



**Education for All 2004-09  
Formative Research Project**

**Study Report 35**

**Quality of Education in Registered Madrasas**



**Tribhuvan University**  
**Research Centre for Educational Innovation and Development (CERID)**  
Balkhu, Kathmandu, Nepal  
2009



# **Assessing Quality of Education in Madrasas of Nepal**



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2009

**Research Team** Mr. Hafiz Md. Zahid Parvez, Researcher  
Mr. Kamsul, Haque, Associate Researcher  
Mrs. Anjana Rajbhandari, Research Assistant

**Resource Persons** Prof. Swayam Prakash J.B. Rana

**Language Editor** Mr. Ved Nath Regmi

**Layout & Cover Design** Gautam Manandhar

**Secretarial Service** Bhakta Bahadur Shrestha

---

**Formative Research Project, CERID**

Project Coordinator: Dr. Kishor Shrestha  
Associate Researcher: Rom P. Bhattarai

Project Advisor: Prof. Arbinda Lal Bhomi

## Acknowledgement

Diversity in the people of a country in terms of race, culture and religion poses a challenge to educationists. It raises issues particularly of language and culture, and stresses the need of preserving cultural heritage and strengthening the coexistence of people of different cultural groups. Educating the Muslims of Nepal can be considered as a concrete example of this problem. Muslims perceive education as a multi-functional agent which must fulfill their educational as well cultural and religious needs. They have by welcomed the government recent effort of registering Madrasas as primary schools. This endeavor has, however, raised two issues. The first issue is related to the preservation of the cultural environment in the Madrasas. The Maulvies fear this would adulterate the cultural identities of the Madrasas and detach it from its main function of preserving and promoting Islamic culture. The second issue is related to the quality of education in the registered Madrasas. It also has raised the question of comparability and compatibility of education provided in these Madrasas.

Access and quality are the important agenda of EFA and SSR. Registration of the Madrasas is not an end in itself but a means to provide qualitative education to Muslims, an important religious minority group. This step should be taken into account while thinking of relevancy and quality of education provided to them. This study attempts to examine the quality of education being conducted in the registered Madrasas and suggests the ways to ascertain the quality.

On the behalf of research team, I would like to express my gratitude to Prof. Dr. Arbind Lal Bhomi, executive director of CERID and Prof. Dr. Kishore Shrestha, FRP coordinator for providing me the opportunity to conduct this research project. I would like to express my best gratitude to Prof. Swayam Prakash J.B. Rana for his technical and conceptual support from the very beginning of this study up to completion of report. Without his constant help, it would not be possible for me to finish this study on time. I must not forget to thank Mr. Veda Nath Regmi for taking care of the language of the report. I am also grateful to Mr. Kamrul Haque, for his hard work. I highly appreciate. Mrs. Anjana Rajbhandari deserves special thanks for her assistance throughout the research period.

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Hafiz Md. Zahid Parwez

Researcher

## Acronyms

BPEP	Basic Primary Education Project/Programme
CDC	Curriculum Development Centre
CERID	Research Centre for Educational Innovation and Development
DG	Director General
DOE	Department of Education
EFA	Education for All
FGD	Focus Group Discussion
FRP	Formative Research Project
GO	organization
GON	Government of Nepal
INGO	International Non-Governmental Organization
MOES	Ministry of Education and Sports
NFE	Non-Formal Education
NGO	Non-Government Organization
SFG	Special Focus Group
SOP	School Outreach Programme
UNICEF	United Nation Children Fund
VDC	Village Development Committee

## Executive Summary

Nepal is a multi-ethnic, multi-cultural and multi-lingual country in which some communities have not been able to benefit from development in the past mainly because of their limited access to educational opportunities. It was the situation of marginalization and the Muslims of Nepal fall among the marginalized groups in terms of education.

It is found that a more of Muslim children study in Madrasas than in the mainstream schools. FRP studies have reported that the reason behind their preference of Madrasa is related to their need of getting religious education, which is not available in the mainstream schools.

MOE undertook a very important step of registering the Madrasas as primary schools free of fee for the purpose of increasing the access of Muslim children to the mainstream education, to achieve the goal of EFA. The Muslims have generally applauded this step and many Madrasas over the country have been registered as primary schools.

Increasing access is not the only goal. EFA is also concerned with providing qualitative education. Previous reports have indicated the lack of basic requisites for quality of education in the registered Madrasas. This study was intended to study the extent of quality (if any) of education in these Madrasas and suggest policy measures in terms of input, process and product. The main objectives of this study were:

Analyze the quality of education in the registered Madrasas in terms of input, process and product.

Explore the perception of the stakeholders related the indicators of quality education.

Suggest a suitable policy framework for enhancing the quality of education in and making the registration sustainable.

This study was carried out in Rauthat, Bardiya and Mahottari districts. At least, three Madrasas from each district were selected for sample. The quality of education in these Madrasas and the views of stakeholders were collected with the help of survey and observation forms through interviews with the Madrasa teachers and headteachers/organizers and FGDs with members of the Muslim community etc.

The data collected were analyzed thematically. The findings were interpreted to get answers to the objectives of this study and suggestions were given based on findings.

It was found that the registered Madrasas had large numbers of students, with a significant number of girls. The student teacher ratio was satisfactory but there was a shortage of qualified mainstream course teachers. (There were highly qualified Islamic education teachers.) Only a few teachers were trained and none of them had the teaching license. There was a lack of female teachers in the registered Madrasas. The teachers were low paid There was discrimination in the salary of male and female teachers. The Madrasa were running in cemented building but had inadequate classroom space, furniture and toilet facility. The drinking water facility was not satisfactory. There were few instruction materials.

The financial condition of the Madrasas was poor. Donations from the community and the SIP fund were the main source of income, not sufficient. A Maximum of the income was expended on salary. Recruitment of teachers had also raised problems and issues. They had to recruit mainstream teachers, which needed extra expenses.

The unit cost of education per student was just Rs. 783.80, in which the government share was only Rs. 301.12.

The process: There was no appropriate curriculum. The Madrasas had, however, managed the mainstream and Islamic course loads. Instruction in the sample Madrasas was conducted on a loosely implemented routine. The Madrasa teachers generally have a knowledge base, but their planning of instruction, teaching techniques, time management, evaluation and use of feed back etc were not satisfactory. The teacher of one stream did not have the knowledge of the other stream.

The product: it was found that the participation of Muslim children in the mainstream courses had increased after the registration. The Muslims generally welcomed the registration of the Madrasas as mainstream schools. It gave both cultural and mainstream education to their wards.

The Madrasas organizers were confused about mainstream and Islamic courses going together. They were looking for proper direction from MOE. The respondents admitted education in the registered Madrasas was not comparable to and compatible with the mainstream for lack of qualified teachers, physical facilities and other basic requisites there. They said that the students were competent but had problems because they did not get any support. However, the Muslims admitted that the Madrasa-educated children were better than mainstream-educated children in terms of value orientation. The respondents accepted that there is no relevant job market for the Madrasa educated children. The only opening for them was Madrasa teachership.

According to the Muslims, quality education was education which promotes Islamic knowledge, rituals, and character.

On the basis of above findings it is recommended that a proper curriculum maintaining a proper balance between mainstream and Madrasa courses be immediately developed. Government support be regular. Capability of Madrasas be upgraded by providing training, instruction materials, books, stationery. Management training should be provided for the Madrasa organizers. Madrasas should be registered on the basis of specified criteria. The newly registered Madrasas should be linked with neighboring mainstream schools, to maintain reciprocity. Block financial support should be provided to the registered Madrasas for the improvement of these physical infrastructures. Arrangements should be made to provide training to Madrasa teachers including the Maulvies. An accreditation system should be developed to accredit the educational standard of Islamic-educated Madrasa teachers.



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# CHAPTER I

## Introduction

### Context

After the establishment of democratic republic in the country in 2006, people expressed their aspiration for changes in different sectors of national life including education. The people demonstrated their concern about education with particular reference to equity and quality. The EFA Action Plan (2005) had included social equity in education as a main component of its strategic plans along with parity in four areas viz. access, quality, relevancy and management. It placed special emphasis on the education of different religious groups along with girls, Dalits, children of the ethnic group as well as the disabled to meet the goal of EFA by 2015.

The SSR core document (2008) endorsed by the Education Policy Committee included the question of equity, quality and social inclusion in its reform agenda. The main strategy for achieving these goals is to ensure adequate representation of marginalized groups in decision making at all levels of governance. It has admitted that a number of minority groups and ethnic communities have been facing marginalization. According to the core document, disadvantaged groups have a low level of participation in education. Increasing the participation of these groups is a tough challenge for the government. Achieving the goal of equity in the society in general and in education in particular has still remained a major challenge. These goals can be achieved by providing equitable access to and quality education in schools.

Nepal is a country with diverse culture and so has a responsibility to conserve its cultural heritage. Historically, some communities have not been able to benefit at par with others from development interventions mainly because of their limited access to educational opportunities. A number of minority groups and ethnic communities have been suffering from marginalization. The Muslims of Nepal fall among the marginalized groups in terms of access to education. Population Census 2001 reported that only 34.72% of the Muslims of Nepal were literate compared to the national literacy rate of 53.7. A FRP study 2004 reported that only 18.06% children of the Muslim community were studying in the mainstream schools i.e. government and private schools and 41.22% of the total population of Muslim children were studying in the Madrasas. 40.71% of the Muslim children were completely out of school. It indicates that the Muslims preferred the Madrasas for educating their children. As reported by the previous FRP studies, the cause of their preference for the Madrasas was related to their need of getting religious education, which was not available in the mainstream schools. Other prominent causes of low participation of Muslims in mainstream schools were poor economic condition, lack of cultural education in mainstream schools, provision of co-education in mainstream schools, classroom (medium of instruction), lack of awareness and conservative thinking of the Muslim parents etc.

MOE has included Muslims in SFG and has developed special policies and programs to increase their access to mainstream education. It has taken a very important step -- of registering the Madrasas as primary schools free of registration fee. According to a circular issued by MOE (30 Kartik 2063), the government was 'geared up' to register the Madrasas, without any deposit, as a community primary school based on community demand.

This endeavor received a very positive reaction from the Muslim community and many Madrasas all over the country have been registered as primary schools. According to Flash I Report 2064, there were altogether 214 Madrasas in Nepal, which were running as primary schools. It will not be an exaggeration to say that the registration of Madrasas, Gumbas and Pathsalas was very a significant because this increased the NER in the primary schools in Nepal [89.1 in the year 2007-2008 (Flash I Report 2064)].

However, the registration of the Madrasas has brought many issues. According to a FRP study of 2008, although parents and students were enthusiastic about this, the Maulvies showed concerns about the cultural environment of the Madrasas. They claimed that Madrasas were Islamic institutions established for the purpose of providing cultural education to the Muslims. Registration might spoil their cultural environment.

Concern of another kind was shown about the registration of Madrasas. It was related to the curriculum which was being used their after the registration. It was found that many Madrasas were teaching both the full-Islamic and mainstream courses, which overloaded the instruction both teacherwise and studentwise. Teachers and students both were very much confused about proper balance of these courses. They were looking for proper guidance from MOE.

Another important issue raised after the registration of Madrasas related to the recruitment of teachers and management of funds for their salary. Before the registration, there was a majority of Islamic educated teachers or Maulvis. After registration, the Madrasas required to recruit mainstream educated teachers as well. It was very difficult to manage this problem due to financial constraints. A FRP study of 2008 reported that donations and alms from the Muslim community was the only financial source of to Madrasas, which was less than sufficient to salary to the teachers.

According to another FRP study 2008, physical infrastructures of the Madrasas were not sufficient. Proper curricula, adequate finance, enough physical facility, skilled teachers etc. are the basic to ensuring quality in any school. The present situation of the Madrasas suggested a sub-grad condition.

All the above pose a great threat to the quality of education being provided in the registered Madrasas. This study is intends to explore the extent of quality of education in such Madrasas and suggest policy measures for enhancing the quality of education.

### **Rationale of the Study**

Ensuring quality education for all including the socially disadvantaged people is one of the policies of SSR. The SSR has intended to enhance the capability of the schools to efficiently use human, material and financial resources. It hopes that this capacity will contribute to improving access, quality and participation in school education. It is also intended to effectualize the roles of the local community in governance, management, resourcing, and quality assurance in the schools of the community.

Providing qualitative education through the registered Madrasas is not only a question of equitable access for the Muslims, it is also a question related to the sustainability of the process of registration. The Muslims are no doubt attracted towards registration of the Madrasas. They hope to get mainstream education along

with religious education under one umbrella. They have great hopes from mainstream education being provided by the registered Madrasas. If the hopes are shattered, they may arouse discontent against the policies of state. Their hopes can be addressed only by providing qualitative education through the registered Madrasas.

Free-of-charge registration of the Madrasas as primary schools is one of the commendable steps of the government. It has increased the access of Muslims to mainstream education and the mainstream of nation building. Now there is a need of ensuring quality education on equitable access and social justice to the Muslims.

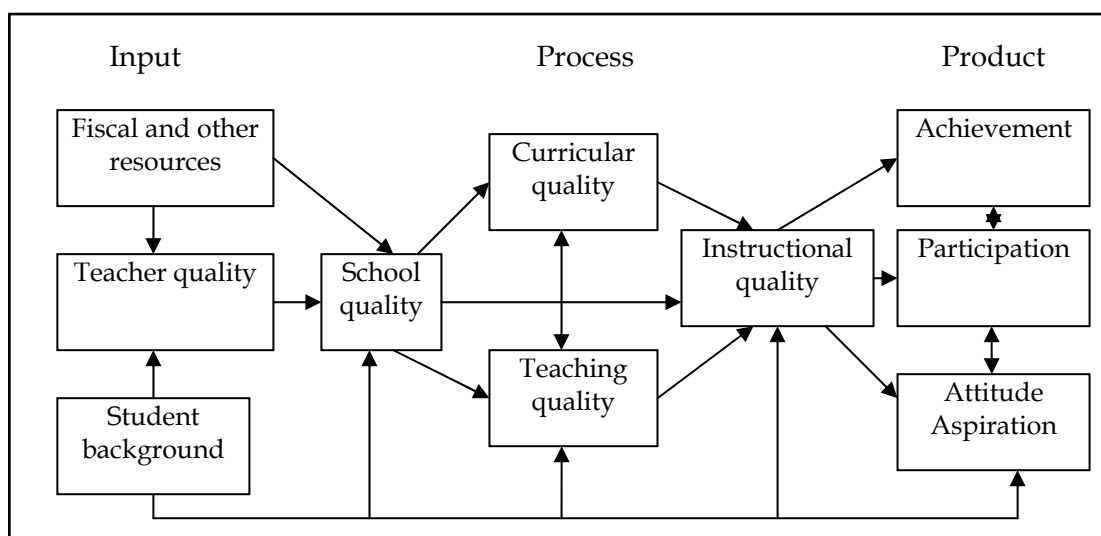
Quality of education is very broad terms which describe the effectiveness of education being provided in an educational institution. Generally, it is measured by the quality and extent of output. However, the input and the process are both equally important for maintaining the quality in any system.

Quality of education is a main component in the strategic EFA plan of MOE. It includes the following indicators for ensuring quality of education in schools:

Input Indicators	Process Indicators	Output & Outcome Indicators
<ul style="list-style-type: none"> <li>• School management system</li> <li>• Teacher management system</li> <li>• Physical facilities management system</li> </ul>	<ul style="list-style-type: none"> <li>• Teaching-learning system</li> <li>• Curriculum transaction and instruction system</li> <li>• Student achievement assessment system</li> </ul>	<ul style="list-style-type: none"> <li>• Higher national norm of student achievement</li> <li>• Positive impact on social and community life</li> <li>• Increase in quality of social and economic life</li> <li>• Higher rate of achievement in secondary education</li> </ul>

(Source: EFA themewise Strategies and Action Plan, 2005)

Nuttall (1994) has also classified these indicators in three groups, i.e., input, process and product indicators. A diagrammatic presentation of these indicators is given below.



This study intends to explore the input, process and product indicators of the registered Madrasas in terms of fiscal and other resources, teachers and teaching quality, students' family background, quality of curriculum, quality of classroom instruction etc. However, it is too early to assess the quality in terms of student's

achievement because it was judged on participation, and attitude and aspirations of the students and the Muslim community.

### **Research Questions**

This study intends to find out answers to the following research questions:

- What is the situation of input indicators, such as fiscal and other resources, teachers' qualities, and students' enrollment; process indicators in terms of curricular framework and classroom instruction, and outcome in terms of change in enrollment in the registered Madrasas and change in the aspirations and attitude of the Muslim community?
- How do the stakeholders perceive about the indicators of the quality of education in the registered Madrasas?
- What may be the appropriate policy framework for enhancing quality of education and making the registration sustainable?
- How can the Madrasa system be developed to meet the diversified need of the Muslim community?

## CHAPTER II

### Review of Literature

Madrasas cultural institutions established by the Muslims (themselves) to provide cultural education to the children of their community. Government of Nepal intends to utilize the Madrasas of Nepal as a institutions to educate the Muslims by registering them as mainstream schools. This study intends to study the quality of education provided by the registered Madrasas. Related literature was reviewed for a better understanding of the background of this study. Reflections from the literature reviewed are presented under the heading "Policies and Programs Undertaken To Educate Muslims", and published study reports including previous FRP studies were briefly studied for the background of the present study.

#### Policies and Programs

"Education for All" has been a major agenda of the developmental plans of Nepal. In the last decade Nepal made a remarkable progress in this specific area. As a result of the endeavors in the field of education, Nepal's literacy reached 53.7% in 2001 from 39.6% in 1991, with an inter-census literacy gain of 14.1%. However, there is still a long way is to go to achieve the EFA goal by 2015. BPEP II was launched in July 1999 with three broad aims of improving access, quality and management in primary education. BPEP had set a target for the improvement of access to and participation in basic and primary education scholarship distribution (for SFG), advocacy and incentive.

A study entitled "Social assessment of educationally disadvantaged group" carried out by CERID (1997) reported that some factions of society were not enjoying educational facilities adequately for various reasons. BPEP had listed some groups as "Special Focus Groups" and implemented special incentive schemes to promote their enrolment at primary level. The Muslims of Nepal, which are a religious minority group, had been included in that group.

Muslims, who are the third largest religious group in Nepal (after the Hindus and Buddhists), comprise 4.21% of the national population. According to Census Report 2001, their literacy rate was 34.72%. Although their literacy rate had remarkably increased in the last decade (their literacy rate in 1991 was 22.41%), they were still far behind the national rate. The national commitment of EFA by 2015 will not materialize unless special measures are to promote the enrolment rate.

MOES has included Muslims in SFG and has developed special policies and programs to increase the inclusion of this disadvantaged group in mainstream education. All these policies and programs have been developed in line with 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 would be met. Accordingly, the EFA vision of Nepal is to ensure that by 2015 all the children in Nepal will have quality basic and primary education without any prejudice or (cultural, ethnic or caste) discrimination.

The People's Movement of 2006 gave the country a new vision, that of inclusion and social and economic development. The inclusion should cover Dalits, Adibasis, Janjatis, Madhesis, Muslims, and people with disabilities. The Interim Constitution of Nepal 2063, prepared after the movement, has clauses ensuring social inclusion. This

Interim Constitution of has provided a directive for the rights of Muslims to education and participation in other walks of life. In Part 3 (13) Fundamental Rights, the constitution guarantees right to equality of all citizens and debars discrimination on the ground of religion, race, sex, caste, tribe, origin, language or ideological conviction and so on. Clause (17), "Educational and Cultural Rights" ensures the right to basic education in the mother tongue. Every citizen should get education of upto the secondary level free. Each community residing in Nepal should have the right to preserve and promote its language, script, culture and heritage.

Clause (23), Rights to Religion, says that every person has the right to profess, practice and preserve their religion. They have the right to manage and protect their religious places and religious trusts in accordance with the law. The provision made in the Education Act (7th Amendment) for the use of the mother tongue in primary classes can be considered as a positive step towards addressing the instructional needs of indigenous and linguistic minority children across the country.

The Interim Plan (July 2007 to July 2010) also has developed policies and programs the directives of the Interim Constitution for social inclusion of marginalized groups and the use of the mother tongue in the instruction. It has endorsed a three language policy and accepted traditional Gurukul, Madrasa, Ashram or education system Gumba as equivalent to regular formal education.

In line with the three year Interim Plan of Nepal, the School Sector Reform Core Document 2008 has developed different plans and policies to address the educational and cultural needs of marginalized groups. In the chapter "Socio-cultural Context" of this program it accepts cultural diversity as one of Nepal's national treasures. Historically, some communities have not benefited equally from development interventions because of their limited access to educational opportunities. A number of minority groups and ethnic communities have been suffering from marginalization. Disadvantaged groups (such as women, Dalits, Madhesis, disabled and ethnic minorities) have a low level of participation in education. This document admits that raising the participation of the groups in education is a tough challenge for the government.

Describing the educational context of this program, this document accepts that, although the current level of NER is satisfactory, there is a challenge regarding the access of all school age children to primary education and retention and quality of education.

This document also describes the opportunities for the accomplishment of its goals. According to this document, social groups expect education to give weight to their language and respect their cultural identity. The government has expressed its commitment to meeting the rising expectations of the people by improving access to education of improved quality. According to this document, equitable access goals include parity, equity and equality in participation, achievement and dignity for girls and marginalized groups. All marginalized groups including, Dalits, ethnic minorities, disabled, and economically needy populations will have equitable access to basic education of quality.

Social inclusion is an important area of policy framework of the SSR core document. This document expects that the government will ensure inclusion of children from socially disadvantaged groups in education. The policy for social inclusion will be an framework for equitable access.



Openings for positive action at the school level for increasing proportions of women and people of disadvantaged groups include: (i) incentives for schools to recruit headteachers from these groups, (ii) a quota system for recruiting teachers and personnel for management positions from these groups, and (iii) criteria for teacher selection weighted in favor of candidates from these groups.

MOES has developed many plans and policies to uplift the educational status of marginalized groups. MOES has developed in line with the Dakar Framework of Action, an action plan and sets of thematic strategies. This plan is focused on the EFA goals and targets. There are altogether 7 thematic goals related to the education of cultural minorities. 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 the task objective to revise the mainstream curriculum to make it relevant to the needs of the ethnic groups. The main program activities for the accomplishment of this goal are:

- Implement a three language (local, national and English) policy
- Include cultural values of different cultural groups in the text materials
- Allow flexibility in curriculum and make it contextual to group culture
- Rewrite the social studies curriculum focusing on the contributions made by different ethnic and cultural groups to the process of nation building

Similarly, the goal of “appropriate learning for life skill” aims to help the special focus group people of disadvantaged communities such as ethnic and linguistic minorities, Dalits to get access to appropriate learning and life skills. Some important program activities proposed for the accomplishment of this goal are:

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

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

- Advocacy measures to sensitize the stakeholders as required for the local culture.
- Measures to cater for the meritorious students (girls, Dalits, children of the ethnic groups and disabled).
- Pedagogical measures specific to the children of special needs (ethnic groups and others).
- Measures for the enhancement of cultural identities particularly those of the ethnic minorities and Dalits.

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

- Inclusion of gender, caste, ethnicity, religion and disability mainstreaming policies

- Announcement of a three-language policy at the political level and language transfer policy at the classroom level
- Adaptation of the core and local curricular approach for curriculum development

(EFA themewise strategies and action plan 2005)

MOES has emphasized the need of making primary schooling relevant to minority children. In order to get diverse local cultures reflected in the school curriculum and to make it relevant to children's everyday life, the Government has introduced the policy of basing 20 percent of the curricular content on the local contexts.

Ministry of education launched in 1963 the program of registering the Madrasas as primary schools. In a circular issued on 30 Kartik 2063, the government allowed charge-free registration of the Madrasas on the condition that their gradewise student number and physical facilities were satisfactory according to Clause 77 of the Education Rule 2059. If the number of students was not enough they would be allowed to conduct alternative schooling according to Clause 52 of the Education Rule. The Madrasas registered as schools could conduct the gradewise examination themselves up to Grade 5 and the district level examination through the District Education Office or Resource Center. For alternative schooling, the District Education Office is supposed to arrange the gradewise examination through a registered local school. The examination should be based on the learning achievements of the previous grade. The District Education Office is to provide the pass/fail certificate based on the results of the examination held by that school.

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

## **Review of Literature**

Registering Madrasas as primary schools is not only a commendable step, it is also a challenge. This step provided an opportunity to the Muslims to use the Madrasas as multifunctional education agents. It brought religious education and mainstream education under one umbrella. This step can raise questions regarding the quality of education. Since both courses are fulltime courses it is necessary to examine the nature of education. The following paragraphs provide a summary of the aims, curricula and institutions of Islamic education and experiences from other countries.

### *Religious Guidance to Muslims*

Muslims as a religious group give high importance to education. This can be easily seen in their major sources of religious guidance i.e. the Quran and Hadith. The Quran, which is the main source includes many verses composed in praise of knowledge. The first verse of the Quran revealed to the prophet begins with "to read" and the first five verses of that revelation contains the words like "read", "teach", "pen" etc. (Mohammad, 1997). This can be taken as an example of the importance given to acquisition of knowledge.

The Quran gives high importance to the act of acquiring knowledge. It says that the status of a learned person is higher than that of the one who does not possess

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

Some illustrations concerned with the importance of education for Muslim as quoted in Quran are as follows:

*“Are those equal to those who knew not  
only those endorsed with understanding will take heed.”*

*(The holy Quran: 39-10)*

The holy Quran says that persons without knowledge are similar to beasts and cattle. It has stated:

*“And of men and beasts and cattle in like manner,  
There are various colors;  
Only those of His servants  
Who possess knowledge and fear Allah will...  
Verily, Allah is mighty, most forgiving”*

*(Ibid: 35-29)*

Hadith includes sayings of Hazarat Muhammad which instruct Muslims about the importance of education and acquisition of knowledge. According to Miasahib (1991), Hadith guarantees that God will forgive the sin of those who go about in search of knowledge. According to the Hadith, Hazarat Muhammad had instructed Muslim to the acquisition of education from wherever they got it. According to Hadith, 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)*

### *Aims of Islamic education*

According to Islamic belief, the aim of life is to get paradise in the next world or in the world of philosophy, self-realization or self-perfection. Islam has clearly spoken of the need to acquire education to fulfill these great aims of life. Miasahib (1991) has reported two broad aims of education:

- Farze Ain (compulsory duty) and
- Farje Kafayah (social duty)

Farze Ain is related to that learning which is compulsory for every Muslim. It is a compulsory duty of a Muslim to acquire the knowledge which included in “Farje Ain”. According to Islamic belief, only the person that has full faith in this religion can be called Muslim. This complete faith is the belief in oneness of God, his angels, and his messengers Hazarat Muhammad being the last of them all (Abdalati, 1995). To acquire a knowledge of these matters, the Muslims should study the 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 duty (Farze Ain) to know the elementary rules of rituals, prayers, and religious and social duties be perform them as a complete and faithful believer of Islam. Since, the Quran and Hadith provide such type of knowledge of it is the compulsory duty (Farze Ain) of every Muslim to get knowledge of these two.

The second aim of Islamic education is known as "Farze Kafayah" or social duty. It is related to the learning which is used of for the sake of the welfare of others. Only after getting the knowledge "Farze Kafayah" a Muslim gets delivery from sin. If the community needs expertise for their welfare, it becomes the basic aim of a Muslim to acquire this expertise. Farze Kafayah deals with different areas of learning which make "rational knowledge".

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

The Muslims have established their own educational institutions which disseminate education according to a specific curriculum for the attainment of these aims. Before discussing the present of Islamic educational institution and its curricula, it is necessary to trace the historical development of this system.

Islamic education began with the account of divine revelation of verses by Prophet Muhammad to his followers. That education was run on an oral tradition in which the followers of Prophet Muhammad learnt the revelation and also spread it among other peoples. Finally, all the verses were compiled as the book Quran which is still the main text of Islamic education.

The first school of Islamic education was the mosque where Hazarat Muhammad conveyed the divine revelations with their interpretations. It remained the main institution of Islamic education for many years and is imparting Quranic education through the Maqtab attached with it (Anzar, 2003).

In the beginning the students read its Arabic text of the Quran with correct pronunciation. Long after the Muslim scholars sought answer in the saying and practical life of Hazarat Muhammad. This developed the tradition of Sunna and Hadith which were also included texts 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 introduction of other texts (related to the interpretation of the Quran and Hadith): Shariya (Islamic law), Fiqh (system of jurisprudence) and Tafseer (explanations of the Quran).

Much later though the Muslims felt the need of an educational institution which could also provide earthly knowledge. This need assisted in the establishment of the Madrasa as an institution of Islamic education with a definite curriculum.

The Arabic word Madrasa means "center of learning". Today Madrasa provide free education as well as boarding and lodging facilities. The Maqtab is another educational institution of Islamic education. But there is a difference between the two institutions. Madrasas provide both types of knowledge i.e. revealed as well as rational (secular). Maqtab are generally related to a particular mosque and only provide knowledge of the Quran.

According to Anzar (2003), the first Madrasa was established by Fatimid Caliphs in Egypt in 1005. That Madrasa was established to teach the Shiites the fundamental of

Islam. It had all the facilities of an educational institution such as library, teacher teaching different subjects etc. The curriculum included astronomy, architecture and philosophy including religious education. When the Sunni Muslims conquered Egypt, they revamped the Shiite version of Islam and prescribed books related to earthly knowledge. A large number of books were later taken to Baghdad, where Nizam-ul-Mulk Hasan Bin-al Tusi had established the 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 the royal court as well as religious scholars (Muftis) qualified to issue legal opinions (Fatwa). The teacher and students of these Madrasas would come from the elite group.

Since one of the principle aims of Nizamia Madrasa was to produce a class of bureaucrats, the teaching of Fiqh (Islamic jurisprudence) came to occupy an important place in the Madrasa curriculum. All the major Sunni sects Hanafi, Hanbali, Maliki and Safai had their own curricula for the Madrasas run by them. But the main aim of these Madrasas was to develop the understanding of the rules of the Islamic law. Therefore, the Quran, Hadith, Qiyas (analogical reasoning), Ijma (consensus of the Muslim community) were included as the major 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 a 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 Siharvi in 1748 at Farangi Mahal, Lucknow, which was a seminary of Islamic scholars (Ulema). This curriculum is known as "Dars-e-Nizami". The former curriculum developed by Shah Abdul Rahim emphasized Manqulat (revealed knowledge) such as Hadith and "Dars-e-Nizami" emphasized Maqulat (rational knowledge). It had more books on grammar, logic and philosophy than before (Rahman, 2004) and (Sikand, 2001).

Ahmad has reported that the curriculum of "Dars-e-Nizami" consisted of about twenty subjects broadly divided in two categories:

al-ulum-an-naqalia (transmitted or revealed knowledge)

al-ulim-al-aqalia (rational knowledge)

The first area contains knowledge also known as "Manqulat". It is related with that body of knowledge which Got revealed directly. This curriculum includes texts like the 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.

The second area of this curriculum contains purely rational knowledge or secular subjects also known as "Maqulat". It contains grammar, rhetoric, prosody, logic, philosophy, Arabic literature, medicine, mathematics, polemics etc.

Ahmad has said that the curriculum of "Dars-e-Nizami" is based on some specific books, which are ancient. 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-e-Nizami” curriculum which was developed in 19th century is still in use in all types of Islamic Madrasas belonging to different sects of the Muslims. As stated above, the Muslims are divided into different sects each some difference in belief system. The Madrasas of these sects reflect the beliefs. The emphasis on Dars-i-Nizami in the Madrasas run by the Muslim sects vary beliefwise. For example, the Sunni sects such as Deobandi, Bareilvi, Ahl-e-Hadith, Jamat-e-Islam and Shia sects run their own Madrasa with their own specific curricula.

The Madrasas in India and Pakistan are categorized as:

- (1) ibtedai (elementary),
- (2) vustani (middle level)
- (3) fauquani (higher level).

In some Madrasas where learned Ulemas are available, graduate students 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, 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 modern subjects such as English, Bangla, Science, Social Studies, Math, Geography, History, etc., along with a revised version of Dars-e-Nizami.

### **Efforts to Register the Madrasa: Experiences of India**

The government of Nepal is planning to provide some assistance to the registered Madrasas along with the implementation of national curriculum. However, this effort is only concentrated on utilizing the Madrasas as institutes of mainstream education. It has not considered the Islamic courses being conducted in the Madrasas.

The Madrasas in Bihar are affiliated to and registered with the Directorate of Islamic Education. The Madrasa Examination Board is mainly entrusted with the task of conducting examinations.

In the past these Madrasas were conducting the Darse Nezamia system of Islamic Education, which later on came to be known as Darse Alia system. It incorporated modern subjects besides the oriental ones and brought them under the Bihar State Madrasa Education Board. The Darse Alia, system of education includes subjects such as Hindi, English, Math, Science, History, Geography, Economics, and Civics etc. The Madrasas of Bihar can be classified in three categories.

The Madrasas of the first category conduct education from primary to post-graduate known as serially Wastania (primary), Fauquania (secondary), Maulavi (intermediate), Alim (graduate) and Fazil (post-graduate). The second and third categories Madrasas conduct courses of upto the secondary level only. All these are government aided.

There are three types of Madrasas in West Bengal: High Madrasa, Senior Madrasa and Khariji Madrasa. The High Madrasas teach secular subjects such as mathematics, social science, geography. A few Madrasas have also introduced computer studies. Arabic as a classical language is taught on a large scale which puts additional pressure on the students .

In the senior Madrasas English, Mathematics, History and Geography are taught to a lesser extent and studies in Islamic theology have the greatest weightage. These Madrasas claim that the degrees provided by the Madrasas such as Alin and Fazil should be treated equivalent to the Madhyamik and Graduate levels respectively. The Khariji Madrasa, where only Islamic theology is taught has not been recognized by the Madrasa Board.

### **Review of Related Studies**

Besides the above studies, studies have been made of the education of the Muslims of Nepal. Shamima (1993) reported that in spite of having their own education system, the Muslims of Nepal are behind the other societies and communities of Nepalese. Shamima reported that the percentage of Muslim students in leading campuses of Nepal was only 1.6%. In 1990 there were only 0.29% Muslims.

As reported by this study, there were the reasons for the low educational status of the Muslims. The Muslims were believed to be untouchable by the conservative Hindus. So the first Madarsa was established only in 1941 AD in Kathmandu. Religious difference and socio-cultural discriminations could have been another reason cause for the poor educational participation and achievement of the Muslims.

Shamima recommended special measures for the spread the education among the Muslims, especially girls. The Muslims must be given religious and general education side by side. Muslim religious schools (Madarsas & Maktabas) must be provided adequate financial support. She has also recommended promotion of Urdu for the Muslims because most of Muslim literature is written in this language.

CERID conducted for BPEP research study for entitled "Social Assessment of Educationally Disadvantaged Groups" in 1997. The study considered Muslims as an educationally disadvantaged group -- along with other 17 groups. The objective of this study was to explore the specific problems of girls, children of linguistic minorities, shifting population, impoverished groups and remote area dwellers with respect to their enrollment, retention and achievement. It studied the effectiveness of various educational facilities available to those children.

This study reported that Muslims had little trust in mainstream education. They preferred Madrasas to mainstream schools. There was a social pressure on the children to join Madrasa instead of the formal school. Therefore, the enrollment of Muslim children in mainstream schools was low. Although the Muslims spoken the local language, they preferred education in Urdu, their cultural language.

This study recommended building trust in school education, providing incentives to the poor Muslims, upgrading the traditional Madrasa schools, and involving them in the formal primary school.

Another CERID study entitled "Enhancing Educational Awareness in the Rural Muslims" was conducted in Rauthat and Sunsari districts in 1998. The objective of this study was to motivate the general Muslims towards school education by using important quotes from the Quran and Hadith and to motivate educated Muslim to be active for the education of their community. This study obtained positive response from the community. But the Muslim students said that they found the school incompatible to their religious cultural and linguistic needs. This study recommended a needs assessment, motivation campaigns, teaching in Urdu, government recognition of the Madrasas etc. (CERID, 1998)

## Previous FRP Studies

Education of the Muslims had got a great importance in the FRP studies. Altogether six studies had already been conducted prior to this study by CERID. The first study was conducted in 2002 under the heading of “Access to Education for Disadvantaged Group”. The Muslims were included as a Special Focus Group in this study along with other groups such as Mushar, Tamang, Chepang, Chamar and Tharu (Kamaiya). This study attempted to identify motivating and demotivating factors that affected the education of SFG children. It also attempted to identify the gaps between methods of implementation and the procedures adopted by BPEP II in improving the education of SFG.

As reported by this study, Muslim children preferred to go to Madrasas instead of mainstream schools. They had a language problem in the classroom because Nepali, the language of instruction was very different from their mother tongue. The Muslim children were better in studies than the children of other ethnic groups, but their enrollment was discouraging because of language, early marriage of girls, poverty and lack of job opportunity. The main recommendations of this study were educational incentive, mobilization of local NGOs, pocket level orientation program etc (CERID, 2002).

Since the above mentioned study reported about the lower access of Muslims in the mainstream schools, the second FRP study of 2003 entitled “Access of Muslim Children to Education” was mainly concerned with the identification of causes of low participation of the Muslim children in mainstream education. This study aimed to identify the causes of low participation and also the educational status of Muslims in the sample areas. It also suggested ways to increase educational participation of Muslim children.

This study reported that the economic status of Muslim was low. The main causes behind of low participation in mainstream schools were lack of religious education culture-friendly environment, and skill-oriented education language, mismatch of school environment and culture. It also reported that the incentive program launched in the study area did not reach the target people properly.

The major recommendations of this study were: registration of the Madrasas free of cost, management of teacher-Maulvi reciprocity in the schools and Madrasas, incentive schemes for Muslim children, policy decision for mainstreaming the Madrasas (CERID, 2003).

On the experience of the FRP study of 2003, the third FRP study “Access of Muslim Children to Education: Phase II, 2004” was carried out 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 to education of the Muslim children. It analyzed the curriculum of Madrasa education and suggested strategies to increase Muslim children’s participation in the mainstream schools. This study pointed out mismatch of the school and the Madrasa and of environments as the cause of low participation in mainstream schools. It underlined the need of an intensive study to find out the socio-cultural aspects that determine Muslim children’s participation in schools and the ways of bridging the gap between the schools and the Madrasa.

This study reported the contribution of Madrasas. It reported that 41.22% of the total primary school age children were in the Madrasas, that only 18.06% children were in



the mainstream schools, i.e. government and private schools and that 40.71% of the children were out of school.

It suggested inclusion of the mainstream courses in Madrasa and *vice versa* as a means of bridging the gap between the two systems. It suggested that Madrasas must be registered as primary schools and the mainstream subjects should be integrated into the Madrasa courses (CERID, 2004)

The fourth FRP study “Linking the Madrasas with Mainstream Education in Nepal” was aimed to suggest curricular, administrative and financial measures for linking of Madrasas with the mainstream schools. This study attempted to analyse the structure of public school primary curricula and primary Madrasa curricula and solicit the ideas of the stakeholders in order to explore the possibilities of integrating mainstream and Madrasa subjects. It also attempted to suggest a curricular framework that focused on the integration of major subjects.

The major findings of this study were: Madrasas had a good number of teachers for teaching Islamic courses. However, there was a lack of mainstream subject teachers for teaching subjects like Nepali, English, Mathematics and Science. Physical facilities in Madrasas e.g. furniture and instructional material were not adequate. Each Madrasa had a management committee. Local Muslims complained that these committees failed to involve all the sectors of their community.

It also reported that there was no written curriculum of Madrasas. Madrasa education was based on some specific books written in the Urdu language. These books did not accord with the curriculum of the Nepalese schools. The Madrasa curriculum included subjects mainly related to Islamic values. Although the Madrasas taught mainstream subjects such as Nepali, Mathematics and English, they did not teach subjects like Science, Social Studies, Health and Physical education etc. The teaching of these subjects got given less emphasis than the Islamic courses. The medium of instruction in the Madrasas was Urdu which was different from the mother tongue or local dialect of the Muslims of the study area. The Madrasa students had to do five languages at a time.

This study further reported that Muslims did not find Madrasa education fully relevant to their needs. They admitted that the Madrasas were only fulfilling the religious and cultural needs but were unable to link the Muslims with the demand of the modern world. Though the Muslims were enthusiastic about linking Madrasas with mainstream education, they had the fear that the linking might hamper the identity of the Madrasas.

This study suggested reorganization of the Madrasa curriculum inclusion of subjects like Nepali, Mathematics, English, and Science. It underlined the need for a separate curriculum for Social studies, Moral education, Health and Environmental Education. It suggested incorporation of Islamic values in the mainstream Madrasas.

It recommended for two types of curriculum framework for the Madrasas introducing mainstream subjects. The mainstream curriculum should give 20% to optional subjects covering religious and Islamic subjects and Urdu. However, mainstream subject course of the Social Studies, Environmental Education, Moral Education and Health should be developed on Islamic values.

It recommended that Social Studies books should be friendly to Islamic culture and culture of other ethnic groups. Textbooks for the Madrasas should be written in Urdu language. Capable Madrasas should be selected for the implementation of the

mainstream course. The government should appoint at least two mainstream subject teachers in the Madrasas. A Madrasa Board should be constituted at the central level to look after the policy and management of the Madrasa education. The curriculum for the Madrasas should be prepared by a central level seminar of Muslim intellectuals, religious and social leaders, and educationists (CERID, 2006).

The fifth FRP study (2006) "Institutional scope and need of Mainstream education in Madrasas and its autonomy" was conducted to find out the notion of Madrasa organizers about the autonomy of Madrasas and to assess their views about the government provision to register Madrasas as formal schools. It also attempted to assess the capacity of the Madrasas to teach mainstream subjects qualitatively.

This study reported that in many Madrasas the teaching of mainstream subjects was not well organized. The number of teachers to each mainstream subject was less than sufficient. There were female as well as non-Muslim teachers in the Madrasas. It indicates the changing context of the Madrasas. They had good building facilities but there was a shortage of furniture and educational materials.

There was a mixed response of Muslims to the government provision of registering Madrasas as mainstream schools. They generally welcomed this step but they demanded a clear-cut policy for registration. They demanded a policy ensuring the autonomy of Madrasas. They demanded a legal provision in the form of Madrasa Act to guarantee the autonomy. Since the mainstream courses and Islamic education are both full courses, they suggested the development of an integrated curriculum balancing the mainstream and Islamic subjects.

The Madrasas were running on the donation given by the Muslim communities, which is not enough. The government should, therefore, provide them financial support in to conduct mainstream courses. The government should monitor and supervise the Madrasas after their registration.

Based on above findings, the report recommended that the Madrasas should be registered as community schools with a guaranteeing of autonomy. They should be allowed to run under the management of a Muslim. The government should play a role in the formation of such committees. It should provide financial support to the Madrasas for the appointment of mainstream subject teachers, textbooks etc. An integrated curriculum for Madrasas should be prepared by balancing mainstream courses and Islamic subjects. Policies for Madrasas should be framed in consultation with the Muslim community. Madrasa Board should be constituted at the central level to look after the policy matters. Textbooks for the mainstream Madrasas should be translated in Urdu. (CERID, 2007).

The sixth FRP study on the education of Muslims was carried out in 2008, under the title of "Formal education in Madrasas of Nepal: a study on emerging trends and issues" with the objectives of analyzing of opinions of the Muslim communities about the inclusion of formal education in the Madrasas. It was intended to evaluate the changes in Madrasas in terms of access and prerequisites of quality education and explore the problems and issues after the inclusion.

This study reported that many Madrasas were conducting mainstream courses but the instruction of mainstream courses in these Madrasas not organized. None of the teachers working in these Madrasas had the teacher license. The teachers were not paid sufficiently. It was found that there was no appropriate routine in the sample

Madrasas. Classes were conducted in an *ad hoc* manner. Lack of classroom space and overloaded courses were the major hindrances to maintaining the routine.

According to respondents, the community was contributing as before in terms of donations and alms but the donation was not enough for a smooth conduct of the Madrasa. They had become more unmanageable after their registration as primary schools. As an impact of the registration, slackness had come over the Muslim community and they hoped government support would come. There were no fundamental prerequisites necessary for quality education. Classes had to be run in a common hall in a multi-grade way.

The Madrasas did not get a proper curriculum balancing the courses of both streams. According to them the registration neither kept their institutions as pure Madrasas nor turned them into schools. There was a great problem in the management of the teaching of both courses together. People of the Muslim community demanded a regular financial support (for the registered Madrasas) similar the one given to the schools of the other community.

The enrollment pattern of students in the registered Madrasas was changing. The enrollment of girls was higher than that of the boys. An important change that came after the registration of Madrasas was related to the educational and sex background of teachers. Previously, most of the Madras teachers were Islamic-educated male teachers. Now there were mainstream educated teachers as well as female teachers. The students were overloaded. The Muslims felt that only a centrally developed integrated curriculum could solve that problem.

This study reported some issues raised after the registration of the Madrasas. Parents wanted to use the Madrasas as centers of learning for both Islamic and mainstream education. The Maulvies were more concerned about the Islamic education side. The students expressed their interest in mainstream education -- for better chances in life.

Madrasas did not have resources enough to fulfill the need of quality education. They were willing to provide quality education but were helpless because of limited resources. If this situation is allowed to continue, it would develop mistrust of the government step of registering Madrasas. Another issue was about the mapping of the registered Madrasas. Registration of the Madrasas without proper mapping might affect adversely. The issue of sustainability of registered Madrasa was the greatest issue raised. There was a danger of the newly registered Madrasas being detached from the mainstream system.

This study recommended that the registered Madrasas should be provided adequate assistance. The government should launch a specific program to develop the physical infrastructure of the Madrasas. Madrasas should be registered on proper mapping, need of the community and the community capacity to run the mainstream courses. An integrated curriculum should be immediately developed, books should be immediately translated into Urdu. The curriculum must be made cultural-friendly and multi-cultural. Madrasas should be properly supervised. Provisions for the training and licensing of Madrasa teachers should be developed. Proper incentive should be provided to girls to work as change agents for the education of the Muslims.

## CHAPTER III

### Study Design

#### Study Framework

It was a field-based in-depth study geared towards analyzing the quality of education in the registered Madrasas and recommending a suitable policy framework to ensure quality of education. Sampling, instrumentation and analysis techniques were used for the study.

#### Sample and Sampling

All the registered Madrasas of Nepal were taken as the population of this study. Three districts of the country having good numbers of registered Madrasas and sizeable Muslim populations were taken. Bardia and Mahottari had plenty of registered Madrasas and Rautahat is the maximum Muslim-populated district of Nepal. Three Madrasas of these districts were selected as sample Madrasas. They were to be surveyed for the purpose of exploring input indicators of the registered Madrasas in terms of resources, curriculum and enrollment of boys and girls both.

To begin three Madrasas of Rautahat were surveyed for answers to the research questions of this study. Sometime after, Bardiya and Mahottari were also taken for the same purpose. Similarly, four Madrasas of Bardiya district and three of Mahottari district were selected as sample Madrasas. The names of sample Madrasas are given in Appendix 1.

The views of Madrasa heads and teachers were sought to identify the needs related to qualitative education. Since the number of teachers varied Madrasa to Madrasas (two to seven), information was collected from all teachers available in the Madrasas at the time of the study. The views of at least five members of each Madrasa management committee (chairperson and others) were solicited. The views of people of the Muslim community in the sample areas were collected to have an idea about attitude and aspiration in relation to the quality of education in the registered Madrasas. All these samples were drawn by using a purposive method to ensure the availability of matter-of-fact information from well informed respondents. The final size of sample was as shown in Table 1 below:

**Table 1: Sample Size**

S.N.	Districts	Madrasas	Madrasa Heads and Members of Madrasa Management Committee	Madrasa Teachers	Members of Muslim community
1	Rautahat	3	16	10	20
2	Bardiya	4	22	18	25
3	Mahottari	3	15	10	22
	Total	10	53	38	67

## Study Tools

The following tools and techniques were employed in the study:

- *Madrasa survey:* The Madrasas were surveyed by using a survey form designed to explore the curriculum, finance, teachers, teaching quality and physical infrastructure aspects.
- *Observation form:* An observation form was used to evaluate the quality of instruction in the registered Madrasas. At least two classes were observed and this form was filled up alongside.
- *Interview with Madrasa teachers:* The Madrasa teachers were approached with the interview schedule prepared on the interview guideline. The purpose of the interview was to explore problems and issues curriculum, workload, remuneration practice and physical facilities etc. in these Madrasas. Opinions were also sought regarding qualitative instruction.
- *Interview with Madrasa Head teachers/Madrasa organizers:* The Madrasa head teachers and Madrasa organizers were also interviewed. This interview was intended to identify the problems and issues raised of curriculum, finance management, teacher recruitment and physical infrastructure. It also asked about their endeavors to resolve the problems the need of policy of a framework for enhancing the quality of education in the Madarasas.
- *FGD with members of the Muslim community:* Two FGDs were conducted at district level to discuss the problems as mentioned above. The expectations of Muslim community regarding were also recorded (based on the FGDs).

The tools used in this study are presented in Appendix 2.

## Data Generation Analysis and Interpretation

The data obtained from by using the above tools were analyzed thematically. All the findings from the tools were verified by triangulating the information for precision. The findings are interpreted logically to get answers to the expectations of this study and suggestions made are based on the findings.

## Scope and Delimitation of The Study

- Because of time constraints, this study was limited to three Madrasas from three sample districts.
- The Madrasa were picked up for the sake of rating good, average and poor.
- Some unregistered Madrasas were conducting classes in the mainstream courses such Madrasas were also studied to have a better understanding of the changes in participation, attitude and aspiration.
- Information was limited to the reactions of the Madrasa stakeholders such as the management committees, teachers and Muslims of the catchment areas of the Madrasas.
- Qualities were assessed based on the analysis of input, process and out put of recent.

- The input analysis was limited to the analysis of sexwise enrollment of students, number of teachers, teacher quality, student-teacher ratios, physical facilities, financial resources etc.
- The process analysis was limited to the analysis of curriculum, routine and quality of instruction.
- The outcome was analyzed to from an idea of change in the attitude of the Muslims to enrollment, participation and retention in the school.
- Since the Madrasas were registered only two years ago, it would be too early to judge their output in terms of student achievement, positive impact the community life, enhancement of quality of social and economic life and the higher rate of achievement at the secondary level of education as mentioned in the EFA themewise strategies and Action Plan 2005, so only the change in participation, aspiration and attitude were taken as the measures of the outputs of the Madrasas.
- Only the record of student enrollment of the last two years and the fiscal records of the current year 2065/66 were collected.

## CHAPTER IV

### Analysis of and Interpretation of Findings

This study was primarily intended to evaluate quality of education in the Madrasas, especially in those Madrasas which were registered as primary schools after the decision of the government to register them. Quality of education is a very important in that it provides rights-based education enough with room for access and scope for quality. This field study of the Madrasas was done in three districts selected for the purpose. The study also attempted to record the perception of the Muslims about the quality of education. The ultimate aim of this study was to suggest a policy framework for enhancing quality of education in the registered Madrasas and making the registration sustainable and capable enough to meet the diverse needs of the Muslim community. The findings of the study have been analyzed and interpreted as follows:

#### Quality of Education in Madrasas: Input, Process and Outcome

Quality in an educational program is generally measured, by its output and outcome, in terms of student achievement, positive effect on community life, improvement in life standard etc. However, input for the implementation of a program and the process employed for the attainment of desired goal are integrated parts of a program, in the absence of which quality cannot be achieved. This study attempted to study quality of education being provided in the registered Madrasas in terms of input, process and outcome. The findings are given below:

#### Inputs in Registered Madrasas

Input of any program can be explained as material and human resources used to fulfill its objective. In this study, analysis of the input of education being provided in registered Madrasas was limited to the analysis of enrollment of students, number of teachers, teacher quality, student-teacher ratio, physical facilities, financial resources etc. Before analyzing these factors, the background of sample Madrasas studies is presented as below:

##### *a. Background of the Sample Madrasas*

According to a predetermined sample plan, ten Madrasas of the sample districts were selected as study sites. The names and years of registration of these Madrasas as primary schools are given in Appendix 1.

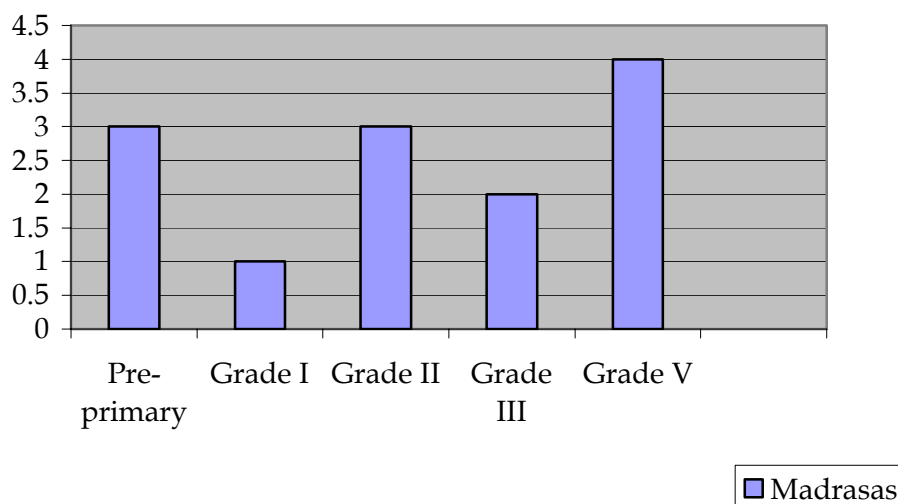
Of the ten sample Madrasas, eight were registered and two were unregistered. Five out of the registered Madrasas were registered in 2065 BS and remaining 3 in year 2066 BS. Two registered Madrasas of Rauthat were established just one year before their registration and one Madrasa, which had been running from fifteen years, was not registered (Appendix 1). It also suggests that many Madrasas of this district were established only for the sake of registration.

However, the picture in Bardiya and Mahottari district was some what different. The Madrasas of these districts had been established many years before. They were 9 to 37 years old (Appendix 1). Two Madrasas of Bardiya were registered as primary schools prior to government decision of registering Madrasas fee-free. They were registered on a deposit of Rs. 50,000.00 each. One had got back the deposit and the process of return to the other was under-way. This information shows the

willingness of the Muslim community to educate their children in both streams with the dual objective of getting modern and cultural education side by side.

The observation of these Madrasas during the field visit revealed that many of these Madrasa were just of the standard of a Maktab, which is generally established to propagate knowledge of the Quran and Hadith. The registered Madrasas were teaching preprimary level to Grade V. The number of Madrasas conducting different grades are given as below:

**Figure 1**  
**Teaching Levels of Madrasas**



3 out of 10 sample Madrasas were also conducting pre-primary classes. One went only up to Grade I, three up to Grade II, two up to Grade III, and four up to Grade V. The Madrasas were providing education in the mainstream (all grades) although they were registered just one year before. It expresses the strong desire of these Madrasas to conduct the mainstream courses to fulfill the demand of the Muslim community.

*b. Number of Students in the Sample Madrasas*

Students are the main input of an educational program. The number of students being served by an educational program is an important indicator the quality of its input. In course of the field study, it was found that a large number of students were studying in these Madrasas. The following table presents the numbers.



**Table 2**  
**Numbers of Students in Sample Madrasas**

Grades	2065			2066		
	Girls	Boys	Total	Girls	Boys	Total
Pre-primary	30	25	55	150	110	260
I	197	185	382	309	313	622
II	136	146	282	234	231	465
III	55	48	103	180	164	344
IV	40	32	72	38	47	85
V	34	28	62	34	53	87
<b>Total</b>	492	464	956	945	918	1863

The above table shows that there were altogether 1863 students in the year 2066 in these Madrasas, with an average of 196.3 students in each Madrasa. This finding indicates that the Madrasas were to a large extent, fulfilling the educational need of the Muslims. Of the total students 50.72% were girls. It indicates that Madrasas were also attracting girl students, which is encouraging. The number of girl students was slightly more than that of boys. This indicates that Muslims prefer Madrasas for the girls. The enrollment of girls from the Muslim community in the mainstream schools is very low. However, the number of girl students in Grades IV and V was smaller than that of the boys. In these grades, there were 41.86% girls and 58.13% boys. This indicates that the Muslims hesitate to send their grown-up daughter to coeducation schools. It expresses the conservative attitude of the Muslims towards coeducation. District wise data of enrollment in the sample Madrasas is given in Appendix 4.

*c. Information related to teachers*

Teacher's quality is another input for ensuring the quality of education in an institution. In this regard, the quality of teachers including their qualifications, training etc. was also evaluated against the salary being provided to them.

*Number of teachers*

According to field data, there were altogether 44 teachers in the sample Madrasas and these Madrasas were conducting a total 37 grades. From this finding it can be concluded that the number of teachers was sufficient. The district wise number of teachers and grades in these Madrasas are given below:

**Table 3****Numbers of Teachers and Grades in Sample Madrasa**

SN	Name of Madrasa	No of teachers	Grades
1.	Rauthat	10	11
2.	Bardiya	21	12
3.	Mahottari	13	14
Total		44	37

The above table indicates sufficiency of teachers in the Madrasas. However, it was more than sufficient in Bardiya and sufficient in Mahottari and insufficient in Rauthat, where there were only 10 teachers to teach 11 grades. Some classes were running in multi-grade pattern because of classroom space. The total information related to the number of teachers and grades are given in Appendix 3.

*Teachers' qualifications and training*

The qualifications of teachers in terms of mainstream education and Islamic education were analyzed. Their stream of education, gender and religious background were also observed. The findings are as follows.

**Table 4****Teacher Qualification**

Sex	Mainstream					Islamic education					Stream			Religion		
	Under SLC	SLC	Intermediate	Bachelor	Master	Urdu literate	Maulvi	Hafiz	Fazil	Alim	Mainstream Only	Islamic Only	Both	Training	Muslims	Non Muslims
Male	0	8	4	0	1	0	8	7	7	2	12	23	1	2	36	0
Female	1	4	1	1	0	1	0	0	0	0	7	1	0	2	2	6
Total	1	12	5	1	1	1	8	7	7	2	19	24	1	4	38	6

As presented in Table 4, there were altogether 44 teachers teaching in the sample Madrasas of the sample districts. Of them, 19 (43.18%) teachers were mainstream only, 24 (54.54%) were Islamic and 1 (2.2%) was from both. This number can be considered sufficient because only 4 Madrasas out of 10 were operating up to Grade V. However, the Madrasas will require to recruit more teachers the next academic year to meet the requirement of mainstream teachers. The student-teacher ratio in these Madrasas was 1: 42 which can be called satisfactory.

Although the Madrasas were established to teach Islamic culture, they had some non-Muslim teachers. However, all the non-Muslim teachers were female. Only two

female teachers (4.4%) were Muslim. It seems that the Madrasas preferred recruiting Muslim male teachers. In an interview the Madrasa organizers said they wanted to recruit Muslim female teachers but they were sorry that such teachers were not available in the local community (See Table 4). It expresses the willingness of Madrasas to recruit teachers (for qualitative education) without considering their religious background.

Teachers of, the Madrasas were qualified enough to teach in a primary school. Of the total number of teachers in the Madrasas, only two teachers were under-qualified. However, the teachers had no training. Four teachers (9.09%) were trained but none of them had the teaching license. All this shows that although there were a sufficient number of teachers to teach all the grades there were only a few (number not sufficient) to teach the mainstream subjects.

Inadequacy was observed in the training and licensing of the teachers. No teachers from the Islamic education background was trained nor was there any provisions for training in the future. All these findings describe the poor condition of the registered Madrasas in terms of teacher quality.

#### *Teachers' salary*

The information related to the salary of teachers and Maulvies in the Madrasas revealed that the teachers of these Madrasas were generally under-paid. The per month salary of the teachers working in the Madrasas is given in table 5 below.

**Table 5**  
**Teachers' Salary (Per Month)**

<b>Salary per month</b>	<b>M</b>	<b>F</b>	<b>Total</b>
Volunteer	1	1	2
1000-1500	1	0	1
1500-2000	2	3	5
2000-2500	6	1	7
2500-3000	5	1	6
3000-3500	10	2	12
3500-4000	2	0	2
4000-4500	5	0	5
4500-5000	0	0	0
5000-5500	3	0	3
8250	1	0	1
<b>Total</b>	<b>36</b>	<b>8</b>	<b>44</b>

Two teachers were volunteers. According to them, they are working voluntarily with the hope of getting recruitment after the school will be receive the "Rahat quota" (from DEO). They were hopeful about this quota, because some registered Madrasas had already got it. One registered sample Madrasa of Bardiya district was already enjoying the quota. That Madrasa had appointed one teacher under this quota. In an informal conversation, the Madrasa organizers admitted that, although they were

getting a salary from the Rahat quota allocated for one specific teacher, they were distributing it to some teachers to meet their financial needs. They said that, since the incomes were not enough for them to meet the needs, they were compelled to do so. The other 41 teachers were being paid a salary of Rs. 1000 to 5500 per month (mean 3067.07 per month) (Table 5). This finding suggests that teachers of the Madrasas were under-paid. There was discrimination in the salaries of male and female teachers. Of the 41 teachers, 34 were male and 7 female. The average per month salary of a male teacher was Rs 3205.88, where as the per month salary of a female teachers was Rs. 2392.85.

According to some respondents, the Maulvies were under-paid, but they enjoyed high prestige in the Muslim community. Community provided them free lodge and food. They get different gifts and presents on many cultural occasions, So they do not suffer so much financially as the mainstream teachers who have to rely on the salary without any perk. All these findings suggest that the teachers of Madrasas were generally under-paid. The mainstream teachers and female teachers received little of financial return in the form of salary.

#### *d. Information Related to Physical Infrastructure*

Physical infrastructure building, classroom, furniture, instructional materials are the basic inputs that decide the quality of education in an institution. The physical infrastructures of the registered Madrasas were also analyzed to estimate their quality. It was found that all the Madrasas of Rauthat and Mahottari and two of Bardiya had good building facilities. The building had concrete walls. Five out of eight Madrasas had the RCC ceilings and three had tin roofs. Only one of the eight Madrasas had a boundary wall. Others did not have any boundary wall or fencing. One Madrasa was running in a rented building. The condition of two Madrasas of Bardiya was very poor. One was running in the private house of a community leader and the other was running in the hall of a mosque.

In Bardiya district, classrooms were being constructed in two sample Madrasas with the aid provided by a NGO, Dalit Sewa Sangha, which was providing financial and technical assistance to the newly registered Madrasas and building two classrooms in each. The total financial assistance provided by this NGO was Rs. 80,000.00 per Madrasa. The two Madrasas of Bardiya District received this aid in the year 2065/66.

There was no very good arrangement of drinking water in the Madrasa. Only two Madrasas (20%) had tap water, the other was relying on unsafe tube well water. Four out of ten Madrasas (40%) did not have any drinking water facilities.

There were altogether 26 classrooms for 37 different classes. Some classes were running in the veranda and some were running in a multi-grade manner. Only one Madrasa, Shamimul Uloom Girl Madrasa, had benches for the students. Other Madrasas had office furniture only. In nine Madrasa, students sat on floor mats. Blackboard was the only available material, not sufficient in number though.

Only four Madrasas (40%), had proper toilet facility. The above study of physical infrastructure reveals that the registered Madrasas stood in want of physical facilities.

### *e. Financial Information*

Finance is one of the important input to ensure quality. It is more so in the case of community-based Madrasas. They have to manage all the financial resources themselves to meet the expenditure for their smooth run. This study also attempted to analyze the income and expenditure pattern of the registered Madrasas.

According to the findings of this study, most of Madrasas of Rauthat and Mahottari districts did not maintain their accounts properly. The Madrasa organizers said that they collected money from donations of the community regularly and expend it according to the institutional requirement. According to them, was the Madrasa hsd no regular source of income. The Maulvis visited the community when they need money. They admitted that all the Madrasas suffered deficit. Many times, they had waited until the month of Ramadan to make up the deficit. It should be remembered that the Muslims tend to distribute Zakat (A religious donation) in this month. The community donations were not enough neither were they irregular. Many times, the teachers had to content with deficit salary. In such a condition, they were unable to keep the proper record of the income and expenditure of their Madrasas. However, one Madrasa of Rauthat,, Darul Kitabwa Sunnah, could provide a rough data of its annual income and expenditure. The main income from donation and nominal fees. More than 90% of the income was spent on salary. Other areas expenditure were instructional materials, stationery, books, electricity/water, communication/post and furniture in which only a nominal amount was allocated. Other Madrasas did not have any record of finance.

Similarly, all the Madrasas of Bardiya provided information about their income and expenditure based on SIP. Detailed information related to income and expenditure of the Madrasas of Bardiya district for the fiscal year 2065/66 BS is given in Appendix 5.

As presented in Appendix 5, the total income of the Madrasas of Bardiya district was Rs 5,45,520.00 which was collected from different sources. The first source was the government provided SIP Fund, the fund provided by DEO (for scholarships and books), the fund for the Rahat quota etc. The total amount provided by government was 307752.00, which was only 56.41% of the total institutional income. Other sources of income were donations, Zakat, Kurban (sell of skin of goats, buffalos) etc, which accounted 43.58% of total income.

However, this income was not enough to meet the expenditure need. According to the data provided by the Madrasas they spend Rs. 801051.00 per year out of which NRs. 566160.00 (70.67%) is spent on salary. However, the amount expended on salary is 3.78% more than the net income. They had to distribute scholarships, and books, which would need Rs. 43,800.00. Stationary, electricity and water, maintenance, extra classes were other headings of expenditure. It was found that the Madrasas had spent Rs. 137150.00 on buildings. The analysis of records related to income and expenditure showed that Madrasas of Bardiya district were running on a deficit budget. The total expenditure of Rs. 801051.00 exceeded the total of 545520.00 by 46.84%. The Madrasas organizers said they were trying hard to meet this deficit. They were working hard to collect donations to make up this deficit. Many Madrasa organizers were donating this money their out of own pocket.

Inspite of this constraint the Madrasas of Bardiya have provided educational opportunity to 1022 students in year 2065/66. In this way, the total unit cost for each student was just Rs 783.80 in which the government share was only Rs 301.12 per

student per annum. It clarifies that these Madrasas were providing educational opportunity to the Muslim children at a very little cost.

The above findings reveal that the financial condition of the Madrasas was not conducive to qualitative education. They did not have financial resources enough to recruit mainstream teachers, make and keep instructional materials and improve physical infrastructure and furniture.

The above input indicators of Madrasas number of students, qualifications and salaries of teachers, physical facilities and financial conditions present a mixed picture input in the registered Madrasas. Some Madrasas had been conducting mainstream courses prior to registration and some had been established just for the sake of registration. The student number, especially the number of girl students, in these Madrasas was very encouraging there is therefore **found** to hope that the increase in the enrollment of the girl students will help to achieve the goal of EFA. The number of teachers also satisfactory, but there was a lack of qualified and trained teachers to teach the mainstream courses in the Madrasas. But the **picture** of the teacher salary was discouraging. Because of the limited income the Madrasas were compelled to pay less to the teachers. Physical infrastructure was another input which was also not satisfactory. There were problems of classroom, instructional material, fencing, drinking water, toilet and furniture for the students. The financial condition of the Madrasas was not satisfactory so they had to rely on the (insufficient) and irregularities of donations of the Muslim community. The SIP fund were not enough to meet their needs. Only a few Madrasas had received single teacher under the Rahat quota. This might create a problem the next year. In conclusion, it can be said that the registered Madrasas have not obtained adequate necessary input for quality of education.

### **Analysis of Process**

Process always remains in the core of any program for ensuring its quality. A program can achieve its stipulated goal only via an effective manipulation of its inputs. The process of education in Madrasas were assessed by their curriculum daily routine and instruction. The finding of this inquiry are presented as follows.

#### *a. Curricular Framework*

Curriculum is crucial to quality of education. Since the registered Madrasas were fulfilling twofold needs of the Muslim community, religious needs and educational needs, at the same time, it was very important to explore the curricular being implemented in them.

It was found that there was no uniform curricular framework in the sample Madrasas. The sample Madrasas were following different types of the curriculum. Which included courses from both streams, mainstream and Madrasas and the management of the per day routine. In the Madrasas of Rauthat and Mahottari they had managed a fifty-fifty ratio of the mainstream and Madrasa courses. In the mainstream course they included Nepali, Mathematics and English in their routine, whereas in the Madrasa courses the study of Quran, Hadith, Diniyat were included. For the study of the Quran, they had included Arabic and Persian languages.

The Madrasas of Bardiya were following different the curriculum. They had adopted the CDC curriculum. They taught all the courses of the primary level. Besides

teaching the mainstream courses, they were teaching the Islamic courses which included study of the Quran and the Arabic and Persian languages.

The Madrasa organizers themselves prepared the curricula. They had no proper guideline or orientation on curriculum design. The organizers were only experienced people without any knowledge related to the education discipline. Therefore, the curricula they prepared could be considered as technically good. The only positive thing was that they prescribed books of mainstream education.

#### *b. Routine and Instruction*

Instruction in the sample Madrasas was done on a pre-determined but loosely implemented full-time routine. In the Madrasas of Rauthat and Mahottari one half the instruction time was given to the mainstream courses and the other half of the time was expended to the Islamic courses. Madrasas of Bardiya went fulltime to teach the mainstream courses; the Islamic courses were being taught in extra time. The medium of instruction was Urdu, except for the language subjects. They used the teacher-centered method.

Classroom instruction was evaluated by observing two classes in each sample Madrasa. An observation form was used to evaluate ten aspects of the effectiveness of classroom instruction. These aspects were: teacher's personality, planning of the lesson, use of instructional materials/chalkboard, interaction with students, knowledge of individual differences of students, knowledge of subject matter, clarity of communication, time management, evaluation of the learning of students and use of feedback.

The findings of study suggested that Madrasa teachers generally possessed good personality. The students tended to pay high respect to them. However, their planning of instruction was not satisfactory. Teaching was one-way. They generally used telling method in their instruction. They seldom used plans for their teaching. Interaction with the students was very much limited. The blackboard was the only instructional material used in the classroom. Its use was limited. It was found that teachers had good knowledge of individual difference of students. Teaching-learning in the Madrasas was primarily based on self-paced learning of students. Students with different ability and learning pace studied in the common hall and the teacher guided them according to their learning needs. The instruction pattern of mainstream subjects was more or less similar to the usual Madrasa subject pattern. The teachers were practicing the same technique or method(s).

The teachers of mainstream had adequate knowledge of the subjects being taught. They had good knowledge of their stream. Islamic-educated teacher too had good knowledge of their subjects of their teaching areas. However, reciprocity of knowledge could not be observed. The teachers of one stream did not have knowledge of the other stream. Since the teachers were using Urdu as the language of instruction, instruction was good. Knowledge of teaching methods, time management, evaluation of learning of students and use of proper feedback were all sub-standard.

The students used to sit mats spread out on the floor. They generally sat in circular form. The main reason behind this sitting was the belief that while studying the Quran, it should sit at a lower level. No one in the classroom should turn his or her back to the Quran, it should be always placed in front. Therefore, they sit in circular form ensuring so that the Quran is always in front. Such a sitting arrangement may

be appropriate to the study of the Quran. On one hand, it upholds their religious belief; on the other hand, study of the Quran is based on self-pace and individualized instruction. The students are taught in variable durations according to their ability. They are allowed to start a new lesson only after they have learned the previous lesson well. They study under the keen observation and guidance of the teacher. Teachers guide them in turn. Therefore, circular formation is the best for the study of the Quran. However, it is not considered suitable for the teaching of other subjects (reading and writing), especially mainstream subjects.

The study of the teaching process in the Madrasas revealed that teaching was teacher-centered rather than student-centered. More focus was on teaching than on the learning of students. Such a condition cannot ensure quality of education. Loosely implemented routine was degrading the quality of education in these Madrasas. Sitting arrangement cannot be considered satisfactory. It can be concluded that the routine and instruction in these Madrasas were below the required standard.

Overall, the analysis of process indicators of the registered Madrasas showed that the standard of education being provided in the Madrasas was not satisfactory. There was no proper routine. The Madrasas had well managed the mainstream and Madrasas courses. Some were teaching full courses and some had managed 50:50 of the courses of Madrasas and mainstream education. But the go-together of the two streams was not satisfactory. The students and teachers both felt overloaded. This does not do for quality of education. Secondly, it cannot make students comparable to those of the mainstream schools. Routines were not properly managed in the absence of a well-defined curriculum. Child-centered pedagogy was absent. Classes were running in a multi-grade manner. There was a lack of proper instructional material. All these factors were degrading quality of instructional process of the Madrasas.

### **Analysis of Outcome**

The outcome of a program gives the true picture of quality. Generally, the outcome of an educational program is judged by the extent of student achievement and impact on community life and life standard of the individual in that community. Since the Madrasas were registered just two years before, it will be too early to judge their effectiveness on the basis of the above mentioned indicators. In this study, quality of the program has been evaluated on the basis of the increase in the enrollment of Muslim children in the Madrasas and of the change in the attitude of the Muslim community to the registered Madrasas. The finding of this aspect is present below.

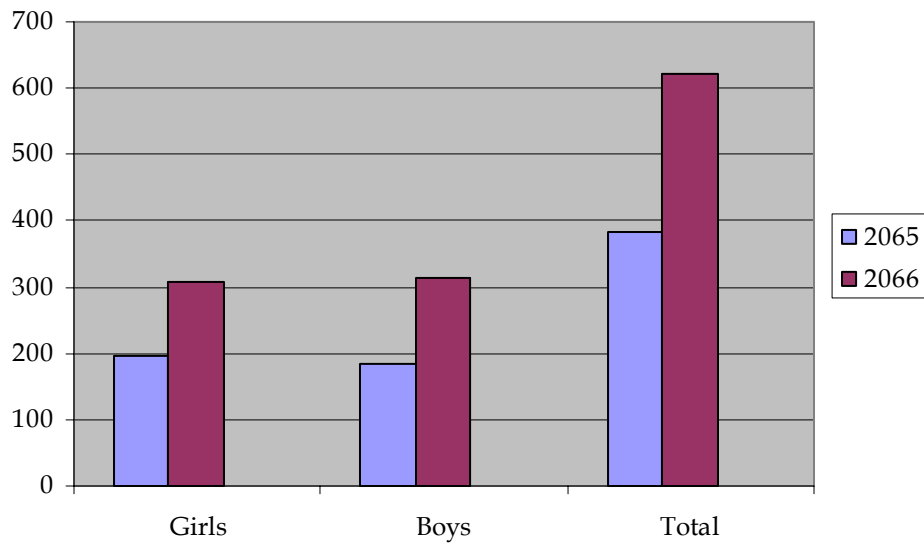
#### *a. Change in Enrollment*

The major objective of registering Madrasas as primary schools was to increase access of the Muslim community to school, to attain the goal of EFA by 2015. The study clearly points out that enrollment of both boys and girls increased after the registration. (Pre-primary to Grade V). Since the sample Madrasas were registered just in 2065 BS, it will be appropriate to analyze the increase in enrollment for Grades I and II to estimate the impact of the registration.

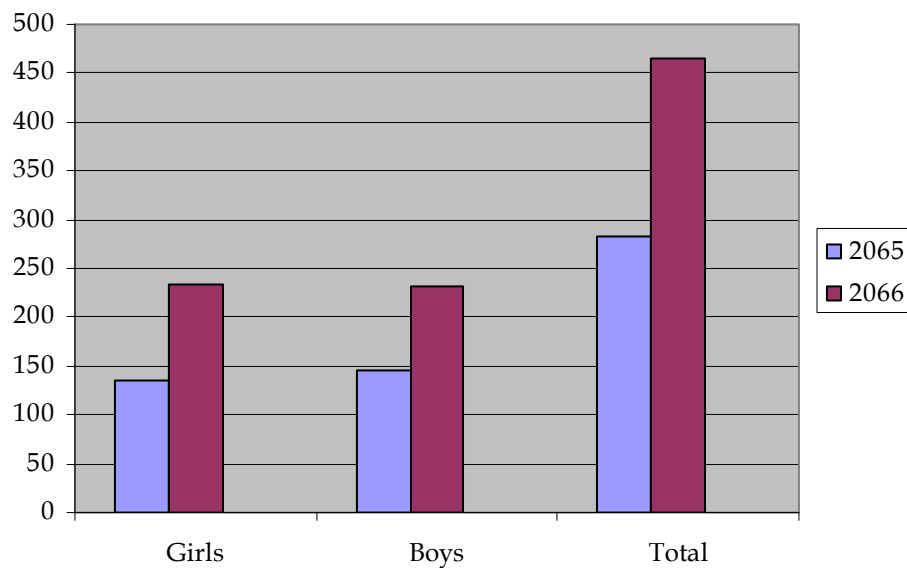
An analysis of this increase in Grade I and II enrollment is given below:



**Chart 2**  
**Increase in Enrollment (Grade I)**



**Chart 3**  
**Increase in Enrollment (Grade II)**



The above charts clearly indicate increase in enrollment of both girls and boys in Grade I and II respectively 2065 - 2066. In Grade I Table 3 shows that increase in the enrollment of girls and boys was 56.85% and 69.18% (total increase 62.82%). Similarly, in Grade II, it was 72.05% for girls and 58.21% for boys. The total increase of enrollment for all the students was 64.89%. However, enrollment in other grades had over all increased remarkably. For example, increase in the total enrollment was 94.87% (pre-primary, Grade III, Grade IV and Grade V was 372.72%, 133.98%,

18.05% and 40.32% respectively). It clearly indicates that the registration policy has been successful to attract Muslim children to the registered Madrasas.

#### *b. Registration of Madrasas: Attitude and Aspirations*

The outcome of the registration was estimated on the basis of the attitude and aspiration of the Muslim community. The Muslims generally welcomed the registration Madrasas as mainstream school. They hoped it would give both cultural and mainstream education to their children. The Madrasa organizers said that registration was a positive step and that regular financial support was necessary to make it sustainable. However there were voices of a different nature. They (some organizers) said that, although commendable, the government effort was only vote politics.

Some respondents claimed that the Madrasa were community institutions. They should get full assistance from the government, the same way as the other community schools do. They said it was the duty of government to preserve their culture and educate them. Therefore, they wanted full government support to the Madrasas.

The community members placed a demand for balance of the two courses. They said that registration alone was not enough and insisted that the government should look after the registered Madrasas. The parents waited for increase in the quality of achievement of their children.

An analysis presents a very poor picture of the quality of education in the registered Madrasas. Madrasas lacking in factors that ensure quality of education such as teachers, physical infrastructure, financial resources, curricula etc. The encouraging participation of girl students, the growing increase in the enrollment of students in general and the positive change in the aspiration and attitude of the Muslim community regarding the registered Madrasas were the positive aspects, giving enough hope for the future of the Muslim children in education.

#### *Comparability and Compatibility*

The aspirations of the Muslim community were briefly studied as an indicator of the outcome of the registration. All the stakeholders held the same views regarding comparability and compatibility of the registered Madrasas with mainstream schools. They stated that registration had provided a great opportunity to the Muslim children to get both cultural and mainstream courses under one umbrella. They observed that the mainstream education provided in the registered Madrasas was not comparable to that provided in other mainstream schools for want of teachers, physical facilities and other basic requisites. The Madrasa students were competent but found it difficult to develop because they did not get proper support. Without comparability, they would not get an opportunity for further study in the mainstream. The education in Madrasas could be made comparable and compatible only if the government would provide more subject teachers and better financial support.

Parents said that the results of their children in Madrasas were encouraging but not enough to justify for comparability and compatibility. So they demanded quality comparability of education in the Madrasas to that of other public schools. However, the Muslims admitted that the Madrasa-educated children were better than their mainstream educated counterparts in terms of value orientation. Madrasa-educated

were disciplined and laborious. Some teachers saw no difference, they only saw different in the language of instruction.

An analysis of the curriculum in Rauthat and Mahottari revealed that the children were getting only fifty percent (50%) of mainstream courses, which was a great hindrance in comparability and compatibility with other mainstream schools.

### **Employment, Economic Prosperity and Social Responsibility Prospectus**

The outcome of education in registered Madrasas was attempted to be judged on the basis of chances in employment, economic prosperity and social responsibility as the indicators in aspiration of the Muslim community for change. All the respondents had stereo type reactions about changes related to employment, economic prosperity and social responsibility. They said they did not foresee relevant job market for Madrasa-educated children, except that of being a Madrasa teacher. They would have no access to government and private jobs. The Madrasa teachers, on the other side enjoy prosperous life. Although low paid, in Madrasas, they earned from rituals of the Muslims. It provided them social prestige. It enhanced the cultural identity of Muslims and made them capable of dealing with social problems. The Madrasas developed good character in the children.

According to some people of the Muslim community, the registration of Madrasas had opened options for the students. Their access to higher education could be increased by their education in the registered Madrasas. However, the present situation of education in Madrasas was not satisfactory. The government should provide financial support, support of mainstream teachers, and physical facilities and regular monitoring.

An overall evaluation of the outcome of the education in the Madrasas raised some hopes for the future. Actually, the result of the students was the most distinct indicator of outcome, but it would be too early to judge the quality of education given in the registered Madrasas based on the students' result because the registration was done two years before. Positive signs for a better outcome were viewed on the basis of increase in enrollment in the registered Madrasas and the change in the attitude and aspirations of the parents. Enrollment had dramatically increased and had brought the hope of getting both mainstream and Islamic courses alongside. Parents were very enthusiastic about the registration. Their aspiration had increased. They were demanded more governmental support for enhancing quality of education in the registered Madrasas. However, they felt that the education provided in the Madrasas was not comparable of compatible with that provided in the mainstream schools because of major weakness in the handling of the input indicators there. They hoped that the registration of Madrasas would provide education needed to solve the problems of every day life and give their children the most appropriate cultural orientation.

### **Perception to Quality Education**

Another research question of this study was related to the perceptions of the stakeholders of Madrasas in relation to the indicators of quality. Quality of education may be arguable. Themewise discourse of this study may not be sufficient to describe the quality aspect of education in the Madrasas. The Madrasas had been established by the Muslims for the purpose of providing religious and cultural knowledge to their children. They may have their own notion of quality of education in their

Madrasas. This study also attempted to explore the perception of the Muslims about the quality of education provided in the registered Madrasas. The Muslims emphatically said that they sent their wards to the registered Madrasas for a double purpose. Religious education is mandatory for them and they want to give mainstream education to their wards to enable them solve the problems of daily life. They also wanted the Madrasas education to be preparatory to higher education. However, they seemed to be more inclined toward Islamic education because this education (if of quality) promoted Islamic knowledge, rituals, and character of the Muslim children. They expressed the opinion that education should make the future members of society capable of spreading Islamic values and norms. However, they did not undervalue the need of mainstream education. According to them, mainstream education was needed to make the children capable of higher education and increase their access to job opportunities.

In summary, Muslims perceive that education as a qualitative education, which disseminates their values and faith along with making them competitive to face the challenges of every day life.

### **Policy for Quality**

Another major research question of this study was to analyze in practical lines, the policy for enhancing the quality of education in the registered Madrasas and making it sustainable. Before the analysis of the policy attempt was made to explore the problems and issues raised by the registration. The Policy was studied in the light of the problems and issues.

### **Registration: Problems and Issues**

One of the major objectives of this study was to suggest a suitable policy framework for enhancing the quality of education in the registered Madrasas in order to make the registration sustainable. The problems and issues related to curricular structure, teacher recruitment, financial management and physical infrastructure were analyzed before deciding on solution measures. These problems and issues are as follows.

#### *a. Curriculum: Problems and Issues*

Prior to their registration, the Madrasas were teaching fulltime, concentrating on the teaching of Islamic subjects. After the registration, they needed to teach mainstream course, which also was a fulltime curriculum as well. Obviously, this has brought in the need to balance both the courses. Madrasas are cultural institutions, established to propagate the knowledge of Islam. It will be a great mistake to hope that the Muslims will give up their purpose and limit the registered institution to the teaching of the mainstream subjects. Therefore, appropriate balance of mainstream and Madrasas courses had been a great task for the Madrasa organizers and the teachers. This study also attempted to identify curricular problems after the registration. The views of Madrasa stakeholders, including Madrasa organizers, and Maulvies, on curricular structure after registration were collected through an in-depth interview.

According to Madrasa organizers, they had a great confusion about the balance of the two courses. They used different strategies to solve the problem. The strategies adopted by the Madrasa organizers of Rauthat and Mahottari were similar.

According to the Madrasa organizers of both the districts, mainstream and Islamic courses were both full courses. Children could not bear the load of two courses. Therefore, they selected three mainstream subjects (English, Math and Nepali) and three Madrasa subjects (Urdu, Arabic and Diniyat) to maintain the balance. They admitted that complete mainstream course cannot be used in the Madrasas. According to them, Madrasas were centers of cultural and religious education for the Muslims. A Madrasa should not divert from its main goal. Therefore, a full government course could not be acceptable. In this condition, children are only getting half the course of each stream. The Madrasa organizers were facing the problem of bridge these courses in the absence of proper guideline for curriculum design. They felt that it was hampering the quality of education in the registered Madrasas.

The situation was somewhat different in Bardiya. The Madrasas of Bardiya were teaching the whole mainstream course. The teaching of Islamic course had become part-time. They were more inclined towards the mainstream course. However, this was not completely commended by the Maulvies. They were afraid that, if this condition continued, it would harm the nature of Madrasas, the cultural institution of the Muslims. They admitted that they were putting up with the change only with a hope of getting extended financial support to their institutions (like to the other community schools).

The community people said that Madrasas were not running properly after the registration. They are teaching neither the mainstream nor the Islamic courses as required. They needed both religious and mainstream education. There was lack of a proper curricular framework until then. In the absence of a relevant curriculum, there was the danger of the child being half educated in both the streams. They will be neither mainstream educated nor educated in Islamic courses. It may hinder their future progress.

Since, the Madrasa organizers of Rauthat and Mahottari districts had struck a nice balance between the courses, the teachers were not feeling overloaded. They were enthusiastic about the new courses and hoped for increased government financial assistance and better salary structure in the future. In the Madrasas of Bardiya district, the students were feeling overloaded because they had to study the whole mainstream course. They had to give extra time to the study of the Islamic courses. This had hampered the smooth teaching and learning of both the courses. The teachers saw that it was affecting the regularity of the students and the quality of education.

In summary, maintaining a balance of the two curricula is a great problem faced by the Madrasas. They have made their own adjustment but it cannot be called satisfactory. It is adversely affecting the quality of education there.

#### *b. Teacher Recruitment: Problems and Issues*

Recruitment of teachers following the registration raised new problems and issues. Prior to registration, almost all the teachers of the Madrasas were Islamic educated and therefore were not capable of teaching the mainstream courses. Hence, the Madrasas had to recruit mainstream teachers. According to the Madrasa organizers, they had no financial source to recruit new teachers, so they were faced with the problem of getting qualified and trained teachers. They put emphasis on the recruitment of Muslim male teacher having sound knowledge of Urdu. Licensing was an issue. Since the teachers were untrained, they could not get the teaching

license. They accepted that because of low remuneration and no permanency of job; skilled teachers were not attracted towards the Madrasas. Consequently, they had to rely on the teacher whose teaching was traditional and who were untrained.

The teachers generally complained about low remuneration in the Madrasas. Maulvies said that they were working in the Madrasa because they felt it was their religious duty and a way of service to their community. They complained against the lack of basic criteria for the selection of teachers. They saw job insecurity. Many teachers admitted they would leave their job if they get an alternative. A few teachers said since it was their religious duty, so they were happy performing their duty. Inability to recruit qualified and trained teachers, lack of job security and shortage of teachers, non-retention of teachers because of low remuneration were affecting the quality of education in Madrasas.

#### *c. Financial Management: Problems and Issues*

Financial management was another problem of the Madrasas. According to the Madras organizers, donation of the community members was the main source of income, which was not sufficient. They stated that the community people were doing their best for the smooth conduct of the Madrasas. Inclusion of the mainstream courses had increased the expenditure of Madrasas. They were giving more emphasis on collecting donations, which was very difficult job. They admitted that the government provided a fixed amount as the SIP fund, which was meager. There was no fixed policy of the government for financial support. Sustaining the Madrasas was a challenge. It was affecting the quality of education. The Madrasa organizers added that the financial problem would definitely grow in volume in the near future.

The Madrasas had gone through just two years of registration. Classes would be upgraded in the coming years. They have to appoint new teachers to teach the mainstream subjects, this will demand more more money for teacher remuneration. The financial problems of these Madrasas will naturally increase in the future and so there is a need of a strategy to face the problems.

#### *d. Problems and Issues Raised by Physical Infrastructure*

As the Madrasa organizers said, they were facing great problems related to physical facilities. There was lack of classroom space and furniture. Classes had to be run in the verandas and in the building of a mosque. Students were compelled to sit on floor. It was hampering the quality of education. Teachers said that the blackboard was the only instruction material available. Classes were run in the multi-grade pattern. Classrooms were very congested.

### **Policy Framework for Quality Sustainability**

The respondents were enquired about a policy framework to tackle the above mentioned problems for enhancing the quality of education (registered Madrasas). They said that registration of the Madrasas was the means to educate Muslims, not an end. It had increased the access of Muslim children to education. However, the registered Madrasas were not providing qualitative education as the mainstream schools were doing. They said that the donations of the Muslim community had not been sufficient even before the registration. After the registration, it had become more than insufficient. The registered Madrasas were facing problems of recruitment of qualified and trained teachers. Madrasas are community school conducted by the

Muslim community. If the government wants to use them as general schools to educate the Muslims, it should provide them financial assistance similar to that it provides other community schools. The Madrasa organizers admitted that the teachers of their Madrasas, especially the Maulvies, had no training, which affected the quality of education being provided. They demanded provision of training for the teachers in the registered Madrasas.

Physical infrastructure is a basic prerequisite for quality education. Inadequate physical infrastructure is a hurdle to qualitative education in the registered Madrasas. The respondents stated that Muslim community was striving to build physical facilities. But it is not enough, the government should launch a special campaign for increasing physical facilities in the registered Madrasas. It would be possible only by a joint effort of the government and the Muslim community. The government should play a pivot role in this direction. The Madrasa organizers should be provided management training to enhance their capacity.

### **Madrasas and Diversified Needs of the Muslim Community**

Another research question of this study was related to the exploration of strategies to make newly registered Madrasas capable to meet the diversified needs of the Muslims related to modern and cultural knowledge. The Muslim respondents of this study expressed their willingness to utilize Madrasas as multifunction agencies to fulfill their educational and cultural needs at the same time. They stated that they needed Islamic courses for their cultural training and discipline. (It is the religious duty of every Muslim to learn basics of the Quran and the Hadith and Islamic values. On other hand, they needed knowledge of the modern world. They wanted to build a sound academic base on which to get higher education. These diverse needs were the main reason of their enthusiasm to register the Madrasas as primary schools. However, they were not fully satisfied with the condition of in newly registered Madrasas. They stressed that mainstream and Islamic course should both be fulltime courses. They complained that the present situation is making the student competent neither in the mainstream courses nor in the Islamic courses. So the government should develop an integrated course by balancing courses from both streams.

## CHAPTER V

### Findings, Conclusions and Recommendations

#### Findings

The analysis and interpretation of the information revealed the following facts related to the objectives of this study.

#### a. Quality of Education in Register Madrasa

##### i. Input Indicators

- Of the ten sample Madrasas, eight were registered and two unregistered. The registered Madrasas were not well organized and were like Maktabas. It seems that the registration had not reached the well established Madrasas.
- A large number of students were studying in these Madrasas, with a significant number of girls. There was an average of 186.3 students in a Madrasas, of them 50.72% were girls.
- The number of teachers was too small (for each grade). Classes were run in the multi-grade manner for lack of teachers.
- The teacher-student ratio was 1: 42.34, which can be taken as satisfactory.
- There was a lack of qualified teachers for the mainstream courses, although there were qualified Islamic education teachers. Only 9.09% of the teachers were trained, none of them had the teaching license.
- There was a shortage of female teacher in the registered Madrasas. Only 13.63% of teachers in the sample Madrasas were female.
- The teachers were low-paid Rs. 1000.00 to 5500.00. Salary payment was not regular. Teachers had to wait for the collection of donation for getting their salary. The average teacher salary was Rs. 3067.07 per month.
- There was discrimination in the salary of male and female teachers. The average per month salary of a male teacher was 3205.88, and of a female teachers it was Rs. 2392.85
- Although the Madrasa were running in concrete buildings, they had no enough classroom space and furniture and no toilet. The drinking water facility was not satisfactory.
- There was a lack of instructional materials. The blackboard was the only material.
- There was no uniformity in the maintenance of financial records in the registered Madrasa. Only some Madrasa could provide the records of the current income and expenditure accounts.
- The main sources of income were donations from the community and a nominal fee. The government was providing assistance in the form of



SIP fund. It had also started to provide teacher remuneration under the Rahat quota.

- Income from donation was not regular. Maulvis had to visit the community homes for donation. Large donations were collected in the month of Ramadan, when the Muslims distribute Zakat (a religious donation).
- A large part (maximum) of the income was on salary. Only a very little amount was expended on instructional materials, stationery, books, electricity, water, communication, furniture etc.
- The unit cost of education was Rs. 783.80 per student, in which the government's share was Rs. 301.12.

*ii. Process Indicators*

- There was no guideline for curricular in the registered Madrasas. The Madrasas adjusted and managed the mainstream and Islamic course loads themselves.
- All the Madrasas, even the unregistered ones, were following similar curricula based on the everyday routine and importance of the courses. In the mainstream course, they had included Nepali, Mathematics and English and in the Madrasa courses Quran, Hadith, Diniyat etc.
- Since the Madrasa organizers had no background of education they had based the curriculum on their own experience.
- Instruction in the sample Madrasas was based on a loosely implemented routine.
- The medium of instruction was Urdu; it did not to language subjects.
- The Madrasa were running full time. Half of the time was used for the mainstream courses and the other half for the Islamic courses.
- The Madrasas teachers generally possessed good personality. However, their planning of instruction and management of time were not satisfactory.
- Teaching in the Madrasas was teachers-centered rather than student-centered. Interaction with students was very much limited. There was more focus on teaching than on learning of the students. Such a teaching cannot ensure the quality of education.
- The blackboard was the only instructional material used in classroom.
- Teachers had good knowledge of the individual differences of students.
- Students with different abilities and learning paces used to sit together in a hall. The teacher provided guidance according to their learning needs.
- The teachers had adequate knowledge of the subject matters they taught but it was limited to their own stream.
- However, exchange of knowledge could not be observed. Teachers of one stream did not have the knowledge of the other stream.

- Since the teachers were using Urdu as the language of instruction, the clarity level of instruction was also good.
- Knowledge of teaching techniques, time management, evaluation of learning of students and use of feed back were all poor.

### *iii. Outcome Indicators*

- Participation of the Muslims in the mainstream courses was increasing. Enrollment in the Madrasas had increased significantly after the registration (more than 60% from 2065 to 2066).
- The increase in the enrollment of boys and girls from year 2065 to 2066 was 56.85% and 62.82% respectively for Grade I and for 72.05% and 58.21% respectively for Grade II.
- Enrollment in other grades also increased remarkably. The total increase in enrollment was 94.87%, and the increase in the pre-primary, Grade III, Grade IV and Grade V were 372.72%, 133.98%, 18.05% and 40.32% respectively.
- The Muslims generally welcomed the registration of the Madrasas as mainstream schools with the provision of both cultural and mainstream education for their children. This positively changed their attitude and aspirations.
- They stated that registered Madrasas needed but regular financial support for their sustainability.
- According to some Madrasa organizers. The government effort (registration) was highly commendable but was only for vote politics. If the government is serious. It should provide an integrated curriculum by both courses, and regular funding.
- Their demand for an integrated curriculum can be taken as a positive gesture for educating their children in the mainstream courses.
- Madrasas have started preparing SIPs and mobilizing the resources. There were some volunteer teachers in the sample Madrasas a positive sign.
- The respondents admitted the education in the registered Madrasas did not compare to that in the mainstream schools for lack of teachers, physical facilities and other basic requisites.
- They said that the registered Madrasa students were educationally good but they wanted proper support.
- The parents said that results of the Madrasas are good but are somehow not sufficient to justify their comparability and compatibility.
- The parents said that results of the Madrasas are good but are somehow not sufficient to justify their comparability and compatibility.
- However, the Muslims admitted that the Madrasa-educated were better than the mainstream-educated in terms of value orientation. Madrasa-educated were disciplined and laborious.

- The respondents accepted that there was no relevant job market for the Madrasa-educated children, except being a Madrasa teacher. They had no access to government and private jobs.
- The mainstream Madrasas are enhancing the cultural identity of Muslims and making them capable of dealing with problems of life.

***b. Perception of quality of education***

- In the view of the Muslims quality education promotes Islamic knowledge, rituals and character among the children.
- Education must make the future members of the society (children) capable of spreading Islamic values and norms.
- Mainstream education is necessary to make children capable for higher education and increase their access to job opportunities. It should make them competent for every day life.

***c. Problems and Issue after Registration***

- Madrasas organizers were having a great problem regarding maintaining proper balance between mainstream and Islamic courses. They were not clear about how to maintain balance the two courses.
- The whole mainstream course cannot be taught in Madrasas due to overload (students as well as teachers).
- In the present situation the children are good neither in the Islamic course nor in the mainstream course. There was a demand for a clear-cut integrated course from the government.
- The recruitment of teachers after the registration had also raised problems and issues. Prior to registration almost all the teachers of the Madrasas were educated in Islamic tradition. So there was no problem. Now they have to recruit mainstream teachers using extra expenses. This was a great problem because the Madrasas were having deficit budgets even before the registration.
- Because of low remuneration and no permanence of job, skilled teachers were not attracted towards the Madrasas. They have to rely on those teacher whose teaching was traditional.
- Teachers were sensing the problem of job insecurity. They complained about the low remuneration.
- There is no fixed policy of government for financial support. Sustaining the Madrasas was a challenge.
- Poor physical and other facilities (classroom, furniture, instructional materials etc.) was a hindrance to quality education. The government should pay attention to this aspect.
- A proper financial support similar to the one given other community schools and appropriate physical facilities are a need for quality of education in the registered Madrasas.

### *e. Policy Framework for Quality of Education*

- There is a demand for a proper curricular framework balancing mainstream and Islamic courses.
- Support for the development of physical infrastructure in the registered Madrasas should be made available through the joint effort of the government and the Muslim community.
- Financial support from the government should be at par with government support to other community schools.
- The government should provide fund for salary of the mainstream teachers at least.
- There should be a provision of training for the Madrasa teachers including Maulvies (from the government side). Management training for Madrasas organizers was a demand.

### **Conclusion**

On the basis of above finding it can be concluded that the input indicators of quality were not satisfactory. There was a lack of physical facility in terms of classroom, furniture, toilet, safe drinking water etc. Many of the teachers were untrained. They were low paid. There was a lack of instructional materials. The main problem was paucity of finance. Donation was the main source of income, which was neither enough nor irregular. Government support was very insufficient. For lack of finance, the Madrasas are unable to recruit trained/qualified teachers.

The process indicators such as curricular framework and instruction were not satisfactory either. There was no proper framework of curriculum. Instruction only in three mainstream subjects (Nepali, Math and English) cannot be considered adequate. Mainstream and Madrasa courses were of different nature. There was a need of expertise balance them, which was not available in these Madrasas. Although the teachers had good knowledge of the subject matter and were very hard working, they were unable to interact with the children because they did not have knowledge of child psychology. They did not have any training in pedagogy. Teaching was teacher centered rather than child centered.

Regarding the indicator of outcome it was found that the registration of the Madrasas has brought visible changes in the attitude and aspirations of the Muslim community. It is bringing great change in student enrollment in the registered Madrasas. It has brought a good number of girls to school. In present situation, Madrasa education cannot be considered comparable to mainstream education. Lack of infrastructure, qualified teachers, courses, financial resources are hurdles to their comparability to and compatible with formal education. However, the Muslims admitted that the Madrasa-educated children are better than mainstream course educated children in terms of value orientation. Madrasa educated are disciplined and laborious.

Muslims stressed the need of the education that provides their children good knowledge of Islamic religion, values and culture, qualifies them for higher education, and makes them capable to face the challenges of everyday life.

The Muslims were hopeful of the future; however, they were not satisfied with the existing situation. They complained that present situation was not satisfactory

whether from the angle of mainstream education or from that of Madrasa education. They demanded proper curricular framework, physical infrastructure; financial assistance for quality of education in the registered Madrasas; adequate financial support from the government to ensure qualitative education; and an integrated curriculum balancing mainstream and Islamic courses.

## **Recommendations**

The following recommendations have been made on the basis of above findings:

- An appropriate curriculum framework must be immediately prepared by CDC and the Muslim intellectuals, balancing the mainstream and Madrasa courses.
- This curriculum should provide adequate religious and cultural knowledge along with basic foundation for higher education.
- Courses such as Health Education and Social Studies should be redesigned for the registered Madrasa. The course should give both academic and cultural knowledge.
- Special incentives should be provided to girl students.
- Government support should be regular and enhance the capability of the Madrasas in terms of training, instruction materials, books, stationery etc.
- Management training should be provided to Madrasa organizers.
- The government should provide at least two mainstream teachers to each registered Madrasas.
- The government should launch a special campaign to register well established Madrasas instead of those opened only for the purpose of registration. Registration should be granted based on pre-specified criteria.
- The newly registered Madrasas should be linked with neighboring mainstream schools for time-to-time exchange of teachers.
- A block financial support should be provided to the registered Madrasas for the improvement and expansion of physical facilities.
- Arrangements should be made to provide short-term and long-term training to Madrasa teachers. Such training should be provided to the Maulvies as well.
- An accreditation system should be developed to accredit the Islamic-educated Madrasa teachers.
- Students' certificate accreditation system should be also developed.
- A support from local self-government should be provided for the development of the physical infrastructure.
- Politicians and community leaders should be motivated towards the registration campaign and development of community awareness.

The Madrasa central committee should be active and preparing the policy for curriculum development, management of Madrasas and training of Madrasa teachers.

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**Appendices**  
**Appendices 1**  
**Sample Madrasas**

S.N.	Name of Madrasa	Year of establishment	Year of registration	Grades being conducted
1.	Shamimul Uloom Girl Madrasa, Rampur Khap Rauthat	2065 BS	2066 BS	Pre-primary to Grade II
2.	Alhera Urdu Academy, Motipur, Rauthat	2065 BS	2066 BS	Grades I and II
3.	Madrasa Darul Kitab wa Sunnah, Saruatha, Rauthat	2051 BS	Unregistered	Pre-primary to Grade V
4.	Madrasa Asarfia Masudool Uloom, Guralriya-5, Bardiya	2038 BS	2065 BS	Grades I to V
5.	Madrasa Miftaul Uloom, Gulariya-8, Bardiya	2038 BS	2066 BS	Grade I
6.	Madrasa Al-Zamiya Rasul-ul-uloom, Mohhamadpur-6, Bardiya	2058 BS	2065 BS	Grades I to III
7.	Madrasa Darul Uloom Faizane Gosulwara, Mohammadpur, Bardiya	2029 BS	2029 BS	Grades I to III
8.	Madrasa Al Jamaeatul Amaniya Aminul Khaefin, Ali Patti, Mahottari	2045 BS	Unregistered	Grades I to V
9.	Madrasa Qadriya Rezalul Islam, Dhamaura, Mahottari	2035 BS	2065 BS	Grades I and II
10.	Madrasa Najmul Hoda Salfia, Majhora, Mahottari	2038 BS	2065 BS	Pre-primary to Grade V

**Appendix 2**  
**Tools of study**  
**A. Madrasa Survey Form**

Name of Madrasa:

Address:

Year of establishment:

Year of registration as primary school:

**A. Student Information (primary level, mainstream courses only)**

Grades	2064		2065		2066	
	Girls	Boys	Girls	Boys	Girls	Boys
Pre-primary						
I						
II						
III						
IV						
V						

**B. Teacher Information (primary level, mainstream/Islamic courses both)**

S.N.	Name	Designation	Qualification	Training (if any)	Salary/ month	Teaching subject	Workload/ week
1.							
2.							
3.							
4.							
5.							
6.							
7.							
8.							
9.							
10.							

### C. Information related to curriculum

#### Pre-primary

S.N.	Subjects	Name of the prescribed book	Publisher

#### Grade I

S.N.	Subjects	Name of the prescribed book	Publisher

#### Grade II

S.N.	Subjects	Name of the prescribed book	Publisher

**Grade III**

S.N.	Subjects	Name of the prescribed book	Publisher

**Grade IV**

S.N.	Subjects	Name of the prescribed book	Publisher

**Grade V**

S.N.	Subjects	Name of the prescribed book	Publisher

**D. Weekly Routine (Primary level only)**

Period	I	II	III	IV	V	VI	VII	VIII
Grades								
Pre-primary								
Grade I								
Grade II								
Grade III								
Grade IV								
Grade V								

**E. Financial information (Income and expenditure of academic year 2065)**

Income			Expenditure		
S.N.	Heading	Amount	S.N.	Heading	Amount
1.	SIP Fund		1.	Salary to teachers	
2.	Donations		2.	Salary to administrative personnel	
3.	Fees of students		3.	Instructional materials	
4.	Other (specify)		4.	Scholarship/free ship	
5.			5.	Stationerys	
6.			6.	Books	
7.			7.	Electricity/water	
8.			8.	Communication/ Postal charge	
9.			9.	Furniture	
10.			10.	Building	
11.			11.	Office materials	
12.			12.		
13.			13.		
15.			15.		
	Total			Total	

## F. Information about physical infrastructure

### F.1 Type of building

#### F.1.1 Walls:

Bricks and cement

Muddy

Thatches

#### F.1.2 Ceiling:

Concrete

Tin

Thatches

#### F.1.3 Ownership

Own

Rented

Others (specify)

#### F.1.4 Boundary/Fencing

Specify:

### F.2 Classroom and furniture

S.N.	Classroom	Size	Benches	Desks	Chair	Table	Blackboard

### F.3 Toilet

S.N.	Type	Number
1	Teacher and staff	
2	Girls	
3	Boys	
4.	Common	

### F.4 Drinking water:

Tap

Well

Carried from other places

Not provision inside school

## **B. Interview questionnaire for the Madrasa teachers**

**Name of the Madrasa:**

**Name of the teacher:**

**Designation:**

**Qualification:**

**Islamic education**

**Mainstream education**

**Experience:**

1. Is there sufficient time available to teach your subject after the inclusion of mainstream courses?
2. If not, how are you managing it?
3. Is there sufficient instruction materials in your Madrasa to make your teaching effective?
4. If not, what materials do you need to make your teaching effective?
5. What are your efforts to make your teaching effective?
6. Do you feel that the students are extra-loaded after the inclusion of mainstream courses?
7. If yes, what are your endeavors to manage this problem?
8. Is your workload increased after the registration of your Madrasa?
9. If yes, is it an extra burden for you?
10. How are you managing this extra load?
11. Are you extra paid for this added work load?
12. Do you feel that your salary is enough according to financial condition of your Madrasa?
13. If no, which factor is compelling you for the continuation of your job?
14. Are you thinking to leave this job if you get alternative opportunity?
15. Do you feel any insecurity for the continuation of your job in these Madrasas?
16. What the government should do for the job security of Madrasa teachers?
17. Is the physical facilities in your Madrasa posing any problem in your job?
18. If yes, what are these problems and how are you managing these problems?
19. Do you feel any problem related to adequacy of knowledge and skill in you to teach these subjects?
20. Do you need training for making your teaching effective?
21. What type of assistance do you require from school to make your teaching effective?
22. What type of assistance do you require from government to make your teaching effective?
23. Are your expectations fulfilled by the registration of Madrasas?
24. What are your further aspirations from government?
25. Do you feel that the students getting education in Madrasa can be matched with those in mainstream school in the same ratio?
26. If not, what are the differences between them?

27. How can these differences be narrowed?

**C. Interview guidelines for the Madrasa Head teachers/Madrasa organizers**

**Name of the Madrasa:**

**Name of the respondent:**

**Designation:**

**Qualification:**

**Years of experience:**

<b>Focal areas for in-depth interview</b>	<b>Triggers</b>
Problems and issues raised by the curricular structure	<ul style="list-style-type: none"> <li>○ Problem related to managing subjects of mainstream with Islamic courses</li> <li>○ Problem related to managing routine</li> <li>○ General reactions of parents towards new curriculum structure</li> <li>○ Load to the teachers</li> <li>○ Load to students</li> <li>○ Endeavors to address the problem</li> </ul>
Problems and issues raised by teacher recruitment	<ul style="list-style-type: none"> <li>○ Recruitment of teacher</li> <li>○ Arranging resources for new teachers</li> <li>○ Quality of teacher</li> <li>○ Recruitment of trained teachers</li> <li>○ Licensing</li> <li>○ Efforts undertaken to resolve the problems and issues raised by teacher recruitment</li> </ul>
Problems and issues raised by financial management	<ul style="list-style-type: none"> <li>○ Financial supports</li> <li>○ Governmental assistance</li> <li>○ Sustainability of support</li> <li>○ Financial problems</li> <li>○ Efforts to address problems and issues raised by financial management</li> </ul>
Problems and issues raised by physical infrastructure.	<ul style="list-style-type: none"> <li>○ Sufficiency of classrooms</li> <li>○ Sufficiency of furniture</li> <li>○ Sufficiency of other facilities such as toilet, drinking water etc</li> <li>○ Efforts made to resolve these problems</li> </ul>
Attitude and aspiration of towards registration of Madrasas	<ul style="list-style-type: none"> <li>○ Their expectations and satisfactoriness of governmental effort</li> <li>○ Effectiveness of registration and measures to make it sustainable</li> <li>○ Reaction of parents in terms of fulfilling their diversified need in relation to mainstream and Islamic education</li> <li>○ Reaction of Muslim community in terms of increase in enrollment</li> </ul>



	<ul style="list-style-type: none"> <li>○ Further expectations and needed efforts from government</li> </ul>
Comparability and compatibility of registered Madrasas with mainstream schools	<ul style="list-style-type: none"> <li>○ Comparison and capability with mainstream education in terms of student achievement</li> <li>○ Comparison and capability with mainstream education in terms of input and process indicators of quality education</li> <li>○ Means to make it comparable and compatible with mainstream schools</li> <li>○ Role of community and government in this direction</li> </ul>
Problem related to employment, economic prosperity, and social responsibility	<ul style="list-style-type: none"> <li>○ Relevancy to job market</li> <li>○ Relevancy to representation in government</li> <li>○ Capability to deal social problems</li> <li>○ Ensuring social harmony and cultural identity</li> <li>○ Madrasa education and economic prosperity</li> </ul>
Perception towards quality of education	<ul style="list-style-type: none"> <li>○ For Islamic education</li> <li>○ For mainstream education</li> <li>○ For every day life</li> <li>○ For religious and cultural identity</li> <li>○ For economic prosperity</li> </ul>

#### **D. Guidelines for FGD with members of Muslim community**

**Total Participants:** 8-10

**Geographical area:** Catchments area of registered Madrasa

<b>Areas for discussion</b>	<b>Triggers</b>
Problems and issues related to curriculum	<ul style="list-style-type: none"> <li>○ Adequacy of instruction in relation to quality in the registered Madrasas</li> <li>○ Fulfillment of their religious and education needs after registration</li> <li>○ Any slackness in this direction</li> <li>○ Load to students in studying courses of both stream</li> <li>○ Efforts to be undertaken to improve curriculum and instruction</li> </ul>
Problems and issues related to financial management	<ul style="list-style-type: none"> <li>○ Adequacy of financial resources in registered Madrasas</li> <li>○ The role of community in this direction</li> <li>○ Required assistance from government</li> </ul>
Problems and issues related to teacher recruitment	<ul style="list-style-type: none"> <li>○ Teachers quality</li> <li>○ Efforts to be made to improve to recruit qualitative teachers</li> <li>○ Issues related to remuneration of teachers and suggestive measures</li> </ul>
Problems and issues related to development of	<ul style="list-style-type: none"> <li>○ Sufficiency of physical facilities</li> <li>○ Problems related for the managing adequate physical</li> </ul>

proper physical infrastructure	facilities ○ Suggestive measures to improve physical facilities in the registered Madrasas
Attitudes	○ Appropriateness of the endeavor for registering Madrasas ○ Coherence between governmental effort and their aspiration
Expectations	○ Further expectation from the government ○ Measure to make this step more effective to fulfill the need of Muslim community ○ Measures to make this step sustainable ○ Needed policy framework
Comparability and compatibility of registered Madrasas with mainstream schools	○ Comparison and capability with mainstream education in terms of student achievement ○ Comparison and capability with mainstream education in terms of input and process indicators of quality education ○ Means to make it comparable and compatible with mainstream schools ○ Role of community and government in this direction

#### E. Classroom observation form

Name of Madrasa:

Name of teacher:

Grade:

Subject:

Lesson:

Duration:

Tick (✓) in the suitable category

S.N.	Aspects	Rating				
		Very good	Good	Satisfactory	Less than satisfactory	Not satisfactory
1.	Teacher's personality					
2.	Planning of lesson					
3.	Use of instructional material/chalkboard					
4.	Interaction with students					
5.	Knowledge of individual differences of students					
6.	Knowledge of subject matter					
7.	Clarity of communication					
8.	Time management					
9.	Evaluation of learning of students					
10.	Use of feedback					

### Appendix 3

#### Number of Teachers in Each Madrasa

S.N.	Name of Madrasa	No of teachers	Grades
1.	Samimul Uloom Girl Madrasa, Rampurkhap, Rautahat	2	Pre-primary to Grade II
2.	Alhera Urdu Academy, Motipur, Rautahat	3	Grades I to II
3.	Madrasa Darul Kitab wa Sunnah, Saruattha, Rautahat	5	Pre-primary to Grade V
4.	Madrasa Asarfia Masudool Uloom, Guralriya-5, Bardiya	7	Grades I to V
5.	Madrasa Miftahul Uloom, Gulariya-8, Bardiya	3	Grade I
6.	Madrasa Al-Zamiya Rasul-ul-uloom, Mohhamadpur-6, Bardiya	7	Grades I to III
7.	Madrasa Darul Uloom Faizane Gosulwara, Mohammadpur, Bardiya	4	Grades I to III
8.	Madrasa Al Jameatul Amaniya Aminul Khaefin, Ali Patti, Mahottari	6	Pre-primary to grade V
9.	Madrasa Qadriya Rezaul Islam, Dhamaura, Mahottari	2	Grades I and II
10.	Madrasa Najmul Hoda Salfia, Majhaura, Mahottari	5	Pre-primary to Grade V
Total		44	37 Grades

### Appendix 4

#### Number of Students in Sample Madrasas (Rautahat)

Grades	2065		2066	
	Girls	Boys	Girls	Boys
<b>Pre-primary</b>	30	25	60	70
<b>I</b>	35	57	110	114
<b>II</b>	25	52	98	114
<b>III</b>	15	15	10	20
<b>IV</b>	10	12	8	25
<b>V</b>	5	9	6	21
<b>Total</b>	120	170	292	364

#### Number of Students in Sample Madrasas (Bardiya)

Grades	2065		2066	
	Girls	Boys	Girls	Boys
<b>Pre-primary</b>				
<b>I</b>	162	128	148	148
<b>II</b>	111	94	203	172
<b>III</b>	40	33	153	125
<b>IV</b>	30	20	21	17
<b>V</b>	29	19	18	17
<b>Total</b>	372	294	543	479

**Number of Students in Sample Madrasas (Mahottari)**

Grades	2065		2066	
	Girls	Boys	Girls	Boys
<b>Pre-primary</b>	NA	NA	90	40
<b>I</b>	NA	NA	51	51
<b>II</b>	NA	NA	23	45
<b>III</b>	NA	NA	17	19
<b>IV</b>	NA	NA	9	5
<b>V</b>	NA	NA	10	15
<b>Total</b>			200	175

**Appendix 5**

**Income and Expenditure Record of Madrasas of Bardiya**

Income			Expenditure		
S.N.	Heading	Amount	S.N.	Heading	Amount
1.	SIP Fund	172456	1.	Salary to teachers	566160
2.	Donations	17180.00	2.	Salary to administrative personnel	0
3.	Fees of students	0	3.	Instructional materials	0
4.	Exam fees	2000.00	4.	Scholarship/free ship	13800.00
5.	Previous year c/o	17905.00	5.	Stationerys	30000.00
6.	Scholarship & Books	31156.00	6.	Books	30000.00
7.	Transfer fees	500.00	7.	Electricity/water	14110.00
8.	Zakat	136945.00	8.	Communication/Postal charge	0
9.	Rahat Quota	94140.00	9.	Furniture	0
10.	Kurbani	11300.00	10.	Building	137150.00
11.	Deposit return	50000.00	11.	Office materials	0
12.	Bank Interest	1938.00	12.	Extra classes	3000.00
13.	DEO	10000.00	13.	Maintenance	6831.00
	<b>Total</b>	<b>545520.00</b>		<b>Total</b>	<b>801051.00</b>