteen percent of Muslim population is of the *ashraf*³³ and from single caste, which is also the dominant caste of the village. The rest 7% are from *ajlaf* and *arzal*³⁴ category. Majority of the Hindu population here belong to the Dalit community. Only three Brahmin families are there in the village.

Brahmins and *ashraf* Muslims of the village hold more than 50% of the land. They are educated and well aware. The village *pradhan* is from Muslim *ashraf* group. He has been managing the headship of the village since last twenty years. Before him his father was head of the village panchayat. Brahmins have been isolated from the village politics as they could not gain the support of the Dalit as traditional caste barriers came in the way. However, the Muslims managed to get the support from Dalits by developing close relationships with them.

One *maktab* and one primary school is the source of education for the villagers. The primary school is good and approved to be upgraded as a junior high school. The building for this junior high school is under construction. One head master from the other village and two girls from the same village are teaching there. Girls are appointed under the scheme of *shiksha mitra* and are from *Brahmin* families. Once again, like all other primary schools this one too does not attract any Muslim student.

The *maktab* here is very old. It consists on three rooms and one veranda. It has good drinking water facility and place to be used as play ground. The *pradhan* of the village is having full control over the *maktab*. He manages the expenditure by collecting *zakat*³⁵ from the village and some from outside. The only teacher here is from the neighbouring village. Almost all the Muslim children of the village are attending the *maktab* except the children of six families from *ashraf* category including *pradhan*. Their children are attending a modern public school in Shuhratgarh. Since the *pradhan* and other influential families of the village are not sending their children to the village *maktab*, they are not concerned with the quality of education being provided here at village.

Muslims of the village are sending their children to the *maktab* with the intention to make them aware about religion. They feel that *maktab* will enable them to perform the basic religious duties. They also feel that government school of the village will spoil their children in terms of their religion.

At village they do not have any option to get modern and religious education simultaneously. At time when it comes to choose with in available they prefer religion over secular education.

Conclusion

Observation made from the villages reveals the changes taking place in the behaviours of Muslim rural population. Of course the impact of urbanization and globalisation has reached to the villages through media and mobility. Out of the impact of these unavoidable processes modern education became an important need of the market of the day. Muslim population, being part of the same society, is no exception to this impact. They felt the coercive nature of the modern education. But the oriental education reacted against this penetration in identity assertive model and rural Muslims could not shift themselves completely from oriental to modern education. They adopted a mixed pattern of both the entities and that has become very popular among them.

Rural Muslims did not choose syllabi only with modern education. Government schools are available with many incentives at all villages. But negligible number of Muslim students gets enrolled there. They prefer to stay in *maktabs* with out modern subjects than to go government schools. They are eager to the curriculum that gives them combination of both modern and oriental subjects, so whenever

they get chance go for it. Making the syllabi a combination of modern and orient becomes so important that it is being used as a political tool and point of competition from the people.

The towns had Christian missionary schools. Despite their good performance and attractive discipline, they could not attract Muslim students much simply because of the absence of religious education there. But when a school was opened on the same pattern and of the same standard by Muslims it received as much admission seeking applications, as it could not accommodate them all. The only attraction with them is the blend of oriental and modern education.

Notes and References

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2. Quoted in Renavikar, Madhvi D., *Women and Religion*, Rawat Publication, Jaipur, India, 2003 P.18, with the reference of Durkheim E., *The Elementary form of Religious life*, (1912) London, Unwin Brothers, 1976.
3. *Opcit.* p. 436.
4. *Opcit* Renavikar, p. 18. & Haralambos, *Opcit*, can also be consulted P. 447.
5. Durkheim, Marx, Weber and others also agree on the point that with the evolution of society religion will lose its importance. Durkheim discussed it while giving the typology of religion that comes with the evolution of society. Weber talks about the 'iron cage' based on fully scientific explanations where religion will not find any place. For further any book on the subject can be consulted.
6. R C Kothari, *Research Methodology Methods and Techniques*, New Age International Publishers, New Delhi, 2006, p.2.
7. *Ibid.* p. 3.
8. *Opcit.* Kothari, p. 55.
9. *Opcit.* Kothari p. 62.
10. Siddharthnagar is a district of Uttar Pradesh situated in the north eastern part of the state.
11. The former name of Siddharthnagar.
12. *Opcit.* Kothari p. 59.
13. The figures are reflecting only the voter population of the village, taken from voter lists of the concerned village.
14. It is the economic capital of India, in the state of Maharashtra and the state capital as well.
15. Educational institutions established by Muslim to provide religious education generally up to fifth standard.
16. Educational institutions established by Muslim to provide religious education up to the level of graduation and above.
17. Basically it was primary school which is recently upgraded as Junieur high School.
18. Semi public School means a school established partly on the pattern of Private Public schools not sticking purely with *maktab* culture where only Maulanas teach the religious books.

19. Panchayat head is known as *Pardhan*.
20. *Maktabs* have modern subjects in Urdu Medium but it is general perception of the people that *maktab* means religious education.
21. Under the scheme of Sarv Shiksha Abhiyan government of UP appoints teachers through Panchayat head of the concern Panchayat on contract basis for primary schools are known as *Shiksha Mitr*.
22. The figures are reflecting only the voter population of the village, taken from voter lists of the concerned village.
23. It is a river originated from Himalayas and the biggest river of the district.
24. It is a course offered in *Madarsa* in which student is supposed to mug up the whole Qura'n.
25. This is a degree offered by *Madarsa*. Many universities recognize it as equivalent to twelfth.
26. The figures are reflecting only the voter population of the village, taken from voter lists of the concerned village.
27. *Nazim* is used for manger in *Madarsa* education system.
28. *Madarsa* is generally used for those Muslim religious educational institutions that provide education up to *Alim* or any other level that is above to primary level.
29. It is a holy month for Muslims in which they keep fasts for the whole month and spend money for the cause of religion.
30. The figures are reflecting only the voter population of the village, taken from voter lists of the concerned village.
31. In general *Maulana* is used for person having religious education.
32. The figures are reflecting only the voter population of the village, taken from voter lists of the concerned village.
33. The upper strata of the caste classification among Muslims.
34. The lower strata among Muslim caste classification are *ajlaf* and *arzal*.
35. Religious Tax, sanctioned by Islam.

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