



STATUS OF CO-CURRICULAR ACTIVITIES AND SECULARISM IN MADRASAH INSTITUTION OF MURSHIDABAD, WESTBENGAL

Dr. Akhtar Hossain
Assistant Professor in Education ,
Nabagram Amar Chand Kundu College.

ABSTRACT

co-curricular activities are the part and parcel of the curriculum of educational institution to fulfill the individualistic as well as socialistic aims of education. This paper presents the status of co-curricular activities of madrasah institution of murshidabad district of westbengal.in this study primary data were collected from randomly selected 20 govt.aided secondary madrasah, accounting for 50% madrasah of murshidabad. Data were basically collected from the administrative authorities through questionnaire, checklist and observation method.in this study it was found that these madrasah's co-curricular activities are not typical religious rather these are modern secular itself. The co-curricular activities of madrasah institution are playing significant role to inculcate the morality among the student to become honest human being.it was also found that madrasah institution are undergoing infrastructural crisis related to games and sports and modern equipment's.

KEY WORD: *co-curricular activities , socialistic aims of education , sports and modern equipment's.*

INTRODUCTION:

Co-curricular activities are the part and parcel of the curriculum of educational institution to fulfill the individualistic as well as socialistic aims of education. Generally co-curricular refers to the activities, programs and learning experiences that complement, in some way or other in school. There are different types of educational institutions in India to achieve the utmost objectives of education through curricular and co-curricular activities. Madrasah institution is one of them educational institution to shape the society by achieving the utmost objective of education. Madrasah institution is one of the oldest education institution for imparting knowledge in the Islamic societies. The word madrasah is an Arabic word means any type of educational institution. This word also refers to a specific religious institution. The madrasah institution was first established in darul Arkam, at the base of Saafa Mountain by the prophet himself in Arab. Abu bakr{r.a} and Omar {r.a} and other sahibs were the first student of this institution.as a part of Muslim initiative to expand education for social empowerment, this institution was having living quarters for poor students and students from out of town. With the passage of time madrasah institution got into the



figure of center of learning institution in Arab. In India madrasah was first established by the advent of Arabs through bin Qasim conquest of Indus.the first madrasah was established in India in the Multan province of western India, now it is in Pakistan {Tarik-e-fereshta}.it was probably in the sixth century that Nasir Uddin kabacha built the madrasah Firuzi constructing for maulana kutubuddin kasani.it is believed that this was the first formally approved madrasah in the sub-continent. In west Bengal madrasah was first established by warren Hastings(governor general of east India company) in October 1780 in Calcutta turned a new

leaf by introducing modern education as a full-fledged subject along with Islamic studies. In 1927, the board of central madrasah was established, madrasah spread over Bihar, Orissa, and Bengal and conducted examination under this board. In 1994 on 28th June, the Govt. of West Bengal granted autonomous status to the board and passed West Bengal Board of Madrasah Education Act (1994). Since then it has been enjoying the status like other school education board/council in the state. Madrasah institution is playing an active role for the overall development of the children and produce ideal citizenship by the aims of education, curriculum and co-curricular activities. There was a phobia among the people that madrasah institution is a typical religious institution and all the activities of madrasah institution are confined to a particular community. To know the ground reality, the researcher took the study to know-1) whether the activities of madrasah institution of Murshidabad are secular or typical religious? 2) what co-curricular activities are practiced in the madrasah institution and available resources? 3) what role of co-curricular activities in these madrasah institution to develop secularism among student?

REVIEW OF RELATED STUDIES:

Sharma and Gautama (2000) have reviewed the sports policy of India to prepare guidelines for the development of physical education and sports. The sports authority of India promotes yoga education, provides grants and promotes woman interest in game and sports. Tucker (2003) explores some strategies to attract non-traditional to extra-curricular activities highlights a model programme that integrates scholarship support and leadership programme, explore new ways of marketing to these students and offers some suggestions of continued development. Anuradha and Meera Samson (2007) in the study found that teaching input does not compensate sufficiently for deficiencies in home environment. From the perspectives of schools, teachers, find that parents are not able to provide the kind of support that they feel is required. Parents on their part are limited by the disadvantages of their situation. Thompson (2009) in his research focuses on the effects of extra-curricular activity on graduate's transition from higher education to the labor market. Result shows that extracurricular activity has a significant influence on the transition process. Ananda (2011) in her investigation on self-perception and participation in extra-curricular physical activities consider the relationship between self-perceptions and participation in extra-curricular in secondary school adolescent. Sixty three participants and forty one non participants of extra-curricular activities completed the self-perception profile for adolescent and physical activity questionnaire. Data analysis indicated that participants involve in extra-curricular physical activities reported significantly higher self-perceptions compared to non-participants.

COMMENT ON REVIEWS:

These studies have reflected the importance and role of co-curricular activities in developing self-perception, potentiality, personality and it also reflected some challenges regarding infrastructure, opportunity, financial support etc. But very few studies have been conducted on the status of co-curricular activities and secularism of madrasah institution of Murshidabad district of West Bengal.

OBJECTIVES:

- 1) To study the status of co-curricular activities of madrasah institution of Murshidabad district.
- 2) To study the role of co-curricular activities in secularism development among the student.
- 3) To study the available resources and challenges of co-curricular activities to motivate the student as well as teacher.

RESEARCH METHODOLOGY:

Descriptive survey method was followed to conduct this study. This study is based on primary data, collected through questionnaire, observation and checklist, from headmaster and administrative authority of the randomly selected 20 govt. Aided madrasah of Murshidabad district.

RESULT AND DISCUSSION:

The profile of co-curricular activities stated that there are different type of co-curricular activities like physical activities, literaryactivities, socialactivities, aesthetic, leisureactivities, moral development activities, patriotic activities etc. Physical activities are essential for physical development. Games and sports, massdrill, physical exercises, N.c.cetc. are example of physical activities. Literary activities are basically for the development of linguistic skills and mental faculties. Debate, discussion, madrasahmagazine, storywriting, newspaperreading, library work etc. are example of literary activities. Social activities are there to promote the spirit of social welfare.N.s.s, Red Cross, communityetc. are the example of social activities. Aesthetic activities are there to develop aesthetic sense. Drawing, painting, organizingexhibition, celebration of festival are the example of aesthetic activity. Leisure activities are there to develop the optimum use of leisure time. Collection of coin, paintings, singing, writing poems etc. are example of leisure activities of madrasah institution. Moral development activities are there to develop morality among student. Morningassembly, mass prayer, etc. are the example of moral activities of madrasah institution. Patriotic activities are there to develop patriotism among student. Celebration of national days, touretc. are example of patriotic activities.

The profile of celebrated days of 20 govt.aided sampled madrasah shows that these madrasah has observation day on different significant days like national youth day, republicday, independence day, RabindranathTagore’s birth day, revolutionary poet kazi nazrul Islam birth day, international language day, teachers day, freedom fighter subhas Chandra birth day,childrens day, fateha-doazdaham etc. For the inculcation of spirit of nationalism. The celebrated days of these madrasah are beyond the popular fallacies of a typical religious institution. The observation days enlisted in the curriculum of madrasah shows the message of modernization and up to date like a common school. These madrasahs are not rendered with typical religious culture.

The profile of content of morning assembly of sampled madrasahstated that the morning assembly was regularly arranged with the spirit of model institution of India like Navodaya vidyalaya.the morning assembly consists of national anthem and one prayer. This prayer was having the content that all mighty god is the creator of this universe and he is merciful to all. He will be the judge for the last day.it is pray to almighty to lead a simple life with honest attitude. The national anthem and the content of prayer leads the students to realize the affection towards nation to become value based human.

The profile of cultural progrmme of 20 govt. aided madrasah stated that every year there was a cultural programme in their curriculum and the activities enlisted in the cultural programme are recitation, songs, drama,quiz,gazal,folks,etc.the activities enlisted in the cultural programme are no longer affiliated to any particular community and no typical religious activities are practiced. These activities conveyed the message of secularism in the madrasah institution. These activities are oriented with modernization.no orthodox practice are included in the decorum of cultural program.

The profile of infrastructure of co-curricular activities stated that in all 20 sampled govt.aided madrasah had 20 physical education teacher which accounts for 4% of the total teacher. These madrasah were facing great challenges as they had no football ground, no indoor games facility, no music teacher, no specific room for keeping sports equipment, besides this required number of sports equipment like footbal,cricketbal,javelin,handball etc. were not available.

CONCLUSION:

Therefore in the concluding remarks it can be said that there are different type of co-curricular activities in madrasah institution and these activities are not typically religious. The activities included in the curriculum are secular in nature. But yet lot of activities has to be incorporated in the co-curricular activities to reach the national level and it has also been found that lack of infrastructural facility are the main barrier for the overall development of the student.

REFERENCES:

- Ahmed,M.,H.,(2002),A Study of the Secular Content of the Educational programmes of prominent Madrasahs of Uttar Pradesh.(Ph.D. Thesis) Department of education, Aligarh Muslim University, Aligarh.
- Ahmed, M., A., (1985), Traditional Education among Muslim, B.R. Publication Corporation, Delhi.
- Zafar, A., (1991), Education in Early Islamic period, Markazi Maktaba Islami, Delhi.
- Khan, Z., I. (2004), Madrasahs: Seats of learning or Dens of terrorism, Muslim India,(ed.)Sayed Sahabuddin, Muslim India ,Abul Fazal Enclave,Jamia Nagar,New Delhi,January,PP-6-8.
- Ahmed,A.,K.,(2014), Madrasah education in Assam and its impact on the society. A critical study.(Ph.D. thesis) Department of education,Jawharlal Nehru University,Delhi.Retrieved from .infnlibnet.ac.in 8080/jspui/handle/10603/62104, on23-12-2014.
- Haque, M., A., (1917), History of Muslim Education in Bengal. Calcutta.