

# Access of Muslim Children to Education Phase II



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Nepal has been trying to universalize primary education. Despite various endeavors made in the past, many segments of the Nepalese society are still educationally far behind. BPEP has identified these segments or groups as educationally disadvantaged and has implemented various programs to increase their participation in school education. The Muslim community is one example of these groups. It has been realized that literacy cannot expand by blanket programs because such program do not fulfil the needs of outlying ethnic minorities and language groups. The Muslims are minority group in Nepal. They perceive education as a multifunctional agent to fulfill their religious and social needs. This study has tried to find out these specific needs and also outlined the reasons why Muslim children do not lot for the mainstream education. This study has also tried to took analytically at Madrasa education and compare it with the mainstream education. Not the least, it has suggested ways to bridge the gap between the two school systems.

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## EXECUTIVE SUMMARY

Muslims of Nepal are considered an educationally disadvantaged group. They are the third largest religious group of Nepal with a population of 4.2%. Their literacy rate is 34.72% which is far below the national literacy rate of 53.7% (Census, 2001). The low participation of Muslims in education is very alarming. It is not only a challenge for the Nepalese commitment to Education for All by 2015 B.S., but also an educational threat for the Muslims. Efforts had been made to increase the participation of Muslim children in the mainstream education. BPEP/MOE had listed Muslims as a disadvantaged group in terms of education and had implemented on trial basis, special incentive programs for educating Muslim children in three VDCs of the Rupendehi district. But the FRP Phase I study (2003) conducted in that district reported back that the BPEP special incentive scheme was unable to attract Muslim children to the mainstream education. That study said that only 13.97% of the Muslim children of that area were studying in the mainstream schools (while 80.07% were studying in the Madrasas). The flow of Muslim girls to the Madrasas was higher than that of the Muslim boys.

The present study was intended to find out the extent of Muslim children's participation in school education vis-à-vis their socio-cultural practices and also to analyze the contribution of Madrasas to education of the Muslim children.

The main objectives of this study were:

- To trace out the flow of Muslim children to different school systems.
- To analyze the enrolment, promotion, repetition and dropout rates of Muslim children in the schools.
- To look critically at the major socio-cultural factors that determine the size of Muslim children's participation in different school systems.
- To analyze the curriculum and curricular structure of Madrasa education.
- To discuss the role of Madrasas in the participation of Muslim children in the mainstream school education.
- To find out the ways of bridging the gap between the Madrasa and the mainstream school.
- To suggest strategies to increase Muslim children's participation in the mainstream schools.

A field study was carried out in view of the above objectives. Data were collected from three highly Muslim-populated districts: Banke from the Bheri zone, Mahottari from the Janakpur zone and Rautahat from the Narayani zone. The study was carried out in two highly Muslim VDCs of each district. The sample wards were selected on the basis of (more than 90%) Muslim populations there. Jaispur-6, Puraini-7, Parsadewad-9, Samsi-2, Bairiya-7 and Piprabhagwanpur-7 were selected as sample wards for the purpose of this study. The data for this study were collected by employing techniques such as status survey, household head interview, interviews with key informants, focus group discussion and survey of schools and Madrasas. Specific tools were developed for this purpose. Data collected were analyzed by using both the quantitative and the qualitative techniques.

The findings of this study are, summarily, as follows:

#### **Socio-economic status of Muslims in study area**

- The Muslims of the study area held executive and decision-making positions such as of chairmen, vice-chairmen and ward members of VDC (dissolved in 2059 Asadh B.S).
- They possessed 8.98 Katthas (0.304 Hectare) of land per family. More than 50% of them were landless. 67% of the land-holding families did not grow food sufficient for them for the whole year.
- Their main source of income were: wage-earning (40.13%), artesian jobs such as tailoring, carpentry, masonry, painting, etc (7.84%), and trade (6.36%). 21.89% of them were farmers and 11.95% were agro-labourers. They were more involved in the non-agricultural sector than in the agricultural sector.
- The property status of Muslims in the study area was very low. 86.55% of families used to live in Kachchi houses. They possessed only a few electronic equipment, vehicles and domestic animals.

#### **Educational status of Muslims**

- 23.43% of all the household heads in the study areas were literate. 13.41% among them were Madrasa literate and 10.02% were mainstream school literate. 62.28% of the literate household heads had received education of up to the primary level.
- The literacy rate of the Muslims (6 years and above) was 43.76%. The male literacy rate was 49.93% and female literacy 37.66%.
- Madrasas provided literacy in Urdu. 28.11% of the Muslims (28.83% male and 27.40% female) were Madrasa literate.
- Only 28.96% of the population belonging to the age group of 16+ years were literate. The male and female literacy rates of this age group were 36.81% and 21.43% respectively. 15.90% (17.72% male and 14.15% female) were Madrasa literate.

#### **Flow of Students towards different educational institutions**

- 41.22% of all the primary school age children (6-10 years) were studying in the Madrasas. Of them, 39.84% were boys and 42.60% girls.
- Only 18.06% children (23.60% boys and 12.49% girls) of this age group were studying in the mainstream, (i.e. government and private) schools.
- 40.71% of all the children belonging to this age group were out-of school.
- The main areas of employment of out-of-school boys were wage earning and household works. Girls were mainly engaged in household chores.

#### **Enrolment, repetition, promotion and dropout rate of Muslim children in schools**

- The ratio of Muslim and non- Muslim children in the schools of the study area was 1: 2.7. The ratio of Muslim boys and Muslim girls was 1: 2.6.
- The total repetition, promotion and dropout rates of Muslim children was 22.62%, 40.01% and 33.33% respectively.
- The repetition and dropout rates of Muslim girls was higher than those of Muslim boys, but the girl's promotion rate was lower than that of the boys.

- Muslim girls dropped out at an early grade of the primary level, particularly after grade 3.

#### **Contribution of Madrasas**

- The Madrasas were providing literacy in the Muslim community. 28.11% of the total population (28.83% males and 27.40% females) were Madrasa literate.
- A larger number of children (6-10 years age), especially girls, were studying in the Madrasas.
- The Madrasas provided knowledge of Islam. They also provided literacy in Nepali and numeracy skills.
- The number of Muslim girls was much higher in the Madrasas than in the mainstream schools.

#### **Structure of Madrasa Education**

- All Madrasas had good physical infrastructure (building). They were running on the contributions of the Muslim community.
- The teachers were qualified in Islamic education. The student-teacher ratio was 40:1.
- Instruction was based on the traditional method of rote memory.
- The curriculum of Madrasas contained Quran reading, Arabic and Urdu languages, Islamic code of conduct, etc. The Madrasas in the study area were also providing lessons in Nepali, Hindi, English Arithmetic, etc.
- The Madrasas of Banke were non-graded whereas the Madrasas of Mahottari and Rauthat were graded (up to grade 5).

#### **Socio-cultural factors affecting participation of Muslim children in mainstream (school) education**

- Absence of religious education in the mainstream schools.
- Poor family economy.
- No Islamic environment, problem of language in instruction and lack of awareness were other causes of Muslim children's low participation in schools.
- Main causes of low participation of girls in the mainstream schools: absence of religious education, co-education, absence of female teacher, Parda system, conservative attitude of parents, etc.

#### **Ways for bridging the gap between the mainstream education and Madrasas**

- Parents: School courses should be included in the Madrasas or vice versa.
- OSP (with the inclusion of Islamic education).
- Respondents: Madrasas must be recognized as institutes of primary education. Mainstream subjects should be integrated into the Madrasa curriculum.
- Religious leaders (especially the Maulvis): Since the mainstream schools do not provide Islamic environment, Madrasa cannot be integrated into them. The identities of Madrasas should be preserved.
- Respondents: Appointment of the mainstream subject teachers in Madrasas and appointment of a religious teacher in the government schools.



On the basis of above findings the following recommendations have been made.

- Census of Madrasas should be conducted with the help of DEO.
- MOE should launch NFE programs basically geared towards literacy and income generating skills for Muslim adults with the co-operation of Madrasas, DEO and local NGOs.
- MOE should conduct OSP program for school going age children. The programs should also provide skill training. Madrasas should be used for this purpose.
- Education of girls/women should get top priority. It should be conducted with the help of Maulvis and Muslim intellectuals. Female facilitators should be used for this purpose as far as possible.
- Madrasas should be used as an institutes of formal as well as non-formal education. They should be registered free of cost. Government should appoint mainstream teachers in the Madrasas.
- MOE should appoint a Maulvi in each mainstream school to provide religious education to the Muslim children.
- Incentive programs also should attract children of economically backward Muslim families.



## Chapter I

# ACCESS OF MUSLIM CHILDREN TO EDUCATION: PHASE II

### Introduction

#### *Background of Study*

It has accepted that education is the birthright of every person as well as the foundation of development. Since the first human rights declaration of UN in 1948, all subsequent declarations made in this direction have put emphasis on Education for All. Many countries of the world implemented various programs to provide basic education to their citizens. In spite of their ringing affirmation and repeated commitment, nearly one billion functionally illiterate people of world entered in 21st century. At the same time, 130 million school-age children in the developing countries are growing up without access to basic education, while millions of other are languishing in sub-standard situations where little learning takes place (Bellamy, 1999).

Nepal has accepted education as a primary means to the all-round development of children. Various efforts have been made to bring education within the reach of all in the society. Despite these efforts, the educational status of country has not been satisfactory. The census report (2001) put the literacy rate of Nepal at 53.7%. Although the Gross Intake capacity of schools in Nepal is 132.9%, the Gross Enrolment Rate is 124.7% and the Net Enrolment Rate 81.1%. One-fifth of children of primary school age (6 to 10 years) are still out of school. Of the total number of primary school children 15.1% dropout at grade 1 while 36.8% repeat the grade. Only 48.1% students are cross over to grade 2. The survival rate of primary students up to grade 5 is only 65.8% (Educational Statistics of Nepal, 2001).

Although school facilities have been open for all, some population groups of the society have not yet been able to enjoy these facilities. Of these groups Muslims are a good example. According to the Census report (2001), the literacy rate of Muslims is 34.72%, which is far below the national literacy rate which is 53.7%. It will be difficult to hit the national target of universal primary education by 2015 B.S. unless we adopt special measures to educate the disadvantaged groups such as Muslims.

#### *Significance of Study*

According to the census (2001), the Muslim population is 4.21% and they are the third largest religious group after the Hindus (80.20%) and the Buddhists (10.74%). Their religion is Islam. The Holy Quran and the Hadith are their primary source of guidance to good conduct. According to the Quran, a Muslim should follow its instructions of Quran and those of the Hadith. Questioning the instructions is considered as an anti-religious act.

The Muslim population in Nepal is scattered throughout the country but the main concentration is in the southern belt of Terai where more than 90% of the total Muslim population live. Their low participation in education is low although they tend to give high importance to education. According to the Hadith, there are two primary guidances to education. The first aim is Farze Aain, according to which a Muslim must learn the Quran, the message of God, by heart. The second aim is called Farze Kafaya, according to which it is the duty of every Muslim to acquire the

knowledge necessary for the community. In this way the religious guidances directs Muslims towards the acquisition of religious knowledge first. The duty of a Muslim is also to be educated in different disciplines. To acquire education is a social obligation for Muslims. According to the Quran, Muslims are entitled to education without any restriction at any place (The Holy Quran, 1977).

Efforts had been made to educate Muslim children. BPEP/MOE has put Muslims as a special focus group, and implemented a special incentive scheme for Muslim children in three VDCs of Rupandehi district on trial basis. But the FRP Phase I study reported that incentive scheme was unable to attract Muslim children to the mainstream schools. It also pointed out some specific facts related to the education of Muslims in Nepal. According to that report, only 13.97% of Muslim children were studying in the mainstream schools, and 80.07% were studying in Madrasas. The ratio of Muslim boys and girls in the mainstream schools was 3.4: 1 while their ratio in Madrasa was 1.09:1. These figures suggest that Muslim parents prefer to send their children to Madrasas.

### *Objectives of Study*

The over-all objective of this study was to find out the extent of Muslim children's participation in the mainstream schools and Madrasas vis-à-vis their socio-cultural practices and to analyze the contribution of the Madrasas to the education of Muslim children. The specific objectives were as follows:

- To trace out the flow of Muslim children to the mainstream schools and the Madrasas.
- To analyze the enrolment, grade repetition, promotion and dropout trends of Muslim children in these school systems.
- To identify the major socio-cultural factors that determine Muslim children's participation in them.
- To analyze the curriculum of Madrasa education.
- To find out the ways of bridging the gap between the Madrasas and the mainstream schools.
- To suggest strategies to increase Muslim children's participation in the mainstream education.

### *Research Questions*

The following research questions were developed with regard to the objectives started above:

- What is the social, economic and educational status of Muslims in the study area?
- What is the extent of flow of school-age Muslim children (6 to 10 years) into the Madrasas and the mainstream schools?
- What about the enrolment, repetition, promotion and dropout trends regarding Muslim children in the Madrasas and the mainstream schools of the study area?
- What are the major socio-cultural factors that determine the participation of Muslim children in the Madrasas and the mainstream school and Madrasas?
- What is the curriculum of Madrasa like?

- How are Madrasas contributing to increasing literacy and participation in the mainstream schooling?
- How can Madrasa be used to promote access of Muslim children to education?
- How can the participation of Muslim children in the mainstream education be increased?

## Chapter II

### METHODOLOGY

It was a field based study. For the purpose of this study both primary and secondary data were collected. The primary data were collected from the household heads of Muslim families and from social and religious leaders, intellectuals, teachers and persons at the policy level. The secondary data were collected from local primary schools and Madrasas.

#### Sample and Sampling Techniques

Although the Muslims reside in all 75 districts of Nepal, their main concentration is in the southern belt of the Terai. In 7 districts (Rautahat, Bara, Parsa, Kapilbastu, Mahottari, Banke and Sunsari) Muslims constitute more than 10% of the local populations. The Muslim populations of these districts are as follows:

Districts having more than 10% Muslims (Zonewise)

Zone	Districts	Muslim Population in %
Kosi	Sunsari	10.9
Janakpur	Mahottari	13.5
Narayani	Bara,	13.4
	Parsa	15.4
	Rautahat	19.5
Bheri	Banke	21.1
Lumbini	Kapilbastu	19.4

(Census Report, 2001)

Mahottari district from Janakpur, Banke district from Bheri and Rautahat district from Narayani were selected these districts had the highest percentages of Muslims. Two VDCs from each sample district were selected in consultation with the DEOs. On the basis of high population size and the availability of Madrasas and the mainstream schools, one ward from each of these sample VDCs was selected. The sample VDCs selected for the purpose of this study were Jaipur and Puraini in Banke, Parsadewad and Samsi in Mahottari and Bairiya and Piprabhagawanpur in Rautahat districts.

All the Muslim households living in the sample wards were taken for status survey. For household interview, 25 household heads from each sample ward were selected by using the random sampling method. Key informants were selected on the basis of the snowball sampling technique in which the first key informant was selected on the basis of information given by the local people. Other key informants were selected on the basis of information given by the key informants interviewed. In this manner altogether twenty-five key informants were selected. The participants for FGD were selected on the basis of their importance and availability. The participants for FGD were selected in consultation with the key informants and the DEO. All the schools and Madrasas in the sample VDCs were surveyed.

The sample size for status survey, household head interview, interview with key informants and FGD were as follows:

Districts	Household head interview				Interview with key Informants			FGD	
	VDC	Ward	Number of Houses	Total	VDC	No of informant	Total	No. of FGD	Total
Banke	2	2	25	50	2	25	50	4	50
Rautahat	2	2	25	50	2	25	50	3	50
Mohottari	2	2	25	50	2	25	50	4	50
Grand total				150			150		150

## Data Collection Strategies

The following techniques were adopted and relevant tools were used for the collection of data:

1. Status survey
2. Household head interview
3. Key informants interview
4. Focus group discussion
5. School survey
6. Madrasa survey

### *Status Survey*

One ward from each sample VDCs was selected for the status survey. All the Muslim households (families) were surveyed. The purpose of this survey was to find out the socio-economic and educational status of Muslim children and the population of Muslim children in the families with the help of a status survey form developed for this purpose.

### *Household Head Interview*

Twenty-five household heads were interviewed in each sample ward with the help of an open-ended questionnaire for the purpose of inquiring into their problems and educational perceptions, expectations, and needs. Supplementary questions were asked to obtain genuine and sincere responses. This mode of data collection facilitated the expression of views, attitudes and opinions.

### *Key informants Interview*

The key informants for this study comprised social, religious and political leaders of the Muslim community, Muslim school teachers, Maulvis, and Muslim intellectuals of the sample VDCs. They were interviewed with the help of an open-ended questionnaire with supplementary questions to collect information regarding socio-cultural practices (which promote and hinder the schooling of the Muslim children) and views on how to bridge the gap between the Madrasas and the mainstream schools and on the ways to increase the participation of Muslim children in the mainstream education.

### *Focus Group Discussion*

Focus group discussions were organized with the groups of Muslim people in each sample districts. Eight to twelve (8-12) people participated in each FGD. Altogether 11 FGDs were conducted in different locations of the sample districts. Each FGD comprised Muslim personalities of the districts, leading political and religious leaders of the Muslim communities, Muslim intellectuals, Maulvis, Madrasa organizers and persons at the policy level. It was conducted by using a FGD guideline developed for this purpose.

The main purpose of these FGDs was to obtain information about the cultural reasons for low participation of the Muslim children in the mainstream education and also identify the ways to increase the participation of Muslim children in the mainstream education. It was also aimed to clarify the responses received from individual interviews of household heads and key informants in this regard.

### *School Survey/Madrasa Survey*

The records of all VDC public schools and Madrasas were analyzed for information regarding enrollment; repetition; promotion and dropout rates of the last three previous years. All the Madrasas in the study area were observed to get information about their physical facilities, curricula modes of instruction, and numbers and qualifications of teachers.

## **Data Analysis and Interpretation**

This study involved both quantitative and qualitative approaches to collecting and analyzing data. It used the Status Survey Form and the School and Madrasa Survey form for collecting data on the social, economic and educational status of Muslims in the sample areas. The data collected were analyzed and interpreted quantitatively by using frequency tables, ratios, percentages etc. The repetition, promotion and dropout rates of students in schools of the sample areas were analyzed by using the formula given in Appendix-9. The findings of these analyses were interpreted logically to get answer to the research questions given in Chapter I.

This study also used qualitative techniques for data collection such as Interview with Household Heads, Interview with Key Informants and Focus Group Discussion. The data were reduced to a meaningful form by selecting, simplifying and transforming them to get answers to the research questions of the study. All the findings from these tools were verified by triangulating the information for precision. Data were displayed by using tables and graphs. The findings were interpreted logically.



For the purpose of data analysis and interpretation the following matrix was used:

Tools	Source of data collection	Technique of data collection	Data analysis and interpretation
Status Survey Form	All the Muslim households of one single ward of each VDC	Home survey with the help of survey form developed for status survey	Quantitative and (logical)
Household Head Interview Form	Household heads	Interview with the help of interview form	Quantitative (using frequency and logical analysis)
Interview Form for Key Informants	25 very important people in each VDC's	Interview with the help of open-ended questionnaire	Qualitative, (descriptive)
FGD Guideline	50 very important Muslim people of the districts	Focus group discussion	Qualitative and (descriptive)
School Survey Form	All the primary schools of VDCs	Record analyses of last 3 years	Quantitative and (logical)
Madrassa Survey Form	All the Madrassa of VDCs	Record analysis of last 3 years	Quantitative (logical)

### Chapter III

## SOCIO-ECONOMIC STATUS OF MUSLIM COMMUNITY IN STUDY AREA

The main objective of this study was to find out the causes of low participation of Muslim children of the study areas in the mainstream education and to suggest appropriate measures to overcome this problem. The socio-economic status of any community is one of the many factors which directly determine the extent of the participation of its children in school education. Hence, the socio-economic status of Muslims residing in the sample areas was studied with the help of a status survey form.

### Demographic Structure

Muslims of Nepal are a religious minority group. Being a closed as well as minority community, they prefer living in areas where their populations are relatively high. Banke, Mahottari and Rautahat are districts with the highest Muslim concentration, the Muslim population was not evenly distributed. The concentration was found in the southern parts of these three districts.

The sample wards of selected VDCs were among the wards with Muslim populations of more than 95%. The population distribution pattern of the sample wards is presented in the following table.

Table 1: Population distribution by religion

Religion	Banke		Mahottari		Rautahat	
	Jaispur 6	Puraini 7	Parsadewad 9	Samsi 2	Bairiya 7	Pipra-bhagawanpur 7
Muslim	1167 (97.41%)	590 (96.24%)	739 (100%)	607 (99.50%)	444 (97.58%)	305 (100%)
Hindu	31 (2.58%)	23 (3.75%)	-	3 (0.49%)	11 (2.41%)	-
Total	1198	613	739	610	455	305

Source: Status Survey 2004

An analysis of the population distribution in the sample areas revealed some important facts regarding the Muslim community. The gender ratio of males and females was 1:1.004. 18.62% of the total population was under 6 years of age (boys 18.81% and girls 18.43%). The population of school-age children (6-15 years) was 31.27% (boys 32.03% and girls 30.51%). The population of primary school children (6-10 years) was 20.25% (boys 20.42% and girls 20.08%). Similarly, the population of 16 to 45 year old people was 42.03% (males 42.55% and females 41.55%) and the percentages of 46+ year old people was 8.07% (male 8.07% and female 9.49%). (See Appendix 1).

### Social Status

The social status of a particular community is determined by different factors: economic, caste, decision-making, educational, and job (government/non-government). The main determinant of social status is power status such as work in different posts in VDC, DDC and other social organizations. The VDC-wise representation in the different positions of decision-making was as follows:

Table 2: Representation of Muslims in decision-making positions

Categories	Jaispur-6		Puraini-7		Parsadewad-9		Samsi-2		Bairiya-7		Pipra-bhagawan pur-7		Total		
	Muslim	Non Muslim	Muslim	Non Muslim	Muslim	Non Muslim	Muslim	Non Muslim	Muslim	Non Muslim	Muslim	Non Muslim	Muslim	Non Muslim	Total
VDC Chairperson*	1	-	-	1	1	-	1	-	1	-	-	1	4	2	6
VDC Vice Chairperson*	-	1	-	1	1	-	-	1	1	-	1	-	3	3	6
Ward members	7	2	3	6	1	8	6	3	8	1	4	5	36	18	54
DDC members*	-	-	-	1	-	-	-	-	-	-	-	-	-	1	1
SMC chairperson	1	-	1	-	1	-	1	-	1	-	1	-	6	-	6
Chairperson of Madrasa Committee	2	-	1	-	1	-	1	-	1	-	1	-	7	-	7
Red Cross member	-	-	-	-	-	-	-	-	1	-	-	-	1	-	1

(\*Note: Membership of VDC and DDC is based on the representation in these committees dissolved in Ashadh 2059)

Source: Status Survey, 2004

From the above table, the following inferences can be drawn regarding the representation of Muslims in various decision-making positions. As regards positions with political power, 66% (4 out of 6) of the total VDC chairmen and 50% (3 out of 6) of the total VDC vice-chairmen were Muslims. Of the ward members 66.33% were Muslims. The sample wards were predominantly Muslim area. Therefore, all the members of the sample wards were Muslims.

Jaispur, Parsadewad and Bairiya VDC were highly Muslim-populated (Muslims: more than 65%). Here their share in the positions of decision-making was 87.8%. In Puraini, Samsi and Piprabhagawanpur VDCs where the Muslim population ranged between 40-50% of the total VDC population their share in the positions of decision-making was 45.5%.

The Muslims of sample VDCs also held positions such as SMC chairmen, Madrasa committee chairmen Red Cross member, etc. All the Madrasa chairpersons all the SMC chairpersons were Muslims.

Thus, it can be concluded that the Muslims holding important positions in proportion to their population sizes in the sample VDCs.

### Economic Status

The economic status of any community in rural areas can be measured by their assets and the occupations they follow. The assets which can be used as indicators of economic status in the rural areas include landholding, crop production types of houses, possession of livestock and vehicles/electronic equipment.

## Land Holding

The land holding of Muslim families was as follows:

Table 3: Land holding size of the respondents/household

Categories	Banke		Mahottari		Rautahat		Total
	Jaispur-6	Puraini-7	Parsadewad-9	Samsi-2	Bairiya-7	Pipra-bhagawan pur-7	
Landless	70	120	42	21	18	27	298 (53.3%)
Below 10 Kattha	27	5	39	29	24	9	133 (23.8%)
11-30 Kattha	19	2	22	10	19	8	80 (14.35)
31-60 Kattha	9	-	7	7	8	-	31 (5.5%)
60+	-	-	4	-	7	6	17 (3.0%)
Total	125	127	114	67	76	50	559 (100%)
Average land holding	7.36 Kattha/ family	0.80 Kattha/ family	11.14 Kattha/ family	6.71 Kattha/ family	18.68 Kattha/ family	13.70 Kattha/ family	8.98 Kattha/ family

Source: Status Survey, 2004

Note: 1 Kattha = 0.0339 Hectare approximately.

The average landholding of Muslims in the sample areas was 8.98 Katthas per family, which shows that the Muslims did not have enough land. Of the 559 Muslim families interviewed, 298 (53.3%) were landless, 133 (23.8%) had land below 10 Katthas, 80 (14.35%) had land between 11-30 Kattha and only 48 (8.5%) had land of more than 30 Katthas. Only 17 families (3.0%) had land of more than 60 Katthas.

There was a difference in the sizes of landholding of Muslim families. The inhabitants of Puraini - 7 had bare minimum land or were generally landless. Only 7 families (5.5%) had land below 30 Katthas. The average landholding of Muslim families of this sample area was only 0.80 Katthas per family, which shows a pitiable condition.

The inhabitants of Bairiya - 7 of Rautahat district had more (maximum) land than the inhabitants of other sample wards. Their average land holding was 18.68 Katthas per family. Here, only 23.68% families were landless. 31.57% families had land of less than 10 Katthas, 25% families had land between 11 to 30 Katthas, and 10.52% families had land between 31-60 Katthas. Here, 9.21% families had land more than 60 Katthas. The average landholding positions of the inhabitants of this area was better but most of the Muslims of this sample area did not have enough land to cultivate and had to rely on the sources of income other than agriculture.

### *Sufficiency of Food Crop Production*

Although 261 Muslim families (46.7% of 559 families) possessed land, only 86 families (32.9%) were able to grow food (just sufficient for the whole year) from the land under their possession. Three families (1.1%) grew food crops more than sufficient. None of the Muslim families of Puraini - 7, Samsi - 2 and Bairiya - 7 grew food crops more than sufficient for their whole-year requirement. (See Appendix - 2)

The above facts regarding the sufficiency of food crop production shows that although the Muslims of the sample areas live in the regions known as the main agricultural regions of the country, their involvement in agriculture is only of a

subsistence level. They grow food enough only for their survival. They have to rely on other sources of income to fulfill their needs. The sources of income of these Muslim families are analyzed under the following sub-headings.

#### *Income Sources*

The main areas of the occupational involvement of Muslims in the study area were as follows:

Table 4: Occupational involvement of family members

Sources of Income	Number of person involved						Total
	Jaispur-6 Banke	Puraini-7 Banke	Parsa Dewad-9 Mahottari	Samsi-2, Mahottari	Pipra- bhagawan- pur-7 Rautahat	Bairiya-7, Rautahat	
Agriculture	69	3	68	75	18	49	282
Wage earning	55	144	117	74	49	78	517
Trade	35	32	1	7	4	3	82
Tailoring	35	-	2	4	-	1	42
Scrap Vendors	34	-	-	-	-	-	34
Butchers	25	-	-	-	-	-	25
Carpenters	24	2	2	-	1	-	29
Masons	17	-	-	-	1	2	20
Vegetable Sellers	11	3	-	-	-	-	14
Painters	7	-	-	-	-	-	7
Private Service	5	-	7	5	5	3	25
Government Service	3	-	1	-	1	1	6
Bangle selling	3	-	-	-	-	-	3
Hotel Business	1	-	-	-	-	-	1
Tanga Operator	1	-	-	-	-	-	1
Contractor	-	-	1	-	-	-	1
T.V. mechanics	1	-	-	-	-	-	1
Agro-labor	10	75	26	16	17	10	154
Motor Mechanics	-	-	-	-	1	-	1
Cycle Mechanics	-	-	-	1	-	-	1
Madrasa Teacher	-	-	10	12	2	-	24
Rickshaw Puller	-	16	-	-	2	-	18
Total	336	275	235	194	101	147	1288

Source: Status Survey, 2004

Note: Trade= Small teashop, poultry farming, business in Nepal and India

Private Service= Boarding school teacher, Private firms, Wage earning = Manual job both in India and Nepal

The above table presents some specific information on the occupations of Muslims. A great segment of the Muslim population did wage earning as a source of income. Their wage earning activities were generally related to manual works both in Nepal and India.

Agriculture was the second major source of income. It was the income source of 21.89% of Muslims. Although agriculture was the income source of about 20% of the population, involvement in this area was generally of the subsistence type because only 1.1% of Muslim families, who held land grew more food than they actually required (See Appendix: 2).

Agro-labor sector was the third area with on involvement of 12.95% of the total Muslim population. The other areas of involvement were trade (6.36%), tailoring (3.26%), scrap-vendoring (2.71%), carpentry (2.25%), butchery (1.94%), private

service (1.94%), Madrasa teachership (1.86%), masonry (1.55%), rickshaw pulling (1.39%), and vegetable selling (1.08%).

Only 6 Muslims out of 1288 were in government job. It shows that they had very little opportunity for entering government jobs.

The figures in the table above present some specific facts about the economic activities of Muslims. Although Muslims are indigenous inhabitants of an agriculture belt for most of them agriculture is not the main source of income. A significant number of Muslims are involved in artisan-type occupations such as tailoring, carpentry, masonry, painting, T.V. repair, and cycle and motor mechanics etc. The percentage of Muslims involved in these sectors was 7.84. The Muslims of Jaispur - 6 were more engaged in these areas. Here, 25% of the total Muslim population was involved in artisan-type occupations.

#### *Types of Houses*

Types of houses are also a distinct indicator of the economic status of a person or community. The houses could be categorized as "Kachchi" and "Pakki". Those houses which had brick-built walls and sheet roofs were Pakki and other houses were considered as "Kachchi". It was found that the most Muslim houses in the sample areas were Kachchi. Of all the houses observed, 86.55% were Kachchi and the rest Pakki.

At VDC level, Piprabhagawanpur - 7 had a maximum of Pakki houses (32.00%). None of the houses of respondents from Puraini - 7 was Pakki. At district level, only 3.86% houses of Mahottari were Pakki. The percentages of Pakki houses in Banke and Rautahat were 12.69 and 23.80 respectively. (See Appendix: 3).

On the basis of the types of houses, it can be inferred that the general economic status of the Muslims in the study area was weak. Only a few Muslim families can be said to belong to the lower middle class and middle class and many families are poor.

#### *Family Possessions*

Possession such as vehicles, electronic equipment such as radio, T.V., and livestock can also be considered as the indicators of economic the status of a rural family. A majority of Muslim families did not have vehicles or electronic equipment. The most common personal possession was a bicycle. The Muslims of the study areas had 186 bicycles with an average of one bicycle per three families. The second thing was the radio. They possessed 45 radios with an average of one radio per twelve families. Eleven families possessed motorcycles, three possessed tractors, six possessed pumping machines, and only one family possessed a Tanga. (See Appendix 4)

The possession of tractors, motorcycles, and water pump sets can be taken as an indicators of a better economic status. But only a few Muslims possessed these things. This indicates the weak economic condition of the Muslims in the study area.

Possession of domestic animals such as oxen, cows, buffalos and goats also indicates the weak economic status of Muslims. The Muslims possessed 161 goats, 97 oxen, 62 buffalos, 3 cows and one horse, with an average of one goat per 3.5 family, one oxen per 5.5 family, and one buffalo per 9 families(See Appendix: 5).

In summary, the study of economic status of Muslim families revealed that a great majority of the Muslims were poor.

## Chapter IV

### EDUCATIONAL STATUS OF MUSLIMS IN THE STUDY AREA

Information on the educational status of Muslims in the study area was collected from sample households, and schools and Madrasa. The information thus collected was analyzed in terms such as literacy status of household heads; educational status of Muslims in general flow of Muslim children to different types of schools; and enrolment, dropout, grade repetition and promotion of Muslim children. The overall educational status of education of Muslims of the study areas was as given below:

#### Literacy Status of Household Heads

The role of the household head in a Muslim family is very prominent. They play a decisive role in all family matters. The decision about the education of children also depends upon them. Parents, who are generally the household heads of family, play a key role in selecting the educational institutions where the children should study.

The educational status of the parents is one of the most important things in the education of children. Educated parents sent their children to schools whereas uneducated parents; did not do so. Thus the education status of parents was also studied to analyze the root causes of the low participation of Muslim children in the mainstream school education.

Table 5: Literacy status of household heads by district

Category	Banke		Mahottari		Rautahat		Total
	Jaispur6	Puraini 7	Parsadewad 9	Samsi 2	Bairiya 7	Pipra-Bhagawanpur 7	
Illiterate	95	116	87	41	56	33	428
Literate from mainstream schools	25	9	4	2	12	4	56
Literate from Madrasas	5	2	23	24	8	13	75
Total	125	127	114	67	76	50	559

Source: Status Survey, 2004

The above table presents some facts regarding the educational status of the household heads. The findings of this study reveal that a large number (23.43%) of the household heads were literate.

Taken VDC-wise, the literacy rate of household heads of Jaispur-6, Puraini-7, Parsadewad-9, Samsi-2 Bairiya-7 and Piprabhagawanpur-7 were 24%, 8.66%, 23.69%, 38.80%, 26.31% and 34.00% respectively. The Madrasa-educated people were also considered literate for the purpose of this study. The number of Madrasa-literate in these sample wards were 4.00%, 1.57%, 10.17%, 35.82%, 10.52% and 26.00% respectively. The total percentage of Madrasa-literate household heads in the sample area was 13.41%. The findings are presented statistically in the following table.

Table 6: Literacy status of household heads from different schooling systems

Study area		Literacy (%)	Literacy from Madrasas (%)	Literacy from mainstream schools (%)	District literacy rate (Census,2001)
District	Ward				
Banke	Jaispur - 6	24.00	4.00	20.00	29.67
	Puraini - 7	8.66	1.57	7.09	39.46
Mohottari	Parsadewad - 9	23.69	10.17	13.52	11.65
	Samsi - 2	38.80	35.82	2.98	15.89
Rautahat	Bairiya - 7	26.31	10.52	15.79	63.42
	Piprabhagawanpur - 7	34.00	26.00	8.00	22.53
Total		23.43	13.41	10.02	

Source: Household head Survey, 2004

It was found that the literacy rate of Muslim household heads fell below the literacy rate of the related VDC, as reported by the Census (2001) (See Appendix: 10). The literacy rates of Parsadewad and Samsi of Mahottari district and of Piprabhagawanpur of Rautahat district seemed to be better than the VDC literacy rates of the last fifteen years. This was mainly due to Madrasa education. The literacy rates of the population from the mainstream schools were only 2.98% 15.79%, and 8.00% respectively.

Although the aggregate percentage of literate household heads was 23.43%, the percentage of literates from the mainstream education was 10.02, 13.41 whereas the percentage of the literates from the Madrasas was 13.41.

The above figures suggest that the literacy status of Muslim household heads from the mainstream education in the sample area was lower than the literacy rate of the related VDC. It was found that the Madrasas had significantly contributed to the literacy achievement of the household heads. The number of Madrasa literates was greater than that of the mainstream literates in only two sample wards, Samsi-2 and Piprabhagawanpur-7. But, in aggregate, the percentage of the literates from the Madrasas, was 13.41 and the number of literates from the mainstream school was only 10.02%.

The facts stated above suggest that Madrasas had played a key role in providing literacy to household heads. The literacy status of household heads from the mainstream schooling was low in comparison to that of the VDC. Only Parsadewad-9 was an exception. (Table: 6). But the literacy rate of household heads (from the mainstream education) was only 10.02%, which cannot be considered as a matter of satisfaction.

The above findings suggest that the literacy profile of household heads was poor. A significant number of household heads were Madrasa-literate.

The gradewise achievement level of literate household heads was also studied. The outcomes are presented in the following table.



Table 7: Educational attainment of household heads by district

Category	Banke		Mahottari		Rautahat		Total
	Jaispur-6	Puraini-7	Parsadewad-9	Samsi-2	Bairiya-7	Pipra-Bhagawanpur-7	
Primary	16	9	2	-	6	3	36
Lower secondary	-	-	-	1	2	-	3
Secondary	6	-	2	-	2	-	10
Higher education	3	-	-	1	2	1	7
Madrassa education	5	2	23	24	8	13	75
Total	30	11	27	26	20	17	131

Source: Household head Survey, 2004

Although 10.02% of household heads were mainstream literate a large number of them were educated only up to the primary level. Of the mainstream-educated parents, 64.28% were educated up to the primary level, 5.35% were up to the lower secondary level, 17.85% were up to the secondary level, and 12.50% had received higher education.

The educational status of household heads shows that the average educational status of educated Muslim household heads was lower than the national average.

### Educational status of Muslims in the study area

The agewise literacy status of all Muslims in the study areas was also studied and analyzed for information about the total and agewise literacy rate of the Muslims. The total literacy rate of Muslims in the study areas was as follows:

Table 8: Total literacy status of Muslims in sample areas (6 years of age and above)

Gender	Literacy status	Banke		Mahottari		Rautahat		Total
		Jaispur-6	Puraini-7	Parsadewad 9	Samsi-2	Bairiya-7	Pipra-bhagawanpur-7	
Male	Total	521 (100%)	262 (100%)	264 (100%)	232 (100%)	166 (100%)	119 (100%)	1564 (100%)
	Total literates	249 (47.79%)	73 (27.86%)	135 (51.13%)	141 (60.77%)	109 (65.66%)	74 (62.18%)	781 (49.93%)
	Mainstream-literates	187 (35.89%)	60 (23.07%)	16 (6.06%)	16 (6.89%)	20 (12.04%)	31 (26.05%)	330 (21.09%)
	Madrassa-literates	62 (11.90%)	13 (4.96%)	119 (45.07%)	125 (53.87%)	89 (53.61%)	43 (36.13%)	451 (28.83%)
Female	Total	463 (100%)	245 (100%)	317 (100%)	246 (100%)	189 (100%)	120 (100%)	1580 (100%)
	Total literates	154 (33.36%)	66 (26.93%)	118 (37.22%)	115 (46.74%)	92 (48.67%)	50 (41.66%)	595 (37.65%)
	Mainstream-literates	81 (17.49%)	52 (21.22%)	8 (2.52%)	9 (3.65%)	11 (4.76%)	3 (0.25%)	162 (10.25%)
	Madrassa-literate	73 (15.76%)	14 (5.71%)	110 (34.70%)	106 (43.08%)	83 (43.91%)	47 (39.16%)	433 (27.40%)

Both	Total	984 (100%)	507 (100%)	581 (100%)	478 (100%)	355 (100%)	239 (100%)	3144 (100%)
	Total literates	403 (40.95%)	139 (27.41%)	253 (43.54%)	256 (53.55%)	201 (56.61%)	124 (51.88%)	1376 (43.76%)
	Mainstream-literate	268 (27.23%)	112 (22.09%)	24 (4.13%)	25 (5.23%)	29 (8.16%)	34 (14.22%)	492 (15.64%)
	Madrassa-literates	135 (13.71%)	27 (5.32%)	229 (39.41%)	231 (48.32%)	172 (48.45%)	90 (37.65%)	884 (28.11%)

Source: Status Survey, 2004

Note: Madrasa literates are literate in Urdu only

The above table shows that the total literacy rate of the Muslims in the sample area was 28.11%, which was lower than the national literacy rate of Muslims as reported by the Census report (2001). The report had put that the literacy rate of Muslims in Nepal at 34.72%. It should be remembered that Rautahat and Mahottari occupied the fourth and eighth places (from bottom) among the districts which have a low literacy rate. The literacy rates of these districts were 32.5% and 34.4% respectively (Literacy Situation in Nepal, 2002)

The male literacy rate of Muslims in study area was 49.93% and the female literacy rate was 37.65%, which were lower than the national literacy rate of males and females. The Census (2001) reported that 65.1% of male and 42.5% of female populations of Nepal were literate. Among the literates 28.11% were Madrasa-literate and 15.64% were mainstream-literate.

Wardwise, Muslims of Bairiya had the highest literacy rate of 56.61% (65.66% male literacy and 43.91% female literacy). However, this rate can be ascribed to Madrasa education, because the contribution of Madrasas to the total literacy was 48.45%. (male literacy 53.61% and female literacy 43.91%). On the other hand, the contribution of mainstream education to literacy was only 8.06%. The number of Muslim males and females of Bairiya-7, who were literate from the mainstream education, was 12.05% and 4.66% respectively. More females were Madrasa-literate.

The Muslims of Puraini-7 had the lowest literacy rate of 27.41% (male literacy rate 27.86% and female literacy rate 26.93%). Here, 5.32% of the Muslims were literate from Madrasa, (males 4.96% and females 5.71%). The total number of literates from the mainstream education was 22.09% (23.07% males and 21.22% females).

The figures in the above table also present a variation in the different sample wards. Muslims belonging to Parsadewad-9 and Samsi-2 of Mahottari and to Bairiya-7 and Piprabhagawanpur-7 of Rautahat were Madrasa-literate. But the condition was reverse in the case of Jaispur-6 and Puraini-7 of Banke district. Here, more Muslims were the mainstream-literate. The Madrasas of Mahottari and Rautahat have been operating for more than ten years while the Madrasas of Banke were only less than five years old.

The genderwise analysis presents some factors about the education of Muslims. 49.93% males and 37.65% females were literate. Of them 21.09% males and 10.25% of females were mainstream-literates and the percentages of Madrasa-literates were 28.83% (males), and 27.74% (females). These figures suggest that more Muslim females chose to go the Madrasa. The ratio of Muslim male and female literates from the mainstream education was about 2:1, while the ratio of Madrasa literates was about 1:1. The ratio of the mainstream-literate and Madrasa-literate females was

about 1:2.7, 21.09% male literates were from the mainstream while 28.83% from the Madrasas.

It can therefore, be concluded that the literacy rate of Muslims owes more to Madrasa education.

The Madrasas in sample areas were found to be contributing significantly to the education of Muslims. However, Muslims consider Madrasas parallel to the mainstream schools. This can be explained with the help of the following table.

Table 9: Contribution of Madrasas to education

Study area	Literacy percentage		
	Total	Literate from the mainstream	Madrasa literate
Jaispur -6	40.95%	27.23%	13.71%
Puraini -7	27.41%	22.09%	5.32%
Parsadewad -9	43.54%	4.13%	39.41%
Samsi -2	53.55%	5.23%	48.32%
Bairiya -7	56.61%	8.16%	48.45%
Piprabhagawanpur -7	51.88%	14.22%	37.65%
Total sample area	43.76%	15.64%	28.11%

Source: Status Survey, 2004

From the above table it can be inferred that the literacy of Muslims was also dependent on Madrasa education. 15.64% of the total Muslim population was mainstream-literate but this percentage was lower than that of the than Madrasa-literates. Madrasas were contributing to the literacy status of Jaispur-6 and Puraini-7, although the number of the mainstream-literates in these areas was greater than that of the Madrasa-literates.

The literacy status of Muslims in study areas was also analyzed to understand agewise change in the literacy pattern. For the purpose of this analysis the age groups were divided into three categories "Primary School age (6-10years)", "School age (6-15 years)" and "Adults (16 years and above)".

The literacy status of primary school age children (6-10 years) is presented in the following table:

Table 10: Literacy percentage of primary school age children (6-10 years)

Study area		Literacy Percentage		
		The mainstream literate	Madrasa Literate	Illiterate
Jaispur -6	M	44.11%	17.64%	38.23%
	F	28.31%	23.89%	47.74%
	T	35.81%	20.93%	43.25%
Puraini -7	M	31.48%	14.81%	53.70
	F	21.42%	16.07%	62.50%
	T	26.36%	16.36%	57.27%

Parsadewad -9	M	8.19%	70.49%	21.31%
	F	6.32%	65.82%	27.84%
	T	7.14%	67.85%	25.00%
Samsi -2	M	7.22%	66.26%	26.50%
	F	5.40%	72.61%	12.16%
	T	6.36%	73.88%	19.74%
Bairiya -7	M	7.69%	82.69%	9.61%
	F	12.50%	77.50%	10.00%
	T	9.78%	80.53%	9.78%
Piprabhagawanpur -7	M	16.66%	54.76%	28.51%
	F	0%	77.77%	22.22%
	T	10.14%	63.76%	26.08%
Total sample area	M	21.51%	48.22%	30.45%
	F	14.91%	51.92%	33.16%
	T	18.13%	50.06%	31.80%

Source: Status Survey 2004

According to the data presented in Table 10, 68.19% of the primary school age children (6-10 years) were literate. Of them 69.72% boys and 66.83% girls were literate (mainstream and Madrasa). Madrasa education found to contribute more to the literacy of children belonging to this age level (18.13% from mainstream education and 50.06% from Madrasa).

The number of Madrasa-literates was higher than that of the mainstream-literates in 4 wards out of 6, where this study was carried out. Only 2 wards of Banke district had more children literate from the mainstream education. A great majority of children of primary school age level of Bairiya 7 were literate. Here, 90.31% of the children (90.38% boys and 90.00% girls) were literate either from the mainstream or from the Madrasa. But the number of children literate from the Madrasa was much higher than that of the children from the mainstream. (80.53% were literate from the Madrasa and 9.78% from the mainstream).

Puraini-7 had the lowest literacy rate. The total literacy rate of 6-10 year old children belonging to this ward from both type of education was 42.72% (boys 46.39% and girls 37.49%). But the children of this ward were mainly literates from the mainstream schools, unlike in Bairiya-7. Here, 26.36% were literates from the mainstream and 16.36% were literates from the Madrasa.

An analysis showed a similar fact about the literacy status of school-age children (6-15 years). In this age group, 67.55% of children were literate (boys 70.05% and girls 64.96%) from either the mainstream schools or the Madrasas. The percentage of Madrasa literates was 47.72%. Of all the children of this age group, 45.78% boys and 49.74% girls were Madrasa-literates. Similarly, the total number of the mainstream literates was 19.85%, (24.27% boys and 15.25 girls) (Table 11).

Table 11: Literacy percentage of school age children (6-15 years)

Study area		Literacy Percentage		
		The mainstream literate	Madrassa Literate	Illiterate
Jaispur 6	M	46.62%	15.42%	38.38%
	F	28.87%	20.85%	50.26%
	T	37.29%	18.23%	44.47%
Puraini 7	M	37.17%	14.10%	48.71%
	F	20.48%	15.66%	63.85%
	T	28.57%	14.90%	56.52%
Parsadewad 9	M	7.61%	83.80%	18.09%
	F	5.08%	71.18%	23.72%
	T	6.27%	72.64%	21.07%
Samsi 2	M	6.25%	70.53%	23.21%
	F	5.00%	83.00%	12.00%
	T	5.40%	72.97%	17.11%
Bairiya 7	M	11.68%	75.32%	12.98%
	F	11.47%	75.40%	13.11%
	T	11.59%	75.36%	13.04%
Piprabhagawanpur 7	M	22.53%	42.25%	35.21%
	F	2.38%	69.04%	28.57%
	T	15.04%	52.21%	32.74%
Total sample area	M	24.27%	45.78%	29.93%
	F	15.22%	49.74%	33.33%
	T	19.85%	47.72%	32.42%

Source: Status Survey 2004

In the age group of sixteen years and above, only 28.90% were literate (males 36.70% and females 21.43%) either from the mainstream education or from the Madrasa. Of them 15.90% were Madrasa-literates. The percentages of male and female literates from the Madrasa were 17.72% and 14.15% respectively. The number of the mainstream-literates was 13.00%. Of them the percentages of boys and girls were 18.98% and 7.28% respectively. More males of this age level were literates from the mainstream education. (See Table 12). But it was quite opposite in the case of females. The literacy rate of adults was lower than the literacy rate of children under 16. It might be due to lack of educational facilities in the past.

Table 12: Literacy percentage of adults (16 years and above)

Study area		Literacy Percentage		
		The mainstream literate	Madrasa Literate	Illiterate
Jaispur 6	M	30.63%	10.11%	59.24%
	F	9.78%	12.31%	77.89%
	T	21.38%	11.09%	67.52%
Puraini 7	M	18.84%	1.08%	82.06%
	F	21.60%	1.23%	77.16%
	T	26.82%	1.62%	71.54%
Parsadewad 9	M	5.03%	25.78%	69.18%
	F	1.00%	13.06%	85.92%
	T	2.79%	18.71%	78.49%
Samsi 2	M	7.37%	37.70%	54.91%
	F	2.73%	15.75%	81.85%
	T	4.85%	25.74%	62.68%
Bairiya 7	M	12.35%	34.83%	52.80%
	F	1.56%	28.90%	69.53%
	T	5.99%	31.33%	62.67%
Piprabhagawanpur 7	M	31.25%	27.08%	41.66%
	F	2.56%	23.07%	74.75%
	T	13.49%	24.60%	61.90%
Total sample area	M	18.98%	17.72%	63.29%
	F	7.28%	14.15%	78.56%
	T	13.00%	15.90%	71.08%

Source: Status Survey 2004

It can through be concluded that the literacy rate of Muslims with respect to the mainstream education was low. 32.42% of the school-age children (6-15 years) were illiterate. 31.80% of the primary school age children (6-10 years) were illiterate. 71.08% of adults were illiterate. Among a large number of adults were Madrasa-literates.

#### *Flow of Muslim children towards different schooling system*

Altogether 31.80% of primary school age children were illiterate (Table10). All the children mentioned as literate were not studying in type of any school system. It was found that among all the Muslim children of primary school age (6-10 years), only 59.28% were studying in any type of school at the time of this study and the remaining 40.71% were not studying in any educational institution. Government schools, private schools and Madrasas were all considered as schools in this study.

A genderwise analysis showed that 63.44% of boys and 54.10% of girls were studying in schools whereas 36.54% of boys and 44.89% of girls were still out of school. The comparative study of the flow of Muslim children in the study area to different school systems is presented in the following table:

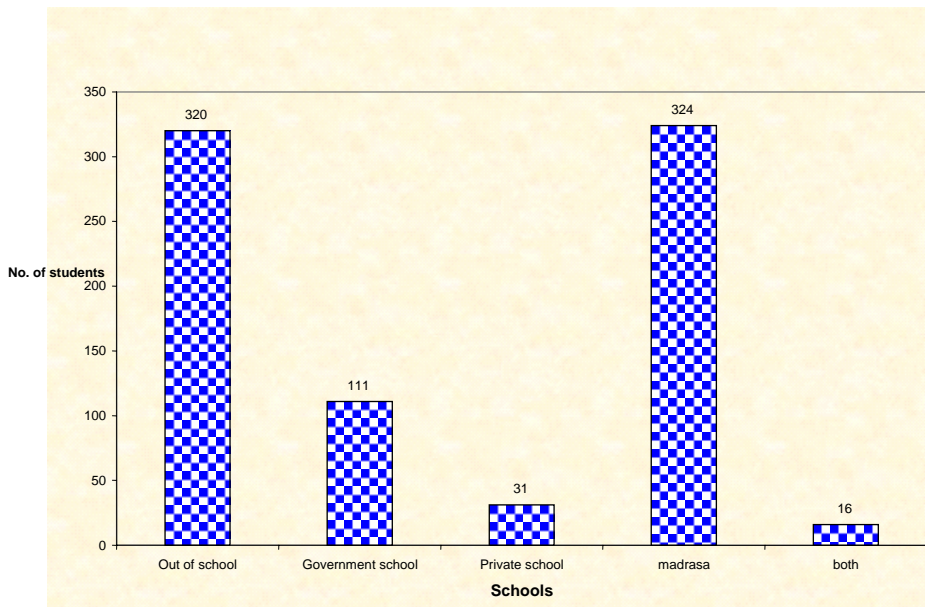
Table 13: Flow of primary school age children (6-10 years) to different schooling system

Direction of flow	Boys	Girls	Total
Total a number	394(100%)	392 (100%)	786 (100%)
Out of school	144 (36.54%)	176 (44.89%)	320 (40.71%)
Government schools	71 (18.02%)	40 (10.20%)	111 (14.12%)
Private schools	22 (5.58%)	9 (2.29%)	31 (3.94%)
Madrasas	157 (39.84%)	167 (42.60%)	324 (41.22%)
The mainstream schools and Madrasas both	9 (2.29%)	7 (1.78%)	16 (2.03%)

Source: Status Survey 2004.

For a further understanding of the direction of flow the figures of Table 11 are presented through the following diagram:

Diagram 1: Total Primary School age (6-10 years) Children in Different Schooling System



The above table and diagram present a realistic picture of the flow of Muslim children. It shows that although 59.28% of total children of this age level were studying in schools, only 18.06% were studying the mainstream schools (government and private schools). A majority of children (41.22%) were studying in Madrasas, and only 2.03% were studying in both types of schools. Of the mainstream children 14.12% were studying in government schools and 3.94% in private schools. A small number of Muslim children (2.03%) were going both to the mainstream schools and to the Madrasas. The interview with household heads revealed that they generally belonged educated or elite families. It was found that some educated people and elites of the study area sent their wards to the mainstream schools; they also sent them to Madrasas to get religious education.

“Diagrams 2 and 3 present the genderwise flow of Muslim children from these diagrams it can be inferred that more Muslim boys and girls of primary school age were studying in the Madrasas of all the boys, 39.84% were studying in the Madrasas and 23.60% in the mainstream schools. Of all the girls 44.89% were studying in the Madrasas and 12.49% in the mainstream schools. 36.53% boys and 44.89% girls were out of school. The percentages of boys and girls in government schools were 18.02% and 10.20% and in private schools thus were 5.58% and 2.39%. 2.29% of the boys and 1.78% of the girls were studying in both the mainstream schools and the Madrasas.

Diagram 2: Flow of Primary school age boys (6-10 years)

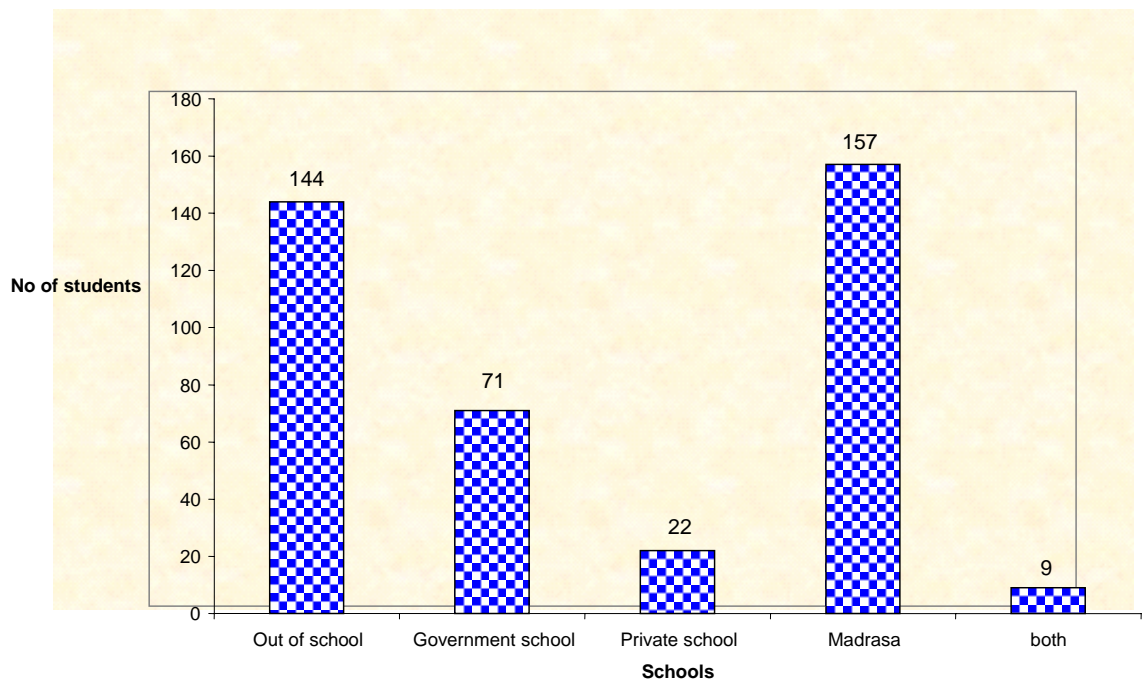
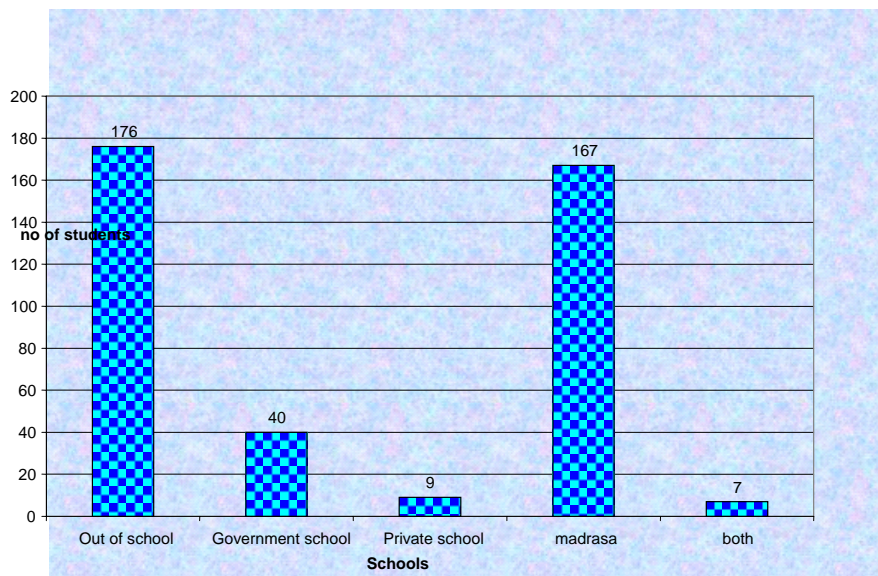


Diagram 3: Flow of Primary School age (6-10 years) Female Children in Different Schooling System



A genderwise analysis showed that more girls were out of school than boys (girls 44.89% and boys 36.54%). It also showed that more boys were studying in the mainstream schools than girls (boys 23.60% and girls 12.49%). But the case was quite opposite with the Madrasas 42.60% girls and 39.84% of boys were studying in them.

Thus it can be said that more Muslim girls of 6-10 years age were out-of-school. They preferred Madrasa to the mainstream school (government or private school). Madrasa education was more preferred for girls than for boys whereas preference for the mainstream education went for boys.



A districtwise and areawise analysis of the flow of primary school age children presents some specific facts regarding the flow of Muslim children toward different school types. All the sample areas had more than 95% of Muslims but the pattern of flow of primary school age children was different in different places. The children of Mahottari and Rautahat districts preferred going to Madrasas unlike those Banke district. (Mahottari and Rautahat 59.66% and 57.76%, and Banke 16.00%). The percentages of children studying in the mainstream schools (government and private) were 33.65% for Banke, 6.66% for Mahottari and 9.93% for Rautahat district (See Appendix 6).

An areawise analysis presented that most children (66.30%) in Bairiya - 7 were studying in the Madrasas. The percentage of Madrasa children from other study areas was not more than 60.00 (Parsadewad 59.37%, Samsi -2, 46.37% Piprabhagawanpur - 7, 18.13%, Jaispur - 6, and Puraini - 7, 11.81%). Similarly the number of the mainstream school children in these study areas were 9.78%, 7.14%, 6.25%, 10.14%, 36.27% and 25.45% respectively. The over-all ratio of Madrasa boys and girls was 1:106 while the ratio of government school boys and girls was 1:056. In the private schools, the ratio was 1:0.40 (See Appendix 6).

Thus, the flow of Muslim children was more in the direction of Madrasa education but it was and less in the study areas of Banke. The structure and management of education might be a factor which drew more Muslim children to the Madrasas. It was found that the education provided by the Madrasas of Mahottari and Rautahat districts was organized compared to education provided by Madrasas of Banke district. The education provided by the Madrasas of Mahottari and Rautahat was graded whereas the education provided by the Madrasas of Banke was not. The organized and graded nature of education provided by the Madrasas was able to attract more Muslim children. The interview of household heads in this area revealed that the Muslims of these two districts considered Madrasa education as parallel to the mainstream education, while the Muslim parents of Banke district preferred the Madrasas mainly for religious education. Another important fact was that Muslims preferred Madrasa education more for the girls than for the boys. Although the ratio of boys and girls in Madrasa education is almost equal, there is a big difference in the ratio in mainstream education. More boys (about two times) than girls opted for mainstream education. The interview of household heads explained the reason behind it. According to the household heads, of every Muslim must get religious education. This education is more necessary for girls because it teaches them the code of conduct. Some Muslim families preferred girls who could read the Quran for their boys (marriage). Muslims sent their daughters to Madrasas for this reason as well.

An analysis of the data of school-age children (6-15 years) also presents a similar fact. 46.20% of school-age Muslim children were out of school. 42.88% boys and 49.66% girls were out of school. Among them 36.13% were studying in Madrasa. The percentages of Madrasa-going boys and girls were 34.95%, 37.22%. The percentage of the mainstream school children was 16.74%. Of them 21.84% of the boys and 11.44% of the girls were studying in the mainstream schools.

### **Engagement of out-of-school children**

The areas of engagement of out-of-school Muslim children were also studied. The children were engaged in various areas. There was a gender-bound difference in the engagement of such children. A large number of girls (68.42%) were engaged in

domestic works, while a large number of boys (41.79%) were engaged in wage earning. An equal number of boys and girls did not do any work. Their parents stated that they were not given any responsibility because of their unripe age. 26.17% of boys and 26.31% of girls were not engaged in any specific work. 5.26% of girls were found engaged in wage earning. 2.73% of boys were receiving skill trainings in India. The other areas of engagement for boys were butchery, tailoring, carpentry, (helping) trade including trade in Bombay, and agriculture. But the percentage of boys involved in these sectors was very small. Altogether only 4.68% boys were engaged in these sectors (Appendix: 7)

On the basis of above analysis it can be said that a majority of out-of-school children were engaged in domestic work, wage earning, etc.

### Participation of Muslim children in the mainstream schools

One of the major objectives of this study was to find out facts about the participation of Muslim children in government schools situated in the study areas and also to record their repetition, promotion and dropout rates in these schools. There was one primary school in each VDC where the sample wards were selected. Data were collected from six primary schools situated in VDCs. Of these schools, only one i.e. Primary school, Parsa Dewed - 5 was situated outside the sample ward and the other five schools were situated inside. The gradewise and genderwise numbers of students in these schools are presented in Appendix: 7.

There was a great variation in the ratio of Muslim and non-Muslim students and the ratio of Muslim girls and Muslim boys in the government schools (See Appendix: 7). These ratios presented in the following table.

Table 14: Religion wise and gender wise ratio of students (2060 B.S.) in sample schools

Districts	Name of school	Percentage of Muslim students	Girls: Boys	Muslim girls Muslim boys
Banke	Primary school, Jaispur 6	79.82%	1:308	1:3.65
	Primary school, Paraini 7	70.10%	1:2.53	1:2.23
Mahottari	Primary school, Parsadewad 5	7.57%	1:1.93	1:9
	Primary school, Samsi 2	0.96%	1:9.09	No. Muslim girls
Rautahat	Primary school, Bairiya 9	29.77%	1:3.55	1:0.97
	Primary school, Piprabhagawanpur 7	55.49%	1:0.98	1:4.05

Source: School Survey 2004

The above table reveals that a large number of Muslim students did not study in the government schools. In all these wards Muslims constituted more than 95% of the population. But the number of Muslim students in the government school was much lower than the number of non-Muslim students. More Muslim children in Banke studied in the mainstream schools than in Mahottari and Rautahat. In the schools of Banke the population of Muslim students was between 70-80% of the total student population, while in Rautahat it was between 30-60%. The difference in the structure of Madrasa education in the sample districts might, as discussed earlier, be a determinant of their participation in the government schools.

The genderwise ratio of Muslim girls and boys also shows that the participation of Muslim girls in government schools was very low. In Mahottari, there were no Muslim girls in the primary school of Samsi -2, and the ratio of Muslim girls and boys in the primary school of Parsadewad - 5 was 1:9. The gender ratio of girls in the schools of Mahottari was very low. There were more Muslim girls than boys in the primary school, of Bairiya - 7. The overall picture of Muslim girls in these schools showed that. They were far behind their boy peers in matters of enrolment in government schools.

The gradewise repetition, promotion and dropout rates of Muslim students in the schools of the sample areas were also calculated. The following table presents gradewise and genderwise repetition, promotion and dropout rates of students in general and of Muslim students in particular.

Table 15: Grade wise repetition, promotion and dropout rates of Muslim children (2059 B.S.)

Students	Repetition rate (%)					Promotion rate (%)					Dropout rate (%)				
	Grade					Grade					Grade				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Boys	45.8	37.8	28.2	19.9	32.6	42.8	48.4	59.6	66.2	53.8	11.4	13.8	12.2	13.9	13.6
Girls	27.9	10.3	17.5	10.5	9.1	30.3	47.4	38.7	72.4	52.3	41.8	42.3	43.7	17.1	38.6
Total	40.8	29.3	25.0	16.7	26.7	40.0	48.1	53.3	68.9	53.4	19.1	22.6	21.6	15.0	19.9
Muslim Boys	31.7	18.3	15.1	7.0	17.4	32.9	54.9	54.8	70.2	71.7	35.4	26.8	30.1	22.8	10.8
Muslim Girls	38.3	16.7	16.7	11.8	40.0	23.3	41.7	44.4	64.7	20.0	38.3	41.7	38.9	23.5	40.0
Total	33.5	17.9	15.4	8.14	19.6	30.3	51.9	52.7	68.9	68.6	36.2	30.2	31.9	23.0	11.8

Source: School records 2004

The repetition, promotion and dropout rates of all the students and of Muslim students were calculated by using the formula given in Appendix 10. The analysis of the above rates reveals some important facts. There was a distinct difference between the repetition rate of the Muslim children and the general repetition rate. While the repetition rate of Muslim students in grade 1 to 5 was 33.48%, 17.92%, 15.38%, 8.10% and 19.60% respectively, the general repetition rate was 40.84%, 29.29%, 25.00%, 16.74% and 26.70% respectively. This clarifies that a lesser number of Muslim students repeated the grades. But the case about Muslim girls was quite opposite. Although the repetition rate of Muslim girls was lower than the repetition rate in general, there was a big difference between the repetition rate of Muslim girls and boys. The repetition rate of Muslim girls was fairly higher than that of Muslims boys. The repetition rate of Muslim girls was higher in entry point (grade 1) and exit point (grade 5) of primary education. In these grades, their repetition rates were 38.33% and 40.00% respectively.

The gradewise promotion rates can be considered as satisfactory because these in different grades were over 50% except in grade one. In grade 1, the total promotion rate of Muslim children was 30.31% (boys' promotion rate 32.91% and girls' promotion rate 23.33%), which was even lower than promotion rate in general for this grade. The general promotion rate in grade 1 was 40.00% (boys' 42.79%, girls' 30.30%). This explains that the success rate of Muslim students was very low at the entry point.

The gradewise dropout rate of girls was higher than that of boys, both in general and in the cases of Muslim boys and Muslim girls in particular. The dropout rate of girls in both the cases revolves round 40%, except in grade 4. In grade 4, the total dropout

rates of girls and Muslim girls was 17.10% and 23.52% respectively. In general the dropout rate is much higher in the lower grades than in the higher grades. The dropout rate of Muslim students of both genders was much higher than the dropout rates in general.

From the above table some inferences can be drawn regarding participation of Muslim children in education. Although their promotion rate was satisfactory in higher grades. They faced problems at the beginning, which ultimately resulted in a higher dropout rate. Similar was the case with Muslim boys and girls. Muslim girls tended to quit school very early. A majority of them went only up to grade 3 and terminated their education after grade 5.

The data about repetition, promotion and dropout in different grades were epitomized to get the total repetition, promotion and dropout rate of students in the schools of the study areas. The results are presented in the table below:

Table 16: Total repetition, promotion and dropout rate (2059 B.S.)

Students	Repetition rate (%)	Promotion rate (%)	Dropout rate (%)
Boys	36.22	49.19	14.57
Girls	17.74	41.12	41.12
Total	30.82	46.83	22.34
Muslim Boys	21.24	47.01	31.74
Muslim Girls	27.41	33.87	38.70
Total	22.62	40.01	33.33

Source: School Records 2004

The data in the above table indicate that while the repetition rate of Muslim students was lower than that of this whole student population, the repetition rate of Muslim girls was distinctly higher than that of all girls and of Muslim boys. More Muslim girls tended to repeat the grade. The promotion rate of Muslim students was lower than that of all the students. The promotion rate of Muslim girls was lower than of all the girls and of Muslim boys. Similarly, the dropout rate of Muslim students was higher than that of all the students. The dropout rate of girls was higher than that of boys. More Muslim boys left school than boys in general.

An analysis of the enrolment pattern showed that a large proportion of Muslim children were out of school. Their high dropout rate and low promotion rate indicate their low participation in the government schools. This applied more to the case of Muslim girls. While government schools in the study area were able to attract only a comparatively small number of Muslim girls, the Muslim girls entering these schools left school at the early stage of their study.

### **Participation of Muslim children in Madrasa education**

Muslims have their own educational institutions such as Madrasas and Maktabs. These institutions are established for the purpose of providing religious as well as academic education to Muslim children. The Muslim community itself establishes and looks after the management of these institutions. It also bears the financial responsibility of these institutions. Generally, Madrasas and Maktabs run on the donations (jikat) provided by Muslims. According to their religious obligation, Muslims should donate a definite proportion of their earning to needy people.

There are some fundamental differences between Madrasa and Maktabs. Maktabs are generally associated with mosques and they provide religious education only. Madrasas may be independent of mosques and they provide religious as well as academic education.

There were altogether seven Madrasas. In Jaispur VDC had two Madrasas but other VDCs had only one each. The student numbers and teacher-ratios of these Madrasas are presented in the following table.

Table 17: Number of teachers and students in Madrasas of the study area

District	Name of Madrasas	No of teacher	Year in B.S.	No. of Students		
				Boys	Girls	Total
Banke	Madrasa Darul Oloom Garib Nawaj, Jaispur 6	4	2060	148	97	245
	Madrasa Arabia Rahamania Babul Oloom, Jaispur 2	4	2060	71	82	153
	Kingrianpurwa Madrasa, Puraini 7	1	2060	17	3	20
Mahottari	Aljameatul Islamiya Anware Raza, Parsadewad 7	9	2058	158	90	249
			2059	190	118	308
			2060	160	85	245
	Madrasa Asrafi Khazinatul Oloom, shamsi 2	8	2058	245	140	385
			2059	210	95	305
			2060	195	105	300
Rautahat	Madrasa Dawtul Quaran. Piprabhagawanpur 7, Bhauharwa	7	2058	110	69	179
			2059	143	79	222
			2060	154	79	233
	Musaab Bin Umain Aanathalaya Biriya 7	8	2058	215	130	340
			2059	240	185	425
			2060	265	195	460
Grand Total for 2060 B.S.		41		1010	646	1656

Source: Madrasa Records 2004

All of these Madrasas (except the Madrasa of Puraini-7) had good physical infrastructure. They had enough space for the students. The Madrasa of Puraini - 7 was running in a two-room building. All the Madrasas had walls made of bricks and cement and had made concrete-ceilings. There was no furniture in these Madrasas. Children sat on the mats they brought from their own houses. All the Madrasas, (except the Madrasa of Puraini - 7) had large numbers of students and the girl-boy ratio was 1:1.56 (2060 B.S.), which was higher than that of the mainstream schools. The number of girls in Madrasas was higher than in the mainstream schools. The student-teacher ratio in these Madrasa was about 40:1, which shows that these Madrasas were crowded. All the teachers in Madrasa were qualified in Islamic education. They were all Hafis and fazil. Being a fazil, is a high qualification in Islamic education.

The following table presents the numbers of children in government schools and Madrasas of the study areas:

Table 18: Number of students in government school and Madrasas of the study area (2060 B.S.)

Study area	No. of Muslim students in schools			No. of Muslim students in Madrasas		
	Male	Female	Total	Male	Female	Total
Jaispur 6	146	40	186	219	179	408
Puraini 7	96	43	139	17	3	20
Parsadewad 9	9	1	10	160	85	245
Samsi 2	5	-	5	195	105	300
Bairiya 9	40	41	81	265	195	460
Piprabhagawanpur 7	81	20	101	154	79	233
	377	145	522	1010	646	1656

Source: School Survey 2004

The above table shows that a large number of Muslim children were studying in the Madrasas Puraini-7 was an exception. Here where more children were studying in the schools than in Madrasas. A large number of Muslim children were studying in the mainstream schools also in Jaispur - 6. These differences may be due to structure of education in Madrasas of the study areas. It was found that the education provided in the Madrasas of Mahottari and Rautahat was more organized than the education provided in the Madrasas of Banke. In Mahottari only a handful of students were studying in the mainstream school. Here the number of school-going children is only 15 against 545 children studying in the Madrasas. It confirms the previous finding that Muslims prefer to Madrasa (as an educational institution) to the mainstream school. This tendency was more significant in the case of girl students. While 646 girl students were there in the Madrasas, there were only 145 girl students in the mainstream schools. In the sample area of Mahottari, only one girl student was found going to the mainstream school whereas 190 girl students were going to the Madrasas.

The instruction in all the Madrasas was based on the traditional system of rote memorization. Teaching about the Quran was the main subject of instruction. There was a distinct difference in the structure of subjects taught in the Madrasas of Banke and that of the Madrasas of other districts. In Banke the course content of Madrasa was unstructured and teaching was non-graded. The subjects taught included reading Quran, Arithmetic and language (Arabic, Urdu, Hindi). The students were first taught reading of the Quran and then the other subjects.

The course in the Madrasas of Rautahat and Mahottari was graded. The course structure in these Madrasas was organized (pre-primary to grade 5). They followed a structured syllabus. The gradewise structure of the syllabus followed in the Madrasas of Rautahat and Mahottari was as follows:

Table 19: Course structure of Madrasas (Rautahat and Mahottari)

Pre-primary	1	2	3	4	5
Arabic alphabet	How to spell Arabic compound words of the Quran. Alphabet of Urdu. Number reading and writing.	Quran reading (some parts only) Urdu reading and writing Multiplication table Nepali alphabet Performance rituals orientation in Namaz Cleanliness	Quran reading (some parts only) Multiplication table, Addition and subtraction Urdu reading and writing Nepali reading English alphabet Knowledge of basic rituals Islamic way of life Basic Islamic faith	Quran reading (other parts) Urdu reading and writing fundamentals of Islamic faith Arithmetic, (four fundamental operations) Alphabet of English and spelling of words. Islamic code of conduct Basic requirement of Namaz.	Islamic reading and rituals. How to perform rituals properly. Arabic grammar (basic) Urdu: reading, letters, writing, essay writing, dictation. Arithmetic Nepali: reading and writing Reading of Islamic code of conduct.

Source: Madrasa Records 2004

All the Madrasas of these study areas included arithmetic and literacy in Nepali. The students were taught about six hours every day. They were promoted to the next grade on the basis of their performance. They were taught about Quran and Islamic code of conduct in a graded manner. They were taught Arabic and Urdu languages which are the cultural languages of Muslims. Arabic is the language of the Quran and Urdu the cultural language and language of communication. The Madrasas of Mahottari and Rautahat also included some common core subjects such as Nepali, English and Arithmetic. The inclusion of such subject suggests that Madrasa are trying to accommodate modern subjects as well. But this cannot be considered as sufficient because the Madrasa Syllabus does not include the basic subjects of primary level such as social studies, environmental education, science, health etc. It is unable to provide a background necessary for further education.

The Madrasa curriculum was not planned. The instruction in Madrasas was based on some definite books. Different types of books were used in different Madrasas. Although the instruction in these Madrasas was not well organized, the presence of a large number of Muslim children in the Madrasas suggests that Muslims considered the Madrasa system as parallel to the mainstream education. The presence of Muslim students in the Madrasas of Mahottari and Rautahat district supports this. This fact is more evident in the case of girls. The flow of girls to the Madrasas is higher than that of the boys. Muslim parent preferred Madrasa education for their girls because it provides them knowledge of the Islamic code of conduct.

## Chapter V

### FACTORS AFFECTING MUSLIM CHILDREN'S PARTICIPATION IN SCHOOL

Study revealed that Muslim Children's participation in the mainstream school was very low. They preferred Madrasa education. One of the major objectives of this study was to find out the causes of lower participation of Muslim children in the mainstream schools. For this purpose the household heads and key informants were interviewed and FGD was conducted. This study revealed the following facts regarding the causes of low participation of Muslims children in the mainstream schools.

#### **Perception and Expectations of Muslim towards Education**

The Muslim parents/guardians had high regards for education. Almost all key informants of the study districts informed that education was essential for every person, male or female. Education appeared to be a source of hope for every Muslim. Muslim equated education with the prosperity of their children in the future. A majority of parents and household heads (55%) felt that education provided an opportunity to acquire expertise (in various fields) for a prestigious position or status in the society and to increase income. This view was supported by many key informants (61%).

Almost all key informants and household heads gave great importance to girls' education. But a large majority of the respondents (81%) responded only in favour of religious education for girls. They said that in the mainstream education there was no Islamic education class, which is most essential to all (not only to girls) for everyday life. They said that school education was only job oriented. In the focus group discussion the view of many participant was similar to the view of the key informants. Respondents agreed that since Muslim girls were not allowed to work outside home with men/boys, they did not need higher education. But more than 70 percent respondents said that education up to primary level was necessary for them. They added that religious education was sufficient to maintain Islamic norms and values in social and practical life.

But intellectuals, (government and private) service holders, and political leaders held the view that higher education was essential also for girls. According to the key informants, household heads and focus group participants, the Muslim code of conduct must be taught to the children. Similarly, job and skill-oriented education and training was a ladder to social status.

#### **Preference of Muslim Parents for School Reasons:**

The parents and key informants were asked what type of education they preferred and why. According to key informants, a great majority of Muslim parents wanted to educate their children in basic religious learning in the beginning. More than 90 percent household heads gave first preference to Islamic education. Only 10% household heads preferred to educate their children in the school from the very beginning. The reasons behind this preference revealed that basic Islamic education was obligatory for every Muslim, male or female. Their first preference was Madrasa education; their second preference was the mainstream education. 10% of the respondents who preferred the mainstream school were elites who were in a position



to engage private tutors of Islamic teaching in their homes. Another reason for the preference to Madrasa education was the absence of Islamic teaching in the mainstream school.

The key informants and FGD participants also confirmed this and added that the Madrasa provided education, food, teaching materials and dress free to the poor students. So the poor Muslims sent their children to Madrasas where educational needs were fulfilled and necessities were provided. Also, Madrasa-educated graduates generally got employment in mosques and Madrasas, while the mainstream-educated remained unemployed.

Another reason for preference was the use of Urdu as the medium of instruction. The Islamic literature, commonly found in Nepal, is written in Arabic or Urdu. Again Urdu is the cultural language of the Muslim community. Thus in the Madrasas both the needs were fulfilled.

However, the responses of Muslim parents, key informants and district level FGD confirmed the fact that Muslim parent's first preference was Islamic education and the second preference mainstream education.

### **Muslims and the mainstream Education**

The Muslim parents, household heads, key informants and focus group participants were asked about the main causes of lower participation of Muslim children in the school. A good number of the FGD participants blamed their poverty for it. They observed that in most of the Muslim households, the declining per capita land holding, depleting resources and growing population pressure compelled the parents to find out other sources of family income. The burden of supporting the family economically remained not only with the parents but also with the children who are required to engage in productive activities so as to make an extra income for the family. Again the role of a girl is particularly crucial to household economy. In a Muslim family where population growth rate is on an average high, the mother need help in regular household chores, and in this context girls are mostly required to help their mothers help irrespective of their age. Key informants informed that in a rural Muslim family, a child would be sent to the mainstream school only, if he or she could be spared from household duties or if the family could can his or her education.

The respondents stated that another major reason, need of basic religious education in the beginning of education. More than 90 percent household heads and key informants said that the Muslim children should first the learn Quran and acquire basic Islamic education first. There is no Islamic teaching in the mainstream school.

The key informants and focus group participants revealed other reasons for the low participation of Muslim children in the mainstream schools, e.g. poverty, absence of Islamic religious education, want of quality education, and lack of: income skill training, immediate return from education, teacher's dedication, job opportunity, trust in school education etc. The Muslim parents also pointed out the unsuitability of the mainstream school environment in various manners. 60% of the parents claimed that the school environment was not suitable, especially for grown-up girls while 40% accepted that there was no problem for small children of primary school. The guardian/parents, who claimed about unsuitability of the environment, gave different reasons for it. The main reasons were: lack of Islamic cultural education absence of Muslim female teachers, and non-awareness about educating children,

etc. The FGD participants also confirmed these facts and added that the school was not only a place of learning but also a place for cultural orientation.

Lack of Islamic environment in the schools, language of instruction and conservative attitude towards girls' education were other causes for the low participation of Muslim children in education.

### **Reactions of Muslim Parents**

The views of Muslim parents about Madrasa education was also studied through the interviews with household heads and key informants and through FGD.

More than 90 percent household heads expressed that Madrasa education was relevant to their daily life practices. They said that Islamic Religion, which guided them, was very essential in their life. But only a few (less than 5%) household heads, who are working in India as businessmen and boarding school teachers, said that it was only for ritual performance and not relevant to their life in the present socio-economic context.

Key informants and FGD participants also supported the views of household heads. They said that Madrasa provided fundamental knowledge of the Muslim code of conduct, Islamic religion, the Quran, and Urdu and Arabic languages. They agreed that Madrasa education was essential but it was not enough to get good job and skill training. They added that many Madrasas had started teaching English, Math and Nepali subjects. So, in their opinion, Madrasa education was better than mainstream education. In the discussions, participants demanded that government should provide at least one teacher to each Madrasa to teach the mainstream subjects and recognise Madrasas as educational institutions.

Asked about the difference between Madrasa education and school education, the Muslim parents admitted that school education was for government service only. A majority of the respondents said that Madrasas provided Islamic education and taught mainstream subjects. The Maulvis were very sincere and dedicated to the children, rules and regulations and the Islamic environment. They admitted that in the Madrasas there was more pressure of girls than of boys. More than 80% of the Muslim parents were satisfied with Madrasa education. Most of the respondents admitted that only Madrasa education was not enough. They were not able to provide higher education to their children due to their poverty. About the competency of Madrasa educated children, the Muslim parents and key informants accepted that Madrasa-educated children were more competent than school-educated children even in Nepali, math and English. During focus group discussions religious leaders also expressed similar views. 70% key informants said that there was no employment opportunity after the completion of school education. During field work researchers observed that the number of school-educated people was minimal and that many of such people were jobless. But almost all of the Madrasa-educated people were working in Madrasas as teachers (in villages and in India). The FGD participants claimed that Madrasa education was the basic need of the Muslim community. But, at the same time, they observed that without mainstream education the Muslim community would be unable to face the challenges of everyday life in the modern age. Muslims gave importance to Madrasa education for fulfilling their religious needs and to school education for modernism.

About 90% of the key informants complained against lack of regular teaching, quality education, and result-oriented achievement. No public primary school was run properly and regularly in Muslim populated VDCs.

## Chapter VI

### BRIDGING THE GAP BETWEEN MADRASA AND MAINSTREAM SCHOOL

The Muslim community is placed between two categories of education. The first is the mainstream education, which includes government as well as private schools. The second is Madrasa education. The study about the flow of Muslim children of primary school age (6-10 years) clarifies their preference for Madrasa education. As stated in chapter 4 (Table 13), 41.22% of Muslim children were studying in Madrasas, while only 18.06% of them were studying in the mainstream schools. It was also found that the flow of Muslim girls to Madrasas was higher than the flow of Muslim boys. Muslims are non-participants, rather than low participants in the mainstream education. This is an alarming condition. It can lead to the disintegration of the Muslim community in the Nepalese society.

One of the major objectives of this study was to suggest measures to bridge the gap between mainstream education and Madrasa education. The parents, key informants and members of the FGD group were inquired about the ways of bridging the gap. Generally, all the Muslims expressed their need for religious education; therefore, they spoke in the favor of the integration of Madrasa courses into mainstream education.

Although most Muslims gave high priority to religious education, there was a slight difference in their views about the ways of bridging the gap between mainstream education and Madrasa education.

The household heads were also in favor of the integration. According to them, Madrasa education alone was not enough for school children; they also needed formal education to get better job opportunities. Therefore, a large number of household heads (53%) suggested that Madrasa education should be integrated into the mainstream education. 13% of Muslim parents suggested that inclusion of religious education as an elective course could increase the enrolment of Muslim children in the mainstream schools. 7% suggested awareness education for guardians, saying that it could serve as a tool for increasing the participation of Muslim children in mainstream education. 12% suggested the inclusion of the mainstream education into the Madrasa and 13% suggested for the modernization of Madrasa education.

In the VDCs, a large number of household heads supported integration of the Madrasa courses into the mainstream schools. In some places the key informants expressed an opposite view. A large number of key informants (63%) suggested the inclusion of the mainstream into the Madrasas as a way of bridging the gap. According to them, Madrasas were capable of providing the mainstream education and their capabilities should be utilized to educate Muslim children. 10% suggested modernization of the Madrasa curriculum to provide qualitative education. 16% suggested the inclusion of Islamic education in the mainstream schools to increase the participation of Muslim children in the mainstream education. 8% suggested the creation of an Islamic environment in the mainstream school.

About the possibility of introducing OSP into Madrasa, 67% of parents and key informants admitted that it would be helpful for bridging the gap between the mainstream education and the Madrasa. 14% suggested that Maulvis or Muslim intellectuals should be used for this purpose.

Almost all FGD members talked in favor of religious education being provided by the Madrasa and they looked at its absence as a major factor hindering the participation of Muslim children in the mainstream education. They considered economic poverty cause. Lack of awareness as another cause of low participation of Muslim children in the mainstream education. A majority of FGD participants were satisfied with Madrasa education. According to them, Madrasas were more capable in inculcating social and moral values in their children. They produced disciplined citizens with high Islamic value. The products of Madrasa were more committed than the products of the mainstream schools to daily-life practices. They had a better knowledge of and attitude to the code of conduct. A small number of FGD participants expressed their dissatisfaction over Madrasa education. According to them Madrasas provided religious knowledge, but did not provide skills necessary for solving the problems of life. They only provide spiritual knowledge, not the practical knowledge necessary for adjustment to the modern ways of life. According to the some Muslim intellectuals, Madrasa education should be modernized to meet the challenges of daily life. But most of them argued in favor of Madrasa education as a religious need of Muslims. Their suggestion about the ways of bridging was based on the academic blending of Madrasa education and mainstream education. But they emphasized that the identity of the Madrasa should be preserved for cultural reasons. Therefore, in the place of including Madrasa courses in the mainstream education, it would be better to recognize the Madrasa as an institution of formal education by integrating the mainstream courses into it.

A small number of participants were somewhat liberal. According to them, the inclusion of Islamic education in the mainstream education could be an effective step to bridge the gap between the mainstream school and the Madrasas. The other measures suggested by the participants were implementation of OSP, parental awareness, etc. They saw that Madrasa was a safe place for girls. Therefore, any program aimed to educate Muslim girls should be implemented with the help of Madrasas.

The Muslim respondents suggested that a careful handling of Islamic education might be an effective way to bridging the gap between the mainstream education and the Madrasa. It could be provided in two ways, either by integrating Madrasa education into the mainstream school or by integrating the mainstream courses in the Madrasa. A majority of respondents favored the later option. OSP, adult education, education focused on increasing female literacy may be other measures to promoting participation of Muslim children in education.

## Chapter VII

### MAJOR FINDINGS AND RECOMMENDATIONS

The findings of this study have been summarized as follows and recommendations made on the basis of the findings.

#### Major Findings

##### *Socio-Economic Status*

- The social status of Muslims was found satisfactory in terms of the power positions they held such as Chairmen, Vice-chairmen Ward Members (VDCs 2059 Asadh). In three VDCs Jaispur, Parsadewad and Bairiya, where the population of Muslims was more than 65%, their share in the executive or decision-making posts was 87.87%, and in the other three VDCs Puraini, Samsi and Piprabhagawanpur their population was below 50% and their share in decision making was 45.45%.
- Although the Muslims live in the prominent agricultural regions of the country, their average land holding was very low. They held 8.98 Katthas (0.304 Hectare) of land per family. 53.3% of all the Muslim families were landless. 37.43% of the families had less than 30 Katthas. Only 8.8% had more than 30 Katthas.
- Of all the families which possessed land, 32.9% grew food sufficient for their family requirement. Only 1.1% grew food to a surplus.
- The main occupation of Muslims in the study areas was other than agriculture. 21.89% were engaged in farming. 11.95% worked as agro labourers. 40.13% were involved in wage earning (doing manual jobs).
- A significant number of Muslims (7.84%) were involved in artisan jobs such as tailor, carpenter, mason, painter, mechanics etc. Only 0.46% of the Muslims had access to government jobs.
- The types of houses and personal possessions of Muslims testify their weak economic condition. 86.55% of the Muslim families live in Kachchi houses.
- The size of the possession of electronic equipment, vehicles and livestock, etc. show their bad economic condition. They possessed one bicycle per three families, one radio per eleven families and one cow or bull per seventeen families.

##### *Educational Status*

- The literacy profile of household heads in the sample areas was found to be very low. Only 23.43% of household heads were literate. Of the literate household heads 10.02% mainstream-literate and remaining 13.41% were Madrasa-literate. 64.28% of them were primary level graduates.
- The total literacy rate of Muslims was 43.76%, (male literacy 49.93% and female literacy 37.65%), which was lower than the national literacy rate of 53.7% (male literacy 65.1%) and (female literacy 42.5%).
- Of the literates 28.11% were Madrasa-literate. 28.83% of males and 27.40% of females were literate from the Madrasa. The number of literates from the mainstream education was only 15.64%. 21.10% of males and 10.24% of females

were literate from the mainstream education. Thus, the number of literates from the mainstream education was lower than that of the literates from the Madrasa. A genderwise analysis showed that more Muslim females were Madrasa-literate than Muslim males.

- The numbers of literates from the mainstream education in the sample wards such as Jaispur-6, Puraini-7, Parsadewad-9, Samsi-2, Bairiya-7 and Piprabhagawanpur-7 were 27.23%, 22.09%, 4.13%, 5.23%, 8.16% and 14.22% respectively, which was much lower than the general literacy rates of the VDCs. The number of people literate from the Madrasa were 13.71%, 5.32%, 39.41%, 48.32%, 48.45% and 37.65% respectively.
- The agewise literacy rate of Muslims showed of the primary school age level children 68.15% (69.74% boys and 66.75% girls) were literate. Of the school age children 66.18% (67.34% boys and 64.91% girls) were literate. For the age group of above sixteen years 28.96% (36.81% boys and 21.43% girls) were literate. More than 70% of adults (with a large number of females in all age categories) were illiterate.
- Madrasa education was a main source of literacy for all the age groups. 50% of the primary school age level (6-10 years) were Madrasa-literate. 48.22% of boys and 51.80% of girls of this age group were Madrasa-literate. 15.90% of the adults (17.72% males and 14.15% females) were Madrasa-literate.

#### *Flow of Students*

- 40.71% students (36.54% boys and 44.89% girls) of primary school age were out of school.
- A large number of Muslim children of primary school age (6-10 years) were studying in the Madrasas. 41.22% of all the children belonging to this age level were studying in Madrasas. A genderwise analysis revealed that 39.84% of boys and 42.60% of girls of this age level were studying in the Madrasas. The number of the mainstream going children of this age level was only 18.06%. 20.31% of boys and 13.14% of girls were studying in the mainstream schools.
- The flow to government schools was higher than the flow to private schools. While 14.12% of all the children of primary school age (18.02% boys and 10.20% girls) were studying in government schools. But only 3.94% of the children belonging to this age level (5.58% boys and 2.94% girls) were studying in private schools.
- Only 2.03% (2.29% boys and 1.78% girls) went to the mainstream schools and the Madrasas. They generally belonged to educated and elite families.
- As regards the primary school age children (6-10 years), the flow of Muslim girls to the Madrasa was more than the flow of Muslim boys.
- The main engagement of out-of-school boys (41.79%) was wage earning. A majority of girls (68.42%) were engaged in household works. 5.26% of boys were helping their parents in their work.

#### *Enrolment, Repetition, Promotion and Dropout Rates of Muslim Children in Government Schools*

The ratio of Muslim and non-Muslim children in the mainstream schools of the study areas was 1:2.7. The ratio of Muslim boys and girls in the mainstream schools was 1:2.6. It thus, the

participation of Muslim in the government schools was very low. The number of Muslim girls participating in the government schools was much lower than that of boys.

- The repetition, promotion and dropout rates of the Muslim children in the schools of the study area were 22.65%, 40.01% and 33.33% respectively.
- The dropout and repetition rates of the Muslim girls was higher than those of boys their promotion rate was lower than that of boys. More girls than boys dropped out or and repeated the grade.
- The dropout rate of Muslim girls was higher in lower grades such as grade 1 and grade 3.

#### *Contribution of Madrasas*

- Madrasas were contributing a lot to the education of Muslims. It was found that 28.11% of total population (28.83% males and 27.40% females) were Madrasa-literate.
- Of all the primary school age Muslim children 41.22% (39.84% boys and 42.60% girls) were studying in the Madrasas.
- The Madrasas of Banke district concentrated on spreading knowledge about the Quran, Islamic values and code of conduct. The Madrasas of Mahottari and Rauthat provided literacy and numeracy skills.
- More Muslim girls than boys went to Madrasas. The ratio of Muslim boys and girls in the government schools was 1: 1.26 and their ratio in the Madrasas was 1: 1.56.

#### *Structure of Madrasa Education*

- All the Madrasas of study areas had good physical infrastructure (buildings). The buildings of all these Madrasas were 'Pakki', but there was no furniture. Students brought mattresses and mats from their homes.
- The Madrasas were running solely on the contribution of local Muslims. There management committees looked after the management of the contributions.
- The student-teacher ratio in the Madrasas was about 40:1. All the Madrasa teachers were qualified in Islamic education. They also possessed "Hafis", and Fazil, the higher qualification in Islamic education.
- There was a big difference between the curriculum of the Madrasas of Banke and the curricula and the Madrasas of Mahottari and Rautahat. The curriculum of Banke was unstructured and non-graded whereas the curricula of Mahottari and Rautahat were structured and graded.
- The main subjects taught in the Madrasa were the Quran, Arabic, Urdu, Nepali, Arithmetic, Hindi, Islamic code of conduct, etc.
- The instruction process of the Madrasas was of a traditional type. The teachers' role found to be dominant and repressive. Emphasis was given to rote memory and recall.



### *Socio-Cultural Factors Affecting Participation of Muslims in Education*

The main socio-cultural causes of low Muslim participation in the mainstream school was the absence in it of religious education which was available in Madrasas. Religious education is the prime aim of Muslims. They preferred Madrasas for this purpose.

Poor family economy affected the Muslim children's participation in the mainstream schools.

Muslims complained of the lack of Islamic environments in the school such as (knowledge of) "Pak" and "Napak" (pious and non-pious) etc.

According to Muslim parents, religious education was essential for girls; they preferred sending their girls to Madrasas instead of the mainstream schools.

Muslim parents hesitated to send their grown-up daughters to an environment of co-education. It was one of the main reasons for the low participation of Muslim girls in education.

Classroom delivery language, which was different from local languages such as Awadhi, Maithili and Bhojpuri was another reason.

Muslims have high regard for and high expectation from education. But they preferred Madrasa education to the mainstream education particularly for religious education, for learning Urdu and for the preservation of their culture.

Other reasons for the low participation of girls in education were lack of Islamic education, co-education, absence of Muslim female teachers, Parda system, lack of awareness, conservative attitude, etc.

### *Ways to Bridging Gap between Mainstream Education and Madrasas Education*

The Muslim household heads, key informants and members of FGD suggested the following an measures of bridging the gap between the mainstream schools and the Madrasas to increase the participation of Muslim children in education.

- Parents: Mainstream school courses should be included in the Madrasa courses or vice versa.
- Respondents: OSP for Muslim children to promote their participation in education.
- Respondents: the government should recognize the Madrasas as institutions of primary education and the mainstream subjects should be integrated into the Madrasa courses.
- Religious leaders: schools do not provide an Islamic environment. Therefore Madrasas cannot be taken to schools. The identity of Madrasa should be preserved. The Madrasa curriculum should incorporate the mainstream school subjects.
- Respondents: the Mainstream subject teachers must be appointed in the Madrasas and religious teachers in the mainstream schools to increase the participation of Muslim children in education.
- Muslim intellectuals: the only way of bridging the gap between Madrasa education and mainstream education is the integration of Islamic courses and the

mainstream education, either in the Madrasa or in the school. Madrasas should be recognized as the institutions of primary education.

## **Recommendations**

The following Recommendations have been made on the basis of the findings of the study:

- As there is no information regarding the Madrasas in District Education Office, a census survey should be conducted at the district level to get information (including number and qualifications of teachers, number of students, physical facilities, curricula, instructional processes, etc.) about the Madrasas.
- The present mainstream curriculum is basically secular. The Muslim children want basic religious education to go side by side. Therefore, it is necessary to accommodate Islamic teaching in the primary curriculum of public schools. This will motivate Muslim children to join the mainstream schools.
- Highest priority should be given to educating girls, especially the grown-up girls. Educational programs for them should contain religious education and mainstream education inputs. The help of Maulvis and Muslim intellectuals should be taken to develop and conduct these programs.
- Attention should be given to educating out-of-school children. OSP should be conducted for these children with special emphasis on the educational needs of girls.
- Madrasas providing primary education should be recognized by government as equivalent to primary schools and the government should provide them necessary economic assistance. Such Madrasa should be registered as formal educational institutions free of cost.
- Madrasas should be used as institutions providing literacy. All the Madrasas should be organized at the community level as well. Programs for literacy should be implemented with the co-operation of the existing Madrasas.
- Religious education for Muslims should be introduced in the schools as an elective course. A religious teacher/Maulvi should be appointed in the each school by the government.
- Incentives and educational materials attract Muslim children to schools. Special incentives such as food, uniform, stationery and incentives should be provided with the help of SMC, Muslim leaders and intellectuals. Before the distribution of incentives, the government should conduct dissemination workshops on incentives.
- The government should appoint mainstream subject teachers for the primary level education provided by the Madrasas.
- Most children drop out without completing the primary education. Literacy programs providing job skills to out-of-school children should be conducted.
- The government should develop a system of program monitoring, supervision and teacher support for the enrolment and retention of the Muslim children in the mainstream schools.

- Special programs to educate Muslim adults should be conducted. The programs them should be launched on the joint co-operation of DEO, local NGOs, community and Madrasas.
- Despite several efforts of MOE/S a great number of school age children are still out of school. A large number of Muslim children go to the Madrasas to study the Quran and Islamic religion but they do not study the national curriculum there. There is a realization that the formal school has not been able to reach the Muslim children because the needs differ. The Muslim groups need specific strategies for reaching the 'unassisted' Muslim children. This calls for four things:
  - Integrated Islamic curriculum package for the Muslim children
  - Specific facilitator training to motivate Muslim parents/guardians to send their children to OSP classes.
  - Making the Madrasa an avenue to OSP by mobilizing the Madrasa teachers and social workers.
  - Involvement of Madrasa teachers as OSP facilitators for the Muslim children.

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## Appendix 1

### POPULATION DISTRIBUTION OF STUDY AREA BY AGE AND SEX

Categories	Banke				Mahottari				Rautahat				Grand Total	
	Jaispur-6		Puraini-7		Parsadewad-9		Samsi-2		Bairiya-7		Pipra-bhagawanpur-7			
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
0-5	95	88	40	43	81	77	64	66	45	55	38	28	363	357
6-10	102	113	54	56	61	79	83	74	52	40	42	27	394	389
11-15	73	74	24	27	44	39	29	26	25	21	29	15	224	202
16-45	283	235	141	132	146	151	119	120	85	104	46	63	820	805
46+	63	41	43	30	13	48	3	26	4	24	2	15	128	184
Total	616	551	302	288	345	394	298	312	211	244	157	148	1929	1937

**Appendix 2**  
**FOOD SUFFICIENCY BY VDCS**

Category	Banke		Mahottari		Rautahat		Total
	Jaispur-6	Puraini-7	Parsa Dewad-9	Samsi-2	Bairiya-7	Pipra Bhagawanpur-7	
Insufficient	48 (87.2%)	6 (85.7%)	49 (68.1%)	35 (76.1%)	28 (48.3%)	9 (39.1%)	175 (67.0%)
Sufficient	6 (10.9%)	1 (14.2%)	22 (30.6%)	11 (23.9%)	30 (51.7%)	13 (56.5%)	83 (31.8%)
More than sufficient	1 (1.8%)	-	1 (1.4%)	-	-	1 (4.3%)	3 (1.1%)
Total	55 (100%)	7 (100%)	72 (100%)	46 (100%)	58 (100%)	23 (100%)	261 (100%)

### Appendix 3

#### TYPE OF HOUSE OF RESPONDENTS BY VDCS

Category	Banke		Mahottari		Rautahat		Total
	Jaispur-6	Puraini-7	Parsa Dewad-9	Samsi-2	Bairiya-7	Pipra-bhagawan pur-7	
Pakki	32	-	3	4	14	16	69 (13.34%)
Kacchi	93	127	111	63	62	34	488 (86.65%)
Total	125	127	114	67	76	50	559 (100%)

#### Appendix 4

### VEHICLES AND ELECTRONICS POSSESSED BY RESPONDENTS

Categories	Banke		Mahottari		Rautahat		Total
	Jaispur-6	Puraini-7	Parsa Dewad-9	Samsi-2	Bairiya-7	Piprabhaganpur-9	
Tractor	3	-	-	-	1	1	5
Motorbike,	5	-	1	-	4	1	11
Cycle	58	11	29	26	47	26	186
Radio	27	3	5	2	7	4	45
Pumping machine	-	-	3	-	2	1	6
Tanga	1	-	-	-	-	-	1



## Appendix 5

### LIVE-STOCKS POSSESSED BY RESPONDENTS BY VDCS

Live-stocks	Banke		Mahottari		Rautahat		Total
	Jaispur-6	Puraini-7	Parsa Dewad-9	Samsi-2	Bairiya-7	Pipra bhagawan pur-7	
Buffaloes	-	-	12	8	17	25	62
Oxen	-	-	32	18	29	18	97
Goats	22	1	37	14	36	51	161
Cows	2	-	1	-	-	-	3
Horses	1	-	-	-	-	-	1

## Appendix 6

### FLOW OF MUSLIM CHILDREN TO DIFFERENT SCHOOLING SYSTEM

Age Group	Direction of flow	Banke				Mahottari				Rautahat				Grand Total	
		Jaispur-6		Puraini-7		Parsa-dewad-9		Samsi-2		Bairiya-7		Pipra bhagawanpur-7			
		M	F	M	F	M	F	M	F	M	F	M	F	M	F
6-10	Government school	34	17	19	9	5	5	6	4	2	5	5	-	71	40
	Private school	18	9	-	-	-	-	-	-	2	-	2	-	22	9
	Madrasa	15	24	6	7	37	47	46	49	35	26	18	14	157	167
	NFE classes	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	Out of school	35	63	29	40	19	27	31	24	13	9	17	13	144	176
	Total	102	113	54	56	61	79	83	77	52	40	42	27	394	392
	*School and Madrasa both	5	3	3	1	-	-	-	1	1	2	-	-	9	7
11-15	Government school	15	8	6	3	3	1	1	1	4	2	8	1	37	16
	Private school	5	3	-	-	-	-	-	-	1	-	1	-	7	3
	Madrasa	4	6	3	2	26	24	14	12	11	9	1	2	59	55
	NFE classes	-	6	-	3	-	-	-	-	-	-	-	-	-	9
	Out of school	49	51	15	19	15	14	14	13	9	10	19	12	121	119
	Total	73	74	24	27	44	39	29	26	25	21	29	15	224	202
	*School and Madrasa both	2	3	2	4	-	-	-	-	-	-	2	-	6	7

(\*School and Madrasa both are not included)

## Appendix 7

### MAIN ENGAGEMENT OF OUT OF SCHOOL MUSLIM CHILDREN

Area of engagement	Banke				Mahottari				Rautahat				Total	
	Jaispur-6		Puraini-7		Parsa Dewad-9,		Samsi-2,		Pipra Bhagawanpur-7		Bairiya-7			
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys ( %)	Girls (%)
None	27	24	13	25	9	5	7	*	1	*	10	6	67 (26.17)	60 (26.31)
Domestic Work	25	48	15	25	8	33	9	19	2	13	5	18	64 (25.00)	156 (68.42)
Wage earning	15	3	18	9	29	*	13	*	15	*	17	*	107 (41.79)	12 (5.26)
Butcher	2	*	*	*	*	*	*	*	*	*	*	*	2 (0.007)	-
Tailor	2	*	*	*	*	*	*	*	1	*	*	*	2 (0.007)	-
Carpenter	2	*	*	*	*	*	*	*	*	*	*	*	2 (0.007)	-
Helping Trade	1	*	*	*	*	*	*	*	*	*	*	*	1 (0.003)	-
Taking skill training India	*	*	*	*	*	*	4	*	1	*	2	*	7 (2.73)	-
Trade in Bombay	*	*	*	*	*	*	2	*	*	*	*	*	2 (0.007)	-
Madarsa Teacher	*	*	*	*	*	*	1	*	*	*	*	*	1 (0.003)	-
Agriculture	*	*	*	*	*	*	*	*	*	*	1	*	1 (0.003)	-
Grand Total												256 (100%)	228 (100%)	

### Appendix 8

#### PARTICIPATION OF MUSLIM CHILDREN IN SCHOOL.

Year	Students	Primary school, Jaispur						Primary school, Kingrian Purwa, Puraini					
		Grades						Grade					
		1	2	3	4	5	Total	1	2	3	4	5	Total
2058	Boys	85	81	44	38	35	283	57	25	21	10	9	122
	Girls	23	51	8	2	2	86	45	12	4	-	2	63
	Total	108	132	52	40	37	369	102	37	25	10	11	185
	Muslim boys	78	71	33	30	28	240	36	20	14	3	2	75
	Muslim girls	18	44	6	1	1	70	40	5	2	-	1	48
	Total	96	45	39	31	29	310	76	25	16	3	3	123
2059	Boys	85	57	40	33	36	251	46	21	17	12	9	105
	Girls	24	13	10	4	2	53	30	10	6	2	1	49
	Total	109	70	50	37	38	304	76	31	23	14	10	154
	Muslim boys	72	44	32	27	32	207	27	11	15	9	3	65
	Muslim girls	16	7	6	3	1	33	27	5	4	2	1	39
	Total	92	51	38	30	33	240	54	16	19	11	4	104
2060	Boys	65	26	34	24	27	176	75	22	15	10	10	132
	Girls	26	10	12	6	3	57	34	7	5	4	2	52
	Total	91	36	46	30	30	233	109	29	20	14	12	184
	Muslim boys	54	22	29	20	21	146	50	13	9	7	7	96
	Muslim girls	19	7	8	4	2	40	30	6	2	3	2	43
	Total	73	29	37	29	23	186	80	19	11	10	9	129

Year	Students	Primary School, Parsa Dewad- 5, Mahottari					
		Grades					Total
		1	2	3	4	5	
2058	Boys	48	30	21	20	18	137
	Girls	11	5	6	2	3	27
	Total	59	35	27	22	21	164
	Muslim Boys	2	2	4	3	1	12
	Muslim Girls	1	2	1	-	1	5
	Total	3	4	5	3	2	17

2059	Boys	39	17	24	17	13	110
	Girls	7	6	9	8	8	38
	Total	46	26	33	25	21	148
	Muslim Boys	3	2	1	1	2	9
	Muslim Girls	1	-	1	1	-	3
	Total	4	2	2	2	2	12
2060	Boys	33	16	12	9	17	87
	Girls	24	6	2	9	4	45
	Total	57	26	14	18	23	132
	Muslim Boys	2	5	1	1	-	9
	Muslim Girls	-	1	-	-	-	1
	Total	2	6	1	1		10
Year	Students	<b>Primary Shool, Samsi Prabaha- 2, Mahottari</b>					
2058		Grades					Total
		1	2	3	4	5	
	Boys	145	60	52	50	45	352
	Girls	55	25	25	25	20	150
	Total	200	85	77	75	65	502
	Muslim Boys	7	4	4	2	2	19
	Muslim Girls	2	-	-	-	-	2
	Total	9	4	4	2	2	21
Year							
2059	Boys	155	75	50	46	45	371
	Girls	57	35	20	20	21	153
	Total	212	110	70	66	65	524
	Muslim Boys	5	4	4	3	2	18
	Muslim Girls	-	1	-	-	-	1
	Total	5	5	4	3	2	19
Year							
2060	Boys	155	75	50	46	47	373
	Girls	13	5	4	15	4	41
	Total	168	85	54	61	51	414
	Muslim Boys	1	1	-	2	1	5
	Muslim Girls	-	-	-	-	-	
	Total	1	1	-	2	1	5

Year	Students	Primary School, Pipra Gause, Rautahat					
		Grades					Total
2058		1	2	3	4	5	
	Boys	65	32	28	19	14	158
	Girls	25	5	4	3	1	38
	Total	90	37	32	22	15	196
	Muslim Boys	11	17	16	7	11	62
	Muslim Girls	14	5	4	2	1	26
	Total	25	22	20	9	12	88
2059	Boys	60	27	27	23	14	151
	Girls	22	8	3	1	2	36
	Total	82	35	30	24	16	187
	Muslim Boys	39	16	15	12	4	86
	Muslim Girls	11	5	3	1	1	21
	Total	50	21	18	13	5	107
2060	Boys	50	26	28	20	18	142
	Girls	29	4	4	2	1	40
	Total	79	30	32	22	19	182
	Muslim Boys	37	14	14	8	8	81
	Muslim Girls	13	2	2	2	1	20
	Total	50	16	16	10	9	101
Year	Students	Primary School, Bairiya-9, Rautahat					
		Grades					Total
2058		1	2	3	4	5	
	Boys	50	20	30	20	15	135
	Girls	30	25	32	40	10	137
	Total	80	45	62	60	25	272
	Muslim Boys	15	5	5	5	3	33
	Muslim Girls	5	5	6	10	2	28
	Total	20	10	11	15	5	61
	2059	Boys	45	20	30	20	15
Girls		25	25	32	40	10	132
Total		70	45	62	60	25	262
Muslim Boys		15	5	6	5	3	34
Muslim Girls		5	6	4	10	2	27
Total		20	11	10	15	5	61

2060	Boys	50	20	30	20	15	135
	Girls	30	25	32	40	10	137
	Total	80	65	62	60	25	272
	Muslim Boys	15	5	10	5	5	40
	Muslim Girls	10	7	12	10	2	41
	Total	25	12	22	15	7	81

## Appendix 9

### FORMULA FOR CALCULATING REPETITION PROMOTION AND DROPOUT RATE

1. Repetition rate =  $\frac{\text{Students repeated in same grade}}{\text{Total number of students}} \times 100$

2. Promotion rate =  $\frac{\text{Students promoted to next grade}}{\text{Total number of students}} \times 100$

3. Dropout rate =  $\frac{\text{Students left study in a particular grade}}{\text{Total number of students}} \times 100$



**Appendix 10**  
**LITERACY RATE OF SAMPLE VDC**

VDCs			
Jaispur	39.34	18.79	29.67
Puraini	46.34	31.98	39.46
Persadewad	16.93	4.07	11.65
Samsi	21.99	9.29	15.89
Bairiya	74.24	51.97	63.42
Pipra Bhagwanpur	32.05	9.75	22.53

Source: Census, 2001

### Appendix 11

#### AGE WISE LITERACY STATUS OF MUSLIM IN SAMPLE AREA

	Gender	Literacy Status	Banke		Mahottari		Rautahat		Total
			Jaispur-6	Puraini-7	Parsdewad-9	Samsi-2	Bairiya-7	Pipra-bhagwanpur-7	
6-10	Male	Total	102	54	61	83	52	42	394
		Literate	63	25	48	61	47	30	274
		Mainstream literate	45	17	5	6	4	7	84
		Madrasa Literate	18	8	43	55	43	23	190
		Illiterate	39	29	13	22	5	12	120
	Female	Total	113	56	79	74	40	27	389
		Literate	59	21	57	65	36	21	259
		Mainstream literate	32	12	5	4	5	0	58
		Madrasa literate	27	10	52	61	31	21	202
		Illiterate	54	34	22	9	4	6	129
11-15	Male	Total	73	24	44	29	25	29	224
		Literate	45	15	38	25	20	16	159
		Mainstream literate	36	12	3	1	5	9	66
		Madrasa literate	9	3	35	24	15	7	93
		Illiterate	28	9	6	4	5	13	65
	Female	Total	74	27	39	26	21	15	202
		Literate	34	8	33	23	17	9	124
		Mainstream literate	22	5	1	1	2	1	32
		Madrasa literate	12	3	32	22	15	8	92
		Illiterate	40	19	6	3	4	6	78
16 -45	Male	Total	283	141	146	119	85	46	820
		Literate	122	29	48	55	40	27	321
		Mainstream literate	97	27	8	9	10	15	166
		Madrasa literate	25	2	40	46	30	12	155
		Illiterate	161	112	98	64	45	19	499
	Female	Total	235	132	151	120	104	63	805
		Literate	60	35	26	26	38	17	202
		Mainstream literate	26	33	2	4	2	1	68
		Madrasa literate	34	2	24	22	36	16	134

		Illiterate	175	97	125	94	66	46	603
46+	Male	Total	63	43	13	3	4	2	128
		Literate	19	4	1	-	2	1	27
		Mainstream literate	9	4	0	-	1	0	
		Madrasa literate	10	-	1	-	1	1	13
		Illiterate	44	39	12	3	2	1	101
	Female	Total	41	30	48	26	24	15	184
		Literate	1	2	2	1	1	3	10
		Mainstream literate	1	2	0	0	0	1	4
		Madrasa literate	-	-	2	1	1	2	6
		Illiterate	40	28	46	25	23	12	174

Source: Status Survey, 2004