

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

Study Report 27

**Formal Education in Madrasas
of Nepal: A Study on Emerging
Trends and Issues**



Tribhuvan University
Research Centre for Educational
Innovation and Development (CERID)
Balkhu, Kathmandu, Nepal
2008

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

Madrassa is the most trusted educational institution of the Muslim to provide cultural education which has been running since long in Nepal and providing education for the Muslim community on traditional style. Recently MOES has launched a special program for registering Madrassa as a mainstream school free of registration cost. Many Madrasas all over the country have been registered and included mainstream subjects in their curriculum along with Islamic subjects. This is a new experience for both the Madrassa organizers as well as policy makers. Access is not the only one indicator of EFA. Achieving quality education along with other several indicators are also very important. There are a number of emerging trends and issues after the registration of the Madrassa which must be addressed in time to achieve the goals of EFA by 2015.

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

On behalf of the research team I would like to express my gratitude to Dr. Kristin Tornes, technical advisor to FRP, Prof. Dr. Arbinda Lal Bhomi, executive director of CERID, Dr. Kishor Shrestha, FRP coordinator for providing me opportunity to conduct this research.

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Researcher

2008

Acronyms

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

Executive summary

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

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

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

1. How do the Madrasa organizers and parents perceive the inclusion of formal education in Madrasa system of education?
2. How do Maulvis view the quality aspect of Madrasa education after the introduction of formal education?
3. How are changes emerging in Madrasas since the introduction of formal primary education system in terms of student enrollment, prerequisites of quality education, fund collection, parent/guardian, community perception and experiences?
4. What is the students' reaction about the inclusion of formal education in Madrasa?
5. What problems, issues and expectations have emerged after the introduction of formal education in Madrasa?

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

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

The Madrasas of Morang and Banke had a well planned routine. The Madrasas were lacking in terms of physical infrastructure such as classroom, furniture and education materials.

Muslim community generally welcomed the government's effort of registering Madrasas as a primary school. However, they were not fully satisfied with this step. They were demanding financial support and regular supervision of these Madrasas as mainstream schools. They also expressed the need of an integrated curriculum for these registered Madrasas.

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

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

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

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

Registration of Madrasas as primary schools has developed many issues and problems. Some issues are: there was a difference in views of Maulvies and Parents. Parents wanted to use these Madrasas as a center of learning for both Islamic and mainstream education.

Madrasas do not have proper resource to fulfill the demand of quality education. Madrasas were very much confused to maintain proper balance of the courses of both streams. They were looking for proper guidance from a central authority like Madrasa board. Muslim community demanded that the government should provide support to these Madrasas as other community school. Registration of Madrasas without proper mapping can affect the smooth operation of both Madrasas and schools.

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

Based on above findings it was recommended that the registered Madrasas should be provided proper assistance similar to any community school on the basis of number of students there. Government should launch a specific program to develop proper physical infrastructure in these Madrasas. They should be registered based on proper mapping, need of community and their capability to run mainstream courses. An integrated curriculum should be immediately developed for these registered Madrasas to balance the courses of both streams. Such course should be developed with the joint effort of Muslim intellectuals and educationists. A Madrasa board

comprising Muslim intellectuals and educationists should be established to look after the policy matters of these Madrasas. Books should be immediately translated into Urdu. Provision for training and licensing of Madrasas teachers should be developed. Since Madrasas were attracting more Muslim girl students, proper incentive should be provided for the girls to use them as a change agent for educating Muslim.

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CHAPTER I

Introduction

Background

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

Religious education is highly valued in Islamic society for the achievement of the aim called as "Farze Ain". According to this aim, it is a compulsory duty of every follower of Islam to have the knowledge of their two main sources of religious guidance i.e. Quran and Hadith. It is obligatory to every Muslim to have the knowledge of these sources of guidance. A large number of children of Muslim community are going to Madrasas to achieve this sort of knowledge.

Sensing the importance of Madrasa education for the Muslims, countries of South Asian region such as India, Pakistan and Bangladesh have included Madrasa education in their main system of education with the purpose of spreading education among the peoples of Muslim community. Many states of India have established Madrasa Boards to look after the education there. The government funds them regularly. In Pakistan, Madrasas generally function as private enterprises; however, the government provides them financial assistance in regular term. The Madrasas of Bangladesh are the most organized Madrasas of this region. They function under government's regular budget. (Mumtaz Ahmad, www.apcss.org). These Madrasa are not only disseminating Islamic education, they are also playing significant role in spreading basic education among the Muslims.

Nepal is lagging behind in terms of education with the national literacy rate of only 53.7 percent. Despite different endeavors in the past, a large fraction of Nepalese population is still illiterate. Muslims are among the prominent groups which are out of the basic educational opportunities provided by primary schools of Nepal. Their low literacy rate of 34.72 percent of the Muslims of Nepal (Literacy Situation in Nepal, 2002), indicates that Muslims were not adequately enjoying the opportunity of free primary education provided by the state in the past. As reported by the study report of CERID (2004), only 18.06 percent children of Muslim community were studying in the mainstream schools, i.e. government and private schools. 41.22 percent of the total Muslim children were studying in Madrasas and 40.71 percent of total Muslim children were out of any type of schooling. The cause of the preference of Muslim community for Madrasas was related to their need of getting religious

education. Other prominent causes of low participation of Muslims in mainstream schools were poor economic background, lack of cultural education, co-education for girls, classroom language of instruction, lack of awareness, conservative thinking of parents etc.

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

Recently, MOE has launched a special program for registering Madrasas as a mainstream school free of any registration cost. According to this program, a Madrasa having the prerequisites to be registered as a mainstream school can apply for registration and they will be registered free of any cost. Many Madrasas, all over the country have used this opportunity and have been registered as a mainstream school. Government is providing a fixed amount of financial assistance to these Madrasas and also providing teachers under "Rahat" quota. According to the sources of DoE, because of registration of these Madrasas and other institution such as Gumba and Gurukul, the Net Enrollment Rate (NER) of primary schools of Nepal has reached to 89.1 percent.

Access is not the only one indicator of EFA. Other indicator such as quality is also a very important. There is a big question about the quality in such Madrasa because insofar government has provided only little fund to these Madrasas as SIP. This fund can only be expended for books, educational materials etc. Madrasas are still running on the donations and alms provided by the community. As reported in the report of CERID, 2005, the Madrasas were lacking in terms of physical infrastructure, teachers for mainstream subjects and other prerequisites for quality education. According to sources of DEO, about 600 Madrasas have been registered so far. The process of registration is continued this year. In these Madrasas, around 15,000 students are studying in mainstream courses along with Madrasa courses. It is a very new experience for the Muslim community. They have agreed to use Madrasa as an institution of mainstream education. However, they may have great hopes from this step. Indeed, this step is contributing in increasing the access of Muslim children in mainstream of education. It is playing an important role in the achievement of the goal of EFA. There is a need of continuing such steps to increase the access of Muslims, a disadvantaged group in mainstream education. Therefore, there is an immediate need of analyzing the impacts of the Government's endeavor of registering Madrasas as primary school on the access of Muslims in mainstream education. It would be helpful for analyzing the emerging trends and issues after the registration of Madrasas. This study was intended to analyze the impact of the step of registering Madrasas as primary schools to ensure the access of Muslims in mainstream education.

Rationale of Study

The need of education has become a basic need in the modern world not only for the realization of the potentiality of individuals but also for the promotion of basic skills in them to meet the challenges of life. According to Article 26 of "The Universal

Declaration of Human Rights, 1948, everyone has the right to education, which should be free, at least in the elementary and fundamental stages.

Different endeavors have been made in all countries of the world to make basic education available to all the children without any discrimination. As declared by Jomtien, Conference on “Education for all” 1990 and accepted by Dakar framework of action, 2000, and also stressed by Millennium Development Goals, Nepal has expressed its commitment to reach the goal of “Education for All” by the year 2015. It has developed an action plan, which is divided into three phases for the achievement of this goal. This action plan has included special provision to increase the access of minority groups such as Muslims in mainstream education. In order to increase the access of minorities in education, MOES has emphasized the need for making primary schooling relevant to them. It has introduced a policy on designing 20 percent of the curricular contents based on local contexts. This action plan is also dedicated to provide free and compulsory primary education to all with appropriate learning for life skills and ensuring social equity and gender parity. It includes various goals such goals of identification of the status and difficulties of special focus group people; allowing flexibility in curriculum and make it contextual; develop provision of special support/motivation for facilitating the groups to enter and get benefit from mainstream education system; inclusion of gender, caste, ethnicity, religion and disability mainstreaming policies and adaptation of core and local curricular approach in curriculum development.

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

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

(Source: Circular of DoE dated 30 Kartik 2063)

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

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

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

Research Question

This study tried to answer the following research questions given by the Ministry of Education:

- How do the Madrasa organizers and parents perceive the inclusion of formal education in Madrasa system of education?
- How do Maulvis view the quality aspect of Madrasa education after the introduction of formal education?
- How are changes emerging in Madrasas since the introduction of formal primary education system in terms of student enrollment, prerequisites of

quality education, fund collection, parent/guardian, community perception and experiences?

- What is the students' reaction about the inclusion of formal education in Madrasa?
- What problems, issues and expectations have emerged after the introduction of formal education in Madrasa?

CHAPTER II

Methodology

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

Sample and Sampling

About 600 Madrasas all over the country have been registered as primary school after the government's effort of registering them as school free of any depository amount. All these Madrasas were considered as the population of this study. Since these Madrasas were highly concentrated in the area of highly Muslim populated district, this study was conducted in those districts of Nepal where a large number of Muslim community lives. In this regard, the Madrasas of southern Terai belt of the country were selected as study area. As the sample district for study, initially three highly Muslim populated district of Nepal, that is, Rauthat of Narayani zone, Banke of Bheri zone and Kapilabastu of Lumbini zone were selected. These three districts hold first, second and third position in terms of Muslim population. They have 19.46 percent, 18.98 percent and 18.17 percent Muslim population respectively. This study mainly intended to study the emerging trends and issues in Madrasas after inclusion of formal education.

However, it was found that there were no registered Madrasas in Rauthat district. Therefore, selecting Rauthat as sample district could not fulfill the objective of this study. As an alternative to Rauthat district, Morang district of Kosi zone with a 4.39 percent Muslim population was selected as study area for this study. The rationale for selecting Morang as sample district was that there were altogether 59 Madrasas in this district, which were registered as primary school.

At least three Madrasa from each district were selected for this study. At least all three categories of Madrasas i.e. good, average and poor Madrasa in terms of quality of education were selected as study sample. The Madrasa heads, chairpersons and secretaries of Madrasa management committees, at least three Madrasa teachers and two members of management committee were interviewed to explore the emerging trends and issues in these Madrasas after the inclusion of formal education. The views of students studying in the Madrasas were also collected.

A FGD was conducted in each Madrasa area with people of Muslim community to assess the impact of inclusion of formal education in Madrasas. The Madrasas were surveyed with the help of a survey form to assess the prerequisites quality of education in these Madrasas. The total sample size of this study was given as follows:

| District | No. of sample Madrasas | No. of respondents for interview | No. of Students | No. of FGD with community people |
|------------|------------------------|----------------------------------|-----------------|----------------------------------|
| Kapilbastu | 3 | 3x8 = 24 person | 3 x 10 = 30 | 3x10 = 30 person |
| Morang | 4 | 4x8 = 32 person | 4 x 10 = 40 | 4x10 = 40 person |
| Banke | 4 | 4x8 = 32 person | 4 x 10 = 40 | 4x10 = 40 person |
| Total | 11 | 88 | 110 | 110 |

The field work was carried in two phases. In the first phase the field work was conducted in Kapilbastu. After analyzing the data from Kapilbastu district, a preliminary report was submitted to CERID. After getting feedback on this preliminary report, the second phase of this study was started. It was conducted in Morang and Banke district respectively. Altogether, eleven Madrasas from all these districts were selected as sample for this study. A total number of 55 members of Madrasa organization committee including chairs and members, 33 teachers were interviewed. The responses of students were also collected by conducting FGD in these Madrasas. FGD for students was conducted in each Madrasa. Altogether 110 students took part in FGDs. The views of people of Muslim community were collected through FGDs in the catchment area of the sample Madrasas of each district. There were altogether 110 participants in these FGDs. Experiences and views of District Education Officers of each district, who were directly involved in the registration of these Madrasas were also collected through an interview.

Instrumentation

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

- **Schedule for Madrasa teachers (Maulvies):** An open-ended interview schedule was prepared and used to collect the information about emerging trends and issues in Madrasas after the inclusion of formal education from the perspective of Madrasa teachers or Maulvies. The ideas of Head teachers, and teachers, were collected with the help of this interview schedule. Information about how changes were emerging in Madrasas since the introduction of formal primary education system in terms of student enrollment; prerequisites for quality education; fund collection; parent/guardian, community perception and experiences were also collected. Additional questions were asked for probing and gathering in-depth information.
- **Schedule for Madrasa Organizers:** An open-ended interview schedule was prepared and used to gather the information from the perspective of Madrasa organizers about emerging trends and issues in Madrasas after the inclusion of formal education. The ideas of Chairperson and Secretary of Madrasa management committee, and its members were collected with the help of interview schedule. The Madrasa organizers were inquired in the similar areas as the teachers. The trend and issues related to their problems, parents and students reaction, reaction of community and novel areas related to the

inclusion of mainstream courses in Madrasas were inquired. Additional questions were also asked for clarity.

- **Guidelines for Focus Group Discussion (FGD)**
- **FGD with students:** The students studying in these Madrasas were also discussed to collect their reactions about the inclusion of formal education in Madrasas with the help of FGD.
- **Interview Schedule for District Education Officer:** The DEO of sample district were also interviewed through the help of open-ended interview schedule. The problems faced by their office and the emerging trends and issues regarding the registration of Madrasas were collected.
- **Guidelines for Focus Group Discussion with community people:** Focus Group Discussions with the people of Muslim community in each Madrasa area was also carried out to analyze perspective of Muslim community about the inclusion of mainstream course in Madrasas. The participants of this group discussion were religious/social leaders of Muslim community, Muslim intellectuals and parents of students studying in the Madrasas.
- **Madrasas Survey Form:** A survey form was prepared and used to assess the bases required for quality of education being given in these Madrasas. The physical facilities; routine; availability of classroom; furniture; teachers and their quality and workload; student teacher ratio; number of students; change in enrollment and other aspects after registration etc were analyzed.

Data Analysis and Interpretation

The data collected from above tools analyzed thematically to get the answer of research questions. The major themes emerged from the analysis of collected information from various tools were identified and they were organized to get answer of research questions. All the findings from different tools were verified by triangulating the information from different sources to get precision. The findings were interpreted logically to fulfill the objectives of this study and suggestions were given based on finding of this study.

CHAPTER III

Review of Literature

This study was concerned with the analysis of emerged trends and issues after the registration of Madrasas as primary schools as per the rules and regulations of the Government of Nepal. It was found that a major portion of Muslim children were studying in Madrasas instead of mainstream schools. Registering Madrasas as primary school was considered as an effective measure to educate Muslims which are considered as a special focus group because of their lower literacy rate. This literature review attempts to analyze the importance of religious education to Muslims, role of Madrasas in educating Muslims, causes of low participation of Muslims in mainstream education in Nepal and efforts made to educate Muslims in Nepal. The summary of this review is presented below:

Review of Literature Related to Education of Muslim Community

There are many literature which throw light on the education of Muslim community, causes of low participation of Muslims in mainstream education and effort to educate Muslims. The findings of such literature review are presented in following sub-headings:

Importance of Religious Education to Muslims

Religion has a very important role in the life of Muslims. As a religious group, they can be considered as a religious value predominant community. They give high value towards the religious guidance, because according to Islamic faith, only those are termed as the true followers of this religion who have complete faith on religion, God, his messenger and his sayings. Religious instructions are so much wedded in their lives so that, as a religious group Muslims have religion upper most in their mind and make no division between secular and sacred (<http://www.30-days.net>).

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

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

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

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

Quran literally means reading and recitation. It contains doctrine for the conduct of all people including head of states and a simple commoner. It seeks to guide people in all walks of life; spiritual, temporal, individual and collective. The original text of Quran was in Arabic language and this original text is still in use. No change has been made in it after its origination. Islam forbids anyone to make any change in it or to criticize it (Hamidullah, 1970)

Quran is written in the form of instructions. These instructions are called "Ayat" or "verses". There are altogether 6,296 verses in it, which are synthesized in 30 parts and 114 chapters. The ayats instruct human beings in all aspects of life. It instructs people what are their duties and what act are forbidden to them. Muslims believe that these ayats are divine instruction and the follower of Islam should follow them whole heartily.

Quran itself has emphasized the importance of this book several times. In its second chapter and third verse, Quran has stated about the importance of itself as follows:

*"This (Quran) is a perfect book; there is no doubt in it,
it is the guidance of righteous"*

(Quran: 2-3)

According to Quran, being a Muslim means having complete faith in Quran and to follow them in every stride of life.

Besides Quran, the other source of religious guidance for the Muslims is Hadith. Hadith is the account of the sayings and daily life of Hazarat Muhammad. This is the compilation of sayings of different companions and followers of him who were the observer of daily life of him and the audience of his saying. It describes what Hazarat Muhammad said and did to guide the Muslims about the religious as well as social duties. Muslims believe that the instructions of Quran is illustrated and explained in the best possible manner in his sermons and actions which is described in Hadith. They believe that Hazarat Muhammad himself illustrated the instructions of Quran in his daily life and in his saying to guide his followers how to follow the guidance of Quran in their daily life (Miasahib, 1991).

Quran has also stated several times about the importance of Hadith for the followers of Islam. The following illustration from Quran can be taken as an evidence of the importance of Hadith for Muslims. In Quran Hazarat Muhammad has said:

"If you love Allah, then follow me Allah will love you"

(Ibid: 3-30)

In other place Quran has stated:

"..... obey the God and obey the messenger"

(Ibid: 4-58)

According to Hamidullah (1970), Quran is often succinct; it is in the practice of Prophet that one must look for the method of application, the details and necessary explanations. For example, Quran has said only “establish the service of worship” with out giving detail the manner in which should be performed. The Prophet also could not describe every thing merely by word, that is why one day he told the faithful “look at me see how I worship and follow me”.

The importance of Hadith for Muslim can be described in following paragraph:

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

(Hamidullah, 1970:28)

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

Importance of education for Muslims

Education has a great importance for Muslims. Their education is not only limited to religious education; they give importance to all types of spiritual as well worldly knowledge.

Anzar (2003) has reported that seeking knowledge has been an integral part of Islamic tradition. It is necessary to analyze Quran and Hadith to understand the nature of orientation of Muslims towards education. By analyzing these two main sources of religious guidance; it can be concluded that the instructions of Quran and Hadith for the attainment of knowledge support this fact.

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

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

(Ibid: 39-10)

It has again stated:

“Allah will raise those who believe from among you and those to whom knowledge is given to degrees of rank.”

(Ibid: 58-12)

Prophet Muhammad had also given great importance to the act of acquisition of knowledge. According to Hamidullah (1993), the Prophet did not know how to read and write but the first command given by him to an illiterate person was to read and

followed the verse in the praise of pen. Hadith, explains that Prophet himself gave great importance to education; Hadith includes many sayings of Hazarat Muhammad which instruct Muslims about the importance of education and acquisition of knowledge. Some examples of these sayings are presented below.

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

“Search knowledge though it be in China”

(Miasahib, 1991: 363)

In other place Hazarat Muhammad had said:

“The word of wisdom is an astride animal of wise man, so wherever he find it, he is entitled to get it”

(Ibid: 352)

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

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

(Ibid: 363)

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

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

(Ibid: 364)

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

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

Aims of Islamic Education

According to Islamic belief, the aim of life is to get paradise in next world or in the world of philosophy, self realization or self perfection. Islam has clearly instructed to acquire education to fulfill these great aims of life. Miasahib (1991) has reported about two broad aims of education for Muslims. These aims are as follows:

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

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

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

Curriculum and Institutions of Islamic Education

Besides above mentioned distinct aims of education, Muslims have established their own educational institutions which disseminate education according to a specific curriculum for the attainment of these aims. Before discussing about the present status of Islamic educational institution and the curricula of it, it is necessary to assess the historical development of this system for clear understanding.

The history of Islamic education is as old as the origination of this religion. Islamic education began with the dissemination of divine revelation by Prophet Muhammad to his followers. That education was solely based on oral tradition in which the followers of Prophet Muhammad learnt all revelation heartily and memorize them completely. They did not only learn it but also spread it among other peoples. Finally, all these verses were compiled in the form of book Quran which is still the main text of Islamic education.

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

In the beginning Islamic education was limited to Quranic schools, where the Quranic teachers used to teach the students about Quran and the students used to memorize it. They were supposed to read its Arabic text with proper way of

pronunciation. After the death of Prophet Muhammad, when Muslims faced novel situations for which no proper answer could be found in revealed knowledge of Quran, the Muslim scholars sought answer in the saying and practical life of Hazarat Muhammad. This developed the tradition of Sunna and Hadith and they were also included as a text of Islamic education. The mosques remained as the main institution of Islamic learning even after the death of Hazarat Muhammad (Anzar, 2003).

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

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

The Arabic word “Madrasa” means center of learning (<http://www.uvm.edu>). At present Madrasa has become the main center of Islamic education. They provide free education including boarding and lodging facilities to its students. Beside Madrasa, Maqtab is another educational institution of Islamic education. But there is distinct difference between these two institutions. Madrasas are established to provide both type of knowledge, i.e., revealed as well as rational knowledge. These are autonomous and independent institutions. In contrary, Maktabas are generally related to a particular mosque and they provide only the knowledge of Quran. In this way, Madrasa is the main institution of Islamic education which provides knowledge about religious as well as secular areas of learning.

According to Anzar (2003), the first Madrasa was established by Fatimid caliphs in Egypt in 1005. Madrasa was established to teach minority Shiites about the fundamental verses of Islam. It had all ingredients of an educational institution such as library, teacher in different subjects etc. The curriculum of the Madrasa included astronomy, architecture and philosophy including religious education. When Sunni Muslims conquered Egypt, they revamped the Shiite version of Islam and prescribed the books related to earthly knowledge. A large number of books were taken to Baghdad, where Nizam-ul-Mulk Hasan Bin-al Tusi established first organized Madrasa named Nizamiah in 1067 (Anzar, 2003) and (Sikand, 2001).

Sikand (2001), has further reported that the Nizamia Madrasa established in Baghdad was intended to train bureaucrats, administrators and judges for royal court as well as religious scholars (Muftis) qualified to issue legal opinions (Fatwa). The teacher and students both for these Madrasas used to come from elite group.

Since one of the principle aims of Nizamia Madrasa was to produce a class of bureaucrats, teaching of Fiqh (Islamic jurisprudence) came to occupy a major portion in Madrasa curriculum. All the major Sunni sects: Hanafi, Hambali, Maliki and Sulfi had their own curriculum for the Madrasas run by them. But the main aim of these Madrasas was to develop the understanding of the rules of Islamic law; therefore, Quran, Hadith, Qiyas (analogical reasoning), Ijma (consensus of Muslim community) were included as main subjects. Other subjects included in the curriculum of these

Madrasas were Arabic grammar, logic, philosophy etc. Theology and mysticism were given less emphasis (Sikand, 2001).

According to Rahman (2004), a Muslim scholar named Shah Abdul Rahim had made an attempt to create a curriculum for Madrasa Rahmania, Baghdad in 1718 but the first standardized curriculum for Madrasa education was developed by a Muslim scholar named as Mulla Nizamuddin Sihalvi in 1748 at Farangi Mahal, Lucknow, which was a seminary of Islamic scholars (Ulema). This curriculum is known as "Dars-i-Nizami". The former curriculum developed by Shah Abdul Rahim emphasized on *Manqulat* (Revealed knowledge) such as Hadith, "Dars-i-Nizami" emphasized on *Maqulat* (Rational knowledge). It had more books on grammar, logic and philosophy than before (Rahman, 2004) and (Sikand, 2001).

Ahmad (<http://www.apess.org>) has reported that the curriculum of "Dars-i-Nizami" consisted of about twenty subjects broadly divided in two categories:

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

al-ulim-al-aqalia (the rational knowledge)

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

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

Ahmad (<http://www.apess.org>) has pointed out that The curriculum of "Dars-i-Nizami" is based on some specific books, which are very old. For example the books on logic and philosophy which are still in use in this curriculum were written in 13th and 14th century. Medicine is based on 11th century books. The books of astronomy, mathematics and grammar are more than five to seven hundred years old.

"Dars-i-Nizami" curriculum which was developed in 19th century is still in use in all types of Islamic Madrasas belonging to different sects of Muslims. As stated above Muslims are divided in different sect with some differences in their belief system. The Madrasas of these sects reflect their belief system. The emphasis on Dars-i-Nizami in Madrasa run by different Muslim sects varies according to their belief system. For example the Sunni sects such as Deobandi, Bareilvi, Ahl-i-Hadith, Jamat-i-Islam and Shia sects run their own Madrasa with their own specific curriculum.

In terms of levels of education, the Madrasas in India and Pakistan are categorized as:

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

In some Madrasas where competent ulema are available, students after their graduation take up postgraduate courses of study in tafsir, hadith, or fiqh. The other category of Madrasas in Bangladesh is the government controlled, or Alia Madrasa system, a unique system of Islamic religious education with few parallels in the

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

An Analysis of Efforts to Register Madrasas as a Primary School

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

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

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

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

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

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

In senior Madrasa - English, Mathematics, History and Geography are taught to a comparatively lesser extent and studies in Islamic theology get the greatest weightage. These Madrasas claim that degree provided by these Madrasas such as

Aalim and Fazil should be treated equivalent to Madhyamik and Graduate levels respectively. Khariji Madrasa, where only Islamic theology is taught, is not recognized by the Madrasa Board. Government provides a regular budget to first two categories of Madrasas (<http://pd.cpim.org>).

Education of Muslims in Nepal and their Hindrances

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

As reported by different studies, there may be various causes for Muslims' low educational status. The caste division system believes all non-Hindus as Mleekshya. They believed to be an untouchable caste. Similarly, Muslims were considered as untouchable by conservative Hindus. The first Madarsa of Muslims was established only in 1941 AD. The religious difference of minority Muslims with majority Hindus and the discrimination based on it may have been a cause for their poor educational achievement.

Shamima (1993) has recommended that special measures must be taken to spread the education among Muslims, especially for girls. Muslims must be given religious as well as general education side by side. Muslim religious schools (Madarsha & Maktab) must be used as an educational institution with adequate financial support. She has also recommended promoting Urdu among Muslims because various Muslims' literatures are written in this language.

A taskforce was appointed under the chairmanship of Mahmud Alam by MOES in 2052 B.S. The main objective of this taskforce was to study the condition of education of Muslim community in relation to Madrasa education. This taskforce studied about number of Madrasas running in different districts of Nepal, number of teachers and students, curriculum, condition of these Madrasas etc. Regarding the students 69.82% of total students were boys and 30.17% were girls. There were 1185 teachers in these Madrasas with the average of 5.26 teachers per Madrasa. Among the Madrasas 19 were of secondary level 48 were of lower secondary level and rest were of primary level. It also reported that the educational status of Muslim was in very meager condition. (Report of Madrasa Study Taskforce, 2052 B.S.)

CERID conducted a study for BPEP entitled as "Social Assessment of Educationally Disadvantaged Group" in 1997. It considered Muslims as educationally disadvantaged group along with other seventeen groups. The objectives of this study were the specific problems of girls, children of linguistic minorities, shifting population, impoverished group and remote area dwellers with respect to their enrollment, retention and achievement. It also studied the effectiveness of various educational opportunities that were available to those children and it also assessed the demand for different educational opportunities for ensuring effective

participation of these children and on the possible strategies for overcoming these constraints.

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

This study has recommended for building trust regarding the school education, providing incentive to the poor Muslims, upgrading traditional Madrasa schools and let them involved in the formal primary school education. (Social Assessment of Educationally Disadvantaged Groups, 1997)

Another study entitled “Enhancing Educational Awareness in the Rural Muslims” was undertaken by CERID in Rauthat and Sunsari districts in 1998. The objectives of this study were to motivate the Muslims in school education by using important quotes from their main religious books Quran and Hadith and to motivate Muslim educated people to be active for the education of their community. This study observed positive response from community. But they admitted that they find school incompatible to their cultural needs such as lack of education of their religious books, non-Islamic environment, lack of education in Urdu etc. This study recommended for need assessment, motivational campaign, teaching in Urdu, recognition of Madrasas etc. (CERID, 1998)

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

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

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

This study did not give recommendation for a particular disadvantaged group. It gave general recommendation for all groups. The main recommendations were to

launch educational incentive scheme, mobilize of local NGOs, pocket level orientation program etc (CERID, 2002).

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

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

This study reported that the economic status of Muslim was very feeble. Majority of Muslim population (67%) were engaged in manual jobs with 52% of dependent population. The main causes behind their low participation in mainstream schools were lack of religious education in schools, lack of culture friendly environment there, language of instruction which was different from their cultural language “Urdu”, lack of skill oriented education in schools, mismatches of school environment with their culture. It also reported that although an incentive program was launched in the study area but it could not reach to the targeted people properly.

The major recommendations of this study were: registering Madrasas free of cost, managing teacher-Maulvi reciprocity in schools and Madrasas, incentive scheme for Muslim children, need of policy decision for mainstreaming the Madrasas (CERID, 2003)

The third FRP study, entitled as “Access of Muslim Children to Education: Phase II, 2004” pointed out mismatches in school and Madrasa education and environment as the cause of low participation of Muslims in mainstream schools. It raised the need of an intensive study to find out socio-cultural aspects which determine Muslim children’s participation in schools along with the role of Madrasa and the ways for bridging the gap between mainstream schools and Madrasa. It was intended to find out the extent of Muslim children’s participation in school education vis-à-vis their socio-cultural practices and to analyze the contribution of Madrasas towards education of the Muslim children. It analyzed the flow of Muslim children in different schooling system and the curricular structure of Madrasa education. It was also intended to suggest strategies to increase Muslim children’s participation in the mainstream schools.

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

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

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

It suggested for inclusion of mainstream courses in Madrasa or vice versa as a means to bridge the gap between these two systems. This report suggested that Madrasas must be registered as an institution of primary education and the mainstream subjects should be integrated in Madrasa courses. It also suggested for appointment of the mainstream subject teacher in Madrasa and appointment of a religious teacher in government schools by government (CERID, 2004)

The fourth FRP study entitled as "Linking the Madrasas with Mainstream Education in Nepal" was conducted in 2006 By CERID. It was intended to find out curricular, administrative and financial measures for the linkage of Madrasas with mainstream schools.

The main objectives of this study were:

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

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

It also reported that there was no written curriculum of Madrasas. Madras education was based on some specific books mainly written in Urdu language. Many of these books were published in India. However, these books were not according to curriculum for Nepalese schools. Madrasa curriculum included mainly subjects related to Islamic values. Many Madrasas were teaching mainstream subjects such as Nepali, Mathematics and English etc. However, they were not teaching subjects like as Science, social studies, health and physical education etc. They had recruited mainstream educated teachers for this purpose. But the teachings of these subjects were given less emphasis. The medium of instruction in Madrasas was Urdu, which was different from the mother tongue and local dialect of Muslims of study area. The Madrasa students have to study up to five languages at a same time.

This study reported the stereotype causes of low participation of Muslim children in mainstream school as the previous FRP studies such as lack of religious education, lack of Islamic environment, language of instruction etc.

This study further reported that Muslims could not find Madrasa education fully relevant to their need. They admitted that Madrasas are fulfilling the religious and cultural needs but these were unable to link the Muslims with the demand of modern world; therefore, they were enthusiastic about linking Madrasas with mainstream education. Muslims were also suspicious about the linkage. They are afraid because they think the inclusion can hamper the identity of Madrasas. Muslims suggested for reorganizing the Madrasa management committee after linking it with mainstream ensuring the representation of all sectors of local Muslim community with a guarantee to its autonomy.

This study suggested for the reorganization of Madrasa curriculum to incorporate subjects like Nepali, Mathematics, English, and Science. It stated that a separate curriculum for Social studies, Moral education, Health and Environmental education should be prepared incorporating Islamic values for mainstreamed Madrasas.

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

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

The fifth FRP study entitled as "Institutional scope and need of Mainstream education in Madrasas and its autonomy:" was conducted in 2007 by CERID. The objectives of this study were:

- to find out the notion of Madrasa organizers about the autonomy of Madrasas
- to assess their views about the government provision to register Madrasas as a formal school
- to assess the capability of Madrasas to run mainstream subjects by maintaining its quality

This study reported that although, many Madrasas were teaching mainstream subject but it was not well organized. The inclusion of mainstream subjects in the Madrasas of urban areas was more organized than the Madrasas of rural areas. Madrasas of urban areas were teaching mainstream subjects up to secondary level.

There were sufficient number of teachers for Islamic courses, but they were lacking teachers of mainstream subject. There were female and non-Muslim teachers in

Madrasa. It indicated the changing context of Madrasas. They had good building facilities but there was a lack of furniture and needed educational materials.

There was a mixed response of Muslims towards the government's provision of registering Madrasas as a mainstream school. They generally welcomed this step but they demanded a clear-cut policy for registration. They demanded a policy ensuring the autonomy of Madrasas.

In the case of autonomy, they demanded for a statutory provision in the form of Madrasa act guaranteeing its autonomy. They stressed that Madrasas are the cultural institution of Muslims and it cannot be handed over to the government. Its management should be in the hands of Muslim community. Since mainstream courses and Islamic education both are full courses, Muslims suggested for the development of an integrated curriculum for Madrasas for balancing the mainstream and Islamic subjects.

They added that the Madrasas are running on the donations given by Muslim community. This donation cannot be spent other than religious causes, therefore, government should provide them financial support in the form of mainstream teachers, books and materials to conduct mainstream courses. They added that government could monitor and supervise these Madrasas after registration. In addition, they demanded for the formation a "Madrasas Board" comprising Muslim religious leader and intellectuals.

The study recommended that the Madrasas should be registered as a community school guaranteeing their autonomy. They should be allowed to run under the management of Muslim community, which incorporates local Muslim leaders, intellectuals. Government should play a role in the formation of such committees. Government should provide financial support to Madrasas in terms of appointment of mainstream subject teachers, textbook etc. An integrated curriculum for Madrasas should be prepared by balancing mainstream courses and Islamic subject by the joint effort of educationists and Muslim religious leaders. The policies for Madrasas should be prepared with the consultation with Muslim community. Madrasa Board should be constituted at central level to look after the policy related to the Madrasas. Textbooks for mainstream Madrasas should be translated in Urdu. (CERID, 2007)

Efforts Undertaken to Educate Muslims

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

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

In order to empower the indigenous peoples and linguistic minorities, the MOES has emphasized the need for making primary schooling relevant to minority children. In order to reflect diverse local cultures in the school curriculum and to make it relevant to children's everyday life, the Government has introduced a policy on designing 20% of the curricular contents based on local contexts.

In line with the Dakar Framework of Action, MOES has developed an action plan and sets of thematic strategies. This plan is focused on the EFA goals and targets. There are altogether seven thematic goals of this action among which there are related to the education of cultural minorities group. These thematic goals are:

- Free and Compulsory Primary Education
- Appropriate Learning for Life Skills
- Ensuring Social Equity and Gender Parity

The goal of "Free and compulsory education" includes a task objective to improve the relevancy of mainstream curriculum to the ethnic groups by the revision of curriculum. The main program activities for the accomplishment of this goal are:

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

Similarly, the goal of "Appropriate learning for life skill" includes a task objective to empower special focus group people of disadvantaged communities such as ethnic and linguistic minorities, Dalits etc to get access to the provision of appropriate learning and life skill. Some important program activities for the accomplishment of this goal are:

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

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

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

This goal includes task objectives of development of new policies on inclusion of ethnic minorities, Dalits, and females, on the development and use of local languages

and on cultural flexibility. Some important program activities for the accomplishment of this goal are:

- Inclusion of gender, caste, ethnicity, religion and disability mainstreaming policies
- Announcement of three language policy at the political level and language transfer policy at the classroom level
- Adaptation of core and local curricular approach in curriculum development

DoE had organized a two-day seminar on 18-19 Poush 2062 at Bhairahawa. The participants of this seminar were Madrasa teachers, organizers and officials of MOES and DoE. This seminar had made following suggestions:

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

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

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

CHAPTER IV

Analysis and Interpretation of Data

Different types of information according to the objectives of this study were collected by using various study tools and techniques. The data were analyzed to get the answer of research question. The main areas of this analysis was related to the analysis of prerequisite for quality education in registered Madrasas, the reactions of different stakeholders of Madrasa education such as parents and guardians of Muslim community, religious leaders or Maulvies and Madrasa organizers and the students towards registration of Madrasas as primary schools. The emerging changes, issues and problems after the registration of these Madrasas were also analyzed. The detailed analysis and interpretations are presented below:

Analysis of Prerequisite for Quality Education in Registered Madrasas

a. Number of Students Studying in Sample Madrasas

This study was conducted in three Madrasas of Kapilbastu district, four of Morang district and four of Banke district, which were registered as primary school after the provision of registering Madrasas in 2064 B.S. According to District Education Offices of these districts, the total number of Madrasas of these districts registered as primary school were as follows:

Table: 1

Total Number of Registered Madrasas in Study Districts

| Districts | Number of registered Madrasas |
|------------|-------------------------------|
| Kapilbastu | 9 |
| Morang | 49 |
| Banke | 74 |
| Total | 132 |

(Source: District Education Office)

It was found that these Madrasas were conducting mainstream education prior to their registration as primary schools. However, the instruction of mainstream education in these Madrasas was not well organized prior to the registration. Now, they were conducting mainstream courses up to primary level. The instruction of mainstream education became more organized after registration. The name and grades being conducted in the Madrasas are given in Appendix 1.

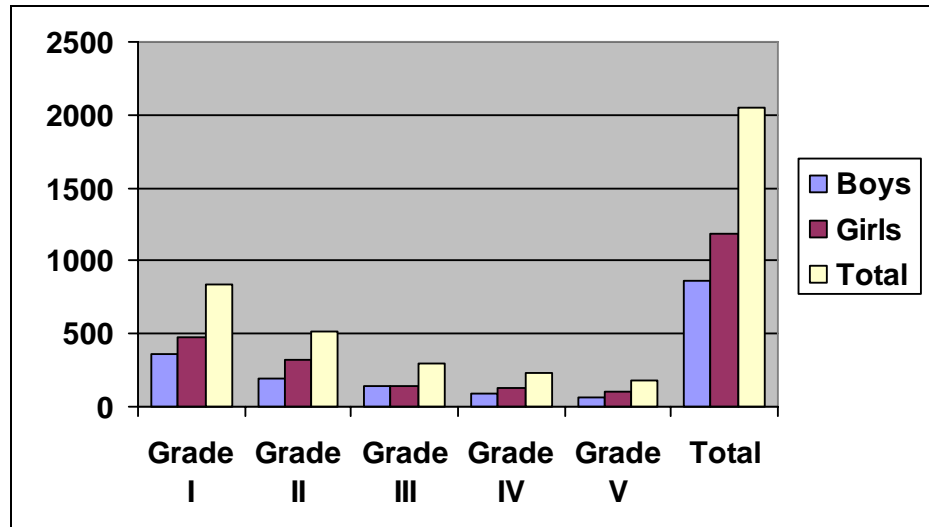
Most of the Madrasas were registered in the year 2064 BS. All these Madrasa were registered up to Grade V. As mentioned above, since the Madrasas were generally using the books of public schools prior to registration, now they were teaching mainstream subjects formally up to Grade V. Only three out of eleven sample Madrasas, were being conducted up to Grade II or III, rest eight Madrasas were formally running up to Grade V (Appendix 1).

There were altogether 2052 students in these Madrasas. They were studying grade one to five. Among them, 41.9% were boys and remaining 58.1% were girls (Appendix 2). In this way, there were 186.54 students per Madrasa. The grade and

sex wise enrollment situation of these Madrasas, for the year 2065, is presented by the help of following diagram:

Diagram 1

Number of Students in Primary Level at Sample Schools (2065 BS)



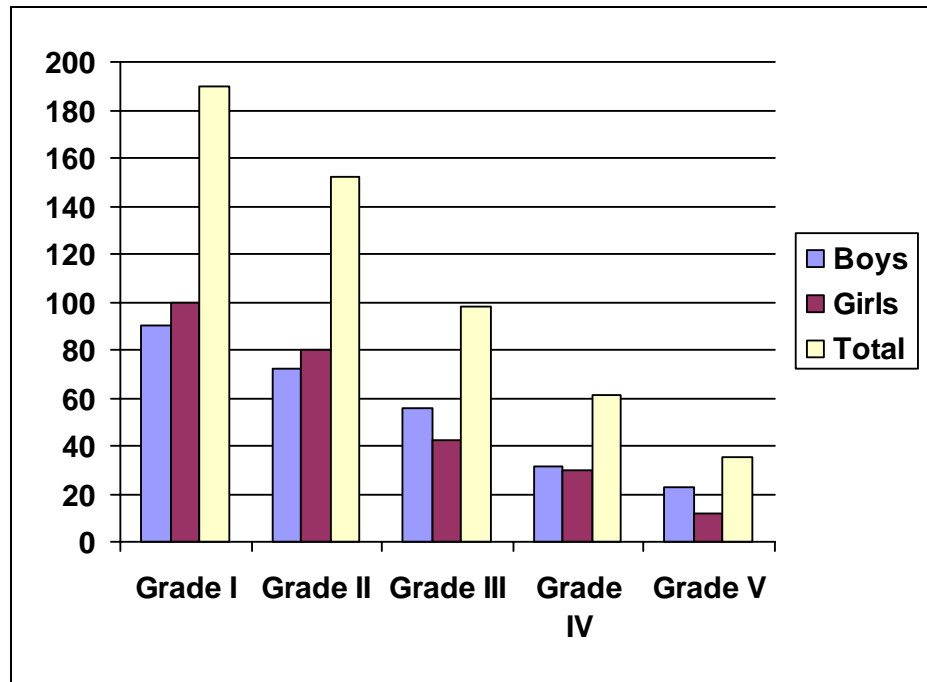
(Source: Field study, 2065)

The findings show that a large number of girls were being enrolled in these registered Madrasas. It should be remembered that the previous studies reported that there were about number of boys and girls in these Madrasas. However, the registration of these Madrasa became more attractive to Muslims especially for the girl students. The ratio of girls and boys was much higher in Grade I and II. In these grades, 33.75% were boys where 66.24% were girls. It means that the number of girls was about the double of the boys in these grades. It presents a remarkable contribution of registered Madrasas in the field of girls' education, especially for Muslim girls whose enrollment in mainstream schools was very low previously.

Although the aggregate findings of three sample districts showed that there was a ratio of 2: 3 in the enrollment of boys and girls, however situation was not same in all sample districts. The ratio of girls was lower than the aggregate numbers in the Madrasas of Kapilbastu district. There were altogether 536 students in the Madrasas of Kapilbastu district. Among them 50.74% were boys and 49.25% were girls (Appendix 2). Although, the number of girl students was very good in comparison to general schools, it was fairly low in comparison to Morang and Banke district. The enrollment of students in the Madrasas of Kapilbastu district is presented below:

Diagram: 2

Number of Students in Registered Madrasas of Kapilbastu District (2065 BS)



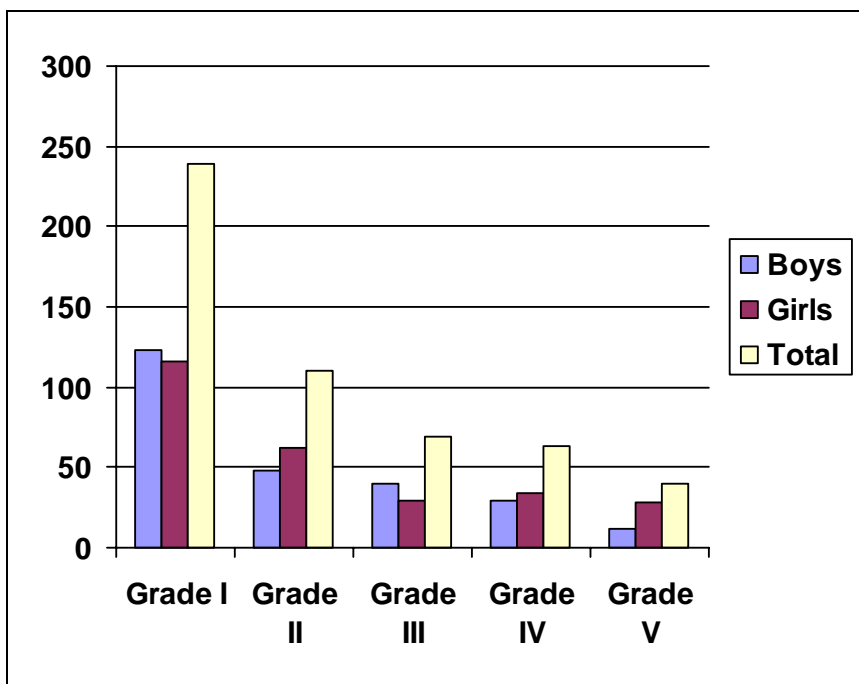
(Source: Field study, 2065)

Although the total number of boys was equal to that of girls, the above table indicates that the number of girls was decreasing from Grade III. This was because the higher dropout rate of girls in higher grades than of the boys.

The situation was some different in the Madrasas of Morang and Banke district. In Morang district, there were altogether 531 students in the four Madrasas studied. Among them 47.45% were boys and 52.54% were girls (Appendix 3.2). The number of students in the Madrasas of Morang district is presented below:

Diagram: 3

Number of Students in Registered Madrasas of Morang District (2065 BS)

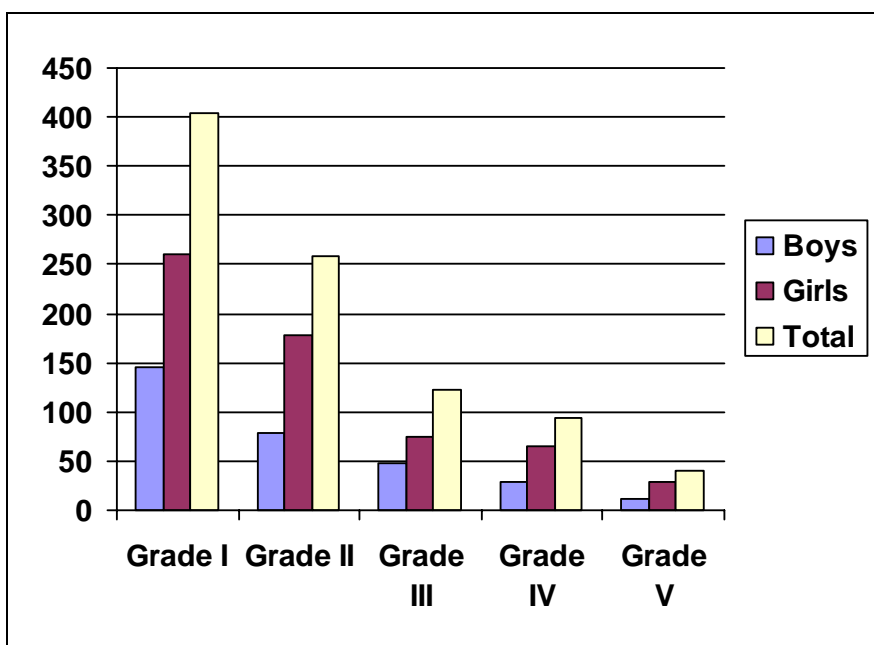


(Source: Field study, 2065)

Similarly, there were 985 students in four Madrasas of Banke district. Among them 34.11% were boys and 65.88% were girls (Appendix 3.2). The number of students in the four sample Madrasas of Banke district is presented below:

Diagram 4

Number of Students in Registered Madrasas of Banke District (2065 BS)



(Source: Field study, 2065)

The ratio of girl students was highest in Banke district. It should be remembered that the sample Madrasas of Banke district include one Madrasa, which is opened for girls only. It had a large amount of girls (201). It was also a cause of higher presence of girls in the Madrasas of Banke district. Besides these specific examples, it can be concluded that registration of Madrasas as primary school has become successful to attract Muslims, especially the girls in mainstream education.

b. The Status of Teachers:

It was found that there were 67 teachers working in 11 sample Madrasas, which were studied. Among them, 43 were male teachers and 24 were female teacher (Appendix 4). In this way there were about 6 teachers in each Madrasa in the average which seemed a sufficient number of teachers in these Madrasas.

The academic background of the teachers was as follows:

Table 2

Qualification and Training of the Teachers

| District | Total no. of teachers | Qualification | | | | | | | | | Training | | |
|------------|-----------------------|---------------|-----|----|-------|-------|---------|-------------|------|-------|----------|---|---|
| | | Mainstream | | | | | Islamic | | | | M | F | T |
| | | Under SLC | SLC | IA | BA/MA | Total | Maulvi | Hafiz/Fazil | Alim | Total | | | |
| Kapilbastu | 14 | 0 | 4 | 3 | 0 | 7 | 2 | 4 | 1 | 5 | 3 | 1 | 4 |
| Morang | 24 | 1 | 8 | 5 | 2 | 16 | 1 | 6 | 1 | 8 | 0 | 0 | 0 |
| Banke | 29 | 1 | 5 | 9 | 4 | 19 | 2 | 3 | 5 | 10 | 1 | 2 | 3 |
| Total | 67 | 2 | 17 | 17 | 6 | 42 | 5 | 13 | 7 | 25 | 4 | 3 | 7 |

(Source: Field study, 2065)

However, all the teachers in these Madrasas were not capable to teach mainstream subjects. Among the total 67 teachers, 42 had the education in mainstream education. 25 teachers had education only in Islamic course (Appendix 5). The Islamic educated teachers were generally unable to teach mainstream subjects. Among the 42 teachers educated in mainstream education, 2 were under SLC, 17 were SLC, 17 had the qualification equivalent to Proficiency Certificate/higher secondary education and 6 were graduates or post graduates. In this way, there were 3.8 teachers per Madrasa to teach mainstream courses in the average.

25 teachers were educated in Islamic courses. Among them 5 were Maulvi, 13 were Hafiz or Fazil and 7 were Alim. These Madrasas were conducting the classes from II to V grades. It was found that these Madrasas have altogether 48 classes (Appendix 1). They were managing the instruction of both mainstream courses the help of 42 teachers of mainstream and 25 teachers of Islamic education which seems to be sufficient.

Previous FRP studies had reported lack of teachers for mainstream subjects in these Madrasas. The finding of this study presented that they had sufficient teachers to teach mainstream subjects. As stated by the members of Madrasa organizing committee and teachers, Madrasas had appointed mainstream subject teachers after registration of these Madrasas as primary school. However, the interview with teacher revealed that they were not sufficiently paid in these Madrasa. The salary of these teachers ranged from 1700 to 2500 NRs. per month.

As presented in Table, 7 out of 67 teachers (10.44%) were trained. They had 15 days ECD training, 10 months teacher training and even PCL in education. Although, presence of only about 10% teacher cannot be regarded as sufficient, it can be taken as a symptom of change in Madrasas. Now the Madrasas were trying to appoint trained mainstream subject teachers. In the interview with teachers, it was found that the teachers demand training for them.

A great problem which was felt during this study was related to licensing of the teachers. None of the teachers working in these Madrasas had teacher license, which is a necessary prerequisite for teaching in any public school of Nepal.

c. Student Teacher Ratio

Student teacher ratio is one of the very important factors for achieving quality of education. This study also attempted to analyze student-teacher in terms of student - teacher ratio. The findings of the study suggests many hopeful condition for the education of Muslims who were previously out of schools. As reported above, in 2065 BS, there were total 67 teachers and 2052 students in the sample Madrasas. According to this situation, the ratio of teachers and students in these Madrasas is about 1: 30, which is a very good ratio for maintaining quality education in these Madrasas. It was a formidable condition in terms of student - teacher ratio. However, the condition was not similar to all sample districts. The student teacher ratios in different sample districts were as follows:

Table 5
Student-Teacher Ratio

| District | Total no. of students | Number of teachers | | | Teacher: Student ratio in terms of total teachers | Teacher: Student ratio (Mainstream teachers) |
|------------|-----------------------|--------------------|-------------------|-------|---|--|
| | | Mainstream | Islamic education | Total | | |
| Kapilbastu | 536 | 7 | 7 | 14 | 1 : 38 | 1 : 76 |
| Morang | 531 | 16 | 8 | 24 | 1 : 22 | 1 : 33 |
| Banke | 985 | 19 | 10 | 29 | 1 : 33 | 1 : 51 |
| Total | 2052 | 42 | 25 | 67 | 1 : 30 | 1 : 48 |

(Source: Field study, 2065)

The student-teacher ratio presented in above table is calculated by two ways: student-teacher ratio of total teachers and student-teacher ratio of mainstream

teachers. Since the teachers with Islamic education background did not have sufficient educational background to teach mainstream subjects, it was necessary to calculate the student-teacher ratio of mainstream educated teachers. In aggregate, it was found 1: 48, which can be considered as a satisfactory ration, but the finding of the student-teacher ratio in Kapilbastu district, related to the teachers of mainstream courses; it was found that the classes were very much crowded with a teacher-student ratio of 1: 76. In other districts, it was satisfactory.

Based on above discussion, it can be said that the student teacher ratio in sample Madrasas was satisfactory to achieve the goal of quality education.

d. Teachers' Workload:

Workload of teacher is a very important factor for achieving quality of education. Therefore, this study attempted to analyze the workload of teachers. The routine of sample Madrasas were analyzed for this purpose. There was different nature of routines of different Madrasas. The routine of these Madrasas are being discussed in following paragraphs.

It was found that there was no routine in the entire sample Madrasas of Kapilbastu district. The classes were being conducted in an ad hoc manner. According to teachers, lack of classroom and overloaded courses were the major hindrance for maintaining a routine. On other hand, the Madrasas had insufficient number of teachers. Classes were non-graded and emphasis was given on individualized instruction. They were teaching mainstream and Islamic subjects both in an unplanned manner. The students of different grades were learning in same classroom and all teachers were busy to teach individual students. It was also a result of the absence of preplanned routine for instruction. Due to such ad hoc conditions all the teachers were overloaded. Quality of education cannot be imagined in such disorderly condition.

However, the routine was much more planned in the Madrasas of Morang and Banke district. According to the respondent of Morang district, the Madrasas of Morang district were organized under an organization named as "Madrasa Coordination Committee". This organization had prepared a proposed routine for newly registered Madrasas. This routine had proposed five periods for mainstream subjects and three periods of Islamic subjects. Among the mainstream subjects the subjects such as Nepali, English, and Math, Science, Mero Serophero were included. Among the Islamic subjects, the subjects like Urdu, Arabic (Quran) and Diniyat were included.

The same type of endeavor was also started in district. A NGO, UNESCO Banke, which is conducting various programs for the welfare of Muslims, has also prepared a proposed routine for newly registered Madrasas. This routine included similar subject as the Madrasas of Morang district. It had a provision of five to six periods of mainstream courses and two to three periods for Islamic subjects. However, all these Madrasas were running for eight periods a day. In this way, the teachers of these Madrasas have to teach minimum seven to eight period per day. It presents an overloaded situation of the teachers of these Madrasas.

e. Physical Facilities:

Physical facilities in schools are one of the most important determinants of quality of education. For the effective teaching learning condition in schools, the schools should have proper infrastructure. It includes well-furnished classroom and its size,

instructional materials, playground, arrangement for drinking water, toilet, playground etc. It may include many advance facilities but the above-mentioned facilities were among the minimum requirements of a school.

It was found that all the Madrasas were running in building made by brick and cement but many of basic requirements were not enough to make teaching learning more effective. There were about to sufficient number of teacher and a large presence of students. Nevertheless, they were lacking in many respects. The physical facilities available in these sample Madrasas are presented below:

Classroom: The condition of physical facilities in these Madrasas in terms of classroom was very poor. Although, all Madrasas were running in the classroom made by bricks and cements, but the number of classrooms was very limited. Among the eleven Madrasas studied, four had one classroom (Appendix 6). These classrooms were generally running in the floor of mosque or its veranda. The number of classrooms for primary level students in the sample Madrasas is presented as follows:

Table 6

Number of Classes and Classrooms in Sample Madrasas

| District | Classroom | Total classes | Number of students | Per classroom students |
|------------|-----------|---------------|--------------------|------------------------|
| Kapilbastu | 7 | 13 | 536 | 76.5 |
| Morang | 9 | 18 | 531 | 59.0 |
| Banke | 16 | 17 | 985 | 61.5 |
| Total | 32 | 48 | 2052 | 64.1 |

(Source: Field study, 2065)

The above findings suggest that there was no sufficient number of classrooms for the students studying in different grades of Madrasas. There were sufficient number of classrooms in the Madrasa of Banke district. There were 16 classroom and 17 different grades. Only two different classes of Banke district were compelled to study in single room an multi-grade teaching. However, conditions were not satisfactory in Kapilbastu and Morang district. There was twice number of different classes than classroom available there. It was evident that the classes of many Madrasas were conducting in multi-grade manner. Multi-grade organization could be effective only in the condition of small number of students. However, there were more than 64 students per classroom. It would be very difficult to manage multi-grade classes in such condition. Quality of education would be in a great threat in such condition.

Furniture: There should be sufficient number of furniture in each classroom for the students. It makes teaching learning effective and comfortable. The availability of furniture in the sample Madrasas was as follows:

Table 7

Furniture in Sample Madrasas

| District | Name of Madrasas | Furniture | Sufficiency |
|------------|---|---------------------------|-------------|
| Kapilbastu | Fazale Rahamania Nakibiya | Mat | Yes |
| | Darul Oloom Siddiqeeya Mazharul Oloom | Mat | No |
| | Jamiya Islmia Nayeemiya, | Mat | Yes |
| Morang | Rajaye Mustapha, | Mat | Yes |
| | Qudriya Islamia, Morang | Mat | Yes |
| | Imama Abu Hanifa Primary School | Mat | Yes |
| | Shahbajiya Primary School | 45 Desk/bench | No |
| Banke | Darool Uloom Barkatia L. S. School | 45 Desk/bench | No |
| | Aisa Madrasatul Banat Girls English Medium School | 20 Desk/bench 5 Chairs | No |
| | Zamia Arabia Miftaul Uloom | Mat | No |
| | Jamia Islamia Raja-e-Mustafa | No | No |

(Source: Field study, 2065)

Above table indicates the poor condition of these Madrasas in terms to furniture for students. There was no sufficient number of furniture in any of Madrasas. Students were used to sit on mats, which was sufficient only in five Madrasas. Remaining six Madrasas had insufficient sitting facility for the students. Only three out of eleven Madrasas had bench and desk, but it was insufficient for the students. One Madrasa of Banke district, Madrasa Jamia Islamia Raja-e-Mustafa did not have any type of furniture. The students had to sit on floor. Otherwise, they had to carry it from their houses.

In conclusion, it can be inferred that the Madrasas were lacking in terms of sitting arrangement in these sample Madrasas. They were compelled to sit on mat or floor, which can not be taken as a comfortable sitting arrangement for reading and writing. It was a great hurdle in terms of quality education in these Madrasas.

Playground, drinking water and toilet: Playground, drinking water and toilet are the important parts of physical facilities in the public place like schools. These all are needed for maintaining healthful environment in schools. The findings of the survey in these registered Madrasas suggested that they were lacking in terms of these needed prerequisites. 4 out of 11 Madrasas did not have playground, 6 out of 11 Madrasas studied did not have toilet for students. Although every Madrasas had made arrangement of drinking water for the students (Appendix 6). Lack of toilets and playground could not be considered a better condition.

f. Instructional materials

Blackboard was the only material available in these Madrasas. However, it was not sufficient in the sample Madrasas. 4 out of 11 Madrasas, i.e. Madrasa Fazale Rahamania Nakibiya of Kapilbastu; Madrasa Rajaye Mustapha and Imama Abu

Hanifa Primary School of Morang and Madrasa Jamia Islamia Raja-e-Mustafa of Banke district had only one blackboard (Appendix 7). It is evident that these Madrasas were running up to grade 3, 5, 3 and 2 respectively. Similarly, Madrasa Qudriya Islamia of Morang had only 2 blackboards for 5 grades. Other Madrasas had sufficient number of blackboard for each grades.

The above findings suggest that about half of the total Madrasas (5 out of 11) did not have enough blackboards, which as indispensable part of classroom. Quality of education can not be imagined in such meager condition.

Besides blackboard, only one Madrasa, i.e. Aisa Madrasatul Banat Girls English Medium School of Banke district had few instruction materials such as chart, number box, alphabet box, map etc, which was also insufficient (Appendix 7).

Views of Muslim Community Towards Registration of Madrasas as Primary Schools

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

They presented some instances of incompleteness of government policy. According to the examples presented by them, some Madrasas had got one teacher under "Rahat quota" or as SOP and limited financial support which was not regular from 2063 BS. These schools were then conducting up to 2 or 3 grades. They had no mainstream teachers for these grades. Madrasas had their own financial problems. They could not recruit new teachers for these upgraded classes. In this condition, conducting the classes of mainstream subjects has become very much difficult.

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

The participants of FGD also expressed the need of an integrated curriculum for these registered Madrasas. According to them, the Madrasas teachers were very much confused to maintain the balance between mainstream subjects and Islamic subjects. According to DEO, The parents complained that Maulvies used to give more preference to Madrasa subjects than mainstream subjects. Both streams are a

complete. The students and even Madrasa cannot bear the load of both. They had to manage the proper balance between these subjects, which was very difficult. The students were being a “guinea pig” in this respect. They were neither getting the proper education of mainstream subjects nor the Islamic subjects. Only an integrated curricula made by experts can settle this problem conclusively.

There was a difference between the responses of the participants of FGD of Kapilbastu district from the participants of FGD from Morang and Banke district. The participants of Kapilbastu stressed more on the need of an integrated curriculum, but the participant of other two districts did not give more importance to such curriculum. It was found that the Madrasas of these two districts had made their own arrangements for incorporating the courses of mainstream and Islamic courses. They had left some subjects of mainstream education and some subjects of Islamic education. They have managed the instruction of both stream into eight periods. An example of such integration is presented in Appendix 8.

The view presented by the participants of FGD was also triangulated by the interview with Maulvies and Madrasa organizers. They were asked if they had specific experiences regarding the reaction of parents. Although, their responses were more dominated by their personal perception, they expressed some facts, which confirm the reactions of Muslim community towards the registration of Madrasas. According to them, Muslim parents want to educate their wards in both streams, but they were not satisfied with the present situation in these Madrasas. Madrasas were unable to fulfill their needs due to lack of teacher of mainstream subjects and classrooms. Parents were generally confused about education being given. Parents thought that government was not serious about educating Muslims. Government was not addressing the problem properly. They demanded for the registration of both subjects. They were looking for support to these Madrasas similar to government schools. However, they complained that Madrasas were unable to give qualitative education.

The reactions of parents of Muslim community can be easily visualized by increase in enrollment of students in mainstream education. Madrasas run a separate subjects for Islamic education. This course is known as “Hifz”. The flow of students was increasing towards mainstream education more than towards Hifz subjects.

Views of Religious Leaders or Maulvies and Madrasa Organizers

Relevancy of Registering Madrasas

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

The Maulvies, who were against this step, blamed this step as a process of intrusion in their cultural matters. According to them, Madrasa education has its separate identity. It is needed to preserve Islamic culture. The government should register

these Madrasas as Madrasas not as a primary school of mainstream. They should be supported to provide higher Islamic education to Muslims. Madrasa system should be registered as a parallel system of formal education. They blamed that the Madrasas were being registered without a clear-cut policy. This step shows a lack of commitment on the part to government of educate Muslims.

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

The District Education officer also confirmed the general views of Muslims towards the registration of Madrasas. According to him common Muslims welcomed this step because it provided them an opportunity to fulfill their educational as well cultural needs.

Expectation and Experiences

The Maulvies and Madrasa organizers both stated that their expectation from the government for the registration of Madrasas was not properly fulfilled. They stated that there was lack of classroom, financial source to appoint teacher, needed furniture, even required infrastructure to provide qualitative education in the registered Madrasas. They also complained that there was a lack of proper incentive and financial support to Muslim children of these registered Madrasas. They stated that Muslims belong to poorer sector of society. They need proper support for their education. According to respondents, there is no Madrasa education act and even no integrated nature of curriculum to balance Islamic and mainstream education. It was found that the Madrasas of Morang and Banke had made their own arrangements for teaching the subjects of both streams, but was lacking homogeneity in terms of mainstream subjects. According to them such subjects should be made with the joint endeavor of Muslim intellectuals and educationalists.

Madrasa organizers complained that although the District Education Office was providing teachers under Rahat quota or SOP, it was not enough to meet the demand of these Madrasas. It was found that the teachers under Rahat quota were only provided in Kapilbastu district. The sample Madrasas of Morang and Banke district had not received any teacher under such provision. According to them, the government is providing a little sum of money @ Rs. 12,000.00 per fifty students enrolled in the registered Madrasas, but the financial support provided by government is meager and even, it was not regular. They were spending this sum for arranging books and education materials but the major financial requirements needed for teacher salary, development of physical infrastructure could not be fulfilled by that support. They were demanding full support of these registered schools equivalent to a mainstream public school.

Emerging Demands

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

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

The respondents stressed that Madrasas did not have enough resource to carry on mainstream subjects themselves. It was found that the teachers of Madrasas were under paid. Although they did not clearly tell about their exact salary but in informal talk, they said that they were paid in the range of NRs. 1700 to 2500 per month. It was very difficult to provide salary for newly appointed teacher. In such condition, it was difficult to arrange physical facilities, which is needed for quality education. They demanded for financial support in this direction.

The interview with Maulvies and Madrasa organizers revealed a new demand. This demand was related to the recognition of Madrasa education as a separate education system. The respondents of both categories stressed that Madrasa education system is a parallel to mainstream education system. This system should also be recognized by the government.

Impact of Registration on the Nature of Madrasas

The Maulvies were also asked about the impact of registration of Madrasas as a primary school on its cultural nature. According to them, this step is hampering the cultural nature of it. The Maulvies of Kapilbastu complained that DEO was providing female teachers under Rahat quota, which was not desirable for them. According to them, only male teachers should be appointed. However, the Maulvies of Morang and Banke district did not have any complain of this nature. They themselves have appointed female teachers.

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

Impact on Collection of Donation

Madrasas run on the donation and alms provided by Muslim community. It is their only financial source. This study also tried to assess the impact of registration on the collection of donation. According to respondents, community was contributing as before in terms of donation and alms but the donation was not enough for smooth operation of Madrasa. It has become more unmanageable after their registration as primary schools. This donation was not sufficient. Now, there was a great problem related to management for this extra expenditure. As the impact of registration,

slackness was being developed in Muslim community, hoping for government support. People used to say that if the government registers Madrasa as school, it should give financial support to it. Such feeling can develop negativism in the community, which can pose a problem in the collection of donation in future.

General Reactions of Teachers

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

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

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

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

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

The above analysis clarifies that the extra-burden of teaching mainstream course and Islamic course was a result of lack of integrated nature of course. If the courses of both streams are managed properly, it will not cause extra-burden for teachers.

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

Quality Concern

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

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

According to the respondents, they were trying to manage classes of both streams in a single structure. They did not have a proper curriculum design for it. They were managing it based on their own efforts. However, some organization such as "Madrasas Coordination Committee, Morang" and UNESCO, Banke club had prepared a proposed curricular structure incorporating the subjects of both stream, they needed an integrated curriculum made by the joint effort of educationists and Muslim scholars to manage the balance between subjects of both streams. They did not have proper resource to prepare new classroom. They were trying to convince and motivate the community to bear that extra load, but that step was not very much hopeful. The parents said that government must be more responsible to bear the responsibility of registered Madrasas. Such feeling may develop problems in the collection of donation in near future.

Specific Problems

The respondents were also inquired about the specific problems faced by them after the registration of Madrasas. Besides the general problems like lack of salary for teacher, classroom, furniture, instructional materials and resources to address these problems, the respondents pointed out some specific problems, which were arising

after the registration. According to them the registration has turned this institution neither as a Madrasas nor as a school. Government is interested in only mainstream courses; it is not paying any adequate interest in Madrasa courses. There was a great problem in the management of the teaching of both courses together. According to District Education Office, it was helpless in the condition of lack of funds and programs. There was no proper information about registered Madrasas in the office; it was difficult to provide support in the absence of such information.

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

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

Suggestions for Improvement

The respondents also presented some suggestions for the improvement of present situation to provide quality education for the students. They demanded for an integrated education for these Madrasas by balancing the mainstream and Madrasa subjects. They stressed for the establishment of a Madrasa Board to look after the policy concern of these registered Madrasas.

They suggested for a regular financial support similar to other community schools for these registered Madrasas. They requested the government to be more serious in this direction. Separate identity for Madrasas must be ensured by developing specific statutory provision for them. Special incentive for girl students should be provided to motivate them in mainstream education.

Textbooks in Urdu should be prepared. Islamic education may be neglected in such registered Madrasas, which was not desirable for Muslim community. Government was giving attention only on mainstream courses. There was no proper system of examination for Islamic courses. For accreditation, government should make a system of examination for both streams along with integrated curriculum. It was better to appoint Muslim teachers or teachers having good knowledge of Muslim culture to manage cultural problems caused by the presence of non-Muslim teachers, especially female teacher. Madrasas should be recognized as Madrasa not as public primary school of formal education. These Madrasas should be used to teach mainstream courses along with Islamic courses in a balance manner.

According to District Education Officer, this program should be continued with the regular grant of government based on student number. The books for these Madrasas should be translated in Urdu. Madrasa should be registered on the basis of proper mapping and more flexible policy should be adopted to motivate Muslim

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

Students' Reaction

The views of main focal point of the endeavor of registering Madrasa, i.e. of the students were also collected to analyze the relevance and emerging issues related after the registration of Madrasas. A FGD with the students was conducted in each sample Madrasas to analyze their reaction. In contrary to the reaction of religious leaders and parents, they were very much interested to learn mainstream subjects. Even the findings showed that the students were over loaded, education was less qualitative and even it was less organized, they were much enthusiastic toward reading those new subjects. They felt that mainstream subjects were a basic requirement for them. They thought that it would prepare a base for higher education. Although, they felt that course as an extra burden, they were ready to bear this extra burden with the hope of bright future. They were ready to put extra effort and hard labor for these new courses. They believed that it was necessary for their future development. They claimed that their parents were also happy with this opportunity. When asked about their future plan related to education, they stress to get the higher education in mainstream rather than in Madrasas stream. No one expressed their desire to be a Maulvi in future. They wanted to be a doctor, engineer, government official. However they were looking for financial support from the government for the smooth operation of their education in Madrasas.

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

Emerging Changes

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

Change in Enrolment Pattern

Based on analysis of data of student enrollment, it was also found that after registration the number of students was increasing in these Madrasas. There was an increase of 40.25% in the number of total students from 2064 BS to 2065 BS. The enrollment of girls was increased by 47.01% while boys was 30.50% (Appendix 2).

For analyzing the change in enrollment pattern, the enrolment of Grade I was analyzed. As claimed by the Madrasas organizers and Maulvies the findings show distinct and regular change in the enrollment of students from the year 2063 to 2065 BS. The comparative number of enrollment in Grade I in year 2063, 2064 and 2065 in the sample schools was as follows:

There were 286 students in Grade I in 2063, which reached to 659 in year 2064, which ultimately reached to 834 in 2065 BS (Appendix 2). It showed an increase of 130.4% in 2064 and an increase of 26.5% in 2065. It is a very much remarkable change in the enrollment pattern. However, change in 2064 cannot be considered valid because many Madrasas did not have admission record prior to registration, but change in enrollment from 2064 to 2065 was very much encouraging. It showed that registered Madrasas were attracting more children of Muslim community every year. It is a good sign for the future of Madrasa and their use as an institution of mainstream education in achieving the goal of EFA.

There was increase in enrollment of both boys and girls in such registered Madrasas. There were 659 boys in 2064 BS in the sample Madrasas which reached to 860 in 2065 BS with an increase of 30.5%. Similarly, there were 804 girls in 2064 BS which reached to 1182 in 2065 with an increase of 47.1% (Appendix 2). The comparative number of enrollment of boys and girls from 2064 to 2065 BS is presented as follows:

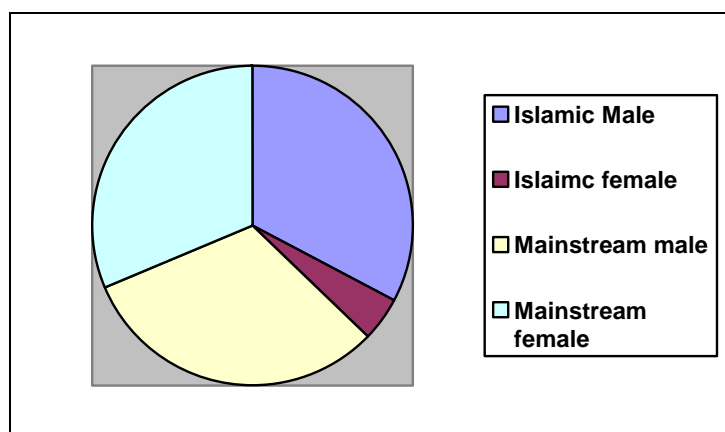
The above data clearly shows that the change of enrollment pattern of girls was higher than the boys. More girls were being admitted in these registered Madrasas. Even the girls, who had left their studies because of the hesitation of their parents to send them in mainstream schools, had readmitted in these Madrasas. It was found that there were 120 girls in Grade IV and V of these registered Madrasas in the year 2064 BS, reached to 249 with an increase of 107.5% (Appendix 2).

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

Teachers by Qualification and Gender:

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

Diagram 5
Educational and Sex Background of Teachers



(Source: Field study, 2065)

| Sex | Educational background | | |
|--------------|------------------------|------------|-----------|
| | Islamic | Mainstream | Total |
| Male | 22 | 21 | 43 |
| Female | 3 | 21 | 24 |
| Total | 25 | 42 | 67 |

A great change occurred after the registration of Madrasas was related to the educational and gender background of teachers. Previously it was found that most of the Madras teachers were Islamic educated male teachers. Now there was a high presence of mainstream educated male teachers as well as female teachers. As presented in above diagram and table, there were altogether 67 teachers in the sample Madrasas, among which, 25 (37.31%) were Islamic educated and 42 (62.68%) were mainstream educated. The mainstream educated teacher had been appointed to teach mainstream subjects after the registration of these Madrasas as primary schools. It was increasing the capability of Madrasas. However, these mainstream educated teachers did not have teaching license.

Previously, it was found that generally Madrasas had only few numbers of female teacher or non-Muslim teachers. The registration of Madrasa has brought a great change in its nature of recruitment. It was found that about one third of the teachers in Madrasas were female. Among the 67 teachers, 43 (64.17%) were male and 24 (35.82%) were female. Among the female teachers, 75% were from Muslim community. It can be taken as a great change in recruitment trend of Madrasas. Previously, there were very few female teachers from Muslim community. Many of the female teachers belonged to non-Muslim community. Now the scenario was changed. Muslim female teachers were being recruited with the hope of better opportunity in registered Madrasas. It is hoped that the increase in the number of female teachers would play a role of change agent for attracting Muslim girls to mainstream education, which were out of school in a large extent.

The educational background of Muslim male and female teachers also presents an interesting fact. It was found that most of the Muslim female teachers were from the background of mainstream education; where as the male teachers were mainly from Islamic educational background. According to the findings of this study, out of 67 teachers of sample Madrasas 57 teachers were Muslims.

Among the Muslim male teachers, 17 out of total 39 (43.58%) had educational background from mainstream courses, where rest 22 (56.41%) were educated in Islamic courses. Among the Muslim female teachers 15 out of 18 Muslim female teachers (83.33%) had educational background from mainstream education, where the rest 3 (16.66%) were educated in Islamic courses. The registration of Madrasas has provided job opportunity to educated Muslims women, who were previously limited to their houses.

Change in Prerequisites for Quality Education

As discussed above, there was no tangible impact of registration in term of prerequisites of quality education except one teacher provided to each registered Madrasa by DEO under SOP or Rahat Quota and recruitment of mainstream teachers in Madrasas on their own. The teachers appointed by Madrasas were low paid. These Madrasas were facing a great problem related to the scarcity of resources for the salary of teachers for teaching mainstream courses.

This problem have been amplified because of larger class size, lack of classrooms and furniture. The instruction in Madrasas was based on two types of curricula: curriculum of CDC and Islamic curriculum. Both were full time curricula. Although, the Madrasas of Morang and Banke had made an arrangement to teach the subjects of both streams but it required additional time for instruction. The students felt overloaded. Even the Madrasas of Kapilbastu district could not maintain a routine for teaching both courses. It was hampering the quality of education. Lack of proper instructional materials, textbooks in Urdu language was also posing a hurdle in achieving the goal of quality education.

Change in Fund Collection

According to respondents, however there was no immediate change in fund collection after the registration of these Madrasas. It should be remembered the donation made by Muslims is only source of fund for the running of these Madrasas. Although, government was providing a limited amount of financial support, it was not according to the requirement. The respondents stated that the community was donating as before to these Madrasas, but changes were emerging in conceptual level. The community people were stressing that the government should provide necessary financial assistance to these Madrasas as a community school. Such feeling was developing apathy in Muslim community and fund collection might be more difficult in the future.

Change in Perception and Experiences of Parent/Guardian and Community

As discussed above the Muslim community was more enthusiastic towards the step of registration of Madrasas as primary school. They felt that this registration enabled the Madrasas to provide cultural and basic education to their children. Both educations are their primary need. However, they felt that this step should not adulterate the cultural environment of Madrasas, which is their place of religious and cultural education. Their dissatisfaction towards the employment of female teachers without the knowledge of basic cultural values of Islam supports their willingness to preserve the cultural environment in these Madrasas.

However, Muslims were not satisfied with the present condition of instruction in Madrasas. They felt that Madrasas were not being capable to maintain the balance between mainstream courses and Islamic courses. The students were overloaded and they cannot bear this load for a long time. They felt that only a centrally developed

integrated curriculum can resolve this problem. They felt that only an institution like Madras board can address this problem properly.

They felt that government should be more responsible towards these Madrasas. It should provide needed assistance in terms of financial support and teachers as per need to these Madrasa. They explained the present assistance provided by government as insufficient.

A Case study of Aisa Madrasatul Banat Girls English Medium School

A Madras of Banke district named as Aisa Madrasatul Banat Girls English Medium School presents a remarkable example of emerging changes in Madrasas after the registration as primary school. It is a girl Madrasa, which was providing qualitative education to the girls in English medium. This is a public Madrasa, which is being conducted by the assistance of Muslim community. This Madrasa was established in 2064. It was running up to grade V. The number of girls admitted in this Madrasa in year 2064 and 2065 BS is presented as follows:

Table 9

Total number of Students

Aisa Madrasatul Banat Girls English Medium School

| | Grades | | | | | | | | | | | | |
|-----------|--------|----|----|----|-----|----|----|----|---|----|-------|-----|-----|
| | I | | II | | III | | IV | | V | | Total | | |
| | M | F | M | F | M | F | M | F | M | F | M | F | T |
| Year 2064 | 0 | 65 | 0 | 12 | 0 | 12 | 0 | 5 | 0 | 7 | 0 | 101 | 101 |
| Year 2065 | 0 | 60 | 0 | 75 | 0 | 25 | 0 | 25 | 0 | 16 | 0 | 201 | 201 |

There were 201 girls of Muslim community in this school in the years 2065, which was about double of last year's admission of 101 Muslim girls. The figure of this year is not the final because admission was still open in this school. An interesting fact was that the increase of admission was higher in higher grades than the Grade One. Inquiring about its reason, the school source clarified that many of the girls, who have left their studies in schools and Madrasas had rejoined this Madrasa. According to school source, their cause of rejoining this Madrasa was that the Madrasas was only for girls. The Muslim parents hesitate to send their daughters in co-education schools. They prefer Madrasas for religious education. This Madras was providing both mainstream and Islamic education, and it was only for the girls, so it became first choice for Muslim parents to educate their daughters.

Another remarkable change was the sex and educational background of teachers. All the teachers of this Madrasa were female. There were altogether six teachers in this Madrasa. Among them, five had education from mainstream education, in which two were graduates, two were PCL and one was SLC. Remaining one teacher was educated in Islamic education, with a degree of Alim. One teacher was trained. She had got 10 months primary school teacher training. All the rooms were furnished but the furniture was not enough for the need of students. This was the only one Madrasa, which had some instructional materials such as chart, number and letter box.

It was found that many girls studying in this Madrasa were over aged. According to Madrasa source, they were those girls who had left their studies because their

parents did not allow them to study in mainstream school or coeducation Madrasa. They had launched a special door to door campaign to motivate girls toward education.

Besides all remarkable endeavors to educate Muslim girls, this school was facing a great problem related to financial resources. The financial source of this Madrasa was the only the donation and alms given by Muslims and a little amount of fees from capable students. This school was providing scholarship for about 50% of students. The teachers were very low paid. According to the head teacher, they were getting only Rs. 1750.00 per month as salary. When asked about their reason for working for such low payment, the teachers replied that it was a sense of service towards the community, which motivated them to work in such condition. The teachers said that if they would not motivate Muslim girls to be educated, no one is going to think for them. They said that it was their service to community and they felt proud for it.

The example of this Madrasa presents a great enthusiasm of Muslim community to be educated. They cannot leave their aim of getting religious education, but they also need the mainstream education to face the challenges of modern life. Registration of Madrasa has provided an opportunity to them to fulfill their needs. Now it is the responsibility of government to provide full support for such endeavors to educate Muslims.

Emerging Issues and Problems

All the above discussions, points out some emerging issues and problems regarding the education of Muslims, nature of Madrasas and registration of them as a primary school. Some major issues and problems are presented as below:

Nature of the Madrasa

The first issue is related to the nature of Madrasas. Parents wanted to use these Madrasas as a center of learning for both Islamic and mainstream education. Maulvies were more concerned about the Islamic education. Many respondents argued for the need of registration of Madrasas not as a primary school but as a Madrasa, a place of learning of Islamic education. Students had expressed more interest towards mainstream education for better chance of life. There is a need of a proper policy to address the needs of these people.

Quality of Education

Second issue is related to the quality of education in Madrasas. Madrasas did not have proper resources to fulfill the demand of quality education. They were willing to provide quality education, but were helpless because of limited resource. Muslims demand for adequate support from government in this direction. If this situation is prolonged, there is a threat of development of mistrust towards governmental step of registering Madrasas.

Curriculum of Madrasa

The third issue is related to the course structure for these Madrasas. It was found that Madrasas were unable to cope with the teaching of both Islamic and mainstream courses, both are full courses, at same time. They were very much confused to maintain proper balance of these courses. It was creating a great problem for organized instruction. It was also hampering the quality of education. The Madrasas

were addressing this problem by their own effort. They looked for proper guidance from a central authority like Madrasa board.

Donation Collection

Another issue is related to the collection of fund in future. Muslim community demanded that the government should provide support to these Madrasas as other public school. This feeling may hamper the spirit of parents to provide donation to these Madrasas in future.

Proper Mapping

Another issued is being raised about the mapping of these registered Madrasas. There were many Madrasas, which were in the catchments area of registered schools. Registration of Madrasas without proper mapping can affect the smooth conduction of both Madrasas and schools.

Infrastructure of the Madrasa

Some Madrasa had very poor infrastructure. Only registration is not the solution of this problem. Such Madrasas has turned neither as a school nor as a Madrasa.

Sustainability

The issue of sustainability of registered Madrasa is the greatest issue of this time. Madrasas have appointed many mainstream teachers. They were very low paid. They have chosen this job with a great hope for the future. If their hopes would be shattered, it would not only affect their sustainability it would shatter the spirit of Muslims for registering Madrasas as primary schools. It might have negative effect on them. The newly registered Madrasas might be again detached from mainstream.

Mistrust with Government Policy

This issued is not only related to education of Muslim, but also related to majority-minority relationship of Muslims with dominant community. If their demand is not addressed properly, it would develop mistrust towards government policies.

Culture of the Madrasa

Maintaining the cultural environment in Madrasas and preserving their conduct of disseminating Islamic education is another issue raised by registration. The Maulvies were dissatisfied with the appointment of female teachers, lack of knowledge of Islamic norms and values. They also blamed that mainstream education is overshadowing Islamic education, which is a principle aim of life of Muslims. The Maulvies felt this step as a threat to the nature of Madrasas and this may develop a hurdle for further continuation of this program.

Teaching License

Teaching license of the teacher of the Madrasa is another issue raised by the teachers. There was lack of trained teacher. There were large number of teachers educated in Islamic stream. Licensing of these teachers was a big issue for these registered Madrasas.

CHAPTER V

Findings and Recommendations

Registration of Madrasa as public primary school is not enough to achieve the goal of EFA. Quality education is also one of the important agenda of EFA. There are some prerequisites to achieve quality education. Enrollment of children and classes running upto grade 5 needs basic infrastructure as well as prerequisites for quality education. There was lack of adequate number of trained teachers, teaching learning materials, classrooms and furniture etc.

Findings

Prerequisite for Quality Education in Registered Madrasas

- It was found that many of these Madrasas were conducting mainstream subjects prior to their registration as primary schools. Only three out of eleven sample Madrasas, were conducted up to Grade II or III, rest eight Madrasas were formally running up to Grade V.
- The instruction of mainstream subjects in these Madrasas was unorganized prior to the registration. The instruction of mainstream courses became more organized after registration.
- There were altogether 2052 students in these Madrasas. They were studying from grade one to five. Among them, 41.9% were boys and remaining 58.1% were girls. It was found that a large number of girls were being enrolled in these registered Madrasas. The ratio of girls and boys was much higher in Grade I and II. In these grades, 33.75% were boys where 66.24% were girls.
- There were 67 teachers working in 11 sample Madrasas. Among them, 43 were male teachers and 24 were female teacher. It seems a sufficient number of teachers in these Madrasas. Among 67 teachers, 42 had education in mainstream subject. 25 teachers had education only in Islamic course. The Islamic educated teachers were generally unable to teach mainstream subjects. Only 10.44% teachers were trained.
- None of the teachers working in these Madrasas had teacher license, which is a prerequisite for teaching in any public school of Nepal.
- The teachers were not paid sufficiently in these Madrasa. The salary of these teachers ranged from NRs.1700 to 2500 per month.
- The ratio of teachers and student in these Madrasas was about 1 : 30, which was very good ratio for maintaining quality education in these Madrasas. It is a formidable condition in terms of student - teacher ratio.
- It was found that there was no routine in the entire sample Madrasas of Kapilbastu district. The classes were being conducted in an ad hoc manner. Lack of classroom and overloaded subjects were the major hindrances for maintaining a proper routine. However, the routine was much planned in the

Madrasas of Morang and Banke districts. They had collectively made a curricular structure for teaching courses of both streams at district level.

- All the Madrasas were running in building made by brick and cement but many of basic requirements were not enough to make teaching learning effective. The number of classrooms were very limited. Among the eleven Madrasas studied, four had only one classroom. These classrooms were generally running in the floor of mosque or its veranda. However, Madrasas of Banke had sufficient classroom but the Madrasa of Kapilbastu and Morang had just half number of classroom than required.
- There was no sufficient number of furniture in any of Madrasas. Students were found sitting on mats, which was sufficient only in five Madrasas.
- The Madrasas were lacking in terms playground, toilet etc. 4 out of 11 Madrasas did not have playground and 6 out of 11 Madrasas did not have toilet for students. However, they had made arrangement of drinking water.
- Blackboard was the only material available in these Madrasas. However, it was not sufficient in the sample Madrasas.

Views of Muslim Community Towards Registration of Madrasas as Primary Schools

- Muslims community generally welcomed the government's effort of registering Madrasas as a primary school. However, they were not fully satisfied with this step. They argued that this step is the intrusion of government in their center of cultural education without any fixed policy about these Madrasas.
- They stressed that Madrasas must be registered as Madrasas not as a public primary school.
- They complained about the insufficiency of government policy. Only one teacher provided by government could not bear all the load of mainstream subject.
- They stressed that quality education could not be maintained in Madrasas in the condition of lack of resources, physical facilities and teachers.
- They stressed that government should provide adequate financial support and monitoring of these Madrasas for their effective functioning as a center of formal education.

Views of Religious Leaders or Maulvies and Madrasa Organizers

- Many Maulvies welcomed this step but some of the respondents were against this step. The Maulvies, who were against this step, blamed this step as a process of intrusion in their cultural matters. They demanded that Madrasa system should be resisted as a parallel system of formal education.
- The Maulvies and Madrasa organizer both stated that their expectation from the government for the registration of Madrasas had not been fulfilled.
- They stated that there is lack of classroom, teacher, needed furniture, even required infrastructure to provide quality education in the registered Madrasas. They also complained about lack of proper incentive and financial support.

- There was no Madrasa education act and even no integrated nature of curriculum to balance Islamic and mainstream education.

Emerging Demands

- Muslims were demanding for integrated curriculum for Madrasas balancing Islamic and mainstream subjects. They were emphasizing for the establishment of an autonomous separate Madrasa board to look after the policy concern of education in mainstreamed Madrasas.

Impact on Collection of Donation

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

General Reactions of Teachers

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

Quality Concern

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

Specific Problems

- According to them the registration had turned this institution neither as a Madrasas nor as a school. There was a great problem in the management of the teaching of both courses together.
- There was no teacher for next grade or any extra support.

- Appointment of female teachers, who do not behave according to Muslim culture, was not desirable to the Muslim community.
- There was a lack of textbook in Urdu. Even the teachers supplied by DEO as SOP or Rahat Quota do not know Urdu language which is the medium of instruction.
- It was difficult to teach subjects of both streams because the students felt heavily loaded.
- There was a lack of clear-cut policy regarding the financial support and teacher recruitment to these Madrasas was also causing the smooth conduction of these Madrasas.

Suggestions for Improvement

- People of Muslim community suggested for a regular financial support similar to other community schools for these registered Madrasas.
- Separate identity for Madrasas must be ensured by developing specific statutory provision for these Madrasas.
- Special incentive for girl students should be provided to motivate them in mainstream education
- Textbooks in Urdu should be prepared.
- For accreditation, government should make a system of examination of both streams along with integrated curriculum.
- It was better to appoint Muslim teacher under Rahat quota or SOP to manage cultural problems caused by the presence of non-Muslim teachers, especially female teacher.
- Madrasas should be recognized as Madrassa not as school.
- There should be a provision of regularity of upgrading up to grade five.

Students' Reaction

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

Emerging Changes

- The enrollment pattern of students in registered Madrasas was changing. From 2064 to 2065 BS, the total number of boys increased to 30.5% and the number of girls increased to 47.1% with a total increase of 40, 25 % of all students. The change of enrollment pattern of girls was higher than the boys.

- In Grade I, the total amount of increase of students' number was of 26.5%. There was increase in enrollment of both boys and girls.
- It was found that even the girls, who had previously left their studies, because of the hesitation of their parents to send them in mainstream schools, had readmitted in these Madrasas. It was found that there was an increase of 107.5% in Grade IV and V for the girls.
- A great change occurred after the registration of Madrasas was related to the educational and sex background of teachers. Previously, it was found that most of the Madras teachers were Islamic educated male teachers. Now there was a high presence of mainstream educated teachers as well as female teachers. There were 37.31% Islamic education educated teachers and 62.68% mainstream education educated teachers.
- Previously, Madrasas had only few number of female teacher or non-Muslim teachers. Now, it was found that about one third of the teachers in Madrasas were females. Among the female teachers, 75% were from Muslim community. It can be observed as great change in recruitment pattern of Madrasas.
- Most of the Muslim female teachers were from the background of mainstream education; where as the Muslim male teachers were mainly from Islamic educational background.
- According to respondents, however, there was no immediate change in fund collection after the registration of these Madrasas and the community is donating as before to these Madrasas, but changes were emerging at conceptual level. The community people were stressing that the government should provide needed financial assistance to these Madrasas as a community school. Such feeling was developing apathy in Muslim community and fund collection may be more difficult in the future.
- The students were overloaded and they cannot bear this load for a long time. They felt that only a centrally developed integrated curriculum could resolve that problem. They felt that only an institution like Madras board can address this problem properly.
- Muslims demanded for needed assistance to these Madrasas similar to a government school.

Emerging Issues and Problems

- Parents wanted to use these Madrasas as a center of learning for both Islamic and mainstream education. Maulvies were more concerned about the Islamic education. Students had expressed more interest towards mainstream education for better chance of life. There is a need of a proper policy to address the needs of these people.
- Madrasas did not have proper resource to fulfill the demand of quality education. They were willing to provide quality education, but were helpless because of limited resource. If this situation is prolonged, there is a threat of development of mistrust towards governmental step of registering Madrasas.
- Madrasas were unable to cope with the teaching of both Islamic and mainstream course, which are full courses, at same time. They were very much

confused to maintain proper balance of these courses. They were looking for proper guidance from a central authority like Madrasa board.

- Muslim community demanded that the government should provide support to these Madrasas as other community school. This feeling may hamper the spirit of parents to provide donation to these Madrasas in future.
- Another issued is being raised about the mapping of these registered Madrasas. Registration of Madrasas without proper mapping can affect the smooth conduction of both Madrasas and schools.
- The issue of sustainability of registered Madrasa is the greatest issue of this time. Madrasas were feeling problem to maintain the condition with the increase of students and courses.
- The teachers were very low paid. If they are not adequately paid, it would affect their retentively.
- Because of these above problems, there was a danger of the newly registered Madrasas being again detached from mainstream.
- This issue is not only related to education of Muslim, but also related to majority-minority relationship of Muslims with dominant community. If their demand is not addressed properly, it would develop mistrust towards government policies.
- Maintaining the cultural environment in Madrasas and preserving their conduct of disseminating Islamic education is another issue raised by registration.

Recommendations

Based on above findings following recommendations are made:

- Madrasas are the educational institution of Muslim community; therefore, registered Madrasas should be provided proper assistance similar to any community school based on number of students.
- Government should launch a specific program to develop proper physical infrastructure in these Madrasas.
- Madrasas should be registered based on proper mapping, need of community and their capability to run mainstream courses.
- An integrated curriculum should be immediately developed for these registered Madrasas to balance the subjects of both streams. Such subjects should be developed with the joint effort of Muslim intellectuals and educationists.
- A Madrasas Board comprising Muslim intellectuals and educationists should be established to look after the policy matters of these Madrasas.
- Priority should be given to teachers from Muslim community for appointing teachers for these Madrasas.
- Books written in Nepali language should be immediately translated in to Urdu for these Madrasas.

- Curriculum must be made cultural friendly and multicultural.
- The instruction in Madrasas should be properly supervised.
- Proper attention should be given to Islamic subjects also.
- Arrangements should be made to take the examination of Islamic courses also along with mainstream courses. Otherwise, the Madras organizers may feel neglected.
- A proper database should be developed for these mainstream Madrasas at district level.
- Provision for training and licensing of Madrasas teachers should be developed.
- Since Madrasas were attracting more Muslim girl students, proper incentive should be provided for the girls to use them as a change agent for educating Muslims.

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Appendices:

Appendix: 1

Grades of Primary Level in which Mainstream Course is Being Taught

| Name of Madrasa | District | Grade |
|--|------------|-----------|
| Madrasa Fazale Rahamania Nakibiya | Kapilbastu | 3 |
| Madrasa Darul Oloom Siddiqeeya Mazharul Oloom | " | 5 |
| Jamiya Islmia Nayeemiya, | " | 5 |
| Name of Madrasa: Madrasa Rajaye Mustapha, | Morang | 5 |
| Madrasa Qudriya Islamia | " | 5 |
| Imama Abu Hanifa Primary School | " | 3 |
| Madrasa Shahbajiya Primary School | " | 5 |
| Madrasa Darool Uloom Barkatia Lower Secondary School | Banke | 5 |
| Aisa Madrasatul Banat Girls English Medium School | " | 5 |
| Madrasa Zamia Arabia Miftaul Uloom | " | 5 |
| Madrasa Jamia Islamia Raja-e-Mustafa | " | 2 |
| Total | | 48 |

Appendix: 2

Total Number of Student in Registered Madrasas

| Grades | 2063 | | | 2064 | | | 2065 | | |
|--------|------|-------|-------|------|-------|-------|------|-------|-------|
| | Boys | Girls | Total | Boys | Girls | Total | Boys | Girls | Total |
| I | 154 | 132 | 286 | 289 | 370 | 659 | 358 | 476 | 834 |
| II | 115 | 112 | 227 | 150 | 182 | 332 | 199 | 321 | 520 |
| III | 43 | 44 | 87 | 97 | 122 | 219 | 144 | 146 | 290 |
| IV | 26 | 27 | 53 | 70 | 78 | 148 | 96 | 133 | 229 |
| V | 21 | 18 | 39 | 53 | 52 | 105 | 63 | 106 | 179 |
| Total | 359 | 333 | 692 | 659 | 804 | 1463 | 860 | 1182 | 2052 |

Appendix 3

Students Record in Primary Level (District wise)

Kapilbastu District

| Year 2064 | | | | | | | | | | | | | |
|---|----|-----|----|----|-----|----|----|----|----|----|-------|-----|-----|
| Grades | I | | II | | III | | IV | | V | | Total | | |
| | M | F | M | F | M | F | M | F | M | F | M | F | T |
| Fazale Rahamania Nakibiya | 22 | 26 | 26 | 26 | 13 | 22 | 0 | 0 | 0 | 0 | 61 | 74 | 135 |
| Darul Oloom Siddiqeeya Mazharul Oloom | 27 | 33 | 34 | 31 | 13 | 19 | 8 | 13 | 0 | 0 | 82 | 96 | 178 |
| Jamiya Islmia Nayeemiya | 47 | 33 | 20 | 22 | 15 | 13 | 10 | 11 | 14 | 11 | 106 | 90 | 196 |
| Total | 96 | 92 | 80 | 79 | 41 | 54 | 18 | 24 | 14 | 11 | 249 | 260 | 509 |
| Year 2065 | | | | | | | | | | | | | |
| Fazale Rahamania Nakibiya | 22 | 26 | 22 | 30 | 22 | 13 | 0 | 0 | 0 | 0 | 66 | 69 | 135 |
| Darul Oloom Siddiqeeya Mazharul Oloom | 31 | 29 | 32 | 25 | 19 | 13 | 19 | 13 | 13 | 8 | 114 | 88 | 202 |
| Jamiya Islamia Nayeemiya | 37 | 45 | 18 | 25 | 15 | 16 | 12 | 17 | 10 | 4 | 92 | 107 | 199 |
| Total | 90 | 100 | 72 | 80 | 56 | 42 | 31 | 30 | 23 | 12 | 272 | 264 | 536 |

Morang District

| Year 2064 | | | | | | | | | | | | | |
|------------------------------------|----|----|----|----|-----|----|----|----|----|----|-------|----|-----|
| Grades | I | | II | | III | | IV | | V | | Total | | |
| | M | F | M | F | M | F | M | F | M | F | M | F | T |
| Rajaye Mustapha, | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Qudriya Islamia | 14 | 7 | 14 | 7 | 3 | 3 | 9 | 2 | 8 | 2 | 48 | 21 | 69 |
| Imama Abu Hanifa Primary School | 7 | 8 | 5 | 9 | 6 | 7 | 0 | 0 | 0 | 0 | 18 | 24 | 42 |
| Shahbajiya Primary School | 19 | 6 | 9 | 8 | 9 | 6 | 13 | 4 | 7 | 5 | 57 | 29 | 86 |
| Total | 40 | 21 | 28 | 24 | 18 | 16 | 22 | 6 | 15 | 7 | 123 | 74 | 197 |
| Year 2065 | | | | | | | | | | | | | |
| Rajaye Mustapha, | 36 | 29 | 20 | 11 | 6 | 7 | 11 | 09 | 4 | 1 | 77 | 57 | 134 |
| Qudriya Islamia | 19 | 18 | 11 | 17 | 19 | 6 | 13 | 16 | 3 | 16 | 65 | 73 | 148 |

| | | | | | | | | | | | | | |
|---------------------------------|-----|-----|----|----|----|----|----|----|----|----|-----|-----|-----|
| Imama Abu Hanifa Primary School | 7 | 8 | 5 | 9 | 6 | 7 | 0 | 0 | 0 | 0 | 18 | 24 | 42 |
| Shahbajiya Primary School | 61 | 61 | 12 | 25 | 9 | 9 | 5 | 9 | 5 | 11 | 92 | 115 | 207 |
| Total | 123 | 116 | 48 | 62 | 40 | 29 | 29 | 34 | 12 | 28 | 252 | 269 | 531 |

Banke District

| Year 2064 | | | | | | | | | | | | | |
|---|-----|-----|----|-----|-----|----|----|----|----|----|-------|-----|-----|
| Grades | I | | II | | III | | IV | | V | | Total | | |
| | M | F | M | F | M | F | M | F | M | F | M | F | T |
| Darool Uloom Barkatia Lower Secondary School | 74 | 86 | 22 | 27 | 23 | 10 | 18 | 19 | 14 | 12 | 151 | 154 | 305 |
| Aisa Madrasatul Banat Girls English Medium School | 0 | 65 | 0 | 12 | 0 | 12 | 0 | 5 | 0 | 7 | 0 | 101 | 101 |
| Zamia Arabia Miftaul Uloom | 25 | 50 | 20 | 40 | 15 | 30 | 12 | 24 | 10 | 15 | 82 | 159 | 241 |
| Jamia Islamia Raja-e-Mustafa | 54 | 56 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 54 | 56 | 110 |
| Total | 153 | 257 | 42 | 79 | 38 | 52 | 30 | 48 | 24 | 34 | 287 | 470 | 757 |
| Year 2065 | | | | | | | | | | | | | |
| Darool Uloom Barkatia Lower Secondary School | 77 | 85 | 24 | 24 | 28 | 20 | 20 | 20 | 15 | 20 | 164 | 169 | 333 |
| Aisa Madrasatul Banat Girls English Medium School | 0 | 60 | 0 | 75 | 0 | 25 | 0 | 25 | 0 | 16 | 0 | 201 | 201 |
| Zamia Arabia Miftaul Uloom | 30 | 60 | 25 | 50 | 20 | 30 | 16 | 24 | 13 | 30 | 104 | 194 | 298 |
| Jamia Islamia Raja-e-Mustafa | 38 | 55 | 30 | 30 | 0 | 0 | 0 | 0 | 0 | 0 | 68 | 85 | 153 |
| Total | 145 | 260 | 79 | 179 | 48 | 75 | 36 | 69 | 28 | 66 | 336 | 649 | 985 |

Appendix: 4

Teacher Information Religion and Nationality

| District | Name of Madrasas | Total | | | Non-Muslim | | | Nationality | |
|------------|---|-------|----|----|------------|---|----|-------------|--------|
| | | M | F | T | M | F | T | Nepal | Indian |
| Kapilbastu | Fazale Rahamania Nakibiya | 3 | 1 | 4 | 0 | 1 | 1 | 4 | 0 |
| | Darul Oloom Siddiqeeya Mazharul Oloom | 2 | 2 | 4 | 0 | 2 | 2 | 4 | 0 |
| | Jamiya Islamia Nayeemiya | 6 | 0 | 6 | 0 | 0 | 0 | 5 | 1 |
| Morang | Rajaye Mustapha, | 4 | 0 | 4 | 0 | 0 | 0 | 4 | 0 |
| | Qudriya Islamia, Morang | 2 | 4 | 6 | 0 | 1 | 1 | 6 | 0 |
| | Imama Abu Hanifa Primary School | 1 | 2 | 3 | 0 | 0 | 0 | 3 | 0 |
| | Shahbajiya Primary School | 6 | 5 | 11 | 0 | 0 | 0 | 11 | 0 |
| Banke | Darool Uloom Barkatia Lower Secondary School | 7 | 3 | 10 | 2 | 1 | 3 | 10 | 0 |
| | Aisa Madrasatul Banat Girls English Medium School | 0 | 6 | 6 | 0 | 0 | 0 | 6 | 0 |
| | Zamia Arabia Miftaul Uloom | 10 | 0 | 10 | 2 | 0 | 2 | 10 | 0 |
| | Jamia Islamia Raja-e-Mustafa | 2 | 1 | 3 | 0 | 1 | 1 | 2 | 1 |
| Total | | 43 | 24 | 67 | 4 | 6 | 10 | 65 | 2 |

Appendix: 5

Teacher Information Qualification and Training

| District | Name of Madrasas | Qualification | | | | | | | | | | | | | | Training | | |
|------------|---|---------------|---|-----|---|----|---|----|---|---------|---|------|---|-----------------|---|----------|---|---|
| | | Mainstream | | | | | | | | Islamic | | | | | | | | |
| | | Under SLC | | SLC | | IA | | BA | | Maulvi | | Alim | | Hafiz/ Fazil | | M | F | |
| | | M | F | M | F | M | F | M | F | M | F | M | F | M | F | | | |
| Kapilbastu | Fazale Rahamania Nakibiya | 0 | 0 | 0 | 0 | 2 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 2 | 0 |
| | Darul Oloom Siddiqeeya Mazharul Oloom | 0 | 0 | 1 | 2 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 1 | 1 |
| | Jamiya Islmia Nayeemiya | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 2 | 0 | 2 | 0 | 0 | 0 | 0 |
| Morang | Rajaye Mustapha, | 0 | 0 | 2 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 2 | 0 | 0 | 0 | 0 |
| | Qudriya Islamia, Morang | 0 | 0 | 0 | 4 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 2 | 0 | 0 | 0 | 0 |
| | Imama Abu Hanifa Primary School | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| | Shahbajiya Primary School | 0 | 0 | 1 | 1 | 1 | 4 | 2 | 0 | 0 | 0 | 0 | 0 | 2 | 0 | 0 | 0 | 0 |
| Banke | Darool Uloom Barkatia Lower Secondary School | 0 | 0 | 2 | 1 | 2 | 1 | 0 | 0 | 1 | 1 | 0 | 0 | 2 | 0 | 0 | 0 | 1 |
| | Aisa Madrasatul Banat Girls English Medium School | 0 | 0 | 0 | 1 | 0 | 2 | 0 | 2 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 1 |
| | Zamia Arabia Miftaul Uloom | 0 | 0 | 0 | 0 | 4 | 0 | 1 | 0 | 0 | 0 | 2 | 0 | 3 | 0 | 1 | 0 | 0 |
| | Jamia Islamia Raja-e-Mustafa | 0 | 1 | 1 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| | Total | 0 | 2 | 8 | 9 | 9 | 8 | 4 | 2 | 3 | 2 | 4 | 1 | 15 | 0 | 4 | 3 | |

Appendix 6

Physical Facilities

| District | Name of Madrasas | Classroom | Furniture | Sufficiency of Furniture | Toilet | Playground | Drinking water |
|------------|---|-----------|---------------------------|--------------------------|-------------------------|------------|----------------|
| Kapilbastu | Madrasa Fazale Rahamania Nakibiya | 1 | Mat | Sufficient | No | Yes | Yes |
| | Madrasa Darul Oloom Siddiqeeya Mazharul Oloom | 2 | Mat | Not sufficient | No | Yes | Yes |
| | Jamiya Islmia Nayeemiya, | 4 | Mat | Sufficient | Yes Gent and ladies | Yes | Yes |
| Morang | Rajaye Mustapha, | 1 | Mat | Sufficient | No | No | Yes |
| | Qudriya Islamia, Morang | 2 | Mat | Sufficient | No | No | Yes |
| | Imama Abu Hanifa Primary School | 1 | Mat | Sufficient | No | No | Yes |
| | Shahbajiya Primary School | 5 | 45 Desk/bench | Not sufficient | Yes gents and ladies | No | Yes |
| Banke | Darool Uloom Barkatia Lower Secondary School | 5 | 45 Desk/bench 18 Mat | Not sufficient | Yes gents and ladies | Yes | Yes |
| | Aisa Madrasatul Banat Girls English Medium School | 5 | 20 Desk/bench 5 Chairs | Not sufficient | Yes | Yes | Yes |
| | Zamia Arabia Miftaul Uloom | 5 | Mat | Not sufficient | Yes gents and ladies | Yes | Yes |
| | Jamia Islamia Raja-e-Mustafa | 1 | Self buy students | Not sufficient | No | Yes | Yes |
| Total | | 32 | | | | | |

Appendix 7

Instructional Materials

| District | Name of Madrasas | Blackboard | Other materials |
|------------|---|------------|---|
| Kapilbastu | Madrasa Fazale Rahamania Nakibiya | 1 | None |
| | Madrasa Darul Oloom Siddiqeeya Mazharul Oloom | 5 | None |
| | Jamiya Islmia Nayeemiya, | 5 | None |
| Morang | Rajaye Mustapha, | 1 | None |
| | Qudriya Islamia, Morang | 2 | None |
| | Imama Abu Hanifa Primary School | 1 | None |
| | Shahbajiya Primary School | 5 | None |
| Banke | Darool Uloom Barkatia Lower Secondary School | 5 | None |
| | Aisa Madrasatul Banat Girls English Medium School | 5 | Chart: 7 Number Box 3 Alphabet box 2 Map 2 |
| | Zamia Arabia Miftaul Uloom | 5 | None |
| | Jamia Islamia Raja-e-Mustafa | 1 | None |
| | Total | 36 | |

Appendix 8

Subjects Offered in Registered Madrasas

| Grade I | Grade II | Grade III | Grade IV | Grade V |
|---------------|---------------|---------------|---------------|---------------|
| Nepali | Nepali | Nepali | Nepali | Nepali |
| English | English | English | English | English |
| Maths | Maths | Maths | Maths | Maths |
| Science | Science | Science | Science | Science |
| Apani Urdu | Apani Urdu | Apani Urdu | Apani Urdu | Apani Urdu |
| Dinayat | Dinayat | Dinayat | Dinayat | Dinayat |
| Quaida Nurani | Quaida Nurani | Quaida Nurani | Quaida Nurani | Quaida Nurani |
| - | Asan Science | Asan Science | Asan Science | Asan Science |
| - | Islamic law | Islamic law | Islamic law | Islamic law |
| - | - | Quran | Quran | Quran |

(Source: Madrasa Coordination Committee, Morang)

Appendix 9

Tools or Research

9.1 Madrasa Survey Form

Name of Madrasa:

Address:

Date of Establishment:

Date of recognition as a formal School:

1. Students record in Primary level

| 1. Students record in Primary level Grades | 2063 | | | 2064 | | | 2065 | | |
|--|------|-------|------|-------|-------|-------|------|-------|-------|
| | Boys | Girls | Boys | Girls | Total | Total | Boys | Girls | Total |
| I | | | | | | | | | |
| II | | | | | | | | | |
| III | | | | | | | | | |
| IV | | | | | | | | | |
| V | | | | | | | | | |
| Total | | | | | | | | | |

2. Grades level in which am course is being taught:

Grade 1

Grade 2

Grade 3

Grade 4

Grade 5

3. Physical facilities:

3.1 Number of classroom for primary level students:

3.2 Types of furniture for students of each grade:

| Grade | Type | | Sufficiency |
|-------|-------------------|-----|-------------|
| | No of Chair/bench | Mat | |
| I | | | |
| II | | | |
| III | | | |
| IV | | | |
| V | | | |

4. Instructional materials:

4.1 No of backboard/white board

4.2 Other materials:

| Name | Numbers |
|------|---------|
| | |
| | |
| | |
| | |
| | |

5. Other physical facilities:

5.1 Number of toilet for students

| | |
|--------|--|
| Boys | |
| Girls | |
| Staff | |
| Common | |
| Total | |

5.2 Playground: Yes/No

5.3 Drinking water: Yes/No

6. Teachers' information

| S.N. | Name of teacher | Qualification | Training (if any) | Total workload/ week in primary level |
|------|-----------------|---------------|-------------------|---------------------------------------|
| | | | | |
| | | | | |
| | | | | |
| | | | | |
| | | | | |
| | | | | |

6. Routine

| Grade | | Period | | | | | | | |
|--------------|----------|--------|----|-----|----|---|----|-----|------|
| | | I | II | III | IV | V | VI | VII | VIII |
| One | Subject: | | | | | | | | |
| | Teacher: | | | | | | | | |
| Two | Subject: | | | | | | | | |
| | Teacher: | | | | | | | | |
| Three | Subject: | | | | | | | | |
| | Teacher: | | | | | | | | |
| Four | Subject: | | | | | | | | |
| | Teacher: | | | | | | | | |
| Five | Subject: | | | | | | | | |
| | Teacher: | | | | | | | | |

9.2 Interview Schedule for District Education Office

Name of respondent:

Designation:

District:

1. What are the general reactions of Muslim community towards the registration of Madrasas as primary school?
2. What are the general reactions of Maulvies towards the registration of Madrasas as primary school?
3. Is there any difference in the reaction of parents and Maulvies?
4. If yes, what are the main differences in their reactions?
5. What are the main problems experienced by your office in registration of these Madrasas?
6. How has your office tackled these problems?
7. What are the problems which cannot be addressed properly by your office?
8. What should the government do to tackle these unaddressed problems?
9. What is your office doing to ensure the quality of education in these Madrasas?
10. Are you satisfied with these endeavors?
11. If not, what should be further done to tackle these problems?
12. What are the main issues arising after registration of these Madrasas?
13. How are these issues being addressed by your office?
14. What are the unaddressed issues?
15. What should be done to address these issues and who should take responsibility for addressing these issues?

16. Does the effort of Government to register Madrasas is adequate to increase the access of Muslims in mainstream education to meet the goal of EFA?
17. If not, in your personal experience, what should be further done to increase their access?
18. What are your further suggestions for registration of Madrasas as primary school?

9.3 Interview Schedule for Chairperson and Secretary of Madrasa Management Committee and its Member

Name and address of Madrasas:

Name of respondent:

Designation:

Years of Experience:

1. Is the endeavor of Government for the registration of Madrasas as a primary school a needed step?
2. If it is a needed step, will you clarify its reason?
3. If it is not a needed step, will you clarify its reason?
4. Are your expectations from government after the registration of Madrasas has been properly addressed?
5. If addressed, what are those expectations that have been fulfilled?
6. If not addressed, what are those expectations that have not been fulfilled?
7. What are your further expectations from government now?
8. Do you feel that the registration of your Madrasa as a primary school has any significant effect on the enrolment of students?
9. What are the positive or negative reactions of Muslim parents about this step as experienced by you?
10. What are their new expectations from Madrasas after its registration as a primary school?
11. Is the community contributing as before in terms of donation and alms?
12. If there is any change, what are the new changes in terms of contributing in terms of donation and alms by the community?
13. Does the Madrasas have sufficient teachers for teaching new courses?
14. If not, how the Madrasas is planning overcome this problem?
15. What is the reaction of teachers about the extra-load brought by inclusion of new courses of mainstream education?
16. How is the Madrasa managing the teaching of extra courses of mainstream education?
17. What is the reaction of students about the extra-load brought by inclusion of new courses of mainstream education?
18. What is the reaction of parents about the extra-load brought by inclusion of new courses of mainstream education?

19. Are you feeling any specific problems in the collection of donation and alms for the conduction of these Madrasas after its registration?
20. What are the efforts made by this Madrasa to maintain the quality of education after inclusion of new courses?
21. Do you have experienced other specific problem after the registration of this Madrasas?
22. What are your specific experiences after the registration of this Madrasa as a primary school?
23. What are your further suggestions for improvement of quality of education in these mainstreamed Madrasas?

9.4 Interview Schedule with Maulvies

Name and address of Madrasas:

Name of respondent:

Designation:

Years of Experience:

Qualification:

Training (if any):

1. Is the endeavor of Government for the registration of Madrasas as a primary school a needed step?
2. If it is a needed step, will you clarify its reason?
3. If it is not a needed step, will you clarify its reason?
4. Are your expectations from government after the registration of Madrasas has been properly addressed?
5. If addressed, what are those expectations that have been fulfilled?
6. If not addressed, what are those expectations that have not been fulfilled?
7. What are your further expectations from government now?
8. Is the registration of Madrasas as a primary school is hampering the nature of it?
9. If yes, what should be done to preserve the nature of Madrasas?
10. Has the Madrasa Organizing Committee made arrangement for employing mainstream subjects?
11. Are you experiencing any extra burden after inclusion of mainstream subjects?
12. If yes, what are these burdens?
13. How these burdens can be overcome?
14. Are you paid sufficiently for teaching in Madrasas?
15. Has the inclusion of mainstream subject brought any change in your salary structure?
16. What is the reaction of students about the extra-load brought by inclusion of new courses of mainstream education?

17. What is the reaction of parents about the extra-load brought by inclusion of new courses of mainstream education?
18. Are you feeling any specific problems in the collection of donation and alms for the conduction of these Madrasas after its registration?
19. What are the efforts made by this Madrasa to maintain the quality of education after inclusion of new courses?
20. Do you have experienced any other specific problem after the registration of this Madrasas?
21. What are your specific experiences after the registration of this Madrasa as a primary school?
22. What are your further suggestions for improvement of quality of education in these mainstreamed Madrasas?

9.5 Triggers for FGD with Students

1. What subjects were you studying before the registration of your Madrasa as a primary school?
2. What new subjects are included in your course after the registration of this Madrasa as a primary school?
3. Are these courses a basic requirement or an extra burden to you?
4. If these courses are a basic requirement to you, in your opinion why do you feel that these course as a basic requirement?
5. If these courses are an extra burden to you, in your opinion why do you feel that these course as an extra burden?
6. Do you have to put extra effort for studying these courses?
7. If you have to put extra effort, do you feel that this extra effort is necessary or unnecessary burden?
8. What is the reaction of your parents about the inclusion of these new courses after registration of your Madrasas as mainstream education?
9. Among all these new courses, which course you like most and like least?
10. What is your reason for most liking or least these courses?
11. Will you continue your studies after completion of primary education?
12. If you want to continue your study, in which stream do you want to be educated, Madrasa education or Mainstream education?
13. What is your reason for choosing that particular stream?
14. What is your ambition for future from your education?
15. What is your expectation from government to make your study more comfortable?

9.6 Triggers for Focus Group Discussion with Members of Community

- Relevancy of Government's effort of registering Madrasa as primary school
- Impact of Government's effort of registering Madrasa as primary school on education of Muslims
- Impact of Government's effort of registering Madrasa as primary school on perception of Muslim community
- Impact of Government's effort of registering Madrasa as primary school on perception of religious leaders
- Impact of Government's effort of registering Madrasa as primary school on quality of education being provided by Madrasas
- Impact of Government's effort of registering Madrasa as primary school on relevancy of education being provided by Madrasas
- New problems and issues raised by Government's effort of registering Madrasa as primary school related to its quality and relevancy
- New expectations of Muslim community after registration of Madrasas as primary school