

*An Introduction to the Issues of Registered Madrasas in  
the Implementation of Formal Education in  
Krishnanagar Municipality*

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Taulihawa, Kapilvastu, Nepal

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## Acronyms

BPEP	Basic Primary Education Project/Programme
CDC	Curriculum Development Centre
CERID	Research Centre for Educational Innovation and Development
DEO	District Education Office
DG	Director General
DOE	Department of Education
EDCU	Education Development and Coordination Unit
EFA	Education for All
FGD	Focus Group Discussion
GO	Government Organization
GON	Government of Nepal
INGO	International Non-Governmental Organization
MOE	Ministry of Education
NFE	Non-formal Education
NGO	Non-governmental Organization
SFG	Special Focus Group
SIP	School Improvement Plan
UNICEF	United Nation International Children's Emergency Fund
VDC	Village Development Committee

## Executive Summary

MOE had launched a special program for registering Madrasas as a mainstream school free of registration cost from 2063 BS. According to this program, a Madrasa having proper prerequisites for a school can apply for registration and they will be registered, free of any cost. A large number of Madrasas of the country have used this opportunity and have been registered as a mainstream school.

Although, this step has assured the increase in the access of Muslims to education, it is difficult to assure quality education because as reported in the report of CERID, 2005, the Madrasas were lacking in terms of physical infrastructure, teachers for mainstream subjects and other prerequisites for quality education. Now, there is an immediate need of analyzing the impacts, emerging trends and issues after the Government's endeavor of registering Madrasas as primary school.

This study is aimed to get answer of the following research questions:

- How does the Madrasa Management Committee perceive the inclusion of formal education in the Madrasa?
- How does Madrasa Management Committee, Maulvis, students, parents see the quality of education in Madrasas after the introduction of formal education in terms of student enrollment, quality education needs, fundraising, parents / guardians, community perception and experiences?
- How do students react to entry into formal education in the Madrasa?
- What problems and expectations have arisen since the introduction of formal education in the Madrasa?

The views of stakeholders of newly registered Madrasas of Kapilvastu district such as management committees, teachers, parents, students and Muslim communities were collected with the help of interviews and FGDs. The information related to the availability of prerequisites for quality education was collected through survey. The data collected from above tools were analyzed thematically to answer research questions.

It was found that many of these Madrasas were conducting mainstream courses up to five grades. There were a large amount of students in these Madrasas especially the girl students. There was sufficient number of teachers for both mainstream and Islamic subjects. The teachers were not paid sufficiently in these Madrasa. Only few teachers were trained. None of the teachers working in these Madrasas have teaching license.

The Madrasas didn't have a well planned routine. The Madrasas were lacking in terms of physical infrastructure such as classroom, furniture and education materials. Muslim community generally welcomed the government's effort of registering Madrasas as a primary school. However, they were not fully satisfied with this step. They were demanding financial support and regular supervision of these Madrasas as mainstream schools. They also expressed the need of an integrated curriculum for these registered Madrasas.

Many Madrasa teachers welcomed this step but some were against it. The Madrasa teachers, who were against this step, blamed this step as a process of interruption in their cultural matters. According to respondents, community is contributing as before in terms of donation and alms but the donation was not enough for smooth operation of these Madrasas. After registration, slackness has been developed in Muslim community, hoping for government support.

According to the Islamic teachers, the new course was an extra burden for them. The Islamic subject educated teachers were facing problems in teaching mainstream courses. The students were much interested to learn mainstream subjects. Maulvies were more concerned about the Islamic education.

The enrollment pattern of students in registered Madrasas was changing. The total number of enrolled students especially the girls had been increased markedly. It was found that even the girls, who had left their studies because of the hesitation of their parents to send them in mainstream schools, had readmitted in these Madrasas.

After the registration, a great change was occurring in Madrasas which was related to the educational and gender background of teachers. Previously it was found that most of the Madras teachers were Islamic educated male teachers. Now, there was a high presence of mainstream educated teachers as well as female teachers. Most of the Muslim female teachers were from the background of mainstream education; whereas the Muslim male teachers were mainly from Islamic educational background.

Registration of Madrasas as primary schools has developed many issues and problems. Some issues are: there was a difference in views of Maulvies and Parents. Parents wanted to use these Madrasas as a center of learning for both Islamic and mainstream education. Madrasas do not have proper resource to fulfill the demand of quality education. Madrasas were very much confused to maintain proper balance of the courses of both streams. They were looking for proper guidance from a central authority like Madrasa board.

Muslim community demanded that the government should provide support to these Madrasas as other community school. Registration of Madrasas without proper mapping can affect the smooth operation of both Madrasas and schools.

The issue of sustainability of registered Madrasa was the greatest issue observed. Madrasas stakeholders were feeling problem to maintain the condition with the increase of students and new courses. There was a danger of the newly registered Madrasas, being again detached from mainstream. This issue is not only related to education of Muslim, but is also related to majority-minority relationship of Muslims with dominant community. If their demands were not addressed properly, it would develop mistrust towards government policies.

Based on above findings it was recommended that the registered Madrasas should be provided proper assistance similar to any community school on the basis of number of students there. Government should launch a specific program to develop proper physical infrastructure in these Madrasas. They should be registered based on proper mapping, need of community and their capability to run mainstream courses.

An integrated curriculum should be immediately developed for these registered Madrasas to balance the courses of both streams. Such course should be developed with the joint effort of Muslim intellectuals and educationists. A Madrasa board comprising Muslim intellectuals and educationists should be established to look after the policy matters of these Madrasas. Books should be immediately translated into Urdu. Provision for training and licensing of Madrasas teachers should be developed. Since Madrasas were attracting more Muslim girl students, proper incentive should be provided for the girls to use them as a change agent for educating Muslim.



## **Acknowledgement**

Nepal is a multicultural, multilingual and multi religious country. The current developments of educational provisions in Nepal are much focused on school education. Basic education for any religious minority group such as Muslim will be meaningful only if the system could encompass the cultural, linguistic and other social values into it. Educational policies have long ignored the unique educational need of the Muslim religious group of the country. However, the education system of the country has several issues to address. Among these issues, first is the expanding access to appropriate learning provisions and opportunities and the second issue is making education relevant, useful and desirable for all.

Madrassa is the most trusted educational institution of the Muslim to provide cultural education which has been running since long in Nepal and providing education for the Muslim community on traditional style. Recently MOE has launched a special program for registering Madrassa as a mainstream school free of registration cost. Many Madrasas all over the country have been registered and included mainstream subjects in their curriculum along with Islamic subjects. This is a new experience for both the Madrassa organizers as well as policy makers. Access is not the only one indicator of Education for All (EFA). Achieving quality education along with other several indicators are also very important. There are a number of emerging trends and issues after the registration of the Madrassa which must be addressed in time to achieve the goals.

This study was intended to analyze the emerging trends and issues raised by the Muslim after the registration of the Madrasas as mainstream schools. In this regard it is an effort to provide assistance in the development of policy framework for further policy implementation.

On behalf of the research team I would like to express my gratitude to Ministry of Social Development (Lumbini Province), Education Development Division,

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## **Chapter - One**

### **Introduction**

#### **1.1 Background of the study**

Madrasas are the most trusted place for cultural education to the Muslims since their emergence along with the emergence of Islam in 7<sup>th</sup> century of AD. The first Madrasa, which was established by Fatimid Caliphs in Egypt in 1005, was established with the purpose to teach the fundamental verses of Islam (Anjar, 2003). Madrasas continually spread in every part of the world, where the large number of Muslim population resides in South Asian countries like India, Pakistan and Bangladesh. Madrasas are very much developed. The very prominent seminaries of Islamic education, that is, Farangi Mahall at Lucknow, Darul-Ulum at Deoband, Nadawatul Ulama at Lucknow, and Darul-Ulum Manzar Islam in Bareilly are situated in India. They are playing a significant role in spreading Islamic education in these countries. At present Madrasas are used by Muslim community to teach their future members of community about the fundamental teaching of Islam, which includes the teaching of their main religious texts, Quran and Hadith and Islamic values.

Religious education is highly valued in Islamic society for the achievement of the aim called as “Farze Ain”. According to this aim, it is a compulsory duty of every follower of Islam to have the knowledge of their two main sources of religious guidance i.e. Quran and Hadith. It is obligatory to every Muslim to have the knowledge of these sources of guidance. A large number of children of Muslim community are going to Madrasas to achieve this sort of knowledge. Sensing the importance of Madrasa education for the Muslims, countries of South Asian region such as India, Pakistan and Bangladesh have included Madrasa education in their main system of education with the purpose of spreading education among the peoples of Muslim community. Many states of India have established Madrasa Boards to look after the education there. The government funds them regularly. In

Pakistan, Madrasas generally function as private enterprises; however, the government provides them financial assistance in regular term. The Madrasas of Bangladesh are the most organized Madrasas of this region. They function under government's regular budget. (*Mumtaz Ahmad, www.apcss.org*). These Madrasa are not only disseminating Islamic education, they are also playing significant role in spreading basic education among the Muslims.

The concept of education in Nepal has undergone many changes over time from its own indigenous educational style of ancient religious and philosophical thoughts to current research-driven and project-based modern education system (*Bhandari, n.d.*). Our education system has always evolved with the ever-changing world, which has been preparing our children with the mindset and skills for the unexpected and difficult situations they might face in the future, that are more productive than the commonly accepted spontaneous change.

Nepal is lagging behind in terms of education with the national literacy rate of only 65.9 percent. Despite different endeavors in the past, a large fraction of Nepalese population is still illiterate. Muslims are among the prominent groups which are out of the basic educational opportunities provided by primary schools of Nepal. Their low literacy rate of 45 percent of the Muslims of Nepal, indicates that Muslims were not adequately enjoying the opportunity of free primary education provided by the state in the past. As reported by the study report of CERID (2004), only 18.06 percent children of Muslim community were studying in the mainstream schools, i.e. government and private schools. Likewise 41.22 percent of the total Muslim children were studying in Madrasas and 40.71 percent of total Muslim children were out of any type of schooling. The cause of the preference of Muslim community for Madrasas was related to their need of getting religious education. Other prominent causes of low participation of Muslims in mainstream schools were poor economic background, lack of cultural education, co-education for girls, classroom language of instruction, lack of awareness, conservative thinking of parents etc.



Since its inception in 1951, the Ministry of Education has made major improvements to the education system in Nepal. It started by creating educational opportunities in Nepal and today local governments and local communities are involved in the school management system for better results. This rapid expansion of education in Nepal has played an important role in introducing the concept of national education and various developmental perspectives of the country (*Pradhan, U. 2018*). In the FY 2005/06, the Government of Nepal announced a policy to mainstream religious institutions such as Madrasas, Monasteries, Gurukuls and Ashrams (CERID, 2007). As a part of this initiative, Nepal has committed to achieving its “Education for All” goals by 2015 and providing basic education to all children without discrimination in education. Three-phase action plan has been developed to achieve this goal. First, the implementation of special provisions to increase the access of minority groups to mainstream education runs by religious institutions. Second, the focus is on making primary education relevant to improving minority access to education by introducing a policy of designing 20 percent curriculum based on local context. Third, providing free and compulsory primary education to all and, provide appropriate education for secondary level student groups with knowledge of life skills and information on social and gender equality (*UNESCO, 2015*). Interestingly, the budget speech opened the way for inclusion in mainstream education.

As a continuation of the "Education for All" commitment in 2016, Nepal set the 10 goals under the "*SDG (Sustainable Development Goals) 2016-2030*". It aims to ensure inclusive and equitable quality education and to promote lifelong learning opportunities for all. The SDG framework seemingly included the notion of “Education for All” like; provide free, equal and quality primary and secondary education to all boys and girls for relevant and effective education results; ensure access to quality early childhood development, care and pre-primary education for all boys and girls to prepare for primary education; eliminate gender inequalities in education and ensure equal access to education and vocational training for persons with disabilities, including indigenous and vulnerable children; ensure access to functional literacy and skills for all young women and men to achieve

relevant and recognized proficiency levels; build and upgrade education facilities that provide a gender sensitive, safe, inclusive and effective learning environment (*National Planning Commission, 2017*).

According to study report of CERID (2004) and (2005) also reported that the Madrasa education in Nepal is not parallel to primary school education because of their unorganized curricula. It stressed on the inclusion of mainstream subjects in these institutions to provide basic education to the children of Muslim community. Since the Madrasas are the most trusted place of Muslims, this study suggested for utilization of Madrasa as an institution of mainstream education to increase the access of Muslim children at primary level.

Recently, MOE has launched a special program for registering Madrasas as a mainstream school free of any registration cost. According to this program, a Madrasa having the prerequisites to be registered as a mainstream school can apply for registration and they will be registered free of any cost. Many Madrasas, all over the country have used this opportunity and have been registered as a mainstream school. Government is providing a fixed amount of financial assistance to these Madrasas and also providing teachers under “Rahat” quota. According to the sources of DoE, because of registration of these Madrasas and other institution such as Gumba and Gurukul, the Net Enrollment Rate (NER) of primary schools of Nepal has reached to 89.1 percent. Access is not the only one indicator of EFA. Other indicator such as quality is also a very important. There is a big question about the quality in such Madrasa because insofar government has provided only little fund to these Madrasas as SIP. This fund can only be expended for books, educational materials etc. Madrasas are still running on the donations and alms provided by the community. As reported in the report of CERID, 2005, the Madrasas were lacking in terms of physical infrastructure, teachers for mainstream subjects and other prerequisites for quality education.

According to sources of EDCU, about 350 Madrasas have been registered so far. The process of registration is continued this year. In these Madrasas, around 15,000 students are studying in mainstream courses along with Madrasa courses. It is a very new experience for the Muslim community. They have agreed to use Madrasa as an institution of mainstream education. However, they may have great hopes from this step. Indeed, this step is contributing in increasing the access of Muslim children in mainstream of education. It is playing an important role in the achievement of the goal of EFA. There is a need of continuing such steps to increase the access of Muslims, a disadvantaged group in mainstream education. Therefore, there is an immediate need of analyzing the impacts of the Government's endeavor of registering Madrasas as primary school on the access of Muslims in mainstream education. It would be helpful for analyzing the emerging trends and issues after the registration of Madrasas. This study was intended to analyze the impact of the step of registering Madrasas as primary schools to ensure the access of Muslims in mainstream education.

Despite all these attractive provisions from the government, access to mainstream education for children in Nepal is still a major challenge. It is therefore, this paper aims to investigate the prevailing issues with EDCU (Education Development and Coordination Unit) registered Madrasas in implementing the mainstreamed school-based curriculum suggested by the Government of Nepal.

## **1.2 Rationale of Study**

The need of education has become a basic need in the modern world not only for the realization of the potentiality of individuals but also for the promotion of basic skills in them to meet the challenges of life. According to Article 26 of "The Universal Declaration of Human Rights, 1948, everyone has the right to education, which should be free, at least in the elementary and fundamental stages. Different endeavors have been made in all countries of the world to make

basic education available to all the children without any discrimination. As declared by Jomtien, Conference on “Education for all” 1990 and accepted by Dakar framework of action, 2000, and also stressed by Millennium Development Goals, Nepal has expressed its commitment to reach the goal of “Education for All” by the year 2015.

It has developed an action plan, which is divided into three phases for the achievement of this goal. This action plan has included special provision to increase the access of minority groups such as Muslims in mainstream education. In order to increase the access of minorities in education, MOES has emphasized the need for making primary schooling relevant to them. It has introduced a policy on designing 20 percent of the curricular contents based on local contexts. This action plan is also dedicated to provide free and compulsory primary education to all with appropriate learning for life skills and ensuring social equity and gender parity. It includes various goals such goals of identification of the status and difficulties of special focus group people; allowing flexibility in curriculum and make it contextual; develop provision of special support/motivation for accelerating the groups to enter and get benefit from mainstream education system; inclusion of gender, caste, ethnicity, religion and disability mainstreaming policies and adaptation of core and local curricular approach in curriculum development.

Muslims of Nepal are among the special target groups, whose lower access in education is a great challenge to meet the target of EFA by 2015. MOE has implemented various programs to increase the access of Muslim children in mainstream education for this purpose. A very important step undertaken by MOE for increasing the access of Muslim children in mainstream education is registration of Madrasas as an institution of mainstream education free of any registration cost. According to a circular issued by MOE of 30 Kartik 2063, the government is geared up to register Madrasas without any registration fees on following conditions:

- MOE is prepared to register those Madrasas without any deposit, as a Community Primary School based on their demand, which grade-wise student number and physical facilities are satisfactory according to clause 77 of Education Regulation 2059. However, deposit will be taken for lower secondary and secondary level.
- If the number of students is not enough according to clause 77 of the Education Regulation, they will be allowed to conduct alternative schooling according clause 52 of Education Regulations 2059.
- As the schools registered as per regulation 77 of 2059 can conduct the grade wise examination themselves and for Grade 5, arrangement will be made for the district level examination through District Education Office or Resource Centers. For alternative schooling, District Education Office will arrange for grade wise examination through a registered local school, based on learning achievements of each grade.
- The School conducting such examination according to instructions of District Education Office should provide the pass/fail certificate based on the examination taken by that school.

According to study report of CERID (2006), Muslims were very much enthusiastic about the government provision of registering Madrasas without any deposit. However, their response to this provision was of mixed nature. According to records in DEO of Banke district, 58 out of 64 Madrasas in the district had submitted application for registration. Similarly, 40 Madrasas of Rauthat district had also applied for registration. However, the condition was not so much positive in Kapilvastu district, where only 3 Madrasas had applied for registration. The main cause of their hesitation was that they were unclear about the provision of registering Madrasas as a primary school. They wanted a clear-cut policy about the terms and conditions of registration and the autonomous status of Madrasas after registration. They were not ready to leave their right of autonomy for the management of Madrasas.

It was found that Muslims were taking the government provision of Madrasas as a great opportunity for their advancement. They perceived this opportunity as an opportunity for getting mainstream education in Madrasas along with Islamic courses. At the same time, they were very much worried about the statutory condition of Madrasa after registration. They were ready to use these Madrasa as an institution of mainstream school, but they were against any type of intrusion in the functioning of Madrasas from any external agency. They felt that such intrusion can adulterate the cultural nature and environment of Madrasas. They claimed that, Madrasas is a place for their religious and cultural learning. They stressed that such role of Madrasas should not be disturbed, therefore, Madrasas should run under the management of Muslim community. They demanded for full autonomy of Madrasas as before after their registration as a primary school.

Nevertheless, many Madrasas in the different parts of country have been registered as primary school. Still the issues raised by the Muslims as reported by study of CERID (2006) are substantial. Registering the Madrasa is only a means to achieve the goal of EFA. It is not an end itself. In the light of these issues, it is needed to analyze the emerging trends and issues after the registration of Madrasas as mainstream school. This study was intended to monitor the effects of the effort regarding registration of Madrasas as mainstream school. It was intended to provide assistance in the development of policy framework for the registration of other Madrasas as primary school and also to ensure the quality education in these registered Madrasas. At utmost level, this study was intended to suggest the policy framework for increasing the access of Muslim in education to meet the goals of EFA by 2015. It was intended to assist for the development of suitable educational policy framework to the increase the access of other minority groups in education and ultimately help in the process of nation building.

With the limited funding from government, it has always been a central concern how Madrasas be able to impart quality education to the children. These funds can only be spent on books, teaching materials, etc. This has been whole new

experience for the Muslim community. Though agreed to use the Madrasa as formal education institution, within the limited resources there are ambiguities to run both the courses. Further, Madrasa lack many facilities such as infrastructure, teachers for mainstream subjects and other prerequisites for quality education. Which is why they still have to operate on the donations and alms provided by the community.

Therefore, there is an urgent need to analyze the impact of government efforts to register Madrasas as a mainstream education school on the access of Muslims children in mainstream education. It would be interesting to see the trends and new issues after the registration of Madrasa as mainstream education school. This plays an important role in achieving the goals of EFA and SSDG.

### **1.3 Objective of the study**

This study is basically designed to fulfill the objective of Ministry of Social Development of Lumbini Province for the Policy making and budgeting. As per the requirement of it, researchers have set some basic research question to judge the on given parameters. The study mainly focuses on the Perception and Expectation of Stakeholders in main streaming process and the effect on quality of education.

### **1.4 Research Questions**

This study tried to answer the following research questions;

- How does the Madrasa Management Committee perceive the inclusion of formal education in the Madrasa?

- How does Madrasa Management Committee, Maulvis, students, parents see the quality of education in Madrasas after the introduction of formal education in terms of student enrollment, quality education needs, fundraising, parents / guardians, community perception and experiences?
- How do students react to entry into formal education in the Madrasa?
- What problems and expectations have arisen since the introduction of formal education in the Madrasa?



## **Chapter - Two**

### **Review of Literature**

It is better to collect literature review which lights on the education of Muslim community. There are several studies conducted in the concern of Madrasa education or Islamic education with the reference of main streaming in the context of Nepal. Islamic people are guided by their strong religious instruction therefore in the landscape of Nepal Islamic education is taken as an important education through the lens of Islamic religion. It seems to analyze Quran and Hadith to understand the nature of orientation of Muslims towards education.

#### **2.1 Religious Guidance to Muslim towards Education**

Muslim populations are seen with reference to the diversified field education and have achieved good position in the respected areas. But the Islamic religious education is totally guided by the Quran. Quran, which is the main source of religious guidance of Muslims, includes many verses, which are in the praise of knowledge and they instruct people to acquire knowledge. The first verse of Quran revealed to prophet begins with “to read” and the first five verses of that revelation contains the words like read, teach, pen etc (*Mohammad, 1997*). So Quran emphasizes on the importance of achieving knowledge or education is importance for human beings through the eyes of Quran too.

The forefather of all mankind, Adam was taught the God himself about the method of prayer which is claimed by holy Qur’an; Hazarat Muhammad was appointed by the God to teach people about Quran and other knowledge. Quran gives priority to education and knowledge for mankind is the basic requirement. According to Quran, the status of a learned person is higher than those who do not

possess knowledge. It also claims that a person without knowledge is similar to beasts and cattle.

According to Quran, the status of a learned person is higher than those who do not possess knowledge. Quran states:

*“Are those equal to those who knew not only those endorsed with understanding will take heed.” (Ibid: 39-10).*

It has again stated:

*“Allah will raise those who believe from among you and those to whom knowledge is given to degrees of rank.” (Ibid: 58-12)*

Prophet Muhammad had also given great importance to the act of acquisition of knowledge. According to Hamidullah (1993), the Prophet did not know how to read and write but the first command given by him to an illiterate person was to read and followed the verse in the praise of pen. Hadith explains that Prophet himself gave great importance to education; Hadith includes many sayings of Hazarat Muhammad which guide people of Muslims about the importance of education and acquisition of knowledge through the education. Some of the sayings which have been included Hadith are presented below for examples. Hadith states that Hazarat Muhammad had instructed Muslim for the acquisition of from where ever they get it. Hazarat Muhammad had said:

*“Search knowledge though it be in China” (Miasahib, 1991: 363)*

In other place Hazarat Muhammad had said:

*“The word of wisdom is an astride animal of wise man, so wherever he find it, he is entitled to get it” (Ibid: 352)*

On the basis of above verse of Hazarat Muhammad, it can be concluded that Islam instructs Muslims to get education without discrimination the place where from they get it. It also instructs them go for the search of learning to every place from where they can get it. The importance given to act of acquisition of knowledge by Hazarat Muhammad is also reflected in his following verse:

*“To seek knowledge for one hour at night is better than keeping it(night) awake.”(Ibid: 363)*

Hadith has linked the process of acquiring knowledge with the attainment of salvation. According to Hadith, Prophet Muhammad has said:

*“Who so goes out in search of knowledge is in path of Allah till he returns.”(Ibid: 364)*

Islam not only gives importance to the process of acquiring knowledge but it also instruct the learned person to disseminate it to those person who do not posses Knowledge. It has also warned the person who has acquired knowledge and then has concealed it. It says that God will punish the person in resurrection day (Ibid: 354).

## **2.2 Regions of low participation of Nepalese Muslim in the Main Stream Education**

In the scenario of Muslim community it is seen that they are strongly guided by their own religion; they feel happy when they can perform their life under the guidance of Quran so that they actually run behind religious education rather than main stream education. Shamima (1993) has reported that although there is a great importance of education for Muslims into their religious books, and presence of their own education system, Muslims of Nepal are lagging far behind in comparison to other Nepalese.

There are several reasons for Muslims' low education status. In the context of Nepal, majority of people follow Hindu religion and the number of Muslim seems low which is advocated by the census conducted in Nepal. People of Muslim are regarded as a caste of not touching by the conservative Hindus. After 1940s it is not seen to send Muslims children at school especially in the case of girls though the first Madrasa of Muslims was established in 1941AD.

There are many Madrasa schools in Nepal running with registration and without registration based on the thoughts of community. Registered Madrasas get some fund and support from the side of the government whereas nonregistered don't get such governmental funds and they locally collect economic support to run school. Muslims are bound to donate one out of forty out of their production according to their religion which has becoming the grate support to Madrasas. It is a religious norm to Muslims so that they take it as a matter of their duty.

The study entitled "Enhancing Educational Awareness in the Rural Muslims" was accomplished by CERID in Rautahat and Sunsari disrricts in 1998. The objectives of this study were to motivate the Muslims in school education by using important quotes from their main religious books Quran and Hadith and to motivate Muslim educated people to be active for the education of their community. This study observed a positive response from their community. But they admitted that they found school incompatible to their cultural needs in terms of the lack of education of their religious books, non-Islamic environment, and lack of education in Urdu

etc. this study recommended for the need assessment, motivational campaign, teaching in Urdu, and recognition of Madrasas etc (*Enhancing Educational Awareness in the Rural Muslims, 1998*).

### **2.3 Description of Policies and Programs**

Ministry of Education and Sports provides special education to the focused groups, and the MOE has recognized Muslim in special group. For this group MOE has developed policies and programs in the sense that this disadvantaged group can be carried in the mainstream of education. MOE provides education in the mother-tongue of the learners up to the primary level as results the religious schools of Nepal have been providing primary education in the mother-tongue of the learners. In order to empower the linguistic minorities and indigenous people ministry of education has played lots of efforts for making primary education with relevant to minorities' children. Government wants to see the reflection of local culture in school curriculum so there is the provision of including 20% local curriculum in primary school curriculum.

#### **a. Efforts Made by the Government of Nepal**

In Nepal majority of population follow Hinduism whereas Muslim is regarded as minority group so that this Muslim group has been listed as disadvantaged group and made various efforts to increase the access of Muslim children in schools.

#### **b. Efforts Made by the Other Agencies**

Save The Children US had organized a motivational program for the Muslims of Nepalgunj. The purpose of this program was to motivate the Muslim children in the mainstream education. It had provided an incentive for 300 Muslim children and enrolled them in the mainstream schools.

## **2.4 Importance of Religious Education to Muslims**

Religion plays very important role in Muslim community or in Muslim culture. They feel that their community is highly predominated by religion and religious value. For them, religion is all in all. They give high value towards the religious guidance, because according to Islamic faith, only those are termed as the true followers of this religion who have complete faith on religion, God, his messenger and his sayings. Religious instructions are so much wedded in their lives so that, as a religious group Muslims have religion upper most in their mind and make no division between secular and sacred (<http://www.30-days.net>).

According to Miasahib (1991), there are three main sources of religious guidance for Muslims which can be taken as classes of tradition because the instructions provided by these sources are the basic duties of every Muslim. A Muslim must follow all the instructions provided by these sources wholeheartedly. These sources of guidance are:

- The saying of Prophet Muhammad as revealed him from God or “Quran”
- The doing and practices of Prophet Muhammad or “Sunna”
- What Prophet Muhammad agreed or what he remained silent from when anything was questioned to him or done in his presence or “Hadith.

The sayings of Prophet as revealed him from God are compiled in a form of a book named “Quran”, which is the main religious book of Muslims. The daily life accounts of the life of Hazarat Muhammad are compiled in the forms of book named as Hadith and Sunna. Although Hadith and Sunna are separate names but these are similar in nature. Hadith may be considered as a part of Sunna because Sunna includes all sayings and doings of Hazarat Muhammad, Hadith includes only the saying of him and what he had approved. In this way Quran and Hadith can be considered as the main source of religious guidance for the Muslims.

According to the belief of Muslims, Quran is the divine message sent to human beings through his celestial messenger Hazarat Muhammad. They consider it as the main source of religious guidance. Muslims believe that each and every follower of Islam should follow it without questioning. No one has right to make change in Quran because it is the divine word and it was revealed through the last Prophet Hazarat Muhammad (*The Holy Quran, 1977*).

Quran literally means reading and recitation. It contains doctrine for the conduct of all people including head of states and a simple commoner. It seeks to guide people in all walks of life; spiritual, temporal, individual and collective. The original text of Quran was in Arabic language and this original text is still in use. No change has been made in it after its origination. Islam forbids anyone to make any change in it or to criticize it (*Hamidullah, 1970*) Quran is written in the form of instructions. These instructions are called “Ayat” or “verses”. There are altogether 6,296 verses in it, which are synthesized in 30 parts and 114 chapters. The ayats instruct human beings in all aspects of life. It instructs people what are their duties and what act are forbidden to them. Muslims believe that these ayats are divine instruction and the follower of Islam should follow them whole heartily. Quran itself has emphasized the importance of this book several times. In its second chapter and third verse, Quran has stated about the importance of itself as follows:

*“This (Quran) is a perfect book; there is no doubt in it, it is the guidance of righteous”(Quran: 2-3).*

According to Quran, being a Muslim means having complete faith in Quran and to follow them in every stride of life. Besides Quran, the other source of religious guidance for the Muslims is Hadith. Hadith is the account of the sayings and daily life of Hazarat Muhammad. This is the compilation of sayings of different companions and followers of him who were the observer of daily life of him and the audience of his saying. It describes what Hazarat Muhammad said and did to

guide the Muslims about the religious as well as social duties. Muslims believe that the instructions of Quran is illustrated and explained in the best possible manner in his sermons and actions which is described in Hadith. They believe that Hazarat Muhammad himself illustrated the instructions of Quran in his daily life and in his saying to guide his followers how to follow the guidance of Quran in their daily life (*Miasahib, 1991*). Quran has also stated several times about the importance of Hadith or the followers of Islam. The following illustration from Quran can be taken as an evidence of the importance of Hadith for Muslims. In Quran Hazarat Muhammad has said:

*“If you love Allah, then follow me Allah will love you” (Ibid: 3-30)*

In other place Quran has stated:

*“..... obey the God and obey the messenger” (Ibid: 4-58)*

According to Hamidullah (1970), Quran is often succinct; it is in the practice of Prophet that one must look for the method of application, the details and necessary explanations. For example, Quran has said only “establish the service of worship” without giving detail the manner in which should be performed. The Prophet also could not describe everything merely by word, which is why one day he told the faithful “look at me see how I worship and follow me”. The importance of Hadith for Muslim can be described in following paragraph:

*“The importance of Hadith is increased for the Muslims by the fact that Prophet Muhammad not only taught but took the opportunity of putting in a teaching into practice in all important affairs of life.” (Hamidullah, 1970:28)*



Muslims believe that Hadith has great importance in the formation of religious life of human beings for the attainment of perfection. Quran without Hadith remains unintelligible in many cases; therefore, if Quran is believed there is no alternative but to believe in Hadith of Prophet.

## **2.5 Importance of education for Muslims**

Education has a great importance for Muslims. Their education is not only limited to religious education; they give importance to all types of spiritual as well worldly knowledge. Anzar (2003) has reported that seeking knowledge has been an integral part of Islamic tradition. It is necessary to analyze Quran and Hadith to understand the nature of orientation of Muslims towards education. By analyzing these two main sources of religious guidance; it can be concluded that the instructions of Quran and Hadith for the attainment of knowledge support this fact.

Quran includes many verses or “Ayats”, which are in the praise of knowledge and they instruct people to acquire knowledge. The first verse of Quran revealed to prophet in the cave of Hira, where Hazarat Muhammad received the divine message begins with “to read” and the first five verses of that revelation contained the words like read, teach, pen etc (*Mohammad, 1997*). This can be taken as an example of importance given to the process of acquiring knowledge by Quran. Quran gives high importance to the act of acquiring knowledge. According to Quran, the status of a learned person is higher than those who do not possess knowledge. Quran states:

*“Are those equal to those who knew not only those endorsed with understanding will take heed.” (Ibid: 39-10)*

It has again stated:

*“Allah will raise those who believe from among you and those to whom knowledge is given to degrees of rank.” (Ibid: 58-12)*

Prophet Muhammad had also given great importance to the act of acquisition of knowledge. According to Hamidullah (1993), the Prophet did not know how to read and write but the first command given by him to an illiterate person was to read and followed the verse in the praise of pen. Hadith, explains that Prophet himself gave great importance to education; Hadith includes many sayings of Hazarat Muhammad which instruct Muslims about the importance of education and acquisition of knowledge. Some examples of these sayings are presented below.

Hadith states that Hazarat Muhammad had instructed Muslim for the acquisition of from where ever they get it. Hazarat Muhammad had said:

*“Search knowledge though it be in China” (Miasahib, 1991: 363)*

In other place Hazarat Muhammad had said:

*“The word of wisdom is an astride animal of wise man, so wherever he find it, he is entitled to get it” (Ibid: 352)*

On the basis of above verse of Hazarat Muhammad, it can be concluded that Islam instructs Muslims to get education without discrimination the place where from they get it. It also instructs them go for the search of learning to every place from where they can get it. The importance given to act of acquisition of knowledge by Hazarat Muhammad is also reflected in his following verse:

*“To seek knowledge for one hour at night is better than keeping it(night) awake.”*

*(Ibid: 363)*

Hadith has linked the process of acquiring knowledge with the attainment of salvation. According to Hadith, Prophet Muhammad has said:

*“Who so goes out in search of knowledge is in path of Allah till he returns.”*

*(Ibid: 364)*

Islam not only gives importance to the process of acquiring knowledge but it also instruct the learned person to disseminate it to those person who do not possess Knowledge. It has also warned the person who has acquired knowledge and then has concealed it.

*It says that God will punish the person in resurrection day (Ibid: 354).*

In summary it can be concluded that Islam gives great importance to education. Their main sources of religious guidance, i.e., Quran and Hadith include many verses which instruct Muslims to acquire knowledge. Since it is the duty of a Muslim to follow all the instructions given to them by these two sources of religious guidance, so acquiring knowledge is among the religious duty of Muslims. Muslims have established their own educational system with specific aim of education and educational institution and curricula. This Islamic education system is being discussed in following heading.

## **2.6 Aims of Islamic Education**

According to Islamic belief, the aim of life is to get paradise in next world or in the world of philosophy, self realization or self perfection. Islam has clearly

instructed to acquire education to fulfill these great aims of life. Miasahib (1991) has reported about two broad aims of education for Muslims. These aims are as follows:

- Farze Ain (Compulsory duty) and
- Farze Kafayah (Social duty)

Farze Ain is related to that sort of learning, which is compulsory to every Muslim. It is a compulsory duty of Muslim to acquire the areas of knowledge which are included into "*Farje Ain*". According to Islamic belief, a person having complete faith on this religion only can be termed as Muslim. This complete faith is related with the beliefs of oneness of God, his angels, his messengers with Hazarat Muhammad being the last of them all (*Abdalati, 1995*). To acquire a clear knowledge about all these matters, Muslims should study Quran (the verses of God) and Hadith (the saying and doing of Prophet Muhammad). According to the religious guidance of Islam, if a person accepts this religion, it becomes his/her compulsory duty (*Farze Ain*) to know the elementary rules of rituals, prayers, religious and social duties which are expected to be performed by him/her as a complete and faithful believer of Islam. Since, Quran and Hadith are the prime source of providing such type of knowledge; therefore, it is the compulsory duty (*Farze Ain*) of every Muslim to get knowledge about these two sources of religious guidance.

The second aim of Islamic education is known as "*Farze Kafayah*" or social duty. It is related with that learning which should be acquired some member of Muslim community for the sake of welfare of other members. Only after getting the knowledge termed as "*Farze Kafayah*" a Muslim gets exemption from sin. According to this aim, if the community needs some type of expertise in their community for their welfare, it becomes the basic aim of a Muslim to acquire such expertise. Farze Kafayah deals with different areas of learning which are termed as "rational knowledge".

## **2.7 Curriculum and Institutions of Islamic Education**

Besides above mentioned distinct aims of education, Muslims have established their own educational institutions which disseminate education according to a specific curriculum for the attainment of these aims. Before discussing about the present status of Islamic educational institution and the curricula of it, it is necessary to assess the historical development of this system for clear understanding. The history of Islamic education is as old as the origination of this religion. Islamic education began with the dissemination of divine revelation by Prophet Muhammad to his followers. That education was solely based on oral tradition in which the followers of Prophet Muhammad learnt all revelation heartily and memorize them completely. They did not only learn it but also spread it among other peoples. Finally, all these verses were compiled in the form of book Quran which is still the main text of Islamic education.

The first school of Islamic education was the mosque and the first text of Islamic education was Quran. It was the mosque where Hazarat Muhammad conveyed his followers about divine revelations and its interpretations. Mosque was the place where Quran was compiled. It remained as the main institution Islamic education for many years. Still, it is propagating Quranic education through Maqtab attached with it (*Anzar, 2003*).

In the beginning Islamic education was limited to Quranic schools, where the Quranic teachers used to teach the students about Quran and the students used to memorize it. They were supposed to read its Arabic text with proper way of pronunciation. After the death of Prophet Muhammad, when Muslims faced novel situations for which no proper answer could be found in revealed knowledge of Quran, the Muslim scholars sought answer in the saying and practical life of Hazarat Muhammad. This developed the tradition of Sunna and Hadith and they were also included as a text of Islamic education. The mosques remained as the main institution of Islamic learning even after the death of Hazarat Muhammad (*Anzar, 2003*).

The inclusion of Hadith as a text of Islamic education opened the door for the inclusion of other texts which were related to the interpretation of Quran and Hadith. Other texts which were added as texts of Islamic education were Shariya (*Islamic law*), Fiqh (system of jurisprudence) and Tafseer (explanations of Quran made by scholars). In this way the first content of Islamic education was mainly a religious education (Anzar, 2003).

Although mosques were providing the knowledge related to the first heading, but there was still the need of an educational institution which could provide the knowledge related to both earthly knowledge. This need assisted in the establishment of Madrasa as an institution of Islamic education and a definite curriculum for instruction in those Madrasas.

The Arabic word “Madrasa” means center of learning (<http://www.uvm.edu>). At present Madrasa has become the main center of Islamic education. They provide free education including boarding and lodging facilities to its students. Beside Madrasa, Maqtab is another educational institution of Islamic education. But there is distinct difference between these two institutions. Madrasas are established to provide both type of knowledge, i.e., revealed as well as rational knowledge. These are autonomous and independent institutions. In contrary, Maktabas are generally related to a particular mosque and they provide only the knowledge of Quran. In this way, Madrasa is the main institution of Islamic education which provides knowledge about religious as well as secular areas of learning. According to Anzar (2003), the first Madrasa was established by Fatimid caliphs in Egypt in 1005. Madrasa was established to teach minority Shiites about the fundamental verses of Islam. It had all ingredients of an educational institution such as library, teacher in different subjects etc. The curriculum of the Madrasa included astronomy, architecture and philosophy including religious education. When Sunni Muslims conquered Egypt, they revamped the Shiite version of Islam and prescribed the books related to earthly knowledge. A large number of books were taken to Baghdad, where Nizam-ul-Mulk Hasan Bin-al Tusi established first organized Madrasa named Nizamiah in 1067 (Anzar, 2003) and (Sikand, 2001).

Sikand (2001), has further reported that the Nizamia Madrasa established in Baghdad was intended to train bureaucrats, administrators and judges for royal court as well as religious scholars (Muftis) qualified to issue legal opinions (Fatwa). The teacher and students both for these Madrasas used to come from elite group. Since one of the principle aims of Nizamia Madrasa was to produce a class of bureaucrats, teaching of Fiqh (*Islamic jurisprudence*) came to occupy a major portion in Madrasa curriculum. All the major Sunni sects: Hanafi, Hambali, Maliki and Sulfi had their own curriculum for the Madrasas run by them. But the main aim of these

Madrasas was to develop the understanding of the rules of Islamic law; therefore, Quran, Hadith, Qiyas (analogical reasoning), Ijma (consensus of Muslim community) were included as main subjects. Other subjects included in the curriculum of these Madrasas were Arabic grammar, logic, philosophy etc. Theology and mysticism were given less emphasis (*Sikand, 2001*).

According to Rahman (2004) , a Muslim scholar named Shah Abdul Rahim had made an attempt to create an curriculum for Madrasa Rahmania , Baghdad in 1718 but the first standardized curriculum for Madrasa education was developed by a Muslim scholar named as Mulla Nizamuddin Sihalvi in 1748 at Farangi Mahal, Lucknow, which was a seminary of Islamic scholars (Ulema). This curriculum is known as “Dars-i-Nizami”. The former curriculum developed by Shah Abdul Rahim emphasized on Manqulat (Revealed knowledge) such as Hadith, “Dars-i-Nizami” emphasized on Maqulat (Rational knowledge). It had more books on grammar, logic and philosophy than before (*Rahman, 2004*) and (*Sikand, 2001*). Ahmad (<http://www.apess.org>) has reported that the curriculum of “Dars-i-Nizami” consisted of about twenty subjects broadly divided in two categories:

- al-ulum-an-naqalia (the transmitted or revealed knowledge)
- al-ulim-al-aqalia (the rational knowledge)

The first area contains those areas of knowledge which is also known as “Manqulat”. It is related with that body of knowledge which had been revealed from God directly. This curriculum includes texts like Quran, Hadith, Tafseer, Fiqh etc. Other subjects included in this area are dialectic theology, life of Prophet Muhammad. This area is related to religious knowledge.

Second area of this curriculum contains purely rational knowledge or secular subjects which are also known as “Maqulat”. It contains grammar, rhetoric, prosody, logic, philosophy, Arabic literature, medicine, mathematics, polemics etc. Ahmad (<http://www.apess.org>) has pointed out that the curriculum of “Dars-i-Nizami” is based on some specific books, which are very old. For example the books on logic and philosophy which are still in use in this curriculum were written in 13th and 14th century. Medicine is based on 11th century books. The books of astronomy, mathematics and grammar are more than five to seven hundred years old. “Dars-i-Nizami” curriculum which was developed in 19th century is still in use in all types of Islamic Madrasas belonging to different sects of Muslims. As stated above Muslims are divided in different sect with some differences in their belief system. The Madrasas of these sects reflect their belief system. The emphasis on Dars-i-Nizami in Madrasa run by different Muslim sects varies according to their belief system. For example the Sunni sects such as Deobandi, Barelvi, Ahl-i-Hadithth, Jamat-i-Islam and Shia sects run their own Madrasa with their own specific curriculum. In terms of levels of education, the Madrasas in India and Pakistan are categorized as:

- ibtedai (elementary), where only the Quran is memorized and taught;
- vustani (middle level), where selected books from Dars-i-Nizami are taught;
- fauquani (higher level), in which the entire Dars-i-Nizami is taught.

In some Madrasas where competent ulema are available, students after their graduation take up postgraduate courses of study in tafsir, hadith, or fiqh. The other category of Madrasas in Bangladesh is the government controlled, or Alia



Madrasa system, a unique system of Islamic religious education with few parallels in the Muslim world. Divided into five distinct levels: ibtedai (elementary), dakhil (secondary), alim (higher secondary), fazil (B.A.), and kamil (M.A.), these Madrasas teach all the required modern subjects such as English, Bangla, science, social studies, math, geography, history, etc., along with a revised version of Dars-i-Nizami (<http://www.apess.org>)

## **2.8 An Analysis of Efforts to Register Madrasas as a Primary School**

Government of Nepal is undertaking efforts to register Madrasa as a primary school. It is planning to provide some sort of assistance to these registered Madrasas. However, this effort is only concentrated in utilizing these Madrasas as an institution of mainstream education. It has no consideration for Islamic courses being conducted in these Madrasas, which is a primary aim of these Madrasas. Such policies should be developed on the basis of through analysis of different cases of registration of Madrasas in other countries. Specially, the cases of Madrasas of Bihar and Bengal are being analyzed.

Madrasas in the state of Bihar are affiliated and registered with the Directorate of Islamic Education. The function of the Directorate of Islamic Education is to look into the over-all functioning of Madrasas in the state. The Madrasas Examination Board is mainly entrusted with the task of conducting Examination from the secondary to Post-Graduate levels, viz., from Fauquania to Fazil standard, under the DARSE NIZAMIA system of education.

In past, these Madrasas were conducting under DARSE NEZAMIA System of Islamic Education, which was later on came to be known as DARSE ALIA system of Education, incorporating, modern subjects besides oriental ones and brought under the ambit of Bihar State Madrasa Education Board. DARSE ALIA, system of education includes subjects such as Hindi, English, Math, Science, History, Geography, Economics, and Civics etc.

The Madrasas of Bihar are classified in three categories on the basis of their mode of registration and affiliation, with the Bihar State Madrasa Education Board. Students from this Madrasas Examination Board, under the directorate of Islamic Education since 1922 and thereafter, appear in examinations conducted by the Bihar State Madrasa Education Board.

The first categories of Madrasas used to conduct education from primary to post graduate level known as Wastania (Primary), Fauquania (Secondary), Maulavi (Intermediate), Alim (Graduate) and Fazil (Post-Graduate). Second and third category Madrasas conducts the course only up to secondary level. All these are government added Madrasas to which government provide regular budget (<http://www.biharMadrasaboard.com>)

There are three types of Madrasas in West Bengal: High Madrasa, Senior Madrasa and Khariji Madrasa. The High Madrasas are teaching secular subjects such as mathematics, social science, geography, all are taught, in concurrence with those of schools under the Madhyamik Board. Though negligible in number, some Madrasas have also introduced computer studies. Arabic, as a classical language is taught on a large scale which creates additional pressure on students of Madrasas.

In senior Madrasa – English, Mathematics, History and Geography are taught to a comparatively lesser extent and studies in Islamic theology get the greatest weightage. These Madrasas claim that degree provided by these Madrasas such as Aalim and Fazil should be treated equivalent to Madhyamik and Graduate levels respectively. Khariji Madrasa, where only Islamic theology is taught, is not recognized by the Madrasa Board. Government provides a regular budget to first two categories of Madrasas (<http://pd.cpim.org>).

## 2.9 Education of Muslims in Nepal and their Hindrances

Besides the above studies in education of Muslims, there are some studies that have been conducted on the education of Muslims of Nepal. Shamima (1993) has reported that although there is great importance of education for Muslims into their religious books, and presence of their own education system, Muslims of Nepal are lagging far behind in comparison to rest of Nepalese. The demographic data of 2001 census shows that only 34.72% of Muslims are literate where as the national literacy rate at the same time was 53.7%. Shamima (1993) has also reported that the percentage of Muslim students in leading campuses of Nepal was only 1.6%. Among the graduates in 1990 they were only 0.29% Muslims. It shows the poor condition of Muslim in education sectors.

As reported by different studies, there may be various causes for Muslims' low educational status. The caste division system believes all non-Hindus as Mlekshya. They believed to be an untouchable caste. Similarly, Muslims were considered as untouchable by conservative Hindus. The first Madrasa of Muslims was established only in 1941 AD. The religious difference of minority Muslims with majority Hindus and the discrimination based on it may have been a cause for their poor educational achievement. Shamima (1993) has recommended that special measures must be taken to spread the education among Muslims, especially for girls. Muslims must be given religious as well as general education side by side. Muslim religious schools (*Madarsha & Maktab*) must be used as an educational institution with adequate financial support. She has also recommended promoting Urdu among Muslims because various Muslims' literatures are written in this language. A taskforce was appointed under the chairmanship of Mahmud Alam by MOES in 2052 B.S. The main objective of this taskforce was to study the condition of education of Muslim community in relation to Madrasa education. This taskforce studied about number of Madrasas running in different districts of Nepal, number of teachers and students, curriculum, condition of these Madrasas etc. Regarding the students 69.82% of total students were boys and 30.17% were girls. There were 1185 teachers in these Madrasas with the average of 5.26 teachers per Madrasa. Among the Madrasas 19 were of secondary level 48

were of lower secondary level and rest were of primary level. It also reported that the educational status of Muslim was in very meager condition. (*Report of Madrasa Study Taskforce, 2052 B.S.*) CERID conducted a study for BPEP entitled as “Social Assessment of Educationally Disadvantaged Group” in 1997. It considered Muslims as educationally disadvantaged group along with other seventeen groups. The objectives of this study were the specific problems of girls, children of linguistic minorities, shifting population, impoverished group and remote area dwellers with respect to their enrollment, retention and achievement. It also studied the effectiveness of various educational opportunities that were available to those children and it also assessed the demand for different educational opportunities for ensuring effective participation of these children and on the possible strategies for overcoming these constraints.

This study reported that Muslims have lack of trust in mainstream education. They prefer Madrasa to mainstream schools. There is a social pressure to join Madrasas instead of formal schools; therefore, the enrollment of Muslim children in mainstream schools is low. Although Muslims speak local language but they prefer education in “Urdu” their cultural language. Madrasas have educational potentialities of their own. Since Muslims have low trust in mainstream education, therefore, their involvement in the school matters is low.

This study has recommended for building trust regarding the school education, providing incentive to the poor Muslims, upgrading traditional Madrasa schools and let them involved in the formal primary school education. (Social Assessment of Educationally Disadvantaged Groups, 1997) Another study entitled “Enhancing Educational Awareness in the Rural Muslims” was undertaken by CERID in Rauthat and Sunsari districts in 1998. The objectives of this study were to motivate the Muslims in school education by using important quotes from their main religious books Quran and Hadith and to motivate Muslim educated people to be active for the education of their community. This study observed positive response from community. But they admitted that they find school incompatible to their cultural needs such as lack of education of their religious books, non-Islamic

environment, and lack of education in Urdu etc. This study recommended for need assessment, motivational campaign, teaching in Urdu, recognition of Madrasas etc. (CERID, 1998) Education of Muslim had received a great importance in studies. Altogether five studies had already been performed prior to this study about the education of Muslims. The first study was conducted by CERID in 2002, under the heading of “Access to Education for Disadvantaged Group”. Muslims were included as the Special Focus Group in this study along with other groups such as Mushar, Tamang, Chepang, Chamar and Tharus (Kamaiya). This study was conducted in Rupandehi district. The objectives of this study were:

- To identify motivating or de-motivating factors that affects the education of special focus group children.
- To identify the gaps between different methods of implementation and the procedure adopted by BPEP II in improving the education of special focus group.
- To provide feedback to the program and suggest improvement measures for promoting the educational participation of the special focus group.

The major findings of this study were found that Muslim children prefer to go Madrasas instead of mainstream schools. It was also found that they felt language problem in classroom because language of instruction. The Muslim children were better than the children of other ethnic groups, but their enrollment was discouraging. The aliening factors for Muslims as found in this study were language problems, early marriage of girls, poverty and lack of chance for job.

This study did not give recommendation for a particular disadvantaged group. It gave general recommendation for all groups. The main recommendations were to launch educational incentive scheme, mobilize of local NGOs, pocket level orientation program etc (CERID, 2002).

The second study was conducted by CERID in 2003 entitled “Access of Muslim children to Education”, which was mainly concerned with the identification of causes of low participation of Muslim children in mainstream education and hence suggest appropriate measure to increase their participation in schooling. This study was also conducted in Rupandehi district. The main objectives of this study were:

- To identify the causes of low participation of Muslim children in the schools,
- To identify the educational status of Muslims in sample area, and
- To suggest the ways to increase the educational participation of Muslim children.

This study reported that the economic status of Muslim was very feeble. Majority of Muslim population (67%) were engaged in manual jobs with 52% of dependent population. The main causes behind their low participation in mainstream schools were lack of religious education in schools, lack of culture friendly environment there, language of instruction which was different from their cultural language “Urdu”, lack of skill oriented education in schools, mismatches of school environment with their culture. It also reported that although an incentive program was launched in the study area but it could not reach to the targeted people properly. The major recommendations of this study were: registering Madrasas free of cost, managing teacher-Maulvi reciprocity in schools and Madrasas, incentive scheme for Muslim children, need of policy decision for mainstreaming the Madrasas (*CERID, 2003*).

The third study, entitled as “Access of Muslim Children to Education: Phase II, 2004” pointed out mismatches in school and Madrasa education and environment as the cause of low participation of Muslims in mainstream schools. It raised the need of an intensive study to find out socio-cultural aspects which determine Muslim children’s participation in schools along with the role of Madrasa and the ways for bridging the gap between mainstream schools and Madrasa. It was intended to find out the extent of Muslim children’s participation in school

education vis-à-vis their socio-cultural practices and to analyze the contribution of Madrasas towards education of the Muslim children. It analyzed the flow of Muslim children in different schooling system and the curricular structure of Madrasa education. It was also intended to suggest strategies to increase Muslim children's participation in the mainstream schools.

According to the main findings of this study, the literacy rate of the Muslims in the study area was 43.76%. There was a great contribution of Madrasas in fostering literacy in Urdu language among Muslims. 28.11% of Muslims (28.83% male and 27.40% female) were literate from Madrasa. It reported that 41.22% of the total primary school age children were studying in Madrasas. Only 18.06% children of this age group were studying in the mainstream schools, i.e. government and private schools and 40.71% of total children belonging to this age group were out of any type of schooling.

According to this study the repetition and dropout rate of Muslim girls was higher than that of Muslim boys, but the girl's promotion rate was lower than the boys. The ratio of Muslim girls in Madrasas was higher than that in the mainstream schools.

Socio-cultural causes affecting participation of Muslim children in education were lack of religious education in the mainstream schools, poor economic background, lack of Islamic environment, language of instruction different from local language and lack of awareness of parents were other causes of Muslim children's low participation in schools, co-education, absence of female teacher, Parda system, conservative thinking of parents etc.

It suggested for inclusion of mainstream courses in Madrasa or vice versa as a means to bridge the gap between these two systems. This report suggested that Madrasas must be registered as an institution of primary education and the

mainstream subjects should be integrated in Madrasa courses. It also suggested for appointment of the mainstream subject teacher in Madrasa and appointment of a religious teacher in government schools by government (*CERID, 2004*). The fourth study entitled as “Linking the Madrasas with Mainstream Education in Nepal” was conducted in 2006 By CERID. It was intended to find out curricular, administrative and financial measures for the linkage of Madrasas with mainstream schools. The main objectives of this study were:

- To analyze the structure of public school primary level curricula and primary level Madrasa curricula.
- To solicit the ideas of the Madrasa stakeholders, public school stakeholders and community leaders in order to explore the possibilities of integrating mainstream and Madrasa subjects.
- To suggest a curricular framework that focuses on integration of major subjects of primary level into Madrasa education and vice-versa.

The major findings of this study were that the Madrasas have sufficient number of teachers for teaching Islamic courses. However, there was the lack of mainstream subject teachers for teaching mainstream subjects like Nepali, English, Mathematics and Science. The physical facilities in Madrasas in terms of furniture, instructional material were not adequate. Many Madrasas didn't have adequate number of classroom. There was a management committee in each Madrasa. Local Muslims complained that these committees were not able to incorporate all the sectors of local Muslim community.

It also reported that there was no written curriculum of Madrasas. Madras education was based on some specific books mainly written in Urdu language. Many of these books were published in India. However, these books were not according to curriculum for Nepalese schools. Madrasa curriculum included mainly subjects related to Islamic values. Many Madrasas were teaching mainstream subjects such as Nepali, Mathematics and English etc. However, they were not teaching subjects like as Science, social studies, health and physical



education etc. They had recruited mainstream educated teachers for this purpose. But the teachings of these subjects were given less emphasis. The medium of instruction in Madrasas was Urdu, which was different from the mother tongue and local dialect of Muslims of study area.

The Madrasa students have to study up to five languages at a same time. This study reported the stereotype causes of low participation of Muslim children in mainstream school as the previous studies such as lack of religious education, lack of Islamic environment, language of instruction etc.

This study further reported that Muslims could not find Madrasa education fully relevant to their need. They admitted that Madrasas are fulfilling the religious and cultural needs but these were unable to link the Muslims with the demand of modern world; therefore, they were enthusiastic about linking Madrasas with mainstream education. Muslims were also suspicious about the linkage. They are afraid because they think the inclusion can hamper the identity of Madrasas. Muslims suggested for reorganizing the Madrasa management committee after linking it with mainstream ensuring the representation of all sectors of local Muslim community with a guarantee to its autonomy. This study suggested for the reorganization of Madrasa curriculum to incorporate subjects like Nepali, Mathematics, English, and Science. It stated that a separate curriculum for Social studies, Moral education, Health and Environmental education should be prepared incorporating Islamic values for mainstreamed Madrasas.

It recommended for two type of curriculum framework for mainstream schools and Madrasas incorporating mainstream subjects. For mainstream school, the provision of 20% optional subject should be utilized to provide the education of religious and Islamic subject along with Urdu. But for the Madrasas, curriculum incorporating mainstream subjects special courses of social studies, environmental education, moral education and health should be developed by incorporating Islamic values. It also recommended that social studies books should be rewritten

to make it friendly to Islamic culture and culture of other ethnic groups. Special textbooks for Madrasas should be developed in Urdu language. Textbooks of mainstream subjects should be translated in Urdu. The capable Madrasas should be selected for the implementation of mainstream course. Furniture for these Madrasas should be arranged. These Madrasas should be recognized as a primary school. Government should appoint at least two mainstream subject teachers in these Madrasas. A Madrasa board should be constituted at central level to look after the policy and management of Madrasa education. An elective course should be developed at central level for the primary schools in Muslim area, which can provide religious education in mainstream schools. The curriculum for Madrasas should be prepared by a central level of seminar incorporating Muslim intellectuals, Muslim religious and social leaders and educationist (*CERID, 2006*).

#### **J. Efforts Undertaken to Educate Muslims**

MOE has included Muslims in special focus group and has developed special policies and programs to increase the excess of this disadvantaged group in main stream education. These all policies and programs have been developed in the line of the world declaration of EFA. The vision of World Conference on Education for All, Jomtien, 1990, was that by 2000 access to basic and primary education would be universal and the basic learning needs of all people should be met. Accordingly, the EFA vision of Nepal is to ensure that by 2015; all children in Nepal will have quality basic and primary education without having to feel prejudices in the form of cultural, ethnic or caste discrimination.

The Constitution of the Kingdom of Nepal as well as the “National Foundation for Development of Indigenous Nationalities Act 2058 (2002)” has recognized minority children’s need for education through their languages. The provision made in the Education Act (7<sup>th</sup> Amendment) for the use of mother tongue in primary classes has been a positive step towards addressing the instructional needs of indigenous and linguistic minority children across the country.

In order to empower the indigenous peoples and linguistic minorities, the MOE has emphasized the need for making primary schooling relevant to minority children. In order to reflect diverse local cultures in the school curriculum and to make it relevant to children's everyday life, the Government has introduced a policy on designing 20% of the curricular contents based on local contexts. In line with the Dakar Framework of Action, MOE has developed an action plan and sets of thematic strategies. This plan is focused on the EFA goals and targets. There are altogether seven thematic goals of this action among which there are related to the education of cultural minorities group. These thematic goals are:

- Free and Compulsory Primary Education
- Appropriate Learning for Life Skills
- Ensuring Social Equity and Gender Parity The goal of “Free and compulsory education” includes a task objective to improve the relevancy of mainstream curriculum to the ethnic groups by the revision of curriculum.

The main program activities for the accomplishment of this goal are:

- Implement three language policy (local, national and English)
- Incorporation of cultural values of different cultural groups in the text materials
- Allow flexibility in curriculum and make it contextual
- Rewrite social studies focusing on inspiring contributions made by different ethnic and cultural groups in the process of nation building Similarly, the goal of “Appropriate learning for life skill” includes a task objective to empower special focus group people of disadvantaged communities such as ethnic and linguistic minorities, Dalits etc to get access to the provision of appropriate learning and life skill.

Some important program activities for the accomplishment of this goal are:

- Identify the status and difficulties of special focus group people
- Develop provision of special support/motivation for facilitating the groups to enter and get benefit from mainstream education system

The goal of “Ensuring social equity and gender parity” includes some strategies such as:

- Advocacy measures to sensitize the stakeholders of education in relation to ensure *cultural* sanitization in matters ethnic disputes,
- Meritocracy measures to cater for the meritorious students comprising girls, Dalit, children of the ethnic groups, and disabled.
- Pedagogical measures to cater for the children of special needs such as, ethnic groups and others
- Measures for the enhancement of cultural identities particularly that of the ethnic minorities and Dalits.

This goal includes task objectives of development of new policies on inclusion of ethnic minorities, Dalits, and females, on the development and use of local languages and on cultural flexibility. Some important program activities for the accomplishment of this goal are:

- Inclusion of gender, caste, ethnicity, religion and disability mainstreaming policies
- Announcement of three language policy at the political level and language transfer policy at the classroom level
- Adaptation of core and local curricular approach in curriculum development DOE had organized a two-day seminar on 18-19 Poush 2062 at Bhairahawa. The participants of this seminar were Madrasa teachers, organizers and officials of MOES and DOE.

This seminar had made following suggestions:

- All the Madrasas of the country should be approved as an educational institution.
- Madrasa system of education should be recognized as equivalent to the public schools of Nepal.
- Madrasa management committee and PTA of Madrasas should be reorganized but including those people who can contribute the effective conduction of it.
- A separate Madrasa board to look after the Madrasa education should be established.
- All the Madrasa teachers should be provided teaching license.
- The physical facilities of Madrasas such as building, furniture, toilet, drinking water facilities should be upgraded.
- Financial support for the Madrasas for textbooks, scholarship, stationeries, educational materials and administrative expenses should be given.
- Madrasa curricula should be reorganized and updated according to present need and curricula of mainstream education.

Ministry of education has launched a program from 2063 BS to register the Madrasas as primary schools. According to a circular issued by MOE of 30 Kartik 2063, the government is geared up to register Madrasas without any registration fees based on their demand, and if their grade-wise student number and physical facilities are satisfactory according to clause 77 of Education Regulations 2059. If the number of students is not enough they will be allowed to conduct Alternative schooling according clause 52 of Education Regulations 2059. The Madrasas registered as schools can conduct the grade wise examination themselves and for Grade 5, and district level examination through District Education Office or Resource Centers. For Alternative schooling, District Education Office is supposed to arrange for grade wise examination through a registered local school, based on learning achievements of each grade. The District Education Office is supposed to provide the certificate based on the examination taken by that school. *(Circular of DOE dated 30 Kartik 2063)*

According to sources of District Education Office, the registered Madrasas are being provided a sum of Rs. 12,000.00 per fifty students as SIP fund. This fund can be spent for educational materials. It is also planned to provide teachers for these Madrasas under Rahat quota.

## **Chapter - Three**

### **Study Design**

#### **3.1 Study Framework**

It was a field based in-depth case study, which intended to study emerging trends and issues raised after the inclusion of mainstreaming in Madrasas of Nepal. The newly registered Madrasas and their stakeholders such as management committees, teachers, parents, students and Muslim community of the Madrasa catchment areas were considered as the population of this study. The ideas of above stakeholders were collected to analyze the emerging trends and issues raised in relation to these Madrasas. The ultimate aim of this study was to assess the effect of inclusion of formal education courses in Madrasas on the access of children of Muslim community to mainstream education and analyze problems or issues regarding inclusion of formal education in Madrasas.

##### **3.1.1 Study area**

Over 350 Madrasas have been registered as mainstream school across the district after the government's attempt to register them without any deposit. These Madrasas has been considered as the study site. This study mainly intended to study the emerging trends and issues in Madrasas after inclusion of formal education. The study sites have been chosen in those areas of the district where a large number of Muslim communities live. Formally the study had only focused on the concerned area of Krishnanagar Municipality as directed by Ministry of Social Development.

#### **3.2 Sample and Sampling**

##### **3.2.1 Sampling technique**

Only three Madrasas were selected from the Municipality of Krishnanagar, Kapilvastu for this study. Three categories of Madrasas i.e. good, average and poor Madrasa in terms of quality of education were selected as study sample. The

Madrasa heads, chairpersons and Member/Secretaries of Madrasa management committees, at least two Madrasa teachers and two Parents of were interviewed to explore the emerging trends and issues in these Madrasas after the inclusion of formal education. The views of students studying in the Madrasas were also collected.

A FGD was conducted in each Madrasa area with people of Muslim community to assess the impact of inclusion of formal education in Madrasas. The Madrasas were surveyed with the help of a survey form to assess the prerequisites quality of education in these Madrasas.

A purposive sampling technique has been adopted in the selection of Madrasa. As the Phenomenological approach will be applied, there is no meaning in selecting many study sites. The Madrasa will be selected after discussions with the Department of Education and the Madrasa Board, of Kapilvastu, and with the people involved in Islamic/Madrasa education. Further, these Madrasas will be categorized into three groups in terms of education level, for better representation. The following matrix shows the sample institutions and district:

Nagarpalika/Gaunpalika	Name of the Madrasa	Education level (Primary/Lower Secondary/ Secondary)
Krishnanagar Municipality	Madrasa Ahale Sunnat Fazle Rahmaniya, Amauli 10	Primary Level
Krishnanagar Municipality	Madarsa Jamiya Barkatiya Lilabawat, Rajanagar 2	Lower Secondary
Krishnanagar Municipality	Madrsa Fajje Mustafa Naimia, Kaptangunj 12	Primary Level

*Table no 1: Name of Sample Madrasas*



### 3.2.2 Study population

According to the Flash Report 2018-2019 education statistics published by Department of the Education, Nepal, there are a total of 35,055 schools in Nepal, of which 28,849 are community schools (state-supported schools) and 6,206 are institutional schools (privately funded schools). Among them 1157 are religious schools. Particularly in Kapilvastu there are a total of 579 schools, of which 501 are community schools (state-supported schools) and 78 are institutional schools (privately funded schools). Out of which there are only 135 Madrasas (Muslim religious schools).

**Number of Madrasa:** 1 Palikas x 3 Madrasas = 3

**Participants from Madrasa Management Committee:** 3 x 2=6

- Chairperson of Madrasa Management Committee = 1
- Member/Secretary of Madrasa Management Committee = 1

**Madrasa staff:** 3 x 3= 9

Madrasa Head = 1

Maulvies/Madrasa Teachers = 2

**Other participants:**

District Education Officers= 1

School supervisors: 1 Palikas x 1= 1

Representative from Madrasa Board= 1

Students: 3 Madrasas x 2 = 6

Parents: 3 Madrasas x 2 = 6

### **3.3 Study Tools**

As mentioned above following tools were employed to collect the information for the purpose of this study:

- **Schedule for Madrasa teachers (Maulvies):**

An open-ended interview schedule was prepared and used to collect the information about emerging trends and issues in Madrasas after the inclusion of formal education from the perspective of Madrasa teachers or Maulvies. The ideas of Head teachers, and teachers, were collected with the help of this interview schedule. Information about how changes were emerging in Madrasas since the introduction of formal primary education system in terms of student enrollment; prerequisites for quality education; fund collection; Parent/Guardian, community perception and experiences were also collected. Additional questions were asked for probing and gathering in-depth information.

- **Schedule for Madrasa Organizers:**

An open-ended interview schedule was prepared and used to gather the information from the perspective of Madrasa organizers about emerging trends and issues in Madrasas after the inclusion of formal education. The ideas of Chairperson and Members/Secretary of Madrasa management committee, and its members were collected with the help of interview schedule. The Madrasa organizers were inquired in the similar areas as the teachers. The trend and issues related to their problems, parents and students reaction, reaction of community and novel areas related to the inclusion of mainstream courses in Madrasas were inquired. Additional questions were also asked for clarity.

- **FGD with students:**

The students studying in these Madrasas were also discussed to collect their reactions about the inclusion of formal education in Madrasas with the help of FGD.

- **Interview Schedule for District Education Officer:**

The DEO of sample district were also interviewed through the help of open-ended interview schedule. The problems faced by their office and the emerging trends and issues regarding the registration of Madrasas were collected.

- **Guidelines for Focus Group Discussion with community people:**

Focus Group Discussions with the people of Muslim community in each Madrasa area was also carried out to analyze perspective of Muslim community about the inclusion of mainstream course in Madrasas. The participants of this group discussion were religious/social leaders of Muslim community, Muslim intellectuals and parents of students studying in the Madrasas.

### **3.4 Data generation, Analysis and Interpretation**

Different types of information according to the objective of this study were collected by using various study tools and technique. The data for this study were generated through the prolonged engagement in the field. All the data for this study are primary data which were generated with the help of interview, FGD and observation. Due to the qualitative study, analysis and interpretation were used under this section to reach in the conclusion and findings. The study based on the qualitative design collected the data through the prolonged involvement in the field. To collect the primary data as the researchers we used interview with the

participants. Observation and FGD were to collect the data in the area of research study.

The main areas of this analysis was related to the analysis of prerequisite of quality education in registered Madrsas, The reactions of different stakeholders of Madrsa education such as Parents of Muslim community, Religious Leaders, Maulvies, Madrsa Organizers and students towards registration of Madrsas as Primary School. The emerging trends challenges, Issues and Problems after the registration of these Madrsas were also analyzed.

### 3.4.1 Focus Group Discussion

FGD will be conducted with both the heterogeneous respondents' groups; representatives of the Madrasa Management Committee, teachers and students in sampled Nagarpalika to know about the issues of inclusion of formal education in Madrasa. Moreover, the views of people of Muslim community will be collected through FGDs in the study area of the sample Madrasas of Kapilvastu district. The total sampled participants for FGD is as follow:

Nagarpalika	Madrasa Management Committee	Madrasa Head	Maulvies/Madrasa Teachers	No. of students	Parents
Krishnanagar Municipality	3x2=6 persons	3x1=3 persons	3x2=6 persons	3x2=6 persons	3x2=6 persons
<b>Total</b>	<b>6 persons</b>	<b>3 persons</b>	<b>6 persons</b>	<b>6 persons</b>	<b>6 persons</b>

Table no 2: Sample Respondents of stakeholders

### 3.4.2 Key Informant Interview:

Key informant interviews will be conducted with District Education Officers, School supervisors, Madrasa Board etc. to assess their experiences and views of inclusion of formal education in Madrasa.

District Education Officers= 1

School supervisors = 1

Representative from Madrasa Board= 1

### 3.4.3 Schedule for survey:

Survey forms were developed for each group of participants, including a short and open end questionnaire. It was used to assess the bases required for the quality of education, such as the physical facilities; routine; availability of classroom; furniture; teachers and their quality and workload; student teacher ratio; number of students; change in enrollment and other aspects after registration etc. In addition, it had also be used to identify the issues that arise in the Madrasas after the introduction of the mainstream education in terms of enrollment, prerequisites for quality education, fund collection, parents and students' and community perception and experience and novel areas related to the inclusion of mainstream courses. The total sampled participants for In-depth interview is as follow:

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<b>Nagarpalika/Gaunpalika</b>	<b>No. of sample Madrasas</b>	<b>No. of teachers</b>	<b>No. of students</b>
Krishnanagar Municipality	3	3x2=6 persons	3x2=6 persons
<b>Total</b>	<b>3</b>	<b>6</b>	<b>6</b>

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*Table no 3: Sample Respondents Teachers and Students*

### **3.5 Data Analysis and Interpretation**

Thematic analysis had been used to focus on participant's subjective experiences, perspectives, practices, factors and social processes that influence and shape particular phenomenon as well as the social construction of meaning and the representation of social objects in particular contexts. The themes surfaced from the analysis of the information gathered using the various tools had been identified and organized to obtain the answers to the research questions. Triangulation of the information was done to verify the findings driven from various tools as well as to gain the accuracy. Lastly, logical interpretation will be employed in order to achieve the answers to the study questions and suggestions will be made based on the findings.

## **Chapter - Four**

### **Analysis and Interpretation of the Data**

#### **4.1 Status of Maulvies/Teachers**

Maulvies are themselves the teachers of Islamic subjects. They are also the religious leaders of the community. It was found that their view dominates the view of Muslim community. The parents and Madrasa organizers were more inclined to support the views of Maulvies. Therefore, the views of Maulvies regarding their workload, pay structure were also collected. The views of Madrasa organizers were also collected to triangulate the views of Maulvies. According to the Maulvies, the new course was an extra burden for them, they were feeling extra burden after inclusion of mainstream subjects. They were very much over loaded. There were no sufficient classrooms, furniture, textbooks and even teachers. The teachers educated in Islamic system were facing problem in teaching mainstream courses.

They wanted to appoint mainstream teachers but they lacked financial resource. In that condition, they were demanding for new teachers and support from government. Although, some Madrasas of districts had appointed many mainstream teacher with the hope of sooner or later support of government. However, the teachers were underpaid and such condition cannot be prolonged. The teachers were also demanding for training to them. Many of the newly appointed teachers of these Madrasas were related to mainstream education. These teachers were demanding for training to them.

The Madrasa organizers also supported the view of Maulvies. The Madras organizers of Kapilvastu district explained that Madrasas were not capable to recruit new teacher due to lack of resources. Government had recruited only one SIP teacher or teacher under Rahat quota. The mainstream classes were promoted to Grade three. Only one teacher could not bear the entire load. They were trying

to get support from EDCU in terms of teacher appointment. The teaching of Islamic and mainstream course was not properly managed in the Madrasas of that district. At present teachers were taking extra classes and they were working overtime without any extra remuneration. They stressed that they were however managing the classes up to that time but it looked very difficult to sustain for future. The teacher reacted that registration have only brought an extra load for them without any reward. In this regard, they felt this step only a burden which was difficult to carryout for a long time. According to EDCU, Maulvies were not agreed with the system of teacher appointment. They were demanding regular teacher support and recruitment of such teacher, who is aware of Islamic value system. They themselves made a course structure incorporating the courses of both streams. It had managed their workload, therefore, they did not complain of being over loaded. They did not take the teaching of mainstream subjects as extra burden.

They were positive towards the inclusion of mainstream courses with the hope of future support from government. However, they argued that if government does not provide any assistance in the future, the condition could not be sustained.

The above analysis clarifies that the extra-burden of teaching mainstream course an Islamic course was a result of lack of integrated nature of course. If the courses of both streams are managed properly, it will not cause extra-burden for teachers. When asked about the remuneration of teachers, both the Maulvies and the Madrasa organizers stated that the teachers were not sufficiently paid. They were hopeful that the registration of Madrasa will bring change in their salary structure and they will get extra remuneration, but this hope is scattered until now. However, they were hopeful for the future.

Analysis of the views of Maulvies related to quality of education in Madrasas after their registration was a major objective of this study. The Madrasa organizers were also queried in this direction. Both were not satisfied regarding quality of



education. As it was found in Madrasa survey, they stated that Madrasas were lacking in relation to fundamental prerequisites to maintain quality of education. They didn't have enough teachers even for grade teaching. Classes were compelled to run in a common hall in a multi grade manner. It was not only due to the lack of teachers but also due to lack of classroom. Sometimes, two or more teachers were compelled to teach in a common hall which disturbs the students. There was a lack of needed instructional material. Even the classroom were lacking furniture, blackboard etc. On the basis of the scarcity of prerequisites of quality education, it was very difficult to maintain its quality.

According to them, Madrasas were trying to ensure quality education. They were trying to recruit mainstream subject teachers, but they were lacking necessary fund for it. They were trying to maintain the teaching of mainstream subjects with the help of limited number of teachers, but it was difficult for next year when the class would be upgraded or more students would be admitted. They claimed that registration of Madrasas as primary school was attracting more Muslim children towards it. If the trend continues there would be big pressure for enrollment of new students. The quality of education is not satisfactory up to the present time. It would be more challenging in near future.

According to the respondents, they were trying to manage classes of both streams in a single structure. They did not have a proper curriculum design for it. They were managing it based on their own efforts. They did not have proper resource to prepare new classroom. They were trying to convince and motivate the community to bear that extra load, but that step was not very much hopeful. The parents said that government must be more responsible to bear the responsibility of registered Madrasas. Such feeling may develop problems in the collection of donation in near future.

According to respondents, the language of instruction in Madrasas was generally based on Urdu. Urdu is their cultural language, and they wanted to promote it

because of cultural causes. There was a lack of textbook in Urdu. Even the teachers supplied by DEO as SIP or Rahat Quota do not know Urdu. It was causing a problem in instruction. According to the respondents, there is absence of clear-cut policy regarding the financial support and teacher supply to these Madrasas. It was also hampering the smooth conduction of these Madrasas.

Some of the major issues can be seen as follows:

- **Relevancy of Main Streaming**

The Relevancy of the main streaming is the part of formal registration of Madrasa. Majority of the religious institutions have shown positive response towards the registration process due to the government package provided for the development of the institution. On the other hand, minority of the institutions have also shown threat of losing their indigenous methodology of teaching, while going in to the mainstream of the registration.

- **Expectation with Government After Registration**

The institutions transformed into the mainstreaming of government education have not satisfied with the support mechanism provided by the government and are searching for additional services like, books, scholarships, school buildings, playground etc for further strengthening of the Madrasas as other governmental schools.

- **Effect of Registration**

Majority of the Madrasas are accepting the fact that formal education is not hampering the nature of Madrasas where as some of them are criticizing the

process due to no autonomy given to the Madrasas in the designing of the syllabus.

- **Effort from Madrasa to Main Stream Education**

Madrasa organizing committee has not found any roles for the arrangements to adopt the mainstream subject due to centralized decision of government.

- **Course Load and Reaction of Teachers, Students and Parents**

In the context of course load and reaction, majority of teachers, students and parents have shown a normal reaction taking it in an easy way, but some of the above mentioned stakeholders feel it has a burden due to the problem of human resources management, language problem and are demanding Teacher Performance Development (TPD) trainings for the smooth operation.

- **Course Load vs. Payment**

In the aspects of remuneration structure with the relevancy of the course load after the inclusion in the mainstreams has steel not changed, making teacher/Maulvies disappointed.

- **Course Load and Reaction of Students and Parents**

Majority of the students and parents has accepted the new course of formal education in an easier way, some of them have also shown problem for adopting the new course taking it as an extra burden of work.

- **Contribution of Community and Challenges**

The religious compulsion of the community of donating at least one of forty parts to the Madrasas has made it easier to collect donations and alms for the operation of Madrasas also after its registration.

- **Quality Education**

Madrasas are taking steps to maintain the quality of education after incorporation of new courses by periodic class tests and inclusion of modern technologies in teaching and learning from the collection of local grants, which is making a positive impact. Further, they also suggest an increase in the level of grants, training of Maulvies, and teachers' salaries as per the government rules and regulations etc. for the improvement of quality education in mainstream Madrasas.

- **Experience and Challenges after Registration**

After the registration of Madrasas into mainstream formal education, the majority of Maulvies/teachers had positive experiences of development and did not encounter any major challenges due to this process, but some of them feel that it has restricted the religious pattern of Islamic education of the Muslim community, due to which the enrollment trend of Muslim students in Madrasas has decreased. By taking the autonomy away from Madrasas and shifting it to the government, these religious institutions are forced to change their way.

## **4.2 Focus Group Discussion with Students**

The views of the main focal point of the endeavor of registering a Madrasa, i.e. of the students, were also collected to analyze the relevance and emerging issues related to the registration of Madrasas. A FGD with the students was conducted in each sample Madrasa to analyze their reaction. In contrast to the reaction of religious leaders and parents, they were very much interested to learn mainstream subjects. Even the findings showed that the students were over-loaded, and education was less

qualitative and even it was less organized, they were much enthusiastic toward reading those new subjects. They felt that mainstream subjects were a basic requirement for them. They thought that it would prepare a base for higher education. Although, they felt that course as an extra burden, they were ready to bear this extra burden with the hope of bright future. They were ready to put extra effort and hard labor for these new courses. They believed that it was necessary for their future development. They claimed that their parents were also happy with this opportunity. When asked about their future plan related to education, they stress to get the higher education in mainstream rather than in Madrasas stream. Only one of them expressed their desire to be a Maulvies in future. They wanted to be a doctor, engineer, government official. However they were looking for financial support from the government for the smooth operation of their education in Madrasas.

The responses of Maulvies and Madrasa organizers also supported the views of students. According to them, the students were generally happy with the inclusion of mainstream subjects although they felt overloaded. However, such overload is not bearable to them for a long time. They were happy because of future hope, but it cannot be continued over a long period of time.

On the basis of Madrasa survey and the reactions of Madrasas organizers, Maulvies, parents and students, some changes were emerging in terms of education of Muslims as the impact of registration of Madrasas as primary school. These changes were both tangible and intangible. Some emerging changes were presented below:

Based on analysis of data of student enrollment, it was also found that after registration the number of students was increasing in these Madrasas.

For analyzing the change in enrollment pattern, the enrolment of Grade I was analyzed. As claimed by the Madrasas organizers and Maulvies the findings show distinct and regular change in the enrollment of students. Further it showed that registered Madrasas were attracting more children of Muslim community every year. It is a good sign for the future of Madrasa and their use as an institution of mainstream education in achieving the goal of EFA. There was increase in enrollment of both boys and girls in such registered Madrasas.

Based on the above discussion, it can be concluded that the registration of Madrasas had brought a major change in enrollment pattern of Muslim children. It had remarkably increased the enrollment of Muslim girl students. Even the girls who had left their studies in past due to cultural causes as co-education system, maintaining Islamic norms and values, indiscipline behaviors of boys students etc. were now getting mainstream education in these registered Madrasas.

Previously, most of the Madrasas had teachers with the background of Islamic education. A great change was observed in their educational background. The following diagram and table presents a comparative status of mainstream educated and Islamic educated teachers.

We can also view their perception as follows:

- **Subject studying before and after registration of Madrasa**

Students those who are enrolled in registered Madrasas well before the formal education system has admitted of being only restricted within the religious subject matter where as now they have access in the mainstream subjects like social, math, English.

- **Basic Requirement of the Courses**

Students experiencing new formal education of Madrasa are taking it as a basic requirement due to the current demand of society and market. They are not been heisted to accept the new courses and making them to adopt without any extra effort.

- **Parents Reaction on Inclusion of New Course**

Majority of the students have noticed positive reaction of their parents towards the inclusion of the new courses of formal education but some of the students are also getting restricting behavior by their parents after the registration of Madrasa in mainstream.

- **Performance of Course and Community**

The students going through the new courses are getting math and social much favorite in comparison to English and Nepali due to the language problem. They are still not comfortable to come out of their local language even during their school hours. Students want to continue their education in mainstream rather than religious education having seemed that formal education has a wider scope of future. Some of the students are also interested to lead their own religious system making the ambition to be a Maulvie in a future. Majority of the students are set a different kind of carrier goal such as doctor, engineer, teacher, social leader etc.

- **Expectations**

Students have very kind expectations from government to provide books, mid day meal, playing instruments etc to make their study more comfortable.

### **4.3 Focus Group Discussion with Madrasa Head and Parents**

An FGD was conducted in each catchments area of those Madrasas which were selected as the sample for this study. This FGD included religious/social leaders of Muslim community, Muslim intellectuals and parents of students studying in the Madrasas. The participant of FGD generally welcomed the government's effort of registering Madrasas as a primary school. However, they were not fully satisfied with this step. They argued that this step is the intrusion of government in their center of cultural education without any specified policy about these Madrasas. They stressed that Madrasas must be registered as Madrasas not as a public primary school. They claimed that Madrasas system is very much developed in that district area with an opportunity of highest level of Islamic education. Therefore, government should recognize the existence of Madrasa education system and give them equivalence to the formal education system.

They presented some instances of incompleteness of government policy. According to the examples presented by them, some Madrasas had got one teacher under "Rahat quota" or as SIP and limited financial support which was not regular. These schools were then conducting up to 2 or 3 grades. They had no mainstream teachers for these grades. Madrasas had their own financial problems. They could not recruit new teachers for these upgraded classes. In this condition, conducting the classes of mainstream subjects has become very much difficult.

The participants of FGD also expressed that the Madrasas have limited classroom for students. The instruction in Madrasas was taking place in a common hall, where all the teachers jointly teach the students at the same time in multi-grade manner. However, mainstream education requires separate classroom for each grade. It also needs furniture instructional materials for effective teaching. All the Madrasas were lacking in this direction. The findings of Madrasa survey also confirmed this fact. In the absence of the prerequisite for qualitative education the quality of education cannot be achieved. Respondents stressed that government



should provide adequate financial support and monitoring of these Madrasas for their effective functioning as a center of formal education.

The participants of FGD also expressed the need of an integrated curriculum for these registered Madrasas. According to them, the Madrasas teachers were very much confused to maintain the balance between mainstream subjects and Islamic subjects. According to EDCU, The parents complained that Maulvies used to give more preference to Madrasa subjects than mainstream subjects. Both streams are a complete. The students and even Madrasa cannot bear the load of both. They had to manage the proper balance between these subjects, which was very difficult. They were neither getting the proper education of mainstream subjects nor the Islamic subjects. Only an integrated curricula made by experts can settle this problem conclusively.

The participants are stressed more on the need of an integrated curriculum. It was found that the Madrasas had made their own arrangements for incorporating the courses of mainstream and Islamic courses. They had left some subjects of mainstream education and some subjects of Islamic education. They have managed the instruction of both streams into eight periods.

The view presented by the participants of FGD was also triangulated by the interview with Maulvies and Madrasa organizers. They were asked if they had specific experiences regarding the reaction of parents. Although, their responses were more dominated by their personal perception, they expressed some facts, which confirm the reactions of Muslim community towards the registration of Madrasas.

According to them, Muslim parents want to educate their child in both streams, but they were not satisfied with the present situation in these Madrasas. Madrasas were unable to fulfill their needs due to lack of teacher of mainstream subjects and Classrooms. Parents were generally confused about education being given.

Parents thought that government was not serious about educating Muslims. Government was not addressing the problem properly. They demanded for the registration of both subjects. They were looking for support to these Madrasas similar to government schools. However, they complained that Madrasas were unable to give qualitative education. The reactions of parents of Muslim community can be easily visualized by increase in enrollment of students in mainstream education. Madrasas run separate subjects for Islamic education. This course is known as “Hifz”. The flow of students was increasing towards mainstream education more than towards Hifz subjects.

The Views of the stakeholders can be seen as follows:

- **Relevancy**

The government's efforts to registered Madrasa as an institution of mainstream formal education and its efforts related to quality and relevancy are positively accepted by all Madrasa head and parents. Further they are also satisfied with the new issues raised by government towards it.

- **Madrasa Education**

The impact of government effort to register Madrasa as mainstream formal education on the Madrasa education has brought a mixed kind of opinion one side of the stakeholders are positively accepting the impact of Madrasa education due to beneficial for Muslim students where as rest of them are disappointed with the loss of Islamic religious education system.

- **Perception**

The perception of Islamic community and religious leaders are divided in to two parts equally having positive and negative both kinds of perception towards the impact of government efforts to register Madrasa as mainstream formal education.

- **Quality Education**

The impact of government's efforts to register Madrasa as mainstream formal education on quality of education and relevancy of education has also shown a mixed approach showing positive as well as negative perception over it. Some parents/ Madrasa head feel that it has increased the quality of Madrasa education to a next level where as minority of them are not accepting any kind of qualitative changes.

- **Expectation**

The Muslim communities' expectations after registration of Madrasas are still not fulfilled as per the desire level. They are still in the search of additional support facility such as library, furniture, permanent teachers as well as scholarship to the students.

#### **4.4 Information from Key Informants**

The EDCU and Municipality Education Officers have their own type of views on the issues of main streaming of Madrsas in Formal Education. They tend to have some bitter experiences with the Maulivies and Madrsa Management committee giving unnecessary pressure for the registration of Madrsas even not having minimum requirements to run formal education. Similarly they have experienced that many Madrsas are not ready to accept Teachers allocated by Government to them.

These things can be seen as follows:

- **General Reaction for Integrating Formal Education**

The responses of Islamic community to registering Madrasa as a formal educational institutions has a mixed thought, having said that some of the Islamic

Madrasas still want to pursue in their own traditional platform. The reaction of Maulvies in registration of Madrasas as formal educations seems positive due to the grants and benefit packages provided by the governments.

- **Differences in Opinion**

The opinion of the Maulvies and parents are relatively similar towards the registration of Madrasas. Maulvies and parents are positive with the process.

- **Issues in Registration and Strategies to Address Them**

Education Development and Co-ordination Unit (EDCU) and Education officer of local municipalities are facing similar kind of issues with the registration of Madrasas. Majority of the Madrasas having no basic infrastructure are also pursuing with the local political presser to get registered in mainstream for the attraction of government grants. They have found numbers of illegal Madrasas running in the community without any interventions by the government mechanism. Some registered Madrasas are also not accepting the teacher appointed for their Madrasas and have returned them back. Further they have also suggested the government to restrict the allocation of grants and tighten the registration process.

- **Quality of Education and Strategies to Address Issues**

The new structure of government has delighted the authorities into the local municipalities by which the role of EDCU has been restricted to only the level of coordination tool. However, the local level education officer collects and monitors Madrasas data in a regular periodical interval. Since, they are not satisfied with the effort, further suggest for the establishment of a joint municipality level Madrasa committee for uniformity in operation.

- **Issues Associated with Delivery of Quality Education after Registration and Strategies to Address Them**

The major issues related with delivery of quality education after registration are less incumbent of government courses, lack of trained human resources, less qualified Maulvies and absence of minimum necessary physical infrastructures. Province government programs and local municipal grants are to some extent addressing the primary needs of these Madrasas where as major focused changes are at not been shown due to less prioritize government policies.

- **Government Effort for Main Streaming of Madrasas**

The government effort to registered Madrasas adequate to expand access of children from Islamic community to basic education and achieve the EFA goal is still not enough. Madrasas Maulvies have to be replaced with the formal licensed teachers appointed by the Teacher Service Commission to make it as per the other government schools. Local government can also supply subjective teacher in Madrasas as per the study of the needs.

#### **4.5 Information from President and Secretary of the Madrasa Management Committee**

There was mixed types of views of the Maulvies and Madrasa organizers regarding the relevancy of this step. Generally, all the Maulvies respondents welcomed this step. The Maulvies, who welcomed this step, stressed the need of formal education for preparing the children to face the problems of daily life. They stated that it has provided a chance of formal education along with religious education. They also termed it as a demand of time because it enabled them to get higher education of mainstream education. They were generally positive because in their point of view government has provided recognition to Madrasas system. The Maulvies, who were against this step, blamed this step as a process of

intrusion in their cultural matters. According to them, Madrasa education has its separate identity. It is needed to preserve Islamic culture. The government should register these Madrasas as Madrasas not as a primary school of mainstream. They should be supported to provide higher Islamic education to Muslims. Madrasa system should be registered as a parallel system of formal education. They blamed that the Madrasas were being registered without a clear-cut policy. This step shows a lack of commitment on the part to government of educate Muslims.

On the other hand, the Madrasa organizers generally welcomed this step. However, some Madrasa organizers suggested that Madrasas should be registered as Madrasas. They claimed that Madrasas were capable to teach the subjects of both streams. However, the findings of Madrasa survey did not confirm this statement. It was found that there was lack of trained teacher, physical infrastructure, even resources to appoint mainstream teachers. According to their view, it is essential to educate Muslims in both streams. It is needed as the base for higher education. Lack of formal education has limited their opportunities in life. However, they cannot overlook their need of Islamic education, which is the primary aim of their life. The registration of Madrasas had provided an opportunity to get formal education along with Islamic education. It had used the institution of Islamic education and mainstream education, which is an appreciable step. It had realized the potentiality of Madrasa to fulfill the need of formal education. The EDCU officer also confirmed the general views of Muslims towards the registration of Madrasas. According to him common Muslims welcomed this step because it provided them an opportunity to fulfill their educational as well cultural needs.

The Maulvies and Madrasa organizers both stated that their expectation from the government for the registration of Madrasas was not properly fulfilled. They stated that there was lack of classroom, financial source to appoint teacher, needed furniture, even required infrastructure to provide qualitative education in the registered Madrasas. They also complained that there was a lack of proper incentive and financial support to Muslim children of these registered Madrasas.

They stated that Muslims belong to poorer sector of society. They need proper support for their education. According to respondents, there is no Madrasa education act and even no integrated nature of curriculum to balance Islamic and mainstream education. It was found that the Madrasas had made their own arrangements for teaching the subjects of both streams, but was lacking homogeneity in terms of mainstream subjects.

According to them such subjects should be made with the joint endeavor of Muslim intellectuals and educationalists. Madrasa organizers complained that although the EDCU was providing teachers under Rahat quota or SIP, it was not enough to meet the demand of these Madrasas. According to them, the government is providing a little sum in the registered Madrasas, but the financial support provided by government is meager and even, it was not regular. They were spending this sum for arranging books and education materials but the major financial requirements needed for teacher salary, development of physical infrastructure could not be fulfilled by that support. They were demanding full support of these registered schools equivalent to a mainstream public school.

Both the Maulvies and Madrasa organizers have specific type of demand from government side after the registration of Madrasas as primary school. Their demand was generally concerned with the arrangement of prerequisite for quality education such as classroom, salary for teacher, furniture, textbook, physical facilities etc.

They have some specific demands, which can be fulfilled by making new policies. They were demanding for integrated course for Madrasas balancing Islamic and mainstream subjects. Although the Madrasas had arranged the teaching subjects of both streams, they were not fully satisfied with this informal arrangement. They felt that government should take initiatives in this direction. They were emphasizing for the establishment of a separate Madrasa board to look after the policy concern of education in mainstreamed Madrasas.

The respondents stressed that Madrasas did not have enough resource to carry on mainstream subjects themselves. It was found that the teachers of Madrasas were under paid. Although, they did not clearly tell about their exact salary but in informal talk. It was very difficult to provide salary for newly appointed teacher. In such condition, it was difficult to arrange physical facilities, which is needed for quality education. They demanded for financial support in this direction. The interview with Maulvies and Madrasa organizers revealed a new demand. This demand was related to the recognition of Madrasa education as a separate education system. The respondents of both categories stressed that Madrasa education system is a parallel to mainstream education system. This system should also be recognized by the government.

The Maulvies were also asked about the impact of registration of Madrasas as a primary school on its cultural nature. According to them, this step is hampering the cultural nature of it. The Maulvies complained that EDCU was providing female teachers under Rahat quota, which was not desirable for them.

According to them, only male teachers should be appointed. However, the Maulvies they themselves have appointed female teachers. The Maulvies generally expressed that there is a danger of mainstream subjects might overshadow Islamic subjects. Both subjects were fulltime subjects. While teaching mainstream subjects, the Islamic subjects can be neglected. This problem can be only managed by implementing integrated subjects, comprising subjects of both streams. Registration of Madrasa as Madrasa not as a primary school can also preserve the nature of Madrasa, which is an important place of cultural learning for Muslims.

Madrasas run on the donation and alms provided by Muslim community. It is their only financial source. This study also tried to assess the impact of registration on the collection of donation. According to respondents, community was contributing as before in terms of donation and alms but the donation was not enough for



smooth operation of Madrasa. It has become more unmanageable after their registration as primary schools. This donation was not sufficient. Now, there was a great problem related to management for this extra expenditure. As the impact of registration, slackness was being developed in Muslim community, hoping for government support. People used to say that if the government registers Madrasa as school, it should give financial support to it. Such feeling can develop negativism in the community, which can pose a problem in the collection of donation in future.

Maulvies are themselves the teachers of Islamic subjects. They are also the religious leaders of the community. It was found that their view dominates the view of Muslim community. The parents and Madrasa organizers were more inclined to support the views of Maulvies. Therefore, the views of Maulvies regarding their workload, pay structure were also collected. The views of Madrasa organizers were also collected to triangulate the views of Maulvies.

According to some Maulvies, the new course was an extra burden for them, they were feeling extra burden after inclusion of mainstream subjects. They were very much over loaded. There were no sufficient classrooms, furniture, textbooks and even teachers. The teachers educated in Islamic system were facing problem in teaching mainstream courses.

They wanted to appoint mainstream teachers but they lacked financial resource. In that condition, they were demanding for new teachers and support from government. Although, some of the Madrasas had appointed many mainstream teacher with the hope of sooner or later support of government.

However, the teachers were underpaid and such condition cannot be prolonged. The teachers were also demanding for training to them. Many of the newly

appointed teachers of these Madrasas were related to mainstream education. These teachers were demanding for training to them.

The Madrasa organizers also supported the view of Maulvies. The Madras organizers of Krishnanagar Municipality explained that Madrasas were not capable to recruit new teacher due to lack of resources. Government had recruited only one SIP teacher or teacher under Rahat quota. The mainstream classes were promoted to Grade three. Only one teacher could not bear the entire load. They were trying to get support from EDCU in terms of teacher appointment. The teaching of Islamic and mainstream course was not properly managed in the Madrasas of that district. At present teachers were taking extra classes and they were working overtime without any extra remuneration. They stressed that they were however managing the classes up to that time but it looked very difficult to sustain for future. The teacher reacted that registration have only brought an extra load for them without any reward. In this regard, they felt this step only a burden which was difficult to carryout for a long time. According to Municipality Education Officer, Maulvies were not agreed with the system of teacher appointment. They were demanding regular teacher support and recruitment of such teacher, who is aware of Islamic value system.

However, condition was somewhat different in some of the Madrasas of the districts. They themselves made a course structure incorporating the courses of both streams. It had managed their workload, therefore, they did not complain of being over loaded. They did not take the teaching of mainstream subjects as extra burden. They were positive towards the inclusion of mainstream courses with the hope of future support from government. However, they argued that if government does not provide any assistance in the future, the condition could not be sustained.

The above analysis clarifies that the extra-burden of teaching mainstream course an Islamic course was a result of lack of integrated nature of course. If the courses

of both streams are managed properly, it will not cause extra-burden for teachers. When asked about the remuneration of teachers, both the Maulvies and the Madrasa organizers stated that the teachers were not sufficiently paid. They were hopeful that the registration of Madrasa will bring change in their salary structure and they will get extra remuneration, but this hope is scattered until now. However, they were hopeful for the future.

Analysis of the views of Maulvies related to quality of education in Madrasas after their registration was a major objective of this study. The Madrasa organizers were also queried in this direction. Both were not satisfied regarding quality of education. As it was found in Madrasa survey, they stated that Madrasas were lacking in relation to fundamental prerequisites to maintain quality of education. They didn't have enough teachers even for grade teaching. Classes were compelled to run in a common hall in a multi grade manner. It was not only due to the lack of teachers but also due to lack of classroom. Sometimes, two or more teachers were compelled to teach in a common hall which disturbs the students. There was a lack of needed instructional material. Even the classroom were lacking furniture, blackboard etc. On the basis of the scarcity of prerequisites of quality education, it was very difficult to maintain its quality.

According to them, Madrasas were trying to ensure quality education. They were trying to recruit mainstream subject teachers, but they were lacking necessary fund for it. They were trying to maintain the teaching of mainstream subjects with the help of limited number of teachers, but it was difficult for next year when the class would be upgraded or more students would be admitted. They claimed that registration of Madrasas as primary school was attracting more Muslim children towards it. If the trend continues there would be big pressure for enrollment of new students. The quality of education is not satisfactory up to the present time. It would be more challenging in near future. According to the respondents, they were trying to manage classes of both streams in a single structure. They did not have a proper curriculum design for it. They were managing it based on their own efforts. However, some organization such as "Madrasas Coordination Committee,

had prepared a proposed curricular structure incorporating the subjects of both stream, they needed an integrated curriculum made by the joint effort of educationists and Muslim scholars to manage the balance between subjects of both streams. They did not have proper resource to prepare new classroom. They were trying to convince and motivate the community to bear that extra load, but that step was not very much hopeful. The parents said that government must be more responsible to bear the responsibility of registered Madrasas. Such feeling may develop problems in the collection of donation in near future.

The respondents were also inquired about the specific problems faced by them after the registration of Madrasas. Besides the general problems like lack of salary for teacher, classroom, furniture, instructional materials and resources to address these problems, the respondents pointed out some specific problems, which were arising after the registration. According to them the registration has turned this institution neither as a Madrasas nor as a school. Government is interested in only mainstream courses; it is not paying any adequate interest in Madrasa courses. There was a great problem in the management of the teaching of both courses together. According to Education Officer, it was helpless in the condition of lack of funds and programs. There was no proper information about registered Madrasas in the office; it was difficult to provide support in the absence of such information.

Although EDCU of Kapilvastu had supplied mainstream teachers under SIP or Rahat Quota, but the classes were continually being upgraded. There was no teacher for next grade or any extra support. Appointment of female teachers, who do not behave according to Muslim culture, was not desirable to the Muslim community. However, the EDCU clarified that they had not provided even a single teacher under any types of program. The stated that they were planning to provide necessary assistance in terms of teacher under Rahat quota from the upcoming session.

According to respondents, the language of instruction in Madrasas was generally based on Urdu. Urdu is their cultural language, and they wanted to promote it because of cultural causes. There was a lack of textbook in Urdu. Even the teachers supplied by EDCU as SIP or Rahat Quota do not know Urdu. It was causing a problem in instruction. According to the respondents, there is absence of clear-cut policy regarding the financial support and teacher supply to these Madrasas. It was also hampering the smooth conduction of these Madrasas.

The respondents also presented some suggestions for the improvement of present situation to provide quality education for the students. They demanded for an integrated education for these Madrasas by balancing the mainstream and Madrasa subjects. They stressed for the establishment of a Madrasa Board to look after the policy concern of these registered Madrasas. They suggested for a regular financial support similar to other community schools for these registered Madrasas. They requested the government to be more serious in this direction. Separate identity for Madrasas must be ensured by developing specific statutory provision for them. Special incentive for girl students should be provided to motivate them in mainstream education. Textbooks in Urdu should be prepared. Islamic education may be neglected in such registered Madrasas, which was not desirable for Muslim community. Government was giving attention only on mainstream courses. There was no proper system of examination for Islamic courses. For accreditation, government should make a system of examination for both streams along with integrated curriculum. It was better to appoint Muslim teachers or teachers having good knowledge of Muslim culture to manage cultural problems caused by the presence of non-Muslim teachers, especially female teacher. Madrasas should be recognized as Madrasa not as public primary school of formal education. These Madrasas should be used to teach mainstream courses along with Islamic courses in a balance manner.

According to Local Education Officer, this program should be continued with the regular grant of government based on student number. The books for these Madrasas should be translated in Urdu. Madrasa should be registered on the basis

of proper mapping and more flexible policy should be adopted to motivate Muslim community in this direction. This program must be more inclusive to address the need of Muslims. More research is required in this direction. It was helpful to achieve some goals of EFA, but was not possible with present policy only. The present policies were not enough. There should be a proper policy to bring Madrasas in mainstream. SIP fund was not enough; its amount should be increased for newly registered Madrasas. Teachers should be appointed on the basis of number of students. Madrasas should be provided proper assistance similar to other public schools. There was a lack of physical infrastructure, which should be developed by government assistant. Appointment of teachers on the basis of student number must be provided by the Government.

We can conclude it from their following views also:

- **Relevancy of Main Stream**

The view point of Madrasa President and secretary of the Madrasa Management Committee towards the government's efforts to register Madrasa as an institution of formal education is quite positive and have taken as necessary steps. They admit that for unified educational development and to cope with current markets scenario it is necessary to register Madrasas in mainstream.

- **Expectation with Government after Registration**

The management committee members are still not satisfied with the desired expectations from the mainstreaming process. As per them only minimum basic requirements are achieved till now leaving major important changes such as school buildings teaching equipments, library etc sill to be available.

- **Effect of Registration**

The members of committee are accepting the positive effects of registration significantly impacting on students enrollments.

- **Reaction of Parents**

As per the experiences of management committee member's majority of Muslim parents are found to have positive reactions about mainstreaming Madrasa education into formal education.

- **Expectation from Madrasa**

Having a large portion of expectations yet not achieved, Madrasa management committee members are highly in the waiting of increment of regular grants, taking Madrasa to the level of other government schools, providing TPD training to involve Maulvies.

- **Contribution of Community and Changes**

Madrasas being registered in the mainstream formal education has not brought any kind of significant changes in the culture of Islamic community making donations to these religious institutions.

- **Sufficiency of Staffing and Teachers Reaction**

The inclusion of new courses in Madrasas has brought additional demand of manpower and other facilities. Madrasa management committees are not been able to fulfill these requirements with their limited resources. In this context majority of the teachers/Maulvies are feeling more pressure to fulfill the course load added by the new curriculum.

- **Course Load and Reaction of Teachers, Students and Parents**

Madrasas newly practicing the mainstreaming is getting difficulty to cope with additional demands of manpower and necessary equipments to deliver quality education. Meanwhile the parents and students are taking it as an opportunity for their development.

- **Quality of Education**

The management committee with their own monitoring and supervision mechanism is trying their best to maintain quality of education after the introduction of dew courses. They are still in the search of trained manpower, teaching materials and a local level quality control mechanism to be developed by municipalities for proper coordination's and guidelines.

- **Experience and Challenges of Education after Registration**

The management committee has not encounter any kind of major challenges generated due to the mainstreaming of Madrasa.



## **Chapter - Five**

### **Findings and Recommendations**

Registration of Madrasa in Mainstream of Formal Education is not enough to achieve the goal of Province Government. Quality education is also one of the important agenda of the process. There are some prerequisites to achieve quality education. Enrollment of children and classes running up to grade Five needs basic infrastructure as well as prerequisites for quality education. There was lack of adequate number of trained teachers, teaching learning materials, classrooms and furniture etc.

#### **5.1 Findings**

##### **Prerequisite for Quality Education in Registered Madrasas**

- It was found that many of these Madrasas were not conducting mainstream subjects prior to their registration as primary schools. Only one out of three sample Madrasas, were conducting up to Grade VIII, rest Madrasas were formally running up to Grade V.
- The instruction of mainstream subjects in these Madrasas was unorganized prior to the registration. The instruction of mainstream courses became more organized after registration.
- It was found that a large number of girls were being enrolled in these registered Madrasas. The ratio of girls and boys was much higher in Grade I and II. In these grades.
- There were not sufficient numbers of teachers in these Madrasas. Teachers had education only in Islamic course. The Islamic educated teachers were generally unable to teach mainstream subjects.
- None of the teachers working in these Madrasas had teacher license, which is a prerequisite for teaching in any school of Nepal.
- The teachers were not paid sufficiently in these Madrasa. The salary of these teachers was very low.

- The ratio of teachers and student in these Madrasas was about 1:30, which was very good ratio for maintaining quality education in these Madrasas. It is a formidable condition in terms of student - teacher ratio.
- It was found that there was no routine in the entire sample Madrasas of Krishnanagar Municipality. The classes were being conducted in an ad hoc manner. Lack of classroom and overloaded subjects were the major hindrances for maintaining a proper routine. However, the routine was much planned in the Madrasas operating above class V. They had collectively made a curricular structure for teaching courses of both streams at district level.
- All the Madrasas were running in building made by brick and cement but many of basic requirements were not enough to make teaching learning effective. The numbers of classrooms were very limited. Among the eleven Madrasas studied, two had only one classroom. These classrooms were generally running in the floor of mosque or its veranda.
- There was no sufficient number of furniture in any of Madrasas. Students were found sitting on mats.
- The Madrasas were lacking in terms playground, toilet etc. 2 out of 3 Madrasas did not have playground and 1 out of 3 Madrasas did not have toilet for students. However, they had made arrangement of drinking water through hand pump.
- Blackboard was the only teaching material available in these Madrasas. However, it was not sufficient in the sample Madrasas.

## **5.2 Views of Muslim Community towards Registration of Madrasas as Primary Schools**

- Muslims community generally welcomed the government's effort of registering Madrasas as a Formal Education. However, they were not fully satisfied with this step. They argued that this step is the intrusion of government in their center of cultural education without any fixed policy about these Madrasas.

- They stressed that Madrasas must be registered as Madrasas not as a public primary school.
- They complained about the insufficiency of government policy. Only one teacher provided by government could not bear all the load of mainstream subject.
- They stressed that quality education could not be maintained in Madrasas in the condition of lack of resources, physical facilities and teachers.
- They stressed that government should provide adequate financial support and monitoring of these Madrasas for their effective functioning as a center of formal education.

### **5.3 Views of Religious Leaders or Maulvies and Madrasa Organizers**

- Many Maulvies welcomed this step but some of the respondents were against this step. The Maulvies, who were against this step, blamed this step as a process of intrusion in their cultural matters. They demanded that Madrasa system should be resisted as a parallel system of formal education.
- The Maulvies and Madrasa organizer both stated that their expectation from the government for the registration of Madrasas had not been fulfilled.
- They stated that there is lack of classroom, teacher, needed furniture, even required infrastructure to provide quality education in the registered Madrasas. They also complained about lack of proper incentive and financial support.
- There was no Madrasa Education Act and even no integrated nature of curriculum to balance Islamic and mainstream education.

### **5.4 Emerging Demands**

- Muslims were demanding for integrated curriculum for Madrasas balancing Islamic and mainstream subjects. They were emphasizing for the

establishment of an autonomous separate Madrasa board to look after the policy concern of education in mainstreamed Madrasas.

### **5.5 Impact on Collection of Donation**

- According to respondents, community was contributing as before in terms of donation and alms but the donation was not enough for smooth conduction of Madrasa. It was more unmanageable after the registration of these Madrasas as primary schools.
- As the impact of registration, slackness had been developed in Muslim community, hoping for government support.

### **5.6 General Reactions of Teachers**

- According to the Maulvies, the new subjects were an extra burden for them. They were very much over loaded. The teachers educated Islamic system were facing problem in teaching mainstream courses.
- They wanted to appoint mainstream teachers but had lack of financial resource. In this condition, they were trying to demand for new teachers and support from government.
- Teachers were not sufficiently paid. Their hopes about change in their salary structure after the registration was scattered. The registration only brought extra load for them without any reward. In this regard, they felt this step only a burden that was difficult to carryout for a long time.

### **5.7 Quality Concern**

- Madrasas were lacking in relation to fundamental prerequisites to maintain quality of education.

- Classes were compelled to run in a common hall in a multi grade manner. It was not only due to the lack of teachers but also due to lack of classroom.
- Madrasas were trying to ensure quality education, but they were lacking necessary fund for prerequisites.
- They did not have a proper curriculum design to manage the balance between courses of both streams. They needed an integrated curriculum made by the joint effort of educationists and Muslim scholars.

### **5.8 Specific Problems**

- According to them the registration had turned this institution neither as a Madrasas nor as a school. There was a great problem in the management of the teaching of both courses together.
- There was no teacher for next grade or any extra support.
- Appointment of female teachers, who do not behave according to Muslim culture, was not desirable to the Muslim community.
- There was a lack of textbook in Urdu. Even the teachers supplied by government as SIP or Rahat Quota do not know Urdu language which is the medium of instruction.
- It was difficult to teach subjects of both streams because the students felt heavily loaded.
- There was a lack of clear-cut policy regarding the financial support and teacher recruitment to these Madrasas was also causing the smooth conduction of these Madrasas.

### **5.9 Suggestions for Improvement**

- People of Muslim community suggested for a regular financial support similar to other community schools for these registered Madrasas.
- Separate identity for Madrasas must be ensured by developing specific statutory provision for these Madrasas.

- Special incentive for girl students should be provided to motivate them in mainstream education
- Textbooks in Urdu should be prepared.
- For accreditation, government should make a system of examination of both streams along with integrated curriculum.
- It was better to appoint Muslim teacher under Rahat Quota or SIP to manage cultural problems caused by the presence of non-Muslim teachers, especially female teacher.
- Madrasas should be recognized as Madrasa not as school.
- There should be a provision of regularity of upgrading up to grade five.

#### **J. Students' Reaction**

- The students were much interested to learn mainstream subjects. They felt that mainstream subjects are a basic requirement for them. They thought that it would prepare a base for higher education.
- Although, they felt these subjects as an extra burden, they were ready to bear this extra burden with the hope of bright future. They were ready to put extra effort and hard labor for these new courses.
- They stressed to get the higher education in mainstream rather than in Madrasas stream.

#### **K. Emerging Changes**

- The enrollment pattern of students in registered Madrasas was changing. The total number of boys and the number of girls increased with a total increase of one third of all students. The change of enrollment pattern of girls was higher than the boys.
- Grade I, the total amount of increase of students' number was highest in terms of both boys and girls.
- It was found that even the girls, who had previously left their studies, because of the hesitation of their parents to send them in mainstream

schools, had readmitted in these Madrasas. It was found that there was an increase student in Grade IV and V for the girls.

- A great change occurred after the registration of Madrasas was related to the educational and sex background of teachers. Previously, it was found that most of the Madras teachers were Islamic educated male teachers. Now there was a high presence of mainstream educated teachers as well as female teachers.
- Previously, Madrasas had only few numbers of female teacher or non-Muslim teachers. Now, it was found that the numbers of females are increasing comparatively. It can be observed as great change in recruitment pattern of Madrasas.
- Most of the Muslim female teachers were from the background of mainstream education; whereas the Muslim male teachers were mainly from Islamic educational background.
- According to respondents, however, there was no immediate change in fund collection after the registration of these Madrasas and the community is donating as before to these Madrasas, but changes were emerging at conceptual level. The community people were stressing that the government should provide needed financial assistance to these Madrasas as a community school. Such feeling was developing apathy in Muslim community and fund collection may be more difficult in the future.
- The students were overloaded and they cannot bear this load for a long time. They felt that only a centrally developed integrated curriculum could resolve that problem. They felt that only an institution like Madras board can address this problem properly.
- Muslims demanded for needed assistance to these Madrasas similar to a government school.

#### **L. Emerging Issues and Problems**

- Parents wanted to use these Madrasas as a center of learning for both Islamic and mainstream education. Maulvies were more concerned about the Islamic education. Students had expressed more interest towards

mainstream education for better chance of life. There is a need of a proper policy to address the needs of these people.

- Madrasas did not have proper resource to fulfill the demand of quality education. They were willing to provide quality education, but were helpless because of limited resource. If this situation is prolonged, there is a threat of development of mistrust towards governmental step of registering Madrasas.
- Madrasas were unable to cope with the teaching of both Islamic and mainstream course, which are full courses, at same time. They were very much confused to maintain proper balance of these courses. They were looking for proper guidance from a central authority like Madrasa board.
- Muslim community demanded that the government should provide support to these Madrasas as other community school. This feeling may hamper the spirit of parents to provide donation to these Madrasas in future.
- Another issue is being raised about the mapping of these registered Madrasas. Registration of Madrasas without proper mapping can affect the smooth conduction of both Madrasas and schools.
- The issue of sustainability of registered Madrasa is the greatest issue of this time. Madrasas were feeling problem to maintain the condition with the increase of students and courses.
- The teachers were very low paid. If they are not adequately paid, it would affect their retentively.
- Because of these above problems, there was a danger of the newly registered Madrasas being again detached from mainstream.
- This issue is not only related to education of Muslim, but also related to majority-minority relationship of Muslims with dominant community. If their demand is not addressed properly, it would develop mistrust towards government policies.
- Maintaining the cultural environment in Madrasas and preserving their conduct of disseminating Islamic education is another issue raised by registration.



## **M. Recommendations**

- Madrasas are the educational institution of Muslim community; therefore, registered Madrasas should be provided proper assistance similar to any community school based on number of students.
- Government should launch a specific program to develop proper physical infrastructure in these Madrasas.
- Madrasas should be registered based on proper mapping, need of community and their capability to run mainstream courses.
- An integrated curriculum should be immediately developed for these registered Madrasas to balance the subjects of both streams. Such subjects should be developed with the joint effort of Muslim intellectuals and Educationists.
- A Madrasas Board comprising Muslim intellectuals and educationists should be established to look after the policy matters of these Madrasas.
- Priority should be given to teachers from Muslim community for appointing teachers for these Madrasas.
- Books written in Nepali language should be immediately translated in to Urdu for these Madrasas.
- Curriculum must be made cultural friendly and multicultural.
- The instruction in Madrasas should be properly supervised.
- Proper attention should be given to Islamic subjects also.
- Arrangements should be made to take the examination of Islamic courses also along with mainstream courses. Otherwise, the Madras organizers may feel neglected.
- A proper database should be developed for these mainstream Madrasas at district level.
- Provision for training and licensing of Madrasas teachers should be developed.
- Since Madrasas were attracting more Muslim girl students, proper incentive should be provided for the girls to use them as a change agent for educating Muslims.



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## **Consent Form**

An introduction to the issues of registered Madrasas in  
the implementation of formal education in Krishnanagar Municipality

Date & Time:

Greetings!! I am (Research investigator's name) and I have come to take interview on "Issues of registered Madrasas in the implementation of formal education in Kapilvastu District".

Thank you for providing me your precious time and for being interest to know about this research project, its objectives and consent process.

### **Research Project:**

Kapilvastu Multiple Campus (KMC) is a community-based campus located in Taulihawa, Kapilvastu district of Nepal. It is affiliated to Tribhuvan University. It is one of the leading educational institutions in the district. For the past 40 years, it has been imparting excellent education by highly experienced faculty members. It promotes teaching-learning practices are combined with research and development. To serve this purpose and to create encouraging research environment, KMC has formed a Research Management cell. It has left no stone unturned to develop the research capacity of the institution for the excellence of both research work and research-based teaching learning. In this stride, KMC has been fostering ethical research culture among faculties and students by motivating them to undertake academic and professional research projects and innovations.

Recently, RMC has submitted the research proposal to the Province government as per its action plan. The aim of the research project is to study the pertaining issues of registered Madrasas in the implementation of formal education in Kapilvastu District.

The objective of study is to analyze the impact of government efforts to register Madrasas as a mainstream education school on the access of Muslims children in mainstream formal education. It would also see the trends and new

issues after the registration of Madrasa as an institution of mainstream formal education.

The research project would be an opportunity to bridge the local evidence need for mainstream formal education decision making at provincial and national levels in Nepal. While on the other hand, it is also expected to enhance the capacity of KMC in conducting studies in the areas related to the national formal education priorities.

This study tried to answer the following research questions;

- How does the Madrasa Management Committee perceive the inclusion of formal education in the Madrasa?
- How does Madrasa Management Committee, Maulvies, students, parents see the quality of education in Madrasas after the introduction of formal education in terms of student enrollment, quality education needs, fundraising, parents / guardians, community perception and experiences?
- How do students react to entry into formal education in the Madrasa?
- What problems and expectations have arisen since the introduction of formal education in the Madrasa?

The interview will take (30 to 45 mins). We don't anticipate that there are any risks associated with your participation, but you have the right to stop the interview or withdraw from the interview at any time.

The information collected/recorded the interview will only be used to produce a report for above research project. This consent form is necessary for us to ensure that you understand the purpose of your involvement and that you agree to the conditions of your participation. Would you therefore read the accompanying interview sheet for your reference and then sign this form to certify that you approve the following;

- The interview will be recorded and a transcript will be produced.
- The actual recording will be destroyed after research publication.



- You will be sent the transcript and given the opportunity to correct any factual errors.
- Lead research investigator will analyze the transcript of the interview.
- Access to the interview transcript will be limited to Researcher team and agencies with research collaboration are done as part of the research process.
- Summary of interview content or direct quotations from the interview will only be used in the research publication.
- Any variation of the conditions above pertinent to special/legal condition will only occur with your further explicit approval

**Reference for Agreement**

I am well informed about the Research doing institution, Research project, its objectives, interviewing questions, and process and agreement points and also about quoting my words directly in the research publication. By signing this form, I agree that;

- I have read the Interview sheet thoroughly and understand it very well.
- I am voluntarily taking part in this research interview. I understand that I don't have to take part, and I can stop the interview at any time.
- I understand that the researchers may publish documents that contain quotations by me and I agree to be quoted directly and have no issues mentioning name in publication as far as it solely utilizes for knowledge production.
- I can request a copy of the transcript or other data collected during the research pertaining to my participation and may make edits when necessary.
- I have been able to ask any questions I might have, and I understand that I am free to contact the researcher with any questions I may have in the future.
- I don't expect to receive any benefit or payment for my participation.
- The transcribed interview or extracts from it may be used as described above.

**Name of Participant:** \_\_\_\_\_

**Participant's Signature:** \_\_\_\_\_

**Date:** \_\_\_\_\_

**Name of Interviewer:** \_\_\_\_\_

**Interviewer's Signature:** \_\_\_\_\_

**Date:** \_\_\_\_\_

Thank you for agreeing to be interviewed as part of this research project.

### **Contact Information**

This research will be reviewed and analyzed by Lead Researcher of the project. If you have any further questions or concerns about this study, please contact:

**Name of Lead Researcher:** Dr. Vinay Pandey

**Mobile No.:** 9857050808

**E-mail:** vinaypandey068@gmail.com

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**Name of Lead researcher:** Dr. Vinay Pandey

**Mobile No.:** 9857050808

**E-mail:** vinaypandey068@gmail.com

## **Interview Schedule with Maulvies/Teachers**

### A. Relevancy of mainstreaming

- Is government effort to register Madrasa as an institute of formal education a necessary step?
- If this is a necessary step, please explain why?
- If this is not a necessary step, please explain why?

### B. Expectation with Government after registration

- Are your expectations from government well taken care of after the registration of Madrasas?
- Were expectations met when they were addressed?
- If not addressed, what are the expectations?
- What are your further expectations from the government now?

### C. Effect of registration

- Is registering Madrasas as an institute of formal education is hampering the nature of it (Autonomy)?
- If yes, what should be done to maintain the nature of the Madrasa?

### D. Effort from Madrasa to mainstream education

- Has the Madrasa Organizing Committee made necessary arrangements to adopt the mainstream subjects?

### E. Course load and reaction of teachers, student and parents

- Do you feel extra burdened after adding mainstream subjects?
- If so, what are these burdens?
- How can these burdens be overcome?

### F. Course load vs payment

- Do you get paid sufficient money to teach in Madrasa?

- Has the inclusion of the mainstream subjects brought any change in your salary structure?

G. Course load and reaction of student and parents

- How do students respond to the additional burden of new courses of formal education?
- How will parents respond to the additional burden of new courses of formal education?

H. Contribution of community & challenges

- Have you observed or feel any problem/challenge while collecting donations and alms for the operation of Madrasas after its registration?

I. Quality Education

- What efforts does this Madrasa make to maintain the quality of education after incorporation of new courses?
- What are your other suggestions for improving the quality of education in mainstreamed Madrasas?

J. Experience & Challenges after registration

- Did you encounter any other specific problems after registration of this Madrasas into mainstream formal education?



## **Focus Group Discussion with Madrasa Head & Parents**

### **Relevancy**

1. Relevance of Government's Efforts to Register Madrasa as an institution of mainstream formal education
2. New Issues Raised by Government Efforts to Register Madrasas as mainstream formal education related to its quality and relevancy

### **Madrasa Education**

3. Impact of Government Efforts to Register Madrasa as mainstream formal education on the Madrasa Education

### **Perception**

4. Impact of Government Efforts to Register Madrasa as mainstream formal education on perception of Islamic community
5. Impact of Government Efforts to Register Madrasa as mainstream formal education on perception of religious leaders

### **Quality Education**

6. Impact of Government Efforts to Register Madrasa as mainstream formal education on quality of education being provided by Madrasas
7. Impact of Government Efforts to Register Madrasa as mainstream formal education on relevancy of education being provided by Madrasas

### **Expectation**

8. New expectations of Muslim community after registration of Madrasas as mainstream formal education

## Focus Group Discussion with Students

1. What subjects did you study before registering your madrassa as an institution of formal education?
2. What new subjects have been added to your course after registering this madrassa as an institution of formal education?

### Basic Requirement or additional burden

3. Are these courses a basic requirement or an additional burden on you?
4. If these courses are a basic requirement for you, why do you think these courses are a basic requirement?
5. If these courses are an added burden on you, why do you think these courses are an added burden?
6. Do you need to put extra effort into studying these courses?
7. Do you think that extra effort is necessary or unnecessary?

### Parents' Reaction on inclusion of new course

8. What was your parents' reaction to inclusion of these new courses after your Madrasa registered as an institution of formal education?

### Preference of course & continuity

9. Of all these new courses, which course, do you like more and less?
10. Why do you like courses more or less?
11. Do you continue your studies after completing formal education?
12. If you would like to pursue your studies, what field of study would you like to pursue, Madrasa education or mainstream formal education?
13. What is your reason for choosing this particular stream?
14. What is your ambition for the future from your education?

## Expectation

15. What do you expect from the government to make your study more comfortable?

## Interview Schedule for Key Informants

### Perception

#### A. General Reaction for integrating Formation Education

- What is the overall response of the Islamic community to registering Madrasas as formal education?
- How do Maulvies in general react to the registration of Madrasas as formal education?

#### B. Differences in opinion

- Have you noticed any differences between parents' and Maulvies's response for registering Madrasas as formal education?
- If yes, what are the key differences in their response?

### Issues and expectations

#### C. Issues in registration and strategies to address them

- What are the main issues DEO faces while registering these Madrasas?
- How did DEO address these issues?
- What are the issues that DEO could not handle properly?
- What would you suggest the government to do to address these unsolved issues?

### Quality of Education and strategies

#### D. Quality of education and strategies to address issues

- What is DEO doing to ensure the quality of education in these Madrasas?
- Are you satisfied with these efforts?

- If not, what can be done to solve these issues?

E. Issues associated with delivery of quality education after registration and strategies to address them

- What were the major issues associated with delivery of quality education that surfaced after the registration of Madrasas?
- How is DEO addressing these issues?
- What issues are not addressed?
- What should be done to solve these issues, and who should be responsible for solving these issues?

Mainstreaming and Governments Effort

F. Government Effort for mainstreaming Madrasa into mainstream education

- Are government efforts to register Madrasas adequate to expand access of children from Islamic community to basic education and achieve the EFA goal?
- If not, what would you suggest to be done next to expand access?
- What are your other suggestions for registering a Madrasa as a formal education?

**Interview Schedule to the President and Secretary of the  
Madrasa Management Committee**

A. Relevancy of mainstreaming

- Is the government's effort to register Madrasas as an institute of formal education a necessary step?
- If this is a necessary step, can you explain why?
- If this is not a required step, can you explain why?

B. Expectation with Government after registration

- Are your expectations from government after the registration of Madrasas has been properly addressed?
- What expectations were met when addressed?
- If not addressed, which expectations were not met?
- What do you expect from the government now?

C. Effect of registration

- Do you think registering Madrasa as an institution for formal education will have a significant impact on student enrollment?

D. Reaction of parents

- As you have witnessed, what are the positive or negative reactions of Muslim parents about mainstreaming Madrasa education into formal education?

E. Expectation from Madrasa

- What are their new expectations of Madrasas after registration as formal education?

#### F. Contribution of community & changes

- Does the Islamic community still donate as it used to donate before mainstreaming Madrasas into formal education? Or

After this registration, are there any special issues with collection of donations to operate Madrasas?

- If there are changes, what are the new changes in terms of donations and alms from the community?

#### G. Sufficient staffing & teachers' reaction

- Do you have enough teachers to teach new courses?
- If not, how else do Madrasas plan to resolve this problem?
- What is the response of teachers to the added burden of new courses of mainstream education into Madrasa education?

#### H. Course load and reaction of teachers, student and parents

- How does the Madrasa manage the teaching of additional courses of mainstream education?
- How do students react to the additional burden of new courses of mainstream education?
- How do parents react to the added burden of new courses of mainstream education?

#### I. Quality of education

- What are the efforts made by Madrasa to maintain the quality of education after introducing new courses of mainstream education?

- What are your suggestions for improving the quality of education in mainstream Madrasas?

J. Experience & Challenges after registration

- Did you encounter any other specific problems after registration of this Madrasas into mainstream formal education?



**Interview Schedule to the President and Secretary of the  
Madrasa Management Committee**

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- How do students react to the additional burden of new courses of mainstream education?
- How do parents react to the added burden of new courses of mainstream education?

#### I. Quality of education

- What are the efforts made by Madrasa to maintain the quality of education after introducing new courses of mainstream education?

- What are your suggestions for improving the quality of education in mainstream Madrasas?

J. Experience & Challenges after registration

- Did you encounter any other specific problems after registration of this Madrasas into mainstream formal education?

**Interview Schedule to the President and Secretary of the  
Madrasa Management Committee**

A. Relevancy of mainstreaming

- Is the government's effort to register Madrasas as an elementary school a necessary step?
- If this is a necessary step, can you explain why?
- If this is not a required step, can you explain why?

B. Expectation with Government after registration

- Are your expectations from government after the registration of Madrasas has been properly addressed?
- What expectations were met when addressed?
- If not addressed, which expectations were not met?
- What do you expect from the government now?

C. Effect of registration

- Do you think registering Madrasa as an institution for formal education will have a significant impact on student enrollment?

D. Reaction of parents

- As you have witnessed, what are the positive or negative reactions of Muslim parents about mainstreaming Madrasa education into formation education?

E. Expectation from Madrasa

- What are their new expectations of Madrasas after registration as formal education?

F. Contribution of community & changes

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After this registration, are there any special issues with collection of donations to operate Madrasas?

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AA Sufficient staffing & teachers' reaction

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- What is the response of teachers to the added burden of new courses of mainstream education into Madrasa education?

BB Course load and reaction of teachers, student and parents

- How does the Madrasa manage the teaching of additional courses of mainstream education?
- How do students react to the additional burden of new courses of mainstream education?
- How do parents react to the added burden of new courses of mainstream education?

CC Quality of education

- What are the efforts made by Madrasa to maintain the quality of education after introducing new courses of mainstream education?

- What are your suggestions for improving the quality of education in mainstream Madrasas?

DD Experience & Challenges after registration

- Did you encounter any other specific problems after registration of this Madrasas into mainstream formal education?

Annex 2 (Pictures of Madrasas)



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