

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

Study Report 20

**Education in Gumbas, Vihars and Gurukuls in Nepal:
Linking with Mainstream Education**



Tribhuvan University

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Education in Gumbas, Vihars and Gurukuls in Nepal: Linking with Mainstream Education



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Research Centre for Educational Innovation and Development
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The government is implementing several reform programs for the access of children to education. In this context, efforts have been made in recent years to link the religious institutions with mainstream education. Apart from imparting religious education, the institutions are providing formal education. In reality, they are contributing to the fulfillment of the government's aim to provide education for all by 2015. Education in the religious institutions had been a research topic since the very first phase of the Formative Research Project. But the topic remained confined to Madrasa education only. This year the Department of Education included the study on other religious institutions such as Gumbas, Vihars and Gurukuls in its research endeavor. This seems relevant in the present context.

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July 2007

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Executive Summary

Religious institutions such as Gumbas, Vihars and Gurukuls are providing formal education. They have been implementing the formal education programs on their own initiatives. Recently, the government's attention has gone towards the education systems of these religious institutions. The study reviewed the government policies regarding the education provided in the religious institutions. Considering the relevance of the monastic and formal education to achieving the goals of EFA, the government made a decision to bring this education to mainstream education. Under the decision facilities to be provided to the religious institutions for the development of formal education is included.

The study focuses on the education provided in the Gumbas, Vihars and Gurukuls. In this context, two Gumbas located in Mustang were selected for the study. Similarly, a Vihar and a Gurukul in Kathmandu have been included as case studies. Information required for the study was collected by using different tools. The study focuses on the educational programs being conducted in the selected religious institutions. The study tries to look at the management systems and portrait the beneficiaries of the program. Moreover, it estimates the contributions of the religious institutions to the education of the society and dwells briefly on the challenges of mainstreaming.

Summary of Major Findings

Government's Initiatives

- The government has taken initiatives for mainstreaming religious education. In this context, various decisions have been made regarding the formal education provided in the religious institutions.
- The government has planned to mainstream the education provided in the Gumbas, Gurukuls and Madrasahs. But the plan does not touch the Vihars.

Educational Access

- The children studying in the religious schools are not the local residents.
- There is a paucity of children in the schools of Mustang (Muktinath and Jharkot) because local children are sponsored (by foreigners) for enrolment in the schools of Pokhara and Kathmandu.
- Religious institutions are not motivated to register their schools even though the government has waived the registration fee (for conducting primary grades of education).
- The institutions do not accommodate the primary level program.
- Educational Programs
- All the religious institutions under study are conducting formal education programs (quite on their own).
- Educational programs and program entry age vary institute to institute.
- Religious institutions do not include skill education. The Gumbas of Mustang are exceptions.

Curriculum and Textbooks

- Religious institutions use different types of curricula and textbooks. But all of them have laid stress on inclusion of English, Nepali and Mathematics in their curricula.
- The religious institutions want to have some of their courses integrated with the formal school courses - as optional subjects. They want to have the authority to design their curricula themselves so that the monastic and religious components could be integrated with their formal courses.

Management

- The religious institutions have management committees, which they had formed.
- The religious institutions are run on donations, local and foreign. But Gurukuls do not have this support. Community participation in Gumbas and Vihars is encouraging.

Autonomy

- Till now the religious institutions are functioning without government support. They are proud of their autonomy. So they do not turn to the government.
- The institutions are willing to go for mainstreaming, to get recognition from the government.
- They want curriculum autonomy. They also desire to have their own examination systems.

Recommendations

- The government should circulate the decisions made on religious education as soon as possible so that concerned people would be aware of it and take advantage of it.
- Initiatives should be taken to provide basic education to the concerned age group children in the religious institutions.
- The institutions should be authorized to design the curriculum for their formal education.
- The government should be flexible on the teacher-student ratio in the schools of the institutions.
- The religious institutions are hesitating to vote for mainstreaming because they fear that it will affect autonomy. So assurance should be made given in this regard.
- A national policy on religious education should be developed for Nepal because it is now a secular state.
- There is need of a comprehensive study to make religious institutions partners in attaining the EFA goals.

Table of Contents

| <u>Title</u> | <u>Page</u> |
|--|-------------|
| Acknowledgement | iv |
| Executive Summary | v |
| CHAPTER I | 1 |
| Introduction | 1 |
| Rationale of the study | 3 |
| Research Questions | 3 |
| CHAPTER II | 4 |
| Review of Policies on Gumba, Vihar and Gurukul | 4 |
| Educational development | 4 |
| Geographical variations | 4 |
| Religious Minorities | 4 |
| Government Efforts | 5 |
| Use of SIP fund | 7 |
| Critical Analysis | 7 |
| CHAPTER III | 8 |
| Study Design | 8 |
| Study Framework | 8 |
| Sampling | 9 |
| Study Tools | 11 |
| Procedures | 11 |
| CHAPTER IV | 13 |
| Education in Gumba: A Case Study | 13 |
| Educational system in Gumbas | 13 |
| Contribution of Gumbas through formal education | 14 |
| Management of Gumbas | 14 |
| Community participation in Gumbas' Management | 16 |
| Infrastructure, Teaching Methods, Educational Materials and Examination System in Gumbas | 16 |
| Possibilities and Challenges in Mobilizing Gumbas for Mainstream Education | 16 |
| Conclusion | 17 |
| CHAPTER V | 19 |
| Education in Vihar: A Case Study of Vishwa Shanti Vihar | 19 |
| Activities of the Vihar | 19 |
| Educational System | 20 |
| Beneficiaries of the educational program | 22 |
| Facilities | 22 |
| Study abroad | 23 |
| Management of the Vihar | 23 |
| Autonomy and Decentralization | 24 |
| Expectation of government support for mainstreaming education | 24 |
| Contribution of the Vihar | 25 |
| Possibilities and Challenges in Mobilizing Vihar for Mainstreaming | 25 |
| Conclusion | 25 |
| CHAPTER VI | 27 |
| Education in Gurukul: A Case Study of Nepal Veda Vidyashram Secondary School | 27 |
| Introduction | 27 |
| Education System in Gurukul | 27 |
| Beneficiaries of the program | 28 |
| Management of Gurukul | 29 |
| Gurukul and Mainstreaming | 30 |

| | |
|--|-----------|
| Problems and Challenges in Mobilizing Gurukul for Mainstreaming | 32 |
| Conclusion | 33 |
| CHAPTER VII | 34 |
| Findings of the Study | 34 |
| Government's Initiatives | 34 |
| Educational Access | 34 |
| Educational Programs | 35 |
| Curricula and Textbooks | 35 |
| Management | 35 |
| Autonomy | 36 |
| CHAPTER VIII | 37 |
| Conclusions and Recommendations | 37 |
| Recommendations | 37 |
| ANNEX - 1 Course Contents of English subject taught in Gumbas | 39 |
| References | 48 |

CHAPTER I

Introduction

In Nepal, there are two main religious groups - Hindu and Buddhist. Among these religious groups, 80.6 percent of the total population is Hindu and 10.7 percent is Buddhist (CBS, 2001). Gumbas, Vihars and Gurukuls have been traditional places of teaching-learning. Both the words 'Gumba' and 'Vihar' denote 'monastery'. The word 'Gumba' denotes monastery especially run by ethnic people living in the mountain region. 'Vihar' is a Sanskrit word, used to mean Buddhist institution. Gurukul means receiving education at guru's (teacher) house or in a place where education is provided by a guru.

It is eighty years now since Buddhism started to invigorate in the country. After the restoration of multiparty democracy in 1990, the population following Buddhism has substantially increased. There has been a 70 percent increase in the Buddhism population in one decade (1991-2001). There has been a proportionate increase in the number of both Gumbas and Vihars. Buddhist associations are established for revitalizing the process of development of Buddhism. Training and study centres have been established in the country. According to an estimate, there are at present around 4000 monasteries, which belong to various Buddhist sects. There are Gumbas under the different sect-based such as Nyinmapa, Kagyupa, Shakyapa, Gelupa and Bonpo. All these monasteries are in existence since the 13th century. There are around 1400 Gumbas run under the public monasteries by local communities, on donations. 103 private monasteries are run by local Nepali Lamas and Buddhist families. There are also some monasteries established especially in Kathmandu by the Tibet government in exile. Gumbas have been established in order to provide Buddhist education according to the Tibetan system and in the Tibetan language. They have their own aims, course contents, methods, management resources and rules and regulations. The main objective of Gumba teaching is to deliver the learners nirvana i.e., peace. It includes 30 years of Tripitika teaching. After teaching learners are given plenty of time to analyze their perceptions. The learners go for intense meditation and return to explain how they perceived the Tripitika moral and philosophy.

Usually, two words are used in Newari for the Buddhist Institutions of the Valley. They are: 'Baha' and 'Bahi'. If one traces the development of the words through inscriptions and the references cited in this work, it becomes clear that word had undergone various modifications: Vihara- vahara-bahara-bahala-bahal-baha. Vihar is a Buddhist monastery, a place where Buddhist monks (bhikshu) or nuns (bhikshuni) live. The community of monks or nuns in the monasteries was formerly known as 'Sangh'. Vihars were presided by Vajracharyas, masters of Tantric traditions. The present bahas and bahis were monasteries in the past. All the main bahas are called mahavihars.

Gurukul is an education system of receiving education in full guidance of the Guru or the teacher. This system has been in practice since ancient times. The word Gurukul traditionally means a place for receiving education from a Guru. In this sense, all the religious institutions including the Gumbas and Vihars are 'Gurukuls'. The curriculum of the traditional 'Gurukul' used to be formulated by the Guru himself. Education was provided in an informal way. It was also called pindi shiksha, which meant receiving education at the lower storey of the house.

Certificate was not provided. The present Gurukuls and other religious institutions have included formal education in their teaching programs. So they cannot be called true Gurukuls. Today such Gurukuls exist in different parts of the country. One example is Nepal Ved Vidyasram at Bankali, Kathmandu. Another school is the one at Devghat. There are 18 main disciplines (bidhas) in the new Gurukuls: Vedas (Rigveda, Yajurveda, Samveda and Atharvaveda), Angas (Shiksha, Kalpa, Nirukta, Vyakaranas, Chanda and Jyotish), Upangas (Puran, Nyaya, Mimansa and Dharmashastra) and Upaved (Ayurved, Dhanurved, Gandharvaved and Arthashastra). All the courses are developed by the Gurus. Apart from the religious education modern subjects like Nepali, Mathematics, Geography and English have been included for grades 4-8 as optional subjects.

In Nepal, Gumbas and Vihars are established to educate in Buddhist philosophy through different activities such as preaching, puja (worship) and classes. Some of the monasteries also provide skill education. The Therbad Buddhism was initiated around 1980. Nepal Boudha Pariyati Shiksha, which was started in 1962, was formalized in 1963. At present, grades 1-10 are conducted under Pariyati Shiksha. The curricula cover life-history of Buddha and Buddhist philosophy. This year there were 2500 examinees in Pariyati Shiksha. Gurukuls are established to revitalize Hindu philosophy. These institutions provide not only religious and cultural learning but also formal education. In other words, formal courses are integrated with the core education. In rural and remote areas - especially in mountain regions - where formal schools are not easily accessible for children such institutions play a significant role by providing spiritual, cultural as well as formal education. Formal education is essential in Gumbas and Vihars for the daily living of the monks and nuns. Knowledge of mathematics and health is equally necessary. But this is not true of all Gumbas and Vihars. A majority of Gumbas and Vihars still stick to the traditional system of providing education.

Considering the educational contributions of Gumbas and Vihars, the government has recently decided to mainstream the education provided in Gumbas and Vihars in an inclusive way. This will help to increase children's access to formal education. The government has underlined two age groups (6-8 and 8-14) for receiving formal education along with the religious education in Gumbas and Vihars. This could be taken as a positive step to innovate religious institutions after the advent of people's democracy (loktantra). The government aim is to mainstream the education of the religious institutions without any intervention or interference in their religious and cultural activities.

Gumbas, Vihars and Gurukuls have been less understood in terms of their educational contributions and the potentialities they possess. These religious institutions are providing formal education in their own initiative and they have no affiliation with the government in this regard. Their products are providing educational services in different parts of the country. Gumbas are providing services in the mountains and Vihars and Gurukuls in the hills. Likewise, Madrasas are centred in the Terai belt. Considering this, the government has decided for the development of these institutions. But the religious institutions do not seem to be inclined to enter the mainstreaming education. So, mobilizing these institutions to mainstreaming has been a challenge to the government.

Educational access includes availability of school (or educational institution), teacher, physical facility, comfortable home-school distance, etc. Establishing school or combining formal education and religious education alone is not enough. Major

requirements should be available. Quality depends largely upon the attitude of the people. People's awareness and sensitivity are necessary for quality in education. Community culture and curriculum, instructional resources and teaching-learning activities contribute to quality enhancement. Are these facilities available in the religious institutions? Gumbas, Vihars and Gurukuls have different sets of educational philosophies. In this situation is it possible to mainstream their education? Considering such issues the study tries to explore the possibilities of utilizing Gumba, Vihar and Gurukul potentials for educational reform programs.

Rationale of the study

The government has decided to mainstream the education provided in Gumbas, Vihars and Gurukuls. This is, of course, a laudable step. But, before starting mainstreaming, it is necessary to have a good idea about the educational systems assess the potentials of these institutions. This will give feedback to the government.

This study also focuses on the human resources, source of income, teaching materials, institutional management and community participation available to the religious institutions. Such information will help the government in implementing the mainstreaming program.

This is the first study on Gumbas, Vihars and Gurukul under the Formative Research Project (FRP). The information collected on the beneficiaries in Gumbas, Vihars and Gurukuls by this study will be useful for the government to reform programs for the target age group studying in such institutions. The findings of the study will provide feedback to the government for mobilizing the religious institutions for mainstreaming. The mainstreaming institutions will ultimately contribute significantly to Education for All by 2015. This study report could be useful for students, researchers and people interested in the education provided in Gumbas, Vihars and Gurukuls. Moreover, this study will pave the way for further studies, particularly for the attainment of the EFA goals.

Research Questions

The main research question of the study centers on the present educational situations of Gumbas, Vihars and Gurukuls and the modalities of the linking it with the mainstream education. The main research question is divided into the following sub-questions:

- What are the educational programs that are being conducted in Gumbas, Vihar and Gurukul?
- How, and to what extent, do the course contents of the curricula used in Gumbas, Vihars and Gurukul relate to the formal education?
- What is the contribution of the management system? What about human resources, financial resources, materials, program management, committees or Guthis, and community participation?
- Who are the beneficiaries of the educational program?
- What is the contribution of Gumbas, Vihars and Gurukuls in the field of education?
- What are the possibilities and challenges in mobilizing Gumbas, Vihar and Gurukul to mainstreaming?

CHAPTER II

Review of Policies on Gumba, Vihar and Gurukul

Situated between India and China, Nepal is both ethnically and geographically diverse. The population composed 103 social groups, constitutes the complex socio-religious population structure. According to the 2001 Census, there were 46 ethnic or Janajati groups (the National Janajati Organization identified 59 Janajati groups), 16 Dalit groups, 37 groups within the Hindu caste hierarchy (Dalits excluded), 3 religious groups, and one unidentified group (Gurung, 2005). Caste groups from the hill and Terai constitute 58.6% of the population, Ethnic groups 36.4%, and religious minorities 4.3%, and the unidentified group 1%. Seven different religious populations were identified by the 2001 Census— Hindus (80.6%), Buddhists (10.7%), Muslims (4.2%), and Kiratis (3.6%) Christians, Jains, Sikhs, and others make minority groups (*Ibid*, 2005). The Census reported 92 different languages. Only 48% of the population speaks the official language Nepali (SIL, 2005).

Educational development

Although modern education came to Nepal long before 1950, it had not been generously open to the public. Initially it was reserved for the ruling class. Later, educational facilities went on expanding. This resulted in an increase in the literacy rate - from 5% in 1952 to 54% in 2001 (Ministry of Population and Environment, 2004). Although remarkable progress has been achieved in the field of education, challenges regarding equity and quality of education, which are two important components of EFA still exist.

Geographical variations

Educational access and resources vary greatly across the different geographic regions and urban areas to rural areas. Approximately 13% of the school-aged primary children are still not in school (MOES, 2006). A great majority of these children belong to disadvantaged and marginalized groups; namely girls, Dalits, Janajatis, children with disabilities, and children living in remote areas.

In Nepal, the “unreached” (deprived) population includes women and girls, Dalits (untouchables), Janajatis (ethnics), linguistic minorities, religious minorities, people with disabilities, people living in remote areas, conflict-affected children and internally displaced persons (IDPs) and other vulnerable groups (including children affected by HIV/AIDS), child laborers, and street children.

Religious Minorities

Religion is a system of beliefs, values and norms. Language is imbued with similes and metaphors, moral stories, literary references to scriptures, religious epics and shared history. Education provides learners not only with facts and factual knowledge, but with beliefs, values and norms held by the teachers and embedded in the language of instruction, teaching and learning materials.

Religion, language and education were intimately tied together in traditional societies, where the State and Religion were almost synonymous. Although religion prohibited social discrimination the supremacy of caste structure played down the rights of religious minorities. But the Interim Constitution, 2007 has declared Nepal a secular state and treating all citizens equally.

Students in government private schools are subjected to socialization and assimilated into the prevailing beliefs, values and norms. Therefore, religious minorities often desist from sending their children to such schools and seek to establish their own schools that enable their children with beliefs, values and cultural norms.

Many Janajatis practice Buddhism or forms of animism. Muslims are marginalized. Human development indicators place them in a relatively disadvantaged position. For instance, the NLSS shows a high proportion of Muslims living in poverty: 41 percent of Muslims fall below the poverty line (compared to the national average of 31%).

In Nepal, religious institutions are running their own schools, informally, to impart or disseminate their religious ideologies. Hindus and Buddhists are not in minority but they also are operating their religious schools. In the context of globalization, the knowledge based on religious ideologies needs reform.

Government Efforts

The government has implemented several reform programs for ensuring children's access to education. To achieve this objective, the government seeks the help of the non-government sector. The students studying in the governmental and religious institutions should be counted. There is a complaint that some of the religious institutions offer education to the children of religious communities but do not include their number in the national level statistics. There is also the argument that the efforts of these institutions have to be recognized by the state. The Department of Education (DOE) has already started mainstreaming the education provided by the religious institutions, which is taken as a part of educational reform. There have been several efforts to mainstream the education provided by such religious institutions. Some of the important efforts are listed below:

- The CERID study on "Access of Muslim Children to Education" has brought several discourses about the education offered by the Madrasas. Several issues came up the surface after the dissemination of the findings of the study.
- DOE had organized an interaction program with Gumba people of Mustang in Jomsom. The major stakeholders from the district and officials from DOE had participated in the workshop. A task force had been formed to facilitate this process.

The task force conducted several other interaction programs with the stakeholders. These programs had wide participations of the stakeholders. The interaction suggested government to formulate policies on the education provided by the religious institutions.

- In the fiscal year 2005/2006, the Government of Nepal has announced the policy of mainstreaming religious institutions such as Madrasa, Gumbas, Gurukuls and Ashrams. The budget speech opened the way for the inclusion in education for the children involved in religion. It stated, "Special arrangement will be made to bring the traditional religious schools, such as, Madrasa, Gumba and Gurukul into the mainstream in pursuance of the spirit of Education for All". Budget has been allocated for the mainstreaming and strategies and approaches have been schemed.
- The efforts of Gumba Management and Development Committee (GMDC) constituted by the Ministry of Local Development have been remarkable. An

interaction was held, in which Lamas and representatives of Gumbas, Bouddha University, GMDC, and the Remote Area Development Committee enthusiastically participated.

- Similarly, in Chitwan, an interaction was held with representatives of Gurukuls and Ashrams.

All of these interactions and discussions were aimed to collect suggestions and feedback to formulate the policies with respect to mainstreaming the religious institutions.

In mid-September 2006, MOES/DOE made a decision on the mainstreaming, management and operation the religious institutions. Funds were also allocated to them. Rs 1, 30, 00,000 was provided to institutions as per their registration and the numbers of students. The main purpose of providing the funds was to motivate the institutes to come into the national system. The fund was given as a grant. The institutions could use their own curriculum (accommodating scriptural studies) as a part of the core national curriculum. The major decisions made at that time were:

- The religious institutions will get temporary permission to run primary schools, for which they will not have to sign the security bond. For them, the registration fee of Rs. 50,000 will be waived [The security bond is necessary for permission to start lower secondary and secondary grades]. But they need to have good physical facilities
- If these institutions will not have reasonable numbers of students, they will be treated as alternative flexible schools.
- These institutions will hold learning achievement tests for Grade 5 students in coordination with DEO/RC. Alternative flexible institutions will be placed under approved mother schools. Only then will the students of the institutions be awarded certificates of examination.
- DEOs should provide grants to schools support their operation and management of examination based on the number of students (Rs 300 per student). A committee is being formed in each district for coordination and fund disbursement. The composition of the committee will be as follows:
 - District Education Officer - Coordinator
 - Section Officer (school administration section) - Member
 - School Supervisor - Member

The Curriculum Development Center is going to develop curricula for children of religious schools, which will be based on the national curriculum framework and will cater for all irrespective of caste, ethnicity, religion and geographical diversity.

The regular follow-up and monitoring of the religious institutions will be done under the regular system, and feedbacks will be collected. MOES/DOE is planning to provide training to teachers working in these institutions.

In the current fiscal year 2007/2008 the government has also made a decision (in mid-April 2007) to provide them SIP funds. DOE issued a circular on the use of the funds and other administrative procedures that should be followed up by the institutions. Rs 130, 00,000 has been allocated to the districts based on the reported number of institutions. To receive the SIP fund, the institution should be registered with DEO and fill up the student enrolment form. Now, in the initial stage one

institution receives a grant only for 30 students. Districts are receiving funds for examination and monitoring.

Use of SIP fund

SIP grants can be spent on curriculum, textbooks learning materials, physical infrastructure development and maintenance, teacher management and other activities. Records of expenditure should be kept. Social audit will ensure proper use of funds and transparency.

For certificates to the students of Grade 5, Rs 25 per student is being provided. This learning achievement test will be coordinated by the resource centre or a nearby school. The results should be sent to the Regional Education Directorate (RED) and DOE.

Critical Analysis

The government's decision to mainstream the education provided in the religious institutions is praiseworthy. The government has made a decision to waive the registration fee charged for the conducting primary level education in the religious institutions. This decision has encouraged the religious institutions, especially Madrasas, for registration. But some religious institutions are unaware of such decision. Many religious institutions are conducting formal classes starting from the lower secondary level. Such is the case of Vihar and Gurukul. As hostel facility is provided only to children of 13 years of age or above that in Gumbas, Vihars and Gurukuls children join the institutions only after completing the primary cycle. So, there is no meaning of waving the registration fee for the primary level in such institutions. This has affected the government's mainstreaming strategy.

The government budget speech 2005/2006 has stated that special arrangement will be made to bring the traditional religious schools, such as Madaras, Gumbas and Gurukuls into the mainstream education in pursuance of the spirit of Education for All. But the government should see if the religious institutions are willing. If they are, what benefits will they get? How can the autonomy of the religious institutions be preserved? Until and unless the government clarifies such things, the institutions may hesitate.

The government policy on religious institutions includes Gumbas, Madrasas and Gurukuls. It does not mention anything about Vihars. Is this because the government has taken Gumbas and Vihars as same - both teach the Buddhist religion. But, in reality, it is not so. They have separate religious practices and devotees.

The government has formed the Gumba Management and Development Committee under the Ministry of Local Development. The committee has various activities regarding the development of Gumbas (including registration). But there is no such committee formed for the development of other religious institutions. The reason may be: either the Vihar people are not asking for anything or the government is not attentive in this regard.

The government decisions are already more than one year old. But most of the religious institutions are still unaware of it. Even some DEOs in the remote districts have no information about these decisions. If the task of informing has taken so a long time, how much time will it take to implement the decisions? Will not such a delay affect the attainment of the EFA goal of providing education for all by 2015?

CHAPTER III

Study Design

Study Framework

The study analyzed the education systems of Gumbas, Vihars and Gurukuls. Information required for the study was collected from primary and secondary sources. The perspectives of the people related to those religious institutions were collected by using different tools. Consultation meetings and workshops were organized. The views of the experts in this area were collected. The information collected from the field were analyzed as per the objectives of the study. The multiple realities were analyzed, using the researchers' knowledge and experience. Subjective approach was used in interpreting the reality. Since the study is basically qualitative, importance was given to the subjective reality.

Table 3.1
Study Framework

| Research Questions | Methods | | | |
|--|---|---|--|---|
| | Literature Review | Interview/FGD | Survey | Observation |
| What types of educational programs are being conducted in Gumbas, Vihars and Gurukuls? | Government policy on religious institutions | Religious education, formal education in religious institutions, education for the followers in school | Number of beneficiaries , their types, types of educational programs | Facilities provided in the religious institutions in course of providing formal education, classroom situation in Gumba/Vihar/ Gurukul, physical facility |
| What are the contents of the curriculum introduced in providing formal education? | Review of curriculum and textbooks contents used in the religious institution | Mainly the government curriculum used, English, Nepali and Mathematics as the major subjects, Indian textbooks used | | Course content, teaching methods, teaching-learning materials, physical facility |
| How the educational programs organized (human resources, financial resources, materials, management of | Review of documents published by the religious institutions | Existence of management committee, no government support, local and foreign support | Facilities available in the religious institutions, appointment of teacher, management committee | Daily routine, activities, facilities provided |

| | | | | |
|---|---|---|---|--|
| the program, committees or Guthi, community participation, etc. | | | | |
| Who are the beneficiaries of the educational program? | Review of the documents published by the religious institutions | Outsider children benefited, children lacking in schools of Mustang | Number of children in the religious institutions, number of children having school access | Children's involvement in institution's activities |
| What are the contributions made by Gumbas, Vihars and Gurukuls in extending educational services? | Review of documents published by religious institutions | So far the religious institutions itself contributing in providing educational services to its followers, no government support | Formal education in the institutions and school | Number of children in the institutions, children's participation in formal education classes |
| What are the challenges in mobilizing Gumbas, Vihars and Gurukuls in mainstreaming education? | Review of documents published by the religious institutions | Autonomy, government support in various sectors, curriculum, examination system | Physical facility, human resources, financial resources, autonomy, government support | Facilities available in the institutions, number of children, availability of teachers, autonomy |

Sampling

A purposive sampling technique adopted in the selection of Gumbas, Vihars and Gurukuls. It was a case study type of work using qualitative techniques. So there was no meaning in selecting many of religious institutions. The Gumbas and Vihars were selected after discussions with the Department of Education and the Department of Buddhist Studies, Tribhuvan University, and the people involved in Buddhist and Hindu religion and education. Gurukul in Kathmandu was selected after a visit to Nepal Vedvidhyashram Sanskrit Secondary School at Bankali, which is the main institution for conducting Gurukul programs and consultation with the concerned people was made. The following matrix shows the sample institutions and district:

| District | Name of institution | Type |
|-----------|--|---------|
| Mustang | Tharpachhyoling Monastery, Muktinath | Gumba |
| | Rigdol Phunchhyoling Monastery, Jharkot | Gumba |
| Kathmandu | Vishwa Shanti Vihar, New Baneshwar | Vihar |
| | Nepal Vedvidyashram Sanskrit Secondary School, Bankali | Gurukul |

The respondents of this study were people directly affiliated to the Gumbas, Vihars and Gurukuls - monks and nuns, Gurus (of the Gumbas, Vihars and Gurukuls), teachers of formal education and skill education, head teachers, experts in Buddhist and Sanskrit education, Gumba Development and Management Committee officials, and administrative chief of the religious institutions. The other respondents were professors from the Central Department of Buddhist Studies, the Department of Education personnel and experts in Buddhist education. The data collection varied institution to institution because there was variation in the human resources available in such institutions. The responses also differed due to unavailability of the institution heads during the data collection period. For example, the head of the monasteries of Mustang stayed in Kathmandu. The study team tried to meet them in Kathmandu but they were not available as they were on foreign visits. Information on Gumbas were collected, in Lalitpur, from the Gumba Management and Development Committee. The following matrix shows the respondents and the data collection techniques used to acquire information:

| District | Type | Respondents | Number of respondents | Information source |
|-----------|--|--|-----------------------|-----------------------|
| Mustang | Gumba | Teacher | 3 | Individual Interview |
| | | Anis (nuns) | 8 | FGD |
| | | Dhawas (monks) | 6 | FGD |
| | | Social worker | 2 | Individual Interview |
| | | VDC chairperson, Mukhiya, social workers, people affiliated with Gumbas, school teachers | 10 | FGD |
| Lalitpur | Gumba Management and Development Committee | Chairperson and secretary | 2 | Group interview |
| Kathmandu | Vihar | Supervisor | | Interview |
| | | Male Students | 10 | FGD |
| | | | | Class observation |
| | | Vihar Management Committee members | 8 | FGD |
| | | | | Vihar observation |
| | | | | Class observation |
| | | | | |
| | Gurukul | Head teacher | 1 | Interview |
| | | | | Gurukul observation |
| | | | | Classroom observation |
| | | Teachers, SMC members and people affiliated with Gurukul | 8 | FGD |
| | | | | |

Study Tools

The study used the following tools for primary data collection:

Interview Guidelines

Interview is collecting information from persons. The meaning of interview as given by Webb and Webb is “Conversation with a purpose. The main purpose of interview is to find out what is in and on someone else’s mind” (cited in Merriam, 1988, p. 71-72). Interviews help us to find out what we cannot be directly observed, for example, feelings, thoughts and intentions.

Interview guidelines had been developed for the collection of information. Interviews were unstructured because counter questions could be asked. The interview guidelines included questions framed on the research questions of the study. Interviews were held with the monks, nuns, head teachers and teachers and group interviews were held with the Gumba Management and Development Committee personnel.

FGD Guidelines

Focus Group Discussion (FGD) guidelines were developed to acquire information from people affiliated with the religious institutions. In Gumba, different types of FGDs were conducted. Homogeneous and heterogeneous groups were formed to collect the information. In Vihars, FGDs were conducted with the students, management committee members and affiliated people. In Gurukuls there was an FGD of heterogeneous group was organized.

Class Observation Form

A class observation form had been developed for information on methods of teaching and learning, classroom interaction and classroom facilities. Formal education classes conducted in different subjects were observed. Availability of textbooks and other learning materials were observed too.

Gumba/Vihar/Gurukul Observation Form

This form had been developed to observe the educational environment, which includes the physical facilities (school building, playground, laboratory, library, teachers’ room, hostel facility, etc.), physical setting, drinking water facility, and cooperation (between children).

Procedures

Data Generation

The study used primary and secondary data for qualitative study. Qualitative data consist of detailed descriptions of events, people, interactions, and observed behaviours, experiences, attitudes, beliefs and thoughts; and excerpts or passages from documents, correspondence, records, and case histories (Patton, 1980, p. 22 as cited in Merriam, 1988, p. 67-68).

There were multiple methods used in collection of data. There were focus group discussion and interviews taken with people affiliated to Gumba, Vihar and

Gurukul. Classes and Gumba/Vihar/Gurukul were observed. The available record in Gumba, Vihar and Gurukul were also collected.

For secondary data published and unpublished documents on Buddhist and Gurukul education were reviewed. Sources of secondary information were government policies on mainstreaming, documents published by Gumbas, Vihars and Gurukuls and newspapers. The Central Department of Buddhist Studies, Department of Education (MOE) and Gumba Development Committee were the other sources of secondary information.

Data Analysis and Interpretation

The data collected from the primary and secondary sources were analyzed and interpreted, themewise and respondentwise. Data analysis was done in three steps. First key concepts were derived, concepts of different people were categorized, and themes were generated from the categorization. The research questions of the study were recalled before categorizing and analyzing the data. The analyzed data were interpreted using field incidents, researchers' personal experiences and references. The triangulation technique was applied to confirm the reliability and validity of the data collected from the field.

Scope and Delimitation of the study

The study had time and budget constraints. It was a study of short duration (10 weeks). It was a case study so only a limited number of religious institutions were selected for the study. The findings of the study cannot be generalized. The case study does not represent the overall Gumba, Vihar and Gurukul scenarios of the country. There was also limitation in the number and types of respondents because of their unavailability in the spot.

CHAPTER IV

Education in Gumba: A Case Study

Gumbas are established to provide knowledge of Buddhist philosophy and religion. The Dhawas (monks) and Anis (nuns) receive this knowledge in the Gumba. Gumbas teach ways of life to the followers of Buddhism. They were for cultural continuity and preservation, community development, leadership development, social unity and harmony and unity in the community, and counseling and purgation.

The Gumba education had its origin in Tibet. Later, introduced into the Gumbas of Nepal. Today Gumba teachings are not limited to religious education. It provides traditional courses as well as courses in modern subjects English, Nepali, Tibetan, Mathematics and computer skills. Thus, Gumbas children have access to formal education. The study includes two Gumbas of Mustang district: Rikdol Phunchyoling of Jharkot and Tharpachhyoling nunnery of Muktinath.

Educational system in Gumbas

Dhawas at the Rikdol Phunchyoling of Jharkot studied at the Gumba in the morning and then shifted to the public school for three hours (10-1 PM) in the day. Five Dhawas have been studying at the Muktinath Lower Secondary School in daytime for the last two years. They were learning Tibetan, English, Mathematics and Social Studies at the Gumba. Thus, the children of this Gumba were doing formal courses in school as well as in the Gumba. Dhawas in Rikdolchhyoling were studying theology, English and Tibetan. According to the children, the English taught in the Gumba was tougher than the English taught in the school. All the textbooks of the formal courses taught in the Gumba were in English, whereas textbooks they used in the public school were in Nepali. Remuneration for the teacher was provided by the NGO named ECO Himalaya.

In Tharpachhyoling Monastery formal courses were taught in the Gumba. Subjects like English Grammar, Nepali and Mathematics were taught. There were two teachers (both managed by the Gumba), one for Tibetan and the other for English. The teacher for Nepali was hired from the local primary school. Nepali language was taught only to senior Anis. English and Tibetan were taught for 4 years and Nepali for 2 years. For English, Indian textbooks were used. The other textbooks were those used in the public school. The Gumba used a textbook of non-formal education for teaching Nepali (See Annex A for the course contents). There was no formal grading in the examination system. Grading was done according to the learning achievement level.

The classes at the Tharpachyoling Gumba were conducted in a multi-grade way. Anis were divided as juniors and seniors. Anis studying in grades 1-3 were juniors Anis the others seniors. Junior Anis learned more English and Tibetan language and Senior Anis Nepali and Mathematics. The senior Anis used women's literacy book of non-formal education, Nepali book and Mathematic of grade 5 (See Annex 1 for details).

Contribution of Gumbas through formal education

In the Gumbas of Mustang children of different ethnic backgrounds received education. The beneficiaries were mostly children of local residents, but some children were from Doti and Kathmandu as well.

Access to and Beneficiaries

No discrimination made in Gumba education on the basis of caste, creed or religion. However, there was not a single child from the so-called high ethnic communities (Bramhin and Chhetri) and from untouchable castes (Kami, Damai and Sarki) found in the Gumbas. There may be children from such ethnic group in other Gumbas. A majority of the children in the Gumbas belonged to Gurung, Newar, Sherpa, Tamang, Tibetan, and Thakali communities.

A disciple at the Gumbas must be at the age of 12 or 13. There was no co-education system in the Gumbas. Girls were admitted in the Ani Gumba. There was no quota system and no strict rules and regulations for admission. The number of disciples for admissions to the Gumbas depended up on the economic condition of the Gumbas themselves. The trend of sending the second child (if there are three sons or three daughters) to Gumbas was prevalent in Mustang. But in consideration of the present low rate of child bearing in families, any child (first, second child or third) could be offered to the Gumba and the Gumba would accept the child.

Facilities provided to the beneficiaries

The aim of monastic education is to teach its disciples the way of life in Buddhism. The medium of instruction is Tibetan in the Sambota script. The Lamas, Anis, and Dhawas learn the practiced skills and practice meditation for peace. Monks and nuns receive training in Thangka painting and Amchi for practical life and livelihood. Thangka painting training is provided at Sechen Gumbas at Bouddha in Kathmandu and Amchi training at the Jharkot in Mustang.

The monasteries teach English as the international language. Emphasis is given to Nepali because it is the national language. Mathematics is included for its importance in daily living. Tibetan language is included because the Gumbas are imbued with Tibetan culture. The remuneration for the teachers was borne by the Gumbas itself. Hence, monastic education contributes to the Nepal's commitment of 'Education for all by 2015'.

The monastic education was also contributing in the health and medicine sectors. The Rikdol Phunchyoling Gumba provides the Amchi training. Amchi is a training provided in the areas of health and medicine. There was a Tibetan medical centre in the Gumba to provide facilities like health check-up and distribution of medicines.

Management of Gumbas

Gumbas had their own management system. But the management committee existed only in one of the Gumbas selected for the study.

Gumba Management Committee

People have formed the Gumba management committee. The members of the management committee were selected locally and from nearby areas. The Jharkot Gumba Management Committee had six members, two each from Purang, Jharkot,

and Khinga villages. The tenure of the members was of three years. The committee, which includes an Amchi of the Gumba, makes all the decisions of the Gumba. The committee meeting is held biannually or as required. The chief arbitrators of the village also were included if the committee members could not arrive at a decision. But there was no committee in the Tharpacholing Gumba of Muktinath. The chief Lama of the Gumba appointed an Ani from among the senior Anis for the physical maintenance of the Gumba. The appointed Ani also bore all management responsibilities.

Human Resources

The tutor in each Gumba was either the product or the former disciple of the very Gumba. Teachers to teach English, Mathematics, Nepali and other newly introduced subjects were hired from outside and kept in the Gumba. Teachers (selected from different religious sects and castes) must be familiar with the Tibetan language and should be followers of Buddhism. Two female teachers with the Intermediate qualification had been hired and provided accommodation in Tharpacholing Gumba. These teachers taught English, Mathematics, Computer and Tibetan. The Dhawas of Rigdol Phunchyoling Gumba were taught English and Tibetan by a Thakuri teacher and an Amchi doctor respectively.

Financial Resources

Most of the Gumbas of Nepal are running under either privately or on community management. So the responsibility of renovation, day-to-day management and the expenses for food, etc. for the Dhawas and Lamas remains with the management. The major financial sources of the case study Gumbas were they (Lamas) read hymns at people's doorsteps and the money personally offered by the founders of the Gumbas. Some of the Gumbas were rich because they were supported financially by international donor agencies and, NGOs and INGOs. Salaries of the teachers who taught English and Tibetan, and expenses for food and medical treatment of Dhawas were both provided by the INGO Eco-Himal. The expenses for social and religious festivals in the Gumbas were borne by the villagers themselves, in rotation. The villagers used to renovate the Gumbas with mutual co-operation.

Source of Income

The main source of income of the Gumba was the donations of the villagers and visitors. The chief Lama also asked for donations from outside the village. The Tharpachyoling Gumba had five Ropanis of land donated by the villagers. The Rigdol Phunchyoling Gumba was supported by Eco-Himal. But the SIP fund had not reached. The reason was that the Gumbas had no knowledge about SIP.

Facilities in Gumbas

The Gumbas under study were full of facilities. The buildings in both the places looked attractive. Each Gumba had hostel facility for the students. But the garments which the Gumba people wore were managed on the alms received by the Anis and Dhawas. The Gumbas also kept entertainment and sports materials for the Dhawas and Anis.

Community participation in Gumbas' Management

Gumbas in the hills and Himalayan regions are built, managed, renovated, and maintained at the community level. The Gumbas recently established in urban areas are personally managed. But the number of such Gumba is limited. Although the Gumbas were established for the purpose of imparting education and rituals of Buddhism, they have become places of social and cultural activities. In the case of income shortage the villagers were consulted. The management committee levied certain amounts on the villagers for construction, renovation and maintenance of the Gumbas. For the supply of religious workforce in the Gumbas (at Jomsom), the second child of the family be given over to the Gumbas to be a nun or a monk. One should pay the fine (every year) in case of denial. The Gumba management committee was formed by the villagers themselves. The members were selected on turnwise basis. The responsibility of leadership building was assigned to the members of the civil society. All the members of the society were bound to attend the religious and social activities performed in the Gumbas.

The feudal Mukhiya had the prime role in the management of the Gumbas. The problems which could not be solved by the management committee were solved under Mukhiya.

Infrastructure, Teaching Methods, Educational Materials and Examination System in Gumbas

Tharpachyolig Gumba was well-managed in terms of infrastructure and support facilities. The 22-room hostel of the Gumba had two toilets, a library and a canteen. Likewise, Rikdol Phunchyoling Gumba had drinking water, toilets, 2 bathrooms, 4 hostel rooms, 1 library, 1 computer, 1 canteen and a small playground.

In the Tharpachyolig Gumba, the disciples enjoyed studying different subjects along with the religious subjects. The teaching activities were conducted through class presentation, interaction, essay writing, class work and homework. Chalk and duster were the main educational materials. Drama performance at the Gumba was the major part of the extra-activity. Students were graded on 3-month examination that would conclude in the ninth month (the month of the final examination). The results of the final examination would promote the students that had been successful.

In the Tharpachyolig Gumba, a written test and an oral examination would be put up each month. The final examination grades would promote the students. This examination also included written and oral tests. Dhawas played ludo, cricket, football, table tennis, badminton, carom, spell-score as part of the extra-activities. Anis played chungu, kapardi, football and badminton.

Possibilities and Challenges in Mobilizing Gumbas for Mainstream Education

Followers of Buddhism such as Sherpas, Tamangs, Gurungs, Thakalis, Walungs, Topkegoles, Bhotes, Mananges, Thudams, Gurungs and Magars have been living in the hill and Himalayan villages from time immemorial. These people have set up Gumbas in their villages as centres for learning the Buddhist theology. The Gumbas have played prime roles in imparting education in distant villages where there are no government-aided educational institutions. The Gumbas were set up hundreds of years ago as centres of Buddhist education, theology and way of life. Gumbas have the archaeological values. Today the importance of Gumba is towering. Millions of

rupees have been invested in the establishment of some modern Gumbas. The numbers of disciples at the Gumbas are increasing rapidly. The curricula of monastic education are amended.

Dhawas of the Jharkot Gumba studied in the government school in days and monastic courses in the morning and evening. Mukhijas, Lamas, politicians and social workers lauded, in a focus group discussion, the introduction of government courses such as English, Nepali and Mathematics. The Gumbas had the better classroom and hostel facilities.

The challenges in the mainstreaming of Gumba education are as follows:

Human Resources

It is difficult to manage teachers for subjects like Nepali, English and Mathematics. Even the teachers that are available may not have the knowledge of languages (mainly of the local language).

Number of students

Most of the public schools of Mustang have a comparatively small number of students because children are sponsored by the foreigners and admitted to the good and costly schools in Kathmandu and Pokhara. The teacher-student ratio is very low in Muktinath and Jharkot. In one of the schools of Muktinath there were 4 students and 2 teachers. In a school of Jharkot there were 30 students and 5 teachers. Out of the 30 students 5 were from the Rigdol Gumba. There were two lower secondary schools. These schools only conducted the primary classes due to the lack of children in school. If this trend continues, then it would be difficult to find children for monastic education.

Another challenge was that the children that were in the monasteries were from different parts of the country. Formal education was provided without any curriculum. Children would begin to receive formal education only at the age of 12 because children below this age were not admitted to the Gumbas. So, considering the opportunity to receive the basic education in Gumbas was late. So this delay in enrolment would be adverse to the government's aim of providing education for all.

Finance

All the financial problems of the Gumbas were managed by the Lamas, villagers and others. Only a limited number of students including the Anis and Dhawas were provided food, and hostel and medical facilities. If the students' number increases then the limited source of income of the Gumbas will not be able to bear the cost. The source of the salaries of the teachers seemed to be uncertain.

Scarcity of Lamas

If the government courses are taught and government certificates are awarded to the students of the Gumbas, then there may be scarcity of Lamas in the Gumbas, which will ultimately bring crisis in (pure) monastic education.

Conclusion

The history of Monastic education goes back to thousands of years. They were established with the aim of imparting knowledge of Buddhist Theology and moral

education. Gumbas have been set up in all geographical regions of Nepal including the Terai regions. The curricula of Gumba education are changed according to the changing needs of the societies. Gumbas are contributing to the field of education by providing skill training and formal education in addition to theology and moral education. Lamas, Anis and Dhawas of Gumbas and pioneer figures of Buddhist communities have felt the need of modern education to go with theology and moral education. Hence, they have introduced the modern formal educational contexts into the monastic curriculum. The Gumbas have managed to get subject teachers for formal education, using their own resources. In short, Gumbas are contributing a lot in the fields of formal and spiritual education both. So the Government of Nepal should adopt the policy of registering Gumbas as educational institution. It would be fruitful to impart the modern education to disciples and helpful to achieve the goals of EFA.

The Gumbas should be granted autonomy in management and finance, and curriculum development. The government should play the facilitator role in conducting the formal courses in Gumbas. The government should monitor the activities in Gumbas as well.

CHAPTER V

Education in Vihar: A Case Study of Vishwa Shanti Vihar

There are two principal schools of Buddhism: southern known as Theravada School and northern known as Mahayan. Both the schools aim to work for peace, happiness, social and harmony in human society. Vishwa Shanti Vihar was established in Kathmandu to provide Pariyati education (Buddhist education in Theravada) and academic education for (monks or Vikshus). Vishwa Shanti Shikhyalaya is being run under the Vishwa Shanti Vihar.

Vishwa Shanti Vihar was established on Oct.5, 1984 under the active leadership of Ven. Bhikshu Jnanapurnik. Land for the Vihar was donated by a devoted Upashika for strengthening Theravada Buddhist Education and meditation practices and in the expectation that the Vihars would eventually develop into a center for Buddhist studies and researches. Countries like Singapore and Malaysia have contributed to produce human resources for upgrading and propagating Theravad Buddhism in Nepal.

The present study was focused on Vihar's Buddhist Education and formal educational programs. Buddhist and formal education, grades 6 to 10, are provided for Shameners. Shameners are children, aged 10 to 13, who have completed their primary education. The formal education part completely follows the government curriculum although the Shikshalaya has not yet been recognized by the government. Vihar students sit for the School Leaving Certificate (SLC) examination in Durbar High School (public school) to get certificate for further education. The Vihar provides an extra English language course for Shameners which is taught by foreign volunteers. Knowledge of English is necessary for Shameners who want to go abroad (Thailand and Sri Lanka) for further education. The Vihar mainly conducts lower secondary and secondary classes, Pariyati education and extra-curricular activities.

Activities of the Vihar

The research team collected information on the various activities of the Vihar including education. The information was collected through interviews with monks (Bhikshus), Shameners, and the vihar management committee. The study also analyzed the activities of the Shikshyala. Under the religious education the *Pariyati* education and *Pali education* (Theravada Shikshya and Buddhist language) were provided for Shameners and Anagarikas in addition to Prabajya. Under the *Pariyati* education leading up to *Saddammopalak* and *Kobid* could be received. The Vihar is also the contacting center for Nepal Boudha Pariyati Education. So far, a total of 55 students have passed the Pariyati education (different levels). Moreover, the Vihar is also providing special classes on Pali grammar and Jatak Pali.

There is a meditation camp inside the Vihar. The chief monk had conducted a two month's mediation retreat for Buddhist devotees in Singapore and Malaysia. The Bhikshus and Shramaners are sent to villages and towns to teach Pariyati to interested people. The activities of Vihar have also helped the community by making resource materials such as books, encyclopedias and dictionaries available in the library for the monks and for those who have interest in Buddhism. Publication of a bulletin is another activity of the Vihar.

Supervisor of Vishwa Shanti Baudha Shikshalaya stated that every year new Shameners from different parts of Nepal come to the Vihar for Buddhist and formal education. The Shameners are of different ethnicities. The Vihar makes no discrimination in terms of caste and economic status. At present, there are Shameners from different districts of Nepal such as Jhapa, Sunsari, Udayapur, Kathmandu, Dhading, Makawanpur, Palpa, Saptari, Bardiya, and Surkhet.

Popularization of Buddhism is also a major activity of the Vihar. For this, Pariyati education is provided in various high schools of the Kathmandu Valley. DAV Higher Secondary School is providing Pariyati education, using the curriculum developed in Nepal Bauddha Pariyati Shikshya by Ven. Yasodhamma and Pariyati teachers. A group of FGD participants observed that Pariyati education is very essential for Shameners as well as for other students because it teaches moral education. They therefore suggested that the government should develop a Pariyati curriculum and implement it in the schools so that people could be motivated to study Buddhism.

Educational System

There are two types of courses (religious and formal education) taught in the Vihar. Under the religious course the Pariyati curriculum is followed. The formal course is taught from grade 6. It contains different subjects that are taught in schools.

Pariyati Curriculum

Pariyati education was formally started in 1962 in Nepal to provide knowledge of Buddhist religion, culture, history and philosophy. Initially, the Pariyati curriculum was developed for grades 1-3. Now curricula have been developed for higher grades. There are, at present, 21 centers for Pariyati education run in Theravada Vihars.

The curriculum is organized in a systematic way in terms of subjects, papers, grades, full mark, and teaching hour and so on. The content of the Pariyati curriculum course, Pariyati Saddamma Palakya Prarambhik (for the first year) is equivalent to grade 1 course. It is the first paper with 100 full marks and requiring 40 hours of teaching. The course of Pariyati education has the formal class standard (See Annex 2).

There is also an examination system. The students have to take written as well as oral examination. Students have to pass (previous) courses to qualify for the higher level. For example, a student must be in grade 5 in order to appear in Pariyati Saddamma Palak examination of the second year. At the end of Kobid final year, the students have to perform a 10-day long meditation in the Bipashyana-Bhawana Shivira (meditation camp).

The Vihar conducts alms begging every fullmoon day. The monks of the Vihar said that Vihar sustains on alms and donations from other foreign countries. Request is made for donation to devotees and interested people in foreign countries. The Vihar Shikshyalya board members expressed the views that the Vihar is self-sustained and so conducts educational program and provides hostel and food facilities to its students.

The school provides residential facility to the students who come from inside and outside the Kathmandu Valley. The Shameners have to remain in strict discipline. The Vihar has its own norms and culture. The students who meticulously follow the

rules and regulations they are considered qualified for the Prabajya program and are given Chibar Vastra, religion uniform of yellow or maroon or brown colour. It was known through FGD that the students unable to follow the rules are sent back to their homes (Grihasti).

Formal Educational programs

Vishwa Shanti Baudha Shikshalaya was providing formal education along with Pariyati education from grade 6 to 10 for Shameners. It had adopted the government curricula. But so far, there is no government recognition made.

The medium of instruction in formal education are Nepali and English. Special English was taught grades 7-10 by foreign volunteers. The FGD participants (Shameners) said that they did not feel overloaded in doing the formal and Buddhist courses side by side. They were motivated to learn English because if they had English language proficiency then they could get chances to study advanced Buddhist education courses abroad.

The Vihar started to provide formal education in 1997 with 5 students in affiliated with a public school (Durbar High School). There were 33 students studying in various grades (6-10). The following table shows the number of students in different grades:

| Grade | Number of student |
|-------|-------------------|
| VI | 3 |
| VII | 11 |
| VIII | 6 |
| IX | 4 |
| X | 9 |
| Total | 33 |

The number of students in each grade was very low. Subject teaching was in practice in formal education. While talking about the less number of students in different grades the management committee members of the Vihar said that it is not that there should be equal number of children in school and Vihar. So, the government system of certain number of children required for a particular grade is not possible in Vihar.

The Vihar followed almost the government curriculum system of compulsory, vocational and optional subjects (See Annex 3). Government textbooks were used for formal education. The daily routine was planned on the Vihar's convenience. The supervisor said that the Vihar had its own regular activities, which should not be disturbed by other external factors. He also talked about Vihar's autonomy in designing the program.

The management committee of the Vihar felt the need of government recognition of the shikshalaya for up to grade 12. The government must grant autonomy. They said that if the government initiatives disturb the religious aspect of the Vihar then they will not go for educational mainstreaming of the Vihar.

Beneficiaries of the educational program

Children in the Vihar were of different communities such as Newars, Tamangs, Chaudharies, Brahmans and Chhetris. But there were only a few children from Brahmans and Chhetri communities. The children had to live the life like monks and follow the rules and regulations of the Vihar. Self-dependent children were preferred for admission. So children aged 10-15 were welcome.

Facilities

Different types of facilities were available in the Vihar: extra-curricular activities, good physical facility, scholarships and opportunities for going abroad.

Physical facilities

The Vihar had an attractive pakki building and the classrooms were good. The Vihar was all clean and peaceful. There was a separate room for each grade. Vihar also provided food and hostel facilities to its children. Two kitchen staff were hired to prepare food for the children. But water supply was not satisfactory. The Vihar took sick children to hospitals. The children got textbooks and educational materials free of cost. The Vihar also provided the uniform called *Chibar* to the students.

The Shameners said that there were a lot of religious books available in their library. But the numbers of formal course textbooks were limited. They felt the need of a separate library for formal course books. They also wanted to have a science laboratory in the school. There was no space for playing outdoor games in the Vihar. So they played only the indoor games like carrom and snake-and-ladder game. Their chibars were of different colours. It was so because different countries had donated them. It means that different Buddhist countries contributed in providing Chibar for the students.

Scholarship and Awards

The Vihar provides scholarships and awards (with certificates) as incentives for Shameners (Pravrajita Shameners) and Anagaikas (nuns) who pass the SLC examination, get distinction in Pariyati and perform well in extra-curricular activities.

In an interview a Bhiskshu said that there were many scholarships established in the Vihar by national and international sponsors. Scholarships were provided for individual students of grades 6 to 10 and of higher education in Buddhist studies. The sponsors were from Myanmar and Singapore. Some Nepalese also supported the children of the Vihar in different ways.

Extra-curricular activities and study visits

Extra-curricular activities were conducted to develop personality and talent. Such extra-curricular activities were included in the yearly plan. Moreover, students were sent to many religious places and educational sites such as Vihar, Gumbas, national museum and historical sites.

The students regarded extra-curricular activities and study visits as very important for their leadership development. Extra activities such as quiz contest, extempore story telling, and sanitation were conducted. Learning Pali and English, and computer training were other extra activities of the Vihar. Shameners expressed that

the activities in religious and in the academic field was a universal need. Such activities would make them competent globally.

Study abroad

The Vihar had link with educational institutions in foreign countries. Some of the Shameners were in Thailand, Taiwan, Sri Lanka and Austria to study Buddhism. Shameners would be Bhikshus after the age of 20. According to the Senior Bhikshus, students go to foreign countries (e.g. Thailand and Myanmar) for 10-12 years for higher education in Buddhism then come back to the Vihar.

Management of the Vihar

Various committees had been formed for the smooth operation of the Vihar. The committees were:

- Vishwa Shanti Vihar Management Committee
- Vishwa Shanti Vihar Dayaka Committee
- Vishwa Shanti Bauddha School Board
- Sukhi Hotu Nepal(Cooperative Brotherhood Organization)

The Vihar Management Committee is composed of 10 members including the monks and principals of two public schools (Durbar High School and Shree Prabhat Secondary School). Scholars of Buddhist studies supervise the activities of the school (Vishwa Shanti Shikkshayalaya). An 11-member Vishwa Shanti Samrakshyan Committee and a 15-member Vishwa Shanti Vihar Dayak Committee have assumed the responsibilities of monitoring the regular activities of the Vihar. The Shikhyalaya Management committee and teachers carry out activities of the school in a collaborative way.

Human Resources

Seventeen teachers and some Bhikkhu and Anagarikas are working full time and part time to run the formal classes in the Vihar. Teachers are also selected by Vishwa Shanti Vihar Management Committee on the competency basis. Two Bhikshus are assigned the task of supervising the activities of the school (Shikkshyala). Teachers are paid on the basis of the numbers of classes they take. Teachers teaching grades 6, 7 and 8 get Rs.40 for each class and the teacher teaching grades 9 and 10 get Rs.60 per class.

Financial Resources

The Vihar depends largely on the kindness and charity of the donors and devotees for expenses. It is sustained on donations by local people and international organizations and on educational sponsorships by foreigners. There is fixed bank deposit made on donation by devotees within and outside the country (especially Malaysia). Some of the devotees help the Vihar with medicines and stationery for the students. Some of the students are provided educational support by individual sponsors for school and higher education in Nepal and abroad.

Participation in Vihar Management

The Vihar is able to fulfill its noble goals with the active participation of the devotees (Upasaks and Upashikas) in the community. In an interview with the Bhikshu and the supervisor of Shikshyala said that the community is contributing in several ways; for instance, by providing sponsorships, stationery, books, furniture, medical equipment and other materials, and freeships for the students. There are also monthly donors who provide food and educational materials for the students in the Vihar. The devotees have already provided wood for flooring and 150 plastic chairs, sponsored prizes for quiz contests and logistic support for Blood donation programs organized by the Vihar. Funds for water supply were donated by Malaysian and Taiwanese visitors. National and international donors have also made fixed deposits in banks for the Vihar.

Autonomy and Decentralization

In the Vihar only Pravrajita (convened) student are studying. The children had renounced their worldly life. In a discussion organized with the management committee members the issue of Vihar's autonomy was raised. People said that the Vihar has its own norms, values, philosophy and culture. So the Vihar has provided more subjects related to Buddhism. They stressed the need of more Buddhist courses. They said that they will not be able to accept all the government courses. They preferred to have only the basic subjects like English, Science and Mathematics for their formal education. They demanded autonomy to develop religious courses and in certification awards (Dharma Upadhi). Students must get the opportunity for further education in Buddhism. Regarding the decentralization, they said the government should not interfere with the management activities of the Vihar.

Expectation of government support for mainstreaming education

There is need of government support for the mainstreaming of education provided in Vihars. Vihars expect formal education for their monks not in the school but in the Vihar because the devotees come to Vihar to offer foods for the Shameners and Bhikshus. If they go to the public school, then they will not have to offer foods. Students may not be able to maintain discipline in the school as strongly as the Vihar. They think that the environments of Vihar and the school are very different. Vihar environments cannot be created in the school.

The Vihar felt the need of more religious subjects to be taught. The people of Vihar expects that the religious course be recognized as a formal course equivalent to SLC level with only a few subjects of the government course and that be provided by the government. The government should not interfere in religion and must ensure its security. The Vihar expects material support and laboratory equipment from the government.

The FGD participants expressed the opinion that Theravada Buddhism should be included as an optional or extra subject in the school curriculum. There is a lot of literature in Theravada in Nepal. The Vihar also desire to have the authority to select and appoint teacher for the Vihar. Teacher appointment by the government may not match religion and philosophy.

Contribution of the Vihar

Buddhist education aims at mental and social character development of the students. It produces competent Buddhist monks and nuns as human resources for strengthening Theravada Buddhism in Nepal. The Vihar provides Pariyati education leading to Saddhamma Palaka/Kovida level. It also conducts research and publishes bulletins and journals. Moreover, it organizes regular meditation programs for students, residents of the Vihar and interested people outside it. Field visits and meditation camps are also parts of the activity.

Possibilities and Challenges in Mobilizing Vihar for Mainstreaming

Since the Vihar is conducting different programs in its own initiative and expenses there is no such difficulty in mainstreaming its formal education. But the study also showed that although the Vihar is conducting formal courses for its followers there are many challenges in bringing it to the mainstream education.

The Vihar already has a good infrastructure and physical facilities. There is regular evaluation (first term and second term examinations) and the final examination is conducted by Durbar High School. So there will be no problem in the mainstreaming of the formal education provided in this Vihar. Monitoring and supervision are done by the Vishwa Shanti Management Committee and the Shikkhayala Management Committee.

The government should recognize the education system of the Vihar. In this connection, consultation with the Buddhist scholars could be made. The government should approve such curriculum. If flexible policy regarding certification could be introduced then such education system in Vihar can materialize. The government should provide certificate of both the government and religious courses. There should be a religious course introduced as an optional subject in school so that children interested in particular religion can acquire knowledge on the subject that they are interested.

The study shows that all aspects of management of the Vihar are taken care of by the Vihar itself. So the problems of human resources finance and others will not continue even after the mainstreaming. But the Vihar may have to face the following challenges:

The Vihar will have to follow all the government courses. Since the Vihar is a religious institution it should focus more on Buddhist education than on formal education. So the management committee members were of the view that more weightage should be given to the Buddhist education course (40% for the government course and 60% for the Buddhist education course).

According to the government rules and regulations the teacher-student ratio should be 1:30. If the Vihar is mainstreamed, it will have to face a problem in Vihar because it has a limited (small) number of students. Vihar can adopt government rules and regulations but not at the cost of its cultural values and norms.

Conclusion

Vishwa Shanti Vihar is conducting programs and activities related to religion as well as formal classes. It has adopted the government curriculum and appointed qualified teachers for conducting the formal courses. But for want of government recognition to the formal courses, the final examinations are held by Durbar High

School. No discrimination is made in terms of caste, religion, and economic status in the Vihar. There were different committees formed for the smooth management of the Vihar. The Vihar will not be ready to adopt the government curriculum if things endanger its religious pulse.

CHAPTER VI

Education in Gurukul: A Case Study of Nepal Veda Vidyashram Secondary School

Introduction

Gurukul is a traditional system of education. In ancient times it was the only place for receiving education. In a Gurukul education was provided under strict rules. Gurus provided education even to the enemies. The ancient Aryans regarded Gurukul as an important asset of their society. Guru removed the darkness of ignorance. The syllables 'Gu' and 'ru' of the word 'Guru' meant darkness and light respectively. Gurukul was a place for teaching culture. Students who do not have good culture were not allowed to stay.

There are altogether 200 schools under Gurukul in the country, of which only five including Nepal Veda Vidyashram are conducting formal courses. National Gurukul Education Council has been formed under the Ministry of Education to look after Gurukul in the country.

The Nepal Veds Vidyashram Secondary School, which is conducting the Gurukul education in Bankali was established at its present location in 1969. The school is functioning under the Gurukul system. It got permission for SLC in 1986 BS. Usually, 100% students pass the Purbamadhyama examination (equivalent to SLC) in the first division. 70% pass in the first division has been recorded only twice. Teaching started in this school in 1974. Guthi Sansthan bore all its expenses since its establishment, till 1999. Bishwa Hindu Mahasangh managed the Vidyashram for two years. Then the management responsibility was handed over to the Pashupati Area Development Trust. Initially, this vidyashram focused only on the Gurukul education system. Later, the need of certification was felt and the students of this school began to appear in the Purbamadhyama examination (SLC) in 1996. So far, more than 300 students have already passed this examination from this school. Last year also 100% got through.

Education System in Gurukul

There are mainly two types of courses conducted in Gurukul. One of the courses is related to the Hindu philosophy and the Vedas. The Gurukul has accommodated the formal government course in its curriculum. In this course different subjects including English and Nepali are taught.

Courses related to Hindu Philosophy

In Nepal Veda Vidyashram they teach Hindu philosophy and the Vedas as well as the formal courses (grades 4 to 10). The Gurukul course content includes four core subjects based on Hindu philosophy. These four subjects are divided into four Vedas (Rigveda, Yajurveda, Samveda and Atharvaveda), six Anga (Shiksha, Kalpa, Nirukta, Vyakarna, Chanda and Jyotish), four Upanga (Pruan, Nyaya, Mimansa and Dharmashastra) and four Upaved (aayurved, Dhanurved, Gandharvaved and Stuahpatyaved). Sanskrit is the medium of instruction in Gurukul (See Annex 4 for the course contents). Gurukul does not operate grades 1-3. Asked about the reason, the head teacher said that under the Gurukul rule children who come here should have completed at least 8 years of age. They must have undergone the *Chudakarma*

(hair shaving ceremony). As education in Gurukul is provided in residential way one should be able to do everything oneself. The rules of Gurukul are very strict. Only one chance is given to the student who fails in the examination. If he fails the second time, he is sent back. According to the FGD participants mere being good at study is not the plus point for the students. Discipline is one of the basic requirements of Gurukul. Students are sent back home also if they do not improve in their behaviour.

In 1996 the Gurukul planners had thought of developing a 12 years' course because it takes 12 years to study the Vedas. This need was felt in consideration of certification. So the present proposed Gurukul curriculum is of 12 years (Grades 1-12). There is an Optional Sanskrit subject included in the proposed curriculum. All the Sanskrit subjects are of 100 marks each.

Formal Courses

Formal courses were started on an agreement with the government. In formal education there are subjects such as Nepali, English, Mathematics, Social Studies and Population, and Environment. English is an optional subject (taught from grade 4). But English subject has not been included in the secondary level curriculum considering the time that the students have to devote for the SLC examination. There is a shortage of English teachers in Gurukul. But the FGD participants pointed out the need of English for the secondary level as well. Considering the importance of English the proposed course of Gurukul has included English for grades 9-12 as well. In the proposed curriculum subjects such as Science, Creativity, Computer Education and Eastern (classical) Mathematic have been included (See Annex 5).

All the formal courses taught in Gurukul are based on the curriculum developed by the Curriculum Development Centre (CDC) under the Department of Education. So, according to the head teacher the courses do not meet the needs of Gurukul. According to the FGD participants, the implementation of the curriculum developed by CDC is sheer compulsion for Gurukul. CDC developed the curriculum without considering the objectives of Gurukul.

All the subjects except English taught under the formal course in Gurukul carry 100 marks each. English for grades 4 and 5 carry 50 marks each. But English taught in grades 6-8 carry 100 marks each. Other formal subjects carry 100 marks each. Population and Environment is a subject of 100 marks. The medium of instruction for all the formal course subjects is Nepali (See Annex 4 for the formal course content). Efforts were being made to develop textbooks and curricula for the formal education in Sanskrit. The textbooks produced by CDC were used for teaching the formal courses. Additional textbooks were also used.

People affiliated with the school said that there is no government support for the development of Sanskrit and formal education. They said that if the government and the society cooperate to develop the Gurukuls as educational institutions and so preserve the Sanskrit tradition, then Gurukuls will be able to produce qualified and capable human resources required for the nation.

Beneficiaries of the program

The beneficiaries of the program in Gurukul were boys only. According to the FGD participants, Veda is taught only to Brahmin boys. So only boys benefit from the education provided in Nepal Veda Vidyashram. Children for the school are

collected from across the country. People of the school visit all the districts of the country to bring children to the school. According to the head teacher, the school has students from more than 65 districts. The target of Gurukul is to bring at least one child from each district of the country to Veda Vidyashram. If a child is not somehow available in a particular district then more than one child is selected from another district. Usually children aged 9-12 are selected. Most of the children are from Sindhupalchok and Nuwakot districts. Veda Vidyashram had once thought of holding entrance examinations in the districts. At present, written test is taken here in Kathmandu.

In Veda Vidyashram textbooks, uniform and hostel facilities are all provided free. Students earn some money by participating in different rituals around. They are allowed to go to home in vacations. But girls, Dalits and Janjatis are deprived of such facilities. According to the Gurukul personnel the Hindu culture does not allow girls, Dalits and Janjatis to study the Vedas. Thus, in a way, they are also deprived of receiving Gurukul education as well as the formal education provided there. The Vidyashram authorities said that if education is to be provided to all then separate Gurukuls should be established. Teaching both boys and girls, and different castes and ethnicities together is against the Gurukul norm. They also said that if the government wanted to provide education to them in Gurukul, it should provide special assistance for that and the Gurukul people would be ready. But the research asked some questions regarding the inclusion of girls and other ethnic groups: "Is it possible to include girls and children from castes other than Brahmins in Gurukul? Is it worthwhile to mainstream the religious institution that does not open the door for all? Will the mainstreaming of such institution help in providing education for all by 2015? Will the mainstreaming defeat the norms and values of Gurukul?"

Management of Gurukul

The Veda Vidyashram Management Committee has nine members. List of members: member of Pashupati Area Development Trust, Sanskrit scholars, ward chairperson, representative of Kathmandu District Education Committee, section chief of Guthi Sansthan, Section Chief of Pashupati Area Development Trust, parent, teacher and the head teacher of the Nepal Veda Vidyashram Secondary School. The chairperson of the committee is nominated from among the members of the Pashupati Area Development Trust. The head teacher is the member-secretary. There is also a woman representation in the committee.

There were altogether 14 teachers in Veda Vidhyashram, of whom five were in permanent position. The salaries and other facilities for the teachers were provided as in a public school. The teachers taught the lower secondary and secondary levels. There was also a part-time teacher, a Ph. D. in Sanskrit. The teachers felt the need of increase in the government teacher quota. Gurukul had no female teacher.

Gurukul Resources

The expenditure (90%) of the institution was borne by the Pashupati Area Development Trust. The remaining 10% is covered by earnings from Samuhik bratabandha, swastivachan, annadan and others. The Pashupati Area Development Trust provides scholarship to a student. There is also the Jagat Kumari Scholarship of Rs. 1000 provided every month for 10 months.

In Ved Vidyashram there is hostel facility for the students. As all the children are from outside Kathmandu, this facility is necessary. Although the hostel facility is intended for 75 students, there are 200 children who stay adjusted. The head teacher said that if financial support is available then more students could be accommodated.

According to the FGD participants, Gumbas, Vihars and Madrasas are enjoying foreign assistance whereas Gurukuls are not. So the government should provide more support to Gurukuls.

Gurukul and Mainstreaming

Recently, the government has made a decision to mainstream the religious institutions of the country. The decision has been made in order to provide the formal education to such institutions. But there are issues that are related to the mainstreaming of Gurukul and such issues may affect the process of mainstreaming.

Need of Gurukul

Gurukul plays a significant role in providing formal education to the children studying there. As a majority of Gurukul children do not have access to formal education it is worthwhile to bring Gurukul to the mainstream of education. The FGD participants were of the view that Gurukul has more importance in a secular country like Nepal where equal respect is paid to all religions. Another importance of Gurukul is it teaches Sanskrit both as language and as a subject. Sanskrit has treatises on science, music and technology, etc. That's why development of Sanskrit is necessary. Some Sanskrit scholars said that Gurukul is a place for the study of the Veda and a place for providing moral education. So the government should lay emphasis on the expansion of Gurukul facility.

The study shows that it is not only the education of Sanskrit that is sufficient for the students of Gurukul. Formal courses are also required in Gurukul with full facilities. Ved Vidyashram also included Nepali as compulsory subject considering it as a national language. There are Social Studies, Mathematics and English also taught under the formal course in Ved Vidyashram. Social Studies subject is taught as it teaches about the society, and social norms and values. Knowledge on the society and social norms and values is also required in Gurukul. So it is included in the formal course of Gurukul. Mathematics subject is included as it is required in our daily life. English is taught for the publicity of Sanskrit.

Issue of Mainstreaming

The study shows that mainstreaming of Gurukul is necessary. This was also felt by the Gurukul people. Mainstreaming will bring financial support from the government. At present, Gurukul receives neither government support nor donors' generosity. The support that is provided by the Pashupati Area Development Trust is minimal. Mainstreaming is necessary. It will help Gurukul continuously receive government assistance.

Since Gurukul admits Brahmin boys only, it shows no respect for gender and caste. Then how can it help in the government's aim of mainstreaming of Gurukul for attainment of the EFA goal of providing education for all by 2015? Some people who participated in the FGD said that three separate types of Gurukul schools should be established in each district to give access to the disadvantaged groups such

as girls and lower caste children. All of them cannot be mixed together because it will go against the Gurukul norm. The cases of Brahmins and other castes are different. Gurukul-educated Brahmins involve in religious and cultural rites whereas other castes do not enjoy this privilege.

The government charges no registration fee on the religious institutions if they want to conduct the primary classes. Previously religious institutions were charged with Rs. 50,000. But, according to the Gurukul people, there is no use of this practice because formal classes in Gurukul are conducted only from Grade 4. But the government should think of starting grades 1-3 in Gurukul on its own initiative. Gurukul needs government support not for the primary level but for the higher levels. The Gurukul personnel are not aware of other government initiatives such as the provision of Rs. 9000 (equivalent to Rs. 300 each for 30 children) under the school improvement plan (SIP) for each religious institution where formal courses are conducted.

Gurukul is a religious institution and it expects support from the government for the development of religious as well as formal education. Gurukuls are positive about the government's decision of mainstreaming the religious institutions. But they were also in a dilemma-whether to accept the government proposal or not. They will accept for the mainstreaming only if it does not affect tradition and sanctity of Gurukul.

Government support and Autonomy

The study shows that Gurukul is willing to go for mainstreaming because it needs help from the government for its development. According to the Gurukul people, the government has not paid any attention to it. They expressed their thankfulness to the government for paying attention towards this. But they were commenting that the government is supporting the Sanskrit University but not to the Sanskrit school. School is the base for education and instead of support to the Gurukul the government is providing different types of assistance to the Sanskrit University. They also said that if support is not provided to the base then how the upper level could be strong. If school graduates are not produced then how the university can run?

The study shows that Sanskrit subject should not be confined within Gurukuls only. It should be taught in the schools as well. It should be also included in the curricula of boarding schools as an optional subject. Sanskrit should not be taken as a language only. It has a vast storehouse of knowledge. It gives moral education, which is required for all.

Government support is required for the development of Gurukul. There should be a provision of supporting students who secure positions in board in the SLC examination. The head teacher was proud of the good results that the school is achieving in this SLC examination. According to him, most of the students get the first division and only a few the second division. So there should be a provision of scholarships for outstanding students for higher education. The FGD participants said that the government should provide fund for the maintenance of the physical infrastructure. Class observation showed that there was no physical facility available in the classroom. The classroom wood flooring was not in good condition.

Gurukul expected autonomy. The Gurukul people said that autonomy would help preserve old culture and heritage of the country. Gurukul showed its willingness to

register if the government makes everything free for it. According to Veda Vidyashram, only 6-7 lower secondary schools register have been with the government. Gurukul expects autonomy in course designing. All the formal courses for Gurukul are designed by CDC. Gurukul wants to design its courses itself. The FGD participants said that the formal course taught in Gurukul should be different from the formal course taught in other schools. It is a Sanskrit school so more weightage should be given to Sanskrit. The Purbamadhyama examination of Gurukul is held by the Office of the Controller of Examinations of the government. However, the Gurukul representatives were of the view that a Sanskrit course for Grade 10 differs from SLC course prescribed by the government. So it should have the autonomy of holding the Purbamadhyama examination. Gurukul does not have English in grades 9 and 10.

Gurukul welcomed the government effort for the mainstreaming of it. But it was not in favour of decentralizing its autonomy. If the government is going to interrupt in conducting its programs then such kind of intervention was not acceptable for Gurukul. But it seemed flexible in bringing change in its program if the government support is provided. In case of providing education to girls and children belonging to other castes in Gurukul it wanted to have a separate school for them. It gave emphasis on the existence of single sex school in Gurukul.

Problems and Challenges in Mobilizing Gurukul for Mainstreaming

Different problems exist on the way to mainstreaming. One of the problems relates to conducting the primary level in Gurukul. Under the government policy of mainstreaming the registration fee that is charged for the primary level is waived. But what is the use of such facility for Gurukul when the primary level is not at all conducted there? Only grade 4 and upward are conducted here. So the Gurukul is not showing any interest in this regard.

Gurukul lauded the government effort for mainstreaming. But it was determined not to accept government assistance if it proved injurious to the intrinsic norms and values of Gurukul. Another problem in mainstreaming was admission of girls to Gurukul. Admission of girls was contrary to the Gurukul rules, and if co-education is provided, it will affect the spirit of Gurukul education. In this context the head teacher said that meditation, which is a part of Gurukul education, will be affected too.

The government will have to bear a big cost of Gurukul if it is mainstreamed. Gumbas, Vihars and Madrasas are supported by different types of national and foreign institutions and people whereas Gurukuls are least supported. Whatever support that the Gurukul receiving is only from within the country. So mainstreaming of Gurukul means bearing a huge expenditure (by the government).

Government support is necessary for mainstreaming the Gurukul education. But the support should not affect its norms and values. Support should be provided for the physical development of Gurukul. Hostel capacity should be increased so that more children could be accommodated. The teacher quota should be provided by the government.

There is communication gap. The government had made a decision a few months ago to waive the registration fee for the religious institutions including Gurukul. But the Gurukul people were not aware of it. They were talking about fee waive in the FGD conducted in Gurukul. There was a consensus that, if the registration fee is

waived, then all the Gurukuls will register their institutions. A separate school needs to be established for girls in Gurukul because Gurukul is a Hindu religious institution where boys and girls are not allowed to study together. Today mainstreaming of Gurukul is a need. If mainstreaming could be done then children from far districts will not have to come to Kathmandu for Gurukul.

Gurukul should have its own curriculum for formal education. The government should authorize Gurukul to develop and implement its own curriculum. The Gurukul curriculum does not need to be similar to that of the curriculum of the formal schools because it is a religious institution and every subject prescribed for the formal schools is not required here.

Conclusion

Gurukul is a place for providing education on Hindu religion and philosophy. Many Gurukuls are on the verge of accommodating formal courses because such courses are required for the daily living of the Gurukul people as well as for the future. So Gurukuls are willing to go for mainstreaming. On the one hand, Gurukuls expect full government support for mainstreaming and, on the other hand, they expect autonomy from the government to implement their own curriculum of formal education.

CHAPTER VII

Findings of the Study

This chapter presents the outcomes of the review of government policies regarding the religious institutions and the major findings of the field study. The review part included the government efforts for bringing Gumbas, Vihars and Gurukuls to mainstream education. The findings part highlights people's perceptions on the government decisions. Moreover, it also gives a picture of the present situations of the religious institutions. The possibilities and challenges in mainstreaming of Gumba, Vihar and Gurukul education are also included in this chapter. The major findings of the study are given below:

Government's Initiatives

- The government has taken initiatives to mainstream the religious institutions. Interaction sessions are organized for the people affiliated to the religious institutions. The government allocates budget for the formal education in the religious institutions.
- The Curriculum Development Center has started work on the development of a curriculum, based on the national curriculum framework, which will suit all irrespective of religion.
- The School Improvement Plan (SIP) has been introduced in the religious institutions and budget has been allocated accordingly.
- The government has a plan to mainstream the education provided in Gumbas, Gurukuls and Madrasahs. In the case of Vihars there is no decision.
- The registration fee for conducting primary education in the religious institutions has been waived.

Educational Access

- Religious institutions are providing religious as well as formal education programs. But the children studying in the institutions are not the local residents. Children in Vihars and Gurukuls in Kathmandu are from outside the Kathmandu Valley. Children in the Gumbas of Mustang are mostly from Doti, Pokhara and Kathmandu.
- Girls are not admitted to the educational program of Gurukul.
- No discrimination is made on the basis of gender and caste in the religious institutions (Gurukul expected). But there was not a single Brahmin, Chhetri and Dalit child in Gumba. Vihar also did not have a Dalit child. There is no entry for girls in Gurukul.
- There is paucity of children in the schools of Mustang (Muktinath and Jharkot). Local community children are either sponsored (by foreigners) or enrolled in the schools of Pokhara and Kathmandu.
- Education in religious institutions is provided free of cost. There is no charge even for food and lodge.

- Religious institutions desire to have formal education in their education units and not in school. The rules of religious institutions do not allow the children to go out for formal schooling.
- The religious institutions are not inclined to registering although the government has waived the registration fee (for conducting primary grades). There is no primary level in the Gumbas and Vihars. In Gurukul formal education grades are conducted only from grade 4.

Educational Programs

- All the religious institutions under the study are conducting formal education on their own initiatives. Gumbas were providing formal education to girls and boys separately. In Gurukul only boys are admitted to the formal education program.
- Arrangement was made in the religious institutions to provide formal education alongside. In one of the Gumbas of Mustang boys were receiving formal education in the school as well as in the Gumba.
- The educational programs are organized in the religious institutions differ. In Gumbas children only at the age of 12 or more are allowed entry. So they prefer joining the school. In Vihars formal education is conducted from grades 6 to 10. The Gurukul program includes formal education from grade 4 upward. These religious institutions have their own logic regarding their educational programs.
- The religious institutions under study do not include skill education (one Gumba in Mustang expected). This Mustang Gumba gave thanka painting and amchi training.

Curricula and Textbooks

- The religious institutions are using different types of curricula and textbooks. The curriculum subjects included varied. But all of them are placing emphasis on English, Nepali and Mathematics because they feel that these subjects are necessary for their daily living. Gurukul has also included Social Studies and Population and Computer in its course. Vihar and Gurukuls are following the government curriculum whereas Gumbas do not have any particular curriculum.
- The textbooks used in Gumbas are both Nepali (government-prescribed) and Indian. A Gumba uses a Nepali textbook meant for the non-formal education program. But Vihars and Gurukuls use government textbooks because they are following the government curriculum. Vihars use some additional textbooks.
- Some religious institutions want to have their core subjects integrated with those of the formal schooling (as an optional subject). They want to have the authority of designing the curriculum themselves.

Management

- The religious institutions have management committees. In Gumbas the Thakuris (local leaders) make all the decisions.

- There is representation of people from different sectors in the management committee. Women have a representative in the committee.
- The religious institutions are run on donations by foreigners and local people. But Gurukul does not have such a support. The Gurukul at Bankali (Kathmandu) is functioning on the fund provided by the Pashupati Area Development Trust and on the earnings from religious rites performed for others.
- Community participation in Gumba and Vihars is encouraging.

Autonomy

- The religious institutions have so far been functioning without the support of the government. Gumbas and Vihars are not in the need of government support for conducting their educational programs. Gurukuls, however, require financial support.
- The religious institutions are willing to go for mainstreaming in order to get recognition from the government. They want the equivalence of their religious education.
- The religious institutions expect autonomy to frame curriculum. They want to have their own examination system.
- If the government aims to centralize the education systems of the religious institutions, mainstreaming will not be acceptable to them.
- The religious institutions (especially Gumbas and Vihars) expect the same type of autonomy as they have regarding the use of their property.

CHAPTER VIII

Conclusions and Recommendations

The religious institutions under study are providing formal education on their own initiative. There is no government support in this regard. However, the institutions are positive towards the government's decision of mainstreaming education. But they are in a verge of dilemma - whether to accept the decision or not. Their dilemma is associated with autonomy, the autonomy to design their curricula themselves so that they would be relevant to the religious institutions.

Recommendations

The government has made many decisions regarding education and educational development in the Gumbas, Vihars and Gurukuls. But these institutions are not aware of it. The government should circulate the decisions (as soon as possible) through DEOs so that they reach the concerned people.

There has been a decision on waiving the registration fee for starting primary level grades. But most of the religious institutions run the lower secondary level grades. The government should think of providing basic education in the religious institutions from the age of 6.

The formal education for the children should be conducted in the religious institutions, not in schools. Learning environments in the schools and the religious institutions are different. Schools do not tie up with the norms and values of the religious institutions. So, it would be better to run the formal grades within religious institutions.

Bringing the education in religious institutions to mainstream education is a need. The institutions are conducting formal courses on their own. Some of them have adopted the government curriculum whereas others have their own. In this context, mainstreaming the education of the religious institutions is necessary. But the institutions should be authorized to design their curricula themselves. If this authority is granted, they will design the curricula according to their needs.

Proper management is a need. It would be better to hand over the management responsibility to the concerned management committees. The government should also provide the authority of monitoring and supervision to the management committees. But reporting should be made to the DEO about the situation of formal education in the religious institutions. DEO also should be involved in supervision and provide feedback for qualitative improvement in the education model. But the government should not interfere with the religious programs and activities.

The government should not be strict about the teacher-student ratio in the religious institutions. Numbers of children in the religious institutions, especially in the Gumbas located in the mountain region, are limited. So the government should be flexible regarding the number of students while giving permission to conduct formal classes. Salaries of the teachers of religious institutions should be supplied by the government.

At present, the religious institutions are hesitating to go for mainstreaming, bearing it will affect in their objectives and programs. Gumbas and Vihars have a lot of property. So they do not seem to be interested in mainstreaming matters. They think that, if the government vents into their programs their properties might be

nationalized. So assurance should be made of non-encroachment before mainstreaming.

Mainstreaming may affect in the religious norms and values and traditional profiles. Therefore, attention should be paid in preserving them during mainstreaming.

A national policy on religious education should be developed for a new Nepal because the country has become a secular state. Consideration should be made on the tenets of religious education before formulating policies of linking the religious institutions with mainstream education. There is need of comprehensive approach. So separate studies should be conducted.

ANNEX - 1
Course Contents of English subject taught in Gumbas

Contents of English

Grade I:

- Alphabetic order
- The sentence
- Kinds of sentences
- Negative Sentences
- Interrogative Sentence
- Subject/ Predicate
- Nouns
- ❖ Common/proper
- ❖ Singular/plural
- Adjective
- ❖ A, An, The
- Pronouns
- Verbs

Present, Past / Future tense

Verbs: singular / plural

Simple present tense

Simple Past Tense

Present Continuous Tense

- Adverbs
- Prepositions
- Conjunctions
- Interjections
- Words often confused

Grade 2:

- Looking up a Dictionary
- The sentence
- Subject/Predicate
- Parts of Speech
- Nouns

- Nouns: singular, plural, Gender, possessive case
- Adjectives: Degree of comparison; A, An, the
- Pronouns
- Verbs: singular/plural
- Tenses: Simple Present Tense, Present Continuous Tense, Present Perfect tense, Simple perfect Tense, Simple Past Tense, Past Continuous Tense, Simple future tense, future continuous tense,
- Negative sentences
- Adverbs
- Prepositions
- Conjunctions
- Punctuation and Capital letters
- Text Exercise
- Words often confused
- Synonyms/Antonyms
- Comprehension
- Essay writing
- Story writing
- Letter writing

Part-1

Essentials of Grammar

Grade 3:

- The sentence
- Nouns
- Adjectives
- Pronouns
- Verbs
- Adverbs
- Prepositions
- Conjunctions
- Interjections
- Review

Part-II

- Nouns: Number, Gender, Case
- Personal Pronouns: Number, Gender, Case
- Adjectives: Degrees of Comparison
- Articles
- The Tenses: Simple Present Tense, Simple Past Tense, Simple Future Tense, Continuous Tense
- Active and Passive Voice
- Subject-Verb Agreement
- Comparison of Adverbs
- Correct use of Prepositions
- Punctuation and Capital letters
- Direct and indirect Speech
- Words often confused
- Synonyms/ Antonyms
- Review

Part_ III Written Composition

- Comprehension
- Essay writing
- Story writing
- Letter writing

Annex - 2

Religious Courses (Pariyati Education Curriculum) in Vishwa Shanti Vihar

| Class | Paper | Subject | Full Marks | Credit hour |
|-------|--------|---|------------|-------------|
| 1 | First | Pariyati Saddamma Palakya, Prarambhik, First Year | 100 | 40 hrs |
| 2 | First | Pariyati Saddamma, Second Year | 100 | 40 hrs |
| | Second | Pariyati Saddamma, Second Year | 100 | 36 hrs |
| 3 | First | Pariyati Saddamma Palakya Prarambhik, Third year | 100 | 28 hrs |
| | Second | Pariyati Saddamma Palakya Prarambhik, Third year | 100 | 36hrs |
| 4 | First | Pariyati Saddamma Palakya Prabesh, first year | 100 | 45 hrs |
| | Second | Pariyati Saddamma Palakya Prabesh, first year | 100 | 32 hrs |
| | Third | Pariyati Saddamma Palakya prabesh, first year | 100 | 27hrs |
| 5 | First | Pariyati Saddamma Palakya Prabesh, Second year | 100 | 49 hrs |
| | Second | Pariyati Saddamma Palakya Prabesh Second year | 100 | 45 hrs |
| | Third | Pariyati Saddamma Palakya Prabesh, Second year | 100 | 34 hrs |
| 6 | First | Pariyati Saddamma Palakya Prabesh, Third year | 100 | 44 hrs |
| | Second | Pariyati Saddamma Palakya Prabesh, Third year | 100 | 33 hrs |
| | Third | Pariyati Saddamma Palakya Prabesh, Third year | 100 | 43 hrs |
| 7 | First | Pariyati Saddamma Palakya Prabesh, Third year | 100 | 36 hrs |
| | Second | Pariyati Saddamma Palakya Prabesh, Third year | 100 | 57 hrs |
| | Third | Pariyati Saddamma Palakya Prabesh, Third year | 100 | 36 hrs |
| | Fourth | Pariyati Saddamma Palakya Prabesh, Third year | 100 | 31 hrs |
| 8 | First | Pariyati Saddamma Kobid first year | 100 | 38 hrs |
| | Second | Pariyati Saddamma Kobid first year | 100 | 35 hrs |

| | | | | |
|----|-------------|--|-----|--------|
| | Third | Pariyati Saddamma Kobid first year | 100 | 42 hrs |
| | Fourth | Pariyati Saddamma Kobid first year | 100 | 35 hrs |
| | Fifth | Pariyati Saddamma Kobid first year | 100 | 36 hrs |
| 8 | Sixth (Ka) | Pariyati Saddamma Kobid first year(Optional- Pali-A) | 100 | 32 hrs |
| | Sixth- Kha | Pariyati Saddamma Kobid first year(Optional Abhidharma) | 100 | 37 hrs |
| 9 | First | Pariyati Saddamma Kobid Medium year | 100 | 38 hrs |
| | Second | Pariyati Saddamma Kobid Medium year | 100 | 43 hrs |
| | Third | Pariyati Saddamma Kobid Medium year | 100 | 40 hrs |
| | Fourth | Pariyati Saddamma Kobid Medium year | 100 | 35 hrs |
| | Fifth | Pariyati Saddamma Kobid Medium year | 100 | 38 hrs |
| | Sixth-Ka | Pariyati Saddamma Kobid Medium year (Optional - Pali) | 100 | 36 hrs |
| | Sixth- Kha | Pariyati Saddamma Kobid Medium year (Optional- Abhidharma) | 100 | 38 hrs |
| 10 | First | Pariyati Saddamma Kobid, Final year | 100 | 33 hrs |
| | Second | Pariyati Saddamma Kobid, Final year | 100 | 40 hrs |
| | Third | Pariyati Saddamma Kobid Final year | 100 | 42 hrs |
| | Fourth | Pariyati Saddamma Kobid Final year | 100 | 47 hrs |
| | Fifth | Pariyati Saddamma Kobid Final year | 100 | 35 hrs |
| | Sixth- Ka | Pariyati Saddamma Kobid Final year (Optional- Pali) | 100 | 36 hrs |
| | Sixth-Kha | Pariyati Saddamma Kobid Final year (Optional- Abhidharma) | 100 | 35 hrs |

Source: Nepal Bouddha Pariyati Shikshya, all Nepal Vikshu Federation

Annex - 3

Formal Courses taught in Vishwa Shanti Vihar

| Grade-6 | Grade-7 | Grade-8 | Grade-9 | Grade-10 |
|---|--|--|--|---|
| <ul style="list-style-type: none"> • Social Studies • Nepali • Math • Civics • English -1 • Population • Health/Physical Education • English • Science | <ul style="list-style-type: none"> • Nepali • Civics • Population • Social Studies • English 1& 2 • Science • Health/Physical Education • Special English • Pre-vocational • Maths | <ul style="list-style-type: none"> • Nepali • Math • Civics • Social Studies • English • Population • Health • Science • Optional Maths • Pre-vocational • English - 2 • Special English | <ul style="list-style-type: none"> • Science • English • Population • Social studies • Nepali • Health • Physical Health • Maths • Economics • Special English | <ul style="list-style-type: none"> • English • Population • Science • Social Studies • Nepali • Math • Health • Physical Education • Opt. Eco • Nepali Bhasa • Special English |

Annex - 4

Courses (formal and religious) in Nepal Ved Vidyashram Secondary School Grade IV

| Subjects | Full Marks | Medium of Instruction |
|---|------------|-----------------------|
| Laghu Kaumudi (Grammar) | 100 | Sanskrit |
| Nepali (Government course) | 100 | Nepali |
| Mathematics | 100 | Nepali |
| Mero Desh | 100 | Nepali |
| <i>Rudri</i> | 100 | Sanskrit |
| Chandi Path, Karmakanda and Pooja-making method | 100 | Sanskrit |
| Parts of Amar Kosh, Sahitya (Hitopadesh) | 100 | Sanskrit |
| English (Grade IV of public school) | 50 | English |

Grade V

| Subjects | Full Marks | Medium of Instruction |
|-------------------------|------------|-----------------------|
| Vyakaran, Laghukaumudi | 100 | Sanskrit |
| Nepali | 100 | Nepali |
| Mathematics | 100 | Nepali |
| Social Studies | 100 | Nepali |
| <i>Rudri</i> | 100 | Sanskrit |
| Chandi, Karmakanda | 100 | Sanskrit |
| Literature and Amarkosh | 100 | Sanskrit |
| English | 50 | English |

Grades VI and VII

| Subjects | Full Marks | Medium of Instruction |
|----------------------------------|------------|-----------------------|
| Laghusiddhanta Kaumudi (Grammar) | 100 | Sanskrit |
| Nepali | 100 | Nepali |
| Population and Environment | 50+50=100 | Nepali |
| Mathematics | 100 | Nepali |
| Veda | 100 | Sanskrit |
| Karmakanda | 100 | Sanskrit |
| Amarkosh and Literature | 100 | Sanskrit |
| English | 100 | English |

Grade VIII

| Subjects | Full Marks | Medium of Instruction |
|----------------------------|------------|-----------------------|
| Grammar | 100 | Sanskrit |
| Nepali | 100 | Nepali |
| Population and Environment | 100 | Nepali |
| Mathematics | 100 | Nepali |
| Veda | 100 | Sanskrit |
| Karmakanda | 100 | Sanskrit |
| Literature and Amarkosh | 100 | Sanskrit |
| English | 100 | English |

Grade IX and X

| Subjects | Full Marks | Medium of Instruction |
|-----------------------|------------|-----------------------|
| Grammar Madhyakaumudi | 100 | Sanskrit |
| Nepali | 100 | Nepali |
| Social Studies | 100 | Nepali |
| Mathematics | 100 | Nepali |
| Veda | 100 | Sanskrit |
| Karmakanda | 100 | Sanskrit |
| Literature | 100 | Sanskrit |
| Astrology | 100 | Sanskrit |

Note: For lack of time (for the students) English is not taught in grades 9 and 10. The curriculum is developed by the Curriculum Development Centre (CDC) under the Ministry of Education and Sports.

Annex - 5 Contents of Proposed Formal Education Curriculum of Gurukul Grades 1, 2 and 3

| S. No. | Subjects | Weightage | Full Marks |
|--------|---------------------------|-----------|------------|
| 1. | Nepali | 8 | 100 |
| 2. | Sanskrit/English | 5 | 100 |
| 3. | Mathematics | 6 | 100 |
| 4. | Social Studies/Creativity | 6 | 100 |
| 5. | Science | 5 | 100 |
| 6. | Sadachar Shiksha | 4 | 100 |
| Total | | 34 | 600 |

Grades IV and V

| S. No. | Subjects | Curriculum Weightage | Full Marks |
|--------|-------------------------------|----------------------|------------|
| 1. | Nepali | 6 | 100 |
| 2. | Mathematics | 6 | 100 |
| 3. | Social and Computer Education | 6 | 75+15 |
| 4. | Sanskrit Rachana | 5 | 100 |
| 5. | Prarambhik Vedadhyam | 6 | 100 |
| 6. | Sadachar Shiksha | 5 | 100 |
| Total | | 34 | 600 |
| 7. | Additional Optional English | 5 | 100 |

Grades VI, VII and VIII

| S. No. | Subjects | Curriculum Weightage | Full Marks |
|--------|---------------------------------------|----------------------|------------|
| 1. | Nepali | 6 | 100 |
| 2. | Mathematics | 5 | 100 |
| 3. | Sanskrit Grammar | 5 | 100 |
| 4. | Social Studies and Computer Education | 4 | 60+40=100 |
| 5. | Science | 5 | 100 |
| 6. | Optional Sanskrit | 5 | 100 |
| 7. | Sanskrit Language | 5 | 100 |
| Total | | 34 | 700 |
| 8. | Additional Optional Sanskrit | 5 | 100 |

Grades IX, X, XI and XII

| S. No. | Subjects | Curriculum Weightage | Full Marks |
|--------|--|----------------------|------------|
| 1. | Nepali | 5 | 100 |
| 2. | Eastern (classical) Mathematics | 5 | 100 |
| 3. | Sanskrit Language and Computer Education | 5 | 50+50=100 |
| 4. | Social Studies and Science | 5 | 50+50=100 |
| 5. | Veda | 5 | 100 |
| 6. | Optional 1 | 5 | 100 |
| 7. | Optional 2 | 5 | 100 |
| Total | | 35 | 700 |
| 8. | Additional Optional English | 4 | 100 |

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