

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

Study Report 26

**Education in Gumbas, Vihars and
Gurukuls in Nepal: Linking with
Mainstream Education - Study 2**



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

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Acknowledgement

Educational access for the children of religious institutions has been one of the topics under the formative research project (FRP) for many years. But until the half of the FRP Phase II it was limited to Madrasa education only. Considering the demand of time, the Department of Education inserted a new topic in 2007 that included education in Gumbas, Vihars and Gurukuls. Under this topic a micro-research was conducted in the same year. This year CERID got an opportunity to conduct a research on the same topic in mini-research level which seems relevant to the present scenario. It is hoped that the findings and recommendations of this study will be useful in linking the religious institutions with the mainstream education.

I would like to thank all the people who provided their valuable ideas for this study. In this context, we would especially like to thank the respondents of Solukhumbu, Chitwan, Kaski, Jhapa and Kathmandu districts. The District Education Office of the selected districts, Gumba Development and Management Committee, Gurukul Development Council, people affiliated to Gumba, Vihar and Gurukul and the local people of the selected religious institutions deserve special thanks for making us available the information required for this study.

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July 2008

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List of Acronyms and Abbreviation

BA	Bachelor of Arts
CBO	Central Bureau of Statistics
CDC	Curriculum Development Centre
CDO	Chief District Officer
CERID	Research Centre for Educational Innovation and Development
DAO	District Administration Office
DDC	District Development Committee
DEO	District Education Office
DoE	Department of Education
EFA	Education for All
FRP	Formative Research Project
GDMC	Gumba Development and Management Committee
INGO	International Non-governmental Organization
KW	Kilo Watt
MA	Master of Arts
NGO	Non-governmental Organization
PADT	Pashupati Area Development Trust
PGD	Post Graduate Diploma
Ph D	Doctor of Philosophy
RC	Resource Centre
SIP	School Improvement Plan
SLC	School Leaving Certificate
SMC	School Management Committee
TV	Television
VDC	Village Development Committee

Executive Summary

The Gumbas, Vihars and Gurukuls are providing religious education to its children. Nowadays, the trend of providing formal education through the religious institutions is increasing. The government is also taking initiative in this regard. So the policy of linking the religious institutions with mainstream education has been introduced and many religious institutions are taking benefit of it. In this context, the study reviewed the government policies regarding education provided in the religious institutions. It made an empirical study of the Gumbas, Vihars and Gurukuls located in different parts of the country. The study focused on the provisions of primary education in these institutions and the policies and provisions that are needed in order to enable them in providing basic educational services. Moreover, it also concentrated on mobilizing the religious institutions in providing educational services to the local people and community.

Summary of Major Findings

Policy and Provisions to Provide Basic Education Services

- The government has taken different efforts to link the education of Gumba, Vihar and Gurukul with the mainstream education. In this context, more interaction sessions were organized this year. The FRP study 2007 had included the interaction sessions on Gumbas (Mustang and Kathmandu) and Gurukuls (Chitwan). This year, interaction session on Gumbas was organized in Kaski.
- The FRP study 2007 had suggested including Vihar in the policy. But this was not included this year even. The status report of institutional inclusion published by DoE does not include Vihar.
- The government has introduced the policy of educational mainstreaming of religious institutions. But still a majority of religious institutions are not clear about it. They do not know the process of going to mainstream.
- As different types of religious institutions exist and the support that they need differ, so the blanket policy is not appropriate.

Provisions of Primary Education

- The government's support for the religious institutions through SIP fund, lumpsum amount and teacher quota is praiseworthy.
- Some of the religious institutions have sufficient financial support so they are not accepting the government's support. So the acceptance of government's support by such institutions is very minimal.
- Religious institutions that do not have the primary level (only above primary) are interested in starting classes in this level if support is provided by the government. The religious institutions that have not included formal courses are also willing to conduct formal classes if support is provided by the government.
- Although religious institutions expect different types of support from the government, their focus is on teacher quota and training for them.

- The beneficiaries of the religious institutions are economically and socially disadvantaged children. Usually those who cannot afford for formal education are sent to such institutions. But in case of religious education those who want to be priests in future come here for education.
- The religious institutions where formal education program is conducted are using the government curriculum and textbooks.
- The FRP study 2007 showed that Indian textbooks along with the government prescribed textbooks are used in Gumbas. But the present study shows that only Nepali curriculum and textbooks are used in teaching the formal courses.
- Autonomy was one of the issues in the FRP study of 2007. This issue is also raised in the present study. The religious institutions demand 60 percent and 40 percent weightage respectively to religious course and formal education course. They also demand the autonomy of the selection of teacher.
- The religious institutions demand equivalency of their education with the formal education.

Educational Services to Local People and Community

- Religious institutions are established to provide religious education. But the local people were not educationally benefited from the religious institutions.
- Community participation in Vihars and Gurukuls is encouraging. The Vihars and Gurukuls (except Ved Vidyashram) are functioning in community support. The daily living of the religious institutions is made from the musthidan of the community.
- It is due to the community support that the Vihars and Gurukuls are hesitating to go for mainstreaming. Their perception is that if government support is accepted then the community support may be stopped.
- Although the community is supporting the religious institutions from different ways, there is no participation of the local children in the religious institutions (except in Swabodh Sadhana Kendra).

Recommendations

- Still a majority of the religious institutions are unaware of government provisions for primary education. So, the government should circulate the decisions as early as possible through the DEOs so that they reach to the concerned people. The national development committees established for the welfare of religious institutions should also take responsibility in making people aware of the government decisions.
- The government should organize more workshops and interaction programs in different districts of the country in order to make people aware of the government plans and programs on religious institutions.
- Support to the religious institutions should be provided based on the requirement of the religious institutions. The support should be continuously provided and more religious institutions should be benefited by such support.

- The word 'Vihar' is excluded in the policies and programs of the government. Although the government says that the words 'Gumba' and 'Vihar' denote the same word, 'Vihar' needs to be included in the government policies and programs.
- Representatives from Vihar also should be included in designing the national curriculum framework.
- DEO should keep regular contact with the religious institutions of the district and inform them about the government's decisions, plans and programs. DoE should give necessary instructions to DEO in relation to this.
- In order to increase community participation in religious institutions more support should be provided to those religious institutions that have more children from the local community.
- The teacher-student ratio of schools is not accepted for the religious institutions as the number of students is limited here. The support that is provided according to the number of students for the religious institutions is not relevant. So consideration should be made to this while providing the fund for the religious institutions.
- Although there is no discrimination made in Gumbas and Vihars in imparting education to children the number of girls is limited. Dalits are not found in such institutions. So the government should make a special provision for such groups in the religious institutions. Incentive and scholarships could be provided.
- Since primary level does not exist in most of the religious institutions the government should make a special arrangement for this. Physical facility and teacher quota should be provided. Teacher should be provided but the authority to select and appoint teacher should be given to the religious institutions. However, the government's teacher licensing provision should be followed.
- Some of the religious institutions are conducting the lower secondary and secondary levels of formal education. The government should also make provisions for such levels. Moreover, in remote areas where the lower secondary and secondary levels do not exist the religious institutions could be the appropriate place for conducting such levels. For this, necessary support should be provided.
- Some of the Gumbas and Vihars are reluctant to accept government support due to their economic sustainability. In such case, the DoE should collaborate with them only in curriculum and pedagogy rather than providing financial support.

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CHAPTER I

Introduction

Background

Gumbas, Vihars, Gurukuls and Madrasas have been the traditional places of receiving education. Gumbas and Vihars are established to impart Buddhist philosophies. Gurukuls are established for the expansion of Hindu philosophies. Gumbas have historical and religious importance. It is also important from the educational point of view. There are approximately 4500 Gumbas in Nepal (Wagle, 2004). Nowadays, the Gumbas have initiated providing the formal courses to its followers. Some of the Gumbas have also included skill education in its program (CERID, 1999). Life skill education is provided in order to meet the present need of individuals and the religious institutions. Gumbas have been a place for education in the remote districts of mountain region where people prefer to send their children to Gumbas rather than to schools for education. Similarly, Vihars have been a place for receiving religious and formal education. The number of Buddhist-related organization and Vihar in the country are 58 and 96 respectively (Kondanya, 2007). Likewise, some of the Vihars have followed the formal courses that of the government along with their religious courses.

Gurukul means receiving education at *guru's* (teacher) house or in a place where education is provided by a guru (CERID, 2007). Gurukul is a system of making a person inclined to truth, religion, respect, discipline and knowledge (Dahal, 2003). Some of the Gurukuls have included the government prescribed curriculum along with the religious education. The formal educational levels that are included in Gurukul vary. But the number of Gurukuls that has included the primary level is limited. Madrasas are playing an important role in educating Muslim children of the different parts of the country. The government has also proposed to provide necessary recognition to Madrasas as an institution of formal schooling (CERID, 2007).

Nowadays the religious institutions have brought change in their tradition by including the formal education course along with the religious education. The formal courses are included because they have been their basic need for learning and living. The religious institutions are providing the formal education courses in their own initiative. The main reason for including the formal courses by the religious institutions is to provide the basic learning need so that it will contribute in learning their religious philosophies as well as daily living.

The government has a target of providing education for all by 2015. Including the formal education in religious institutions helps in achieving the EFA target. In order to fulfill the EFA target the children of the religious institutions need to receive formal education. This on the one hand supports in achieving the rights of the children studying in religious institutions and on the other hand it helps the government to share the burden of financial constraint in expanding educational services to all children. Keeping this in view the government in 2006 made a decision to mainstream the education provided in the religious institutions. The government has declared two age groups (6-8 and 8-14) for receiving formal education along with the religious education in Gumbas and Vihars. The effort that

the government has made in linking the religious institutions with the mainstream education is laudable in a context where the society is moving towards inclusiveness.

Rationale of the Study

The FRP study on Gumba, Vihar and Gurukul (2007) showed that children do not have access to primary education in such institutions. Gurukuls have conducted classes only from grade 4. The study tried to find out whether the children who are in the religious institutions have already received the primary education before coming there or not. The study explored how the environment for conducting the primary level could be created in the religious institutions so that children will have access to the basic education in the context of their choice and which will ultimately help to fulfill the goal of providing education for all by 2015. With this aim the study explored the government's policy and provisions required to enable Gumba, Vihar and Gurukul to provide the basic education to their children.

The Formative Research Study (FRP), 2007 conducted by CERID also showed that the religious institutions have a desire to have formal education in their own institutions because the cultural norms of the religious institutions do not match with the school system. In this context it was worthwhile to link it with the mainstream education so that children of the religious institutions will not be deprived of formal courses. The formal educational programs that are organized in the religious institutions differ. Some of them have strictly followed the government's curricula whereas others have included the curricula partially i.e., teaching only few subjects. The government has given autonomy to the religious institutions in the selection of course contents. So there was a need of linking the religious institutions with the mainstream education. But while mainstreaming the question of autonomy is also raised. The FRP study (2007) showed that the religious institutions are willing to mainstream but are concerned about their independence. The study has significance that it explored how the religious institutions could be brought to the mainstream education without interfering their norms, values and independence. It also explored what the religious institutions prefer and how the government can support them.

Gumba, Vihar and Gurukul are providing educational services to the people who are directly affiliated to such institutions. In many places such institutions have been a place for the children who do not have access to education. The economically and socially disadvantaged children from far districts come in such institutions to receive education. In this context the study explored the ways that the Gumba, Vihar and Gurukul as well as the community could be mobilized to provide educational services to local people including girls, Dalits and disadvantaged children.

Research Questions

The study was conducted with the following research questions:

- How current provisions of primary education through religious institutions be utilized in the Gumbas, Vihars and Gurukuls?
- What policy and provisions are needed in order to enable Gumba, Vihar and Gurukul to provide the basic education services?
- How can Gumba, Vihar and Gurukul be mobilized to provide the educational services to local people/community?

CHAPTER II

Review of Literature

Current Provisions of Primary Education through Religious Institutions

The efforts made by the government so far, in order to provide access to the school age children have succeeded to capture 89% (DoE, 2008) children. Still about 11% children are seen out of school. To some extent, the religious institutions are also providing access to formal education. Some of them are reporting their statistics to District Education offices by flash forms for two times a year whereas some of them are far from the government's official networks. The contribution of those institutions that are providing educational services but not in contact with the government is not accounted. Gumbas, Vihars, and Gurukul need to be brought into educational mainstreaming as soon as possible in order to attain the goal of providing education for all by 2015. Keeping these things in mind the government of Nepal in the budget speech, for the first time, allocated some budget for the religious institutions from the fiscal year 062/63 (2006). The initiation of mainstreaming efforts after the budget speech was started comprising seven-member committee in chairpersonship of director general of Department of Education.

There was an interaction programme conducted for Gumbas in Mustang in 2004. The committee decided to conduct a workshop to collect inputs of the stakeholders in Chitwan for Gurukul and in Sechen Gumba Kathmandu for Gumbas. After a wide range of interactions in different places the following policy guidelines were developed and introduced then to these types of institutions:

- According to Education Regulation (7th amendment) Article 77, Annex-3, if there are appropriate student numbers, physical facilities as well as other required things and the demand is made then the school can be granted permission to conduct primary level without any cost. But if students are less than the provision made by Education Regulation for schooling system is flexible, according to article (52) of Education regulation the system can be launched.
- Before the approval of new curriculum by Curriculum and Evaluation Council of Curriculum Development Centre (CDC) each District Education Office (DEO) or Resource Centre will conduct the examination of class five, based on the learning outcomes of class five curricula in each subject as envisaged by CDC.
- For grant distribution there is a three-member committee formed under the chairpersonship of DEO including a section officer of the school management section and a school supervisor.
- The DoE, Government of Nepal has forwarded the strategy that the religious institutions can adopt either formal schooling or non-formal schooling approach of education. If the educational programs in religious institutions follow non-formal approach it will have the flexibility of managing it. However, if it follows formal schooling system it has to follow the existing formal system of schooling.
- Religious schools having a small number of students also can register application to DEO with detailed school information as well as with student

enrollment form. Such types of schools also can get the opportunity to appear in class five examinations as conducted by resource centre (RC) or DEO and get the school grant.

- Religious schools that are granted as community school and if not granted after providing grant and follow Education Act and Regulation can get grants according to the number of students as given below:

School or Flexible Schooling Program having the Student Number:

S. No.	Number of student	Grant Amount
1.	Up to 50	Rs. 12,000.
2.	51 to100	Rs. 24,000.
3.	101 to 200	Rs. 24,600
4.	201 to 300	Rs. 49,200
5.	Above 300	Rs. 73,800

Source: Department of Education, 2007

With initiation of budgetary provision for these types of institutions the Department of Education (DoE) conducted a workshop for Gurukul in Chitwan and for Gumbas in Kathmandu and collected inputs in different aspects. Their main suggestions were to have optional subject and use of their own language in some subjects. In fiscal year 2062/63 (2005) DoE had distributed a chunk of very small amount (Rs 3300. per school) as school improvement plan (SIP) fund. In the next fiscal year i.e., 2063/64 (2006) it slightly increased (Rs. 9000. per school) the amount. DoE provided the fund and the distributions were made by DEO. For this year DoE is trying to be more realistic by supporting the religious institutions as far as possible. The grant distribution committee monitors these types of schools and decides to provide the grants.

Record of Religious Schools

SN	Types of Institution	No of Institutions	No of students
1	Madarsa	832	82624
2	Gumba	236	6512
3	Aashram (Gurukul)	40	1382
Total		1108	90518

Source: Department of Education, December 2007

Major Issues Raised in Literature

- The number of Gumbas as recorded in Gumba Management Committee is large but some of them are out of students.
- These types of institutions should follow the public trust policy as per the provision of Education Act.
- The founders of these types of institutions are not fully aware about the policy made by the government to mainstream these institutions.

- The religious institutions are unknown about the steps such as where to contact and get clear information on mainstreaming.
- The number of students varies in Gumbas. In some of the Gumbas the student number is large whereas in other Gumbas the number is very small.
- Teacher-related problems are difficult to adjust immediately.
- It is not confirmed whether the present provision of curriculum can adjust their need or not.
- Problem in transparency: whether the donation received from different sources by the religious institutions is to be made transparent or only the government grants need to be transparent.
- The problem of recognition exists. As some of the religious institutions are providing education up to higher level it is difficult to give recognition to them.
- Except regular structural network there are no other special organizations in district or RC level to deal with these types of institutions.
- No updated records are available in district level or RC level.
- School time as provided by the institutions.
- Lack of information.

In addition, medium of instruction, teachers' qualification, physical facilities, pedagogical aspect, and other enabling condition and psychological environment do not meet the standards set by the government. But some of them are well equipped.

In fiscal year 062/63 BS (2005), DoE had conducted three workshops in three different districts. The main propose of the workshop was to share the governments policies, and to take information from them and to discuss the learning outcomes of primary level curriculum, and the contents that they are teaching in their institutions. There are no vast difference between curriculum's learning outcomes and their contents of teaching up to grade five.

From fiscal year 063/64 (2007), SIP fund is allocated for these types of institutions for some districts. But to get these kinds of facilities the schools should submit their data for flash I on Jesth 7th (May) and on Chaitra 23rd (March) of each year. They have to get information from DEO as well as have to provide the relevant information to DEO. Henceforth, DOE is also planning to conduct workshops for Madarsa, Gumba, Vihar and Gurukul separately and also one workshop jointly in this fiscal year. Further policy will be introduced with a wide range of discussions with stakeholders.

Challenges

- Some of the students are very far from their home and they need a hostel facility as well as a financial support. The small amount of grants cannot cover such expenditure.
- Children are studying in different religious institutions, but they are not reporting DEO and so it seems that they are out of school. Some of the religious institutions are not interested in educational mainstreaming.

- The government has to support a large number of religious institutions with limited resources.
- It is difficult to change the management practice of the religious institutions as they are in pattern of their own settlement.
- There are different types of institutions so it is difficult to adjust through a uniform policy.
- Teachers' qualification, appointment, license, salary, training are important factors but they are difficult to adopt soon.

Provisions of Education as Reflected in Documents and Empirical Studies

The religious institutions have been an educational centre for a long time. Although formal education was not provided the religious courses included the contents of formal education such as moral education, philosophy, mathematics, social studies and language. In this context, review of documents on religious education is relevant. The review of such documents will give an insight on the type of education that were and are provided in the religious institutions. Such task (review) will help to link the religious institutions with the mainstreaming education. The following is the review of documents and empirical studies on Gumbas, Vihars and Gurukuls:

Education in Gumbas

In order to bring the Gumba education into the mainstream, it might be better to find first what kind of education Gumba is providing. Vikshu Ashaghosh (2001), in his article "*Buddha ko Mul Sikchya*" published by Gumba Management and Development Committee says that education in Gumbas is based on the three main focuses of Buddha on education. They are: 1. *Sheel*: the literal meaning of *Sheel* is morality, 2. *Samadhi* meaning discipline, and 3. *Pragya* meaning wisdom and honesty. According to Gautam Bouddha these three things make human beings pure and distinct from other animals. Hence, education in Gumba is mainly focused on how to make human beings peaceful and different from the rest of animals.

As per Dr. Vikshu Sunanda in his article "*Pragya*" in the above mentioned Smarika, the teacher in Gumba is known as *Lama*. In Buddhism, the meaning of *Lama* is 'supreme'. It is believed that the lamas are the people who have got the supremacy through Buddha's philosophy to guide other human beings towards Nirvana (salvation).

In the same book Jaga Man Gurung (2001) has written "*Lama Bouddha Dharma ko Parichaya*" (An Introduction of Buddhism). In this article he has described the sects of Buddhism. According to him, history shows that various followers developed various sects within Buddhism at various times and places. The following is the sects that were developed under Buddhism:

- Ningma: founded by Bajraguru Padma Sambhab. The followers of Ningma believe that Bajraguru is the second incarnation of Buddha.
- Sakya: Started from Sakya Gumba in Tibet. This Gumba was established in 1073 AD by Kon Galop. This philosophy later became the official religion of Tibet, China and Mongolia.

- Kagyu: The followers believe that this religion is based on the tradition of Buddha's sayings. Marpa, who lived in 1012-1096 promoted this philosophy.
- Geluk: Atish Dipanker went to Tibet and preached Buddhism based on Knowledge (gyan) in place of yoga. His follower Galbhai (1003-1064) promoted this in Tibet.

He has also emphasized that although there are various sub-religions in Buddhism, all of them believe in one common thing "Worldly things are destroyable but *sunyata* (zero) is not destroyable." When human gets this knowledge, he/she stops being attracted with worldly things and becomes unselfish. This results in everlasting peace in the world. Buddha Education is based on achievement of such peace.

Mr Bal Krishna Mabuhang (2001) in his article "Nepalma janajati samasya ra bouddha janasankyako sthiti" (Smarika-2057) has mentioned that the government has given wrong information by mentioning that more than 90 percent of people in Nepal are Hindus.

Mr. Bidya Sagar Younjan (2000) in his article "Present Situation of Gumbas in Nepal and the Necessity of Buddhism Study Center" has highlighted that Nepal is a multicultural, multilingual and multi-religious country. Nepal is also known as the country of Gautam Bouddha in the world. Buddhists are almost equally distributed in Himal, Pahad and Tarai regions of the country. Gumbas' idols and the arts are the national assets of the country. The government felt the necessity to preserve them and formed "Gumba Management and Development Committee" in 1997. Until June 2007 a total of 1592 Gumbas were registered under the committee. The regional distribution of Gumbas is as follows:

Development Region	Number of Gumbas registered
Eastern	203
Central	1051
Western	210
Mid-western	115
Far-western	13
Total	1592

Source: DoE, 2007

In the article "Thanka lekhan Parampara ra Thanka Bidyalako Auchitya" written by Dr. Ganesh Younjan (2000), thanka art is one of the major activities of Gumba. Thanka is a traditional art in Buddhism. It is believed that Gautam Buddha himself started this art. It was further developed in the 8th Century. Thanka is used in Buddhist ceremonies especially in remembrance of the passed-out souls. Thanka art is exported to Europe, America and Africa.

According to Amrit Yonjan Tamang, in his article "Gumba sanchalan tatha Bouddha Dharma Adhyayan sasthan bisayek chalpal karyakramma byakta bicharharu", Gumba Management and Development Committee (GMDC) organized a talk programme on "Gumba management and Buddhism study centre on 2056/8/12 BS. Some thoughts shared in the programme were:

- M P of Dolpa Nar Bahadur Budhathoki said that it is necessary to preserve religious books, idols, thanka and run Gumbas smoothly and bring an Act by the government.
- Government fund could be utilized properly if Gumba Act is brought - Shiv Raj Joshi
- Nowadays it is difficult to get Lamas. Hence, efficient Lamas should be produced through Buddhism Study Centre- Buddhi Man Tamang.
- Since Lamas learn in Tibetan Language, they become like uneducated in the day-to-day life.

Nima Tendup Sherpa (2006) in his article, "Gumba Education: Issue of mainstreaming" published by GMDC has stated that records show that there are more than 4000 Gumbas in Nepal. More than 20000 students are studying in Gumbas. There is an increasing trend of studying in Gumba in higher hilly region. From the very beginning Gumbas have been functioning as the study center for the education based on Buddha philosophy. Although Gumbas are providing Buddhist education for a long time, it has not received national validity yet.

He has further mentioned that Gumbas use Tibetan script 'sambota' which makes difficult to adjust the dhawas in normal life. Educational process in Gumba is also different from that of modern education. The government policy of making Nepali language as the sole medium is a hindrance. Now it is realized that language barrier in Gumba should be removed. In the later years the government seems to be liberal in this regard.

In terms of the procedure, there is a bit difference between the objectives of Gumba and modern education. Gumba education focuses on shil, samadhi and pragya for nirvana. Modern education focuses on "earning for living". Gumba also focuses on medical science, astrology and arts. Government has the responsibility to meet "Education for All" by 2015. For this, it is necessary to address those children in Gumbas. Government in its budget 062/063 (2005) has mentioned that Gumbas will be covered within the mainstream education. In 2005 the government agreed to give an official recognition to Gumba education that includes Nepali, English, Mathematics and Science in its curriculum. This has created a problem since Gumba curriculum will be overburdened. Lamas feel that Nepali and English are logical to include whereas Mathematics and Science already exist in Gumba curriculum in its own way.

In the Formative Research Project, September 2007, published by CERID, an article "Education in Gumbas, Vihars and Gurukuls in Nepal: Linking with Mainstream Education" has been published. It says that in one sense, all the religious institutes including Gumbas and Vihars are Gurukuls. After the restoration of multiparty democracy in 1990, the increase in the number of the followers of Buddhism led to an increase of Buddhist Institutions. Gumbas and Vihars educate the learners in Buddhist philosophy through activities such as preaching, worshiping and classes. The article further highlights that the main objective of the Gumba teaching is to help the learner achieve *Nirvana* (salvation). Some monasteries are also providing skill education as well as formal education. Hence, formal courses are integrated into the religious education curriculum. These institutions have been providing spiritual, cultural and formal education in places where access to school is difficult.

According to Kapstein Matthew (1983), says that in Khumbu, Tengboche monastery, on the trail to Mount Everest, has, through the efforts of its industrious abbot and many local and foreign friends, reasserted its position as a living center of Sherpa Buddhism. Further to the south, however, in Solu and its surrounding districts, valuable shrines and libraries stand in desperate need of restoration. The Tsibri Parma, for example, the most important collection of Tibetan printing blocks anywhere in Nepal, is rotting away for simple want of a proper storage facility, which would probably cost no more than \$1500 to construct. Sangye Tenzin's library, containing books thought to be unique, requires support for the republication of rare texts that may otherwise be lost. The block collections of Chiwong, Mendopake, Cole and other temples are all in poor condition. These examples can be multiplied tenfold.

Education in Vihars

Linking the monastery education (Vihar) with mainstream, it is better to find first *what* kind of education Vihar is providing at present. According to Vikshu Kondanya (2007), in the article "Theravada Prabajya Dhikshya-Gati : Eka Laghu Dirsti" published by Dharma Kirti Vihar on the occasion of Silver Jubilee, there are mainly two sects in Buddhism: Theravada Buddhism and Mahayan. Northern Buddhism is known as Mahayan which includes Bajrayan. Southern Buddhism is Theravada. In ancient period Mahayan and Bajrayan lived homeless life in Vihar. Later on Bajrayan which is led by Bajracharyas had started to return to their home life. Theravada Buddhism is led by Vihst and Mahayan is led by Gumba. They stay homeless life and live in Vihar and Gumba. The main objective of the program is to give Bhuddhist disciplines (Panchasheel and Astasheel). The Rishini tradition is for girls to educate them in Buddhism.

Vikshu Ven. Kondanya, in this article, has also mentioned that there are no discrimination among high and low castes and all are welcome in Vihar from so low castes such as ethnic group, untouchable community and Newar Dalit etc. to high castes i.e., Pradhan, Joshi, etc. are attracted to come to Vihar. Thus people realized a need of survival of Theravada Buddha administration. In this regard, traditional education as well as theoretical and practical education should be provided. Shramaners also demanded formal education and so they were sent to formal school but there was a problem raised that Shramaners had been attracted in modern education and distracted from learning in Buddhist Pali language and Buddha education. Another thing was that they were attracted towards homely life and most of Shramaners had left their Chivar (religious uniform) and changed their Shramaner life into domestic lives. Considering this situation Vishwa Shanti Baudha Shikshyala was established in 1997 as a model: Baudha Center now to provide formal education for Shramaners.

In his another article "*Updated theravada Records in Present Nepal*" published in Souvenir 2007 by 2551th Buddha Jayanti Smarika, 2007, Ven. Kondanya has mentioned the ultimate goal of Buddhism as to secure true peace, happiness, social welfare and harmony in human society all over the world. As he described, Theravada Buddhism only revived after 1930 as it had been banned to converse or proselytisation in Rana regime and likewise monks were expelled from the country. First Theravada Buddhist monastery was established as Ananadakuti. Dharmodaya Sabha is the first Buddhist society which is the biggest society in Nepal. Theravada Buddhism has written several scholarly and academic volumes. In the article, the

number of Shramaners, Anagarika, Vikshus, Vihars and related Buddhist organizations in Nepal as given are: Vikshu and Shramaners i.e., monks (350), Anagariakas i.e., nuns (152), Vihars (96) and Buddhist related organizations (58).

Kondanya (2004) in his article "World Peace through Buddhism" describes Buddhism is an art of ethical philosophical way of living. Thus it has been accepted far into the Eastern and Western countries covering nearly one-third of the total population of the world. The success of Buddhism as a message of peace in the world is evident from the fact that in 2500 years of its long history not a drop of blood has been shed in its name. Buddhism had spread in the world not by oppression but by voluntary contribution of the people. He also has highlighted on present world and its conflicts as well as cold war between nations with different forms of government and socio-economic systems. In this regard, people must be encouraged to maintain harmony, proper cooperation and unity among diversity. 'Panna' is the Buddhist solution to the problem of the modern world which means attainment of wisdom, supreme knowledge and enlightenment through the practice of 'Sila' (moral and Physical virtues) and 'Samadi' (righteous concentration of mind).

Dr. Suman Kamal Tuladhar in her article 'Loosing Ground in Gender Equality Buddhist Society in Multicultural Community: A Nepal Experience' (2007) says that Buddhist societies need to revert to the Buddhist tradition of learning culture, not the ritualistic culture which develops compassion within ourselves and others but a culture that helps to bring awareness on equality among people of various ethnicity, gender, castes and races. It brings harmony in the world by developing tolerance, understanding and respecting each and bring unity within diversity.

Dr. Tuladhar (2004), in another article '21st Century Monk was born in 1927 A.D' has written that one of the Millennium Development Goals of the world is "Education for all children and characteristics of the 21st century are Education, Gender Equality, Health Services (Maternity and Child Health as well as HIV/AIDS), Information flow and clear communication, and reduction of poverty. Equality and equity are the main education of Buddhism. No discrimination among creeds, gender, and economic status are notable behaviour in the Buddhist administration.

Suwarna Shakya (2007) in his article 'Dream of the Buddhist Vihar' says that there are two types of Vihars in Nepal: one is run by the householder Buddhist who has received temporary ordination and other Vihar is run by mendicant monks. Vihars are established to promote people in teaching of Buddhism and let them be transformed into their daily life. According to Buddha, no mistake is ignorable, for every minor mistake is a cause of a major mistake. So the Buddha has advised his followers to be careful about even the slightest mistake. Teaching Buddha is to learn reforms in the society and transform people whose heart is hardened with impure thought and deed. Shakya (2002) in the article 'Nepal ma Baudha Sikshya' says that Vihars in Nepal have been running Buddha education in non-formal mode for Vikshus, Anagarika and Devotees (Upashak and Upashika) as there was no such formal Buddhist schools. As a result Vikshus and devotees in Buddhist religion were lean on overseas to study. Considering the essence of Buddhist education in Nepal, Vishwa Shanti Shikshyala was established at Min Bhawan keeping with the objectives of providing formal education for Shramaners and Anagarikas. It is still one Bauddha formal school in Nepal. The school is providing formal education from grades 6 to 10. The students appear in SLC examination from Bhanubhaka High School (Durwar high school) as Vihar is not being recognized by the government. The school also is providing education related to Buddhism known as 'Pariyati

Shikshya' for the children of devotees (home life Buddhists-Grihasthi). The curriculum for Pariyati Shikshya is being developed from grade 1 to university level.

Mr Shakya (2004) mentioned in the article 'Buddha Upadeshko Byabharika Byapaka Prachara ko Abashyakata' that people need to study Buddha religion to know about Buddhism and introduce Buddha to others. People must have depth and special knowledge for enlightenment in Buddhism. It is realized as essential to publicize Buddha Dharma in practical way. Respect and faith with Buddha Dharma is essence in keeping world peaceful today.

Vikshu Nigrodha (2004) in his article 'Vishwa Shanti Bauddha Shikshalaya' has written goals of establishment of Vishwashanti Bauddha Shikshalaya as to provide education about Buddhist education, culture and literature in the life of human beings and also extend formal education program for Shramaners and Anagarikas. It aims to produce capable nuns and monks in formal school education and Buddhist teaching (Pariyati Shiksha) and capable of propagating and popularizing Buddhist in Nepal and abroad. The Vihar has been running 1) Formal School Education, 2) Pariyatii Shiksha and Pali language 3) A model Buddhist library 4) Regular discourses and Meditation program 5) Extra-curricular activities (Various contests, prachalit Nepal script and English language class, educational tour, free health clinic, SLC result, post SLC activities of the student, scholarship and award). The other activities in the Vihars related to the school are the study visits abroad by Shramaners and Anagarikas, religious discourse and preaching Prabajya (Ordination) programme, raising fund for the school and Vihar, Bhikkshatan (alms round), participation in national and international programs.

The curriculum "Nepal Bauddha Pariyati Shikshya" (2002) published by Nepal Baudha Pariyati Samiti says that All Nepal Vikshu Mahasanga, has been implemented as formal Bauddha Pariyati Shikshya since 1962. The curriculum of grades 1-3 was widely used in Kathmandu Valley and became popular. All Nepal Vikshu Mahasanga also began examination and established Bauddha Pariyati centers to give education in various places of Nepal. Theravada Vihar has started Pariyati classes for Shramaners and devotees and their children (Upashak and Upashika). Gradually, Pariyati classes have been upgraded to grade 10. Likewise, Tribhuvan University has also offered courses for Post Graduate Diploma (PGD) in Buddhist Studies. Government has not given any equivalent to Pariyati education. There is a need of an equivalent certificate by government for grades 1-10 of Pariyati classes so that students can join PGD directly after grade 10 in Pariyati class. There are altogether 48 Pariyati centers in Nepal.

Education in Gurukuls

YK Sharma, in his book Foundations in Sociology of Education (2001) argues that during vedic period education was propagated by Rishis, Munis and Sanyasis. The schools were known as Gurukul and ashrams where pupils and teacher lived together forming a big family. The state had nothing to do with the curriculum, methods and duration of education except helping the Gurukul system of learning materially and financially. All the expenses were supported by society for the promotion of education and their children. Gurukul always focused on the practice-based education which was used in the daily life of students. So, the Gurukul education was highly demanded in society.

According to the writer Gurukul school is important even in today's society. It is a miniature of society. The total activities and programs of the Gurukul school are organized according to the cultural ideas and values of society which establishes and organizes the Gurukul. Hence Gurukul is the centre of promoting, moulding, reforming and developing the cultural patterns of the society which establishes Gurukul school for its own good and welfare in the society. According to him, the ultimate aim of Gurukul education is self realization, the fulfillment of human being's instinctive potentialities in order to realize the eternal life.

Finally, he focuses on the social values of Gurukul education. It has been emphasized at every stage of social development. Gurukul educational institution is attached to the importance of social values. The students in the Gurukuls would go to the habitations for collecting meals from worthy householders who took it as their duty to set apart a portion of the cooked meal for the students and such system has been accepted as a nation building activity through moral education for the citizen of the country.

In 'The Rising Nepal (February 26, 2008)', in the article 'Devghat Gurukul seeks to boost moral education' the objective of Gurukul is to protect and promote Aryan culture on the basis of world peace and world fraternity; protection of Sanskrit language which is the main source of spiritualism in the world and to propagate Sanskrit literature. The Gurukul aims to establish a research centre for research and studies on Sanatan religion and culture and for the rejuvenation of spiritualism. The main texts in Gurukul education are Ved, Upanishad, Puran, history, philosophy, grammar and Sanskrit and other literature. Gurukul has regularly been organizing discourses on Vedas and the value of Sanatan religion and culture, and the importance of the Sanskrit language to the common people.

The characteristic of the Gurukul is that it provides education from lower secondary level to the Masters level inside the same premises and it is free of cost. There is also education on practical terms on the Vedas, grammar, philosophy and Vedantas and other subjects on Hindu religion. There is special education on eastern philosophy and Sanatan Arya culture. Besides, there are extra-curricular activities such as yoga, sports and debate and special focus is given on uplifting moral and character of the students. He added that the Gurukul has a plan to provide elaborate education on all aspects of Hindu literature and to offer Masters level education in other subjects as well. English language and computer education will also be included to expand the horizon of Sanskrit literature. Finally he concludes that the present world where spiritualism is on decline, what is needed is good education and that could be met only with moral education. That is possible only with Sanskrit education because Sanskrit literature focuses on providing education that promotes on moral conscience and builds up character.

According to Ram Prasad Dahal (2003) the main reason for the destruction of human being is the lack of moral and religious education. The society and country can't fulfill the educational goal in lack of moral and religious education. For the protection and promotion of the religious and cultural value, Gurukul education is essential. Gurukul education helps to provide quality education which meets the demand of twenty first century. We believe that Gurukul education gives the culture to innocent children for human civilization. The author believes that the origin of the Gurukul education is Nepal Ved Vidyasram. Today, it is important for the exploration of new idea for the overall development of human civilization. The word 'Gurukul' is very popular among Nepalese people for the expansion of the education

throughout the world but it is not good to misutilize the word Gurukul as business motive. In fact, Gurukul means the education system where guru provides perfect way of living to their pupils and pupils also respect to their gurus as God. Finally, he believes that Gurukul system helps to protect our culture, religion and tradition and it helps to control the negative influence of western culture and gives the new way to youth for gaining quality education as for the demand of modern world.

Mukhopadhaya, in his book *Vedic Education* (2005) argues that Gurukul education was inculcated in ancient period. It is practical and basic to the life of an individual preparing him/her learning stage for future. In this present context, education system has become so ritualized and mechanistic that pupils sometimes feel bored and frustrated because it is more or less a rote learning without contributing to the development of mental faculties. Gurukul education is an alternative, well tested system for well balanced development of an individual both at mental and physical levels. According to him the method of the study is determined by the nature of the curriculum. There are indeed various subjects of study in the learning of which memory plays a far less important part than understanding.

Mukhopadhaya focuses on the Gurukul school system. According to him Gurukul system provides variety of education with its learning environment and its unique culture. In this system school establishes the residential type where the householder teacher would regulate the life and studies of a number of boarded out pupils and they way they could conveniently manage the whole system of Gurukul. But, the precise character of the work of these schools cannot be properly appreciated without a reference to their social and cultural background. We must view them not by themselves as isolated institutions out of touch with the larger life of the community but as part of the entire organization of learning and culture which the country developed.

In this system, women are not denied education. There is the provision of women teachers, which we called 'Upadhyani' and women who are well versed in Vedic literature called 'Brahma Vadinis' and female students called 'Kathi'. It reflects that in Gurukul education, there is the provision to teach and learn by female teacher and student. It shows that there is no gender discrimination and equal opportunities is given to male and female in Gurukul education system.

Sowton (www.gannepal.org/documents) in his article *Educational Elitism to Education for All: An Analysis and evaluation of the Nepalese Education system* states that prior to the advent of an educational system in 1951, the dominant strand of education within Nepal was that of Gurukul, an ancient system of disseminating knowledge between the male members of an elite group. In Nepal, Gurukul influenced the elite in both the religious and the political sectors. Both elites demanded a specific type of education that would reinforce its own power and longevity, and a kind of knowledge that would be able to reproduce itself into the future.

In his view, during the period of Gurukul, the semiotic and symbolic application of education which was prized above and beyond any practical or ideological benefit that it might convey. Rather, it was a status-differentiating culture of symbolism and rituals that saw education as intrinsically rather than instrumentally good. Any benefit that education may have conferred on society happened, like Adam Smith's 'invisible hand', purely by chance. The dangers of such a system were realized in 1951 as a people, bushed of a limiting political system overthrew the Ranas: the

synonymy of knowledge and power, for a transitory moment, was condemned to the dustbin of history as the new and 'democratic' Nepal initiated a widespread program of political, social and educational reform. Therefore, after restoration of democracy, Gurukul education system is not limited within elite groups, all have right to get it without any obstacle.

According to Nawaraj Kattel (2003) Gurukul education is running without the rule and regulation of the Nepalese government. It is based on Vedic tradition and self governing. This system neither makes highly employed human resources nor creates useless human resources. It makes a capable citizen which is useful to society and family.

Gurukul is a type of ancient Hindu school in Nepal that is residential in nature with the shishyas or students and the guru or teacher living in proximity, many a time within the same house. Gurukul is the place where the students reside together as equals, irrespective of their social standing. The students learn from guru and also help the guru in hi/her day-to-day life, including the carrying out of mundane chores such as washing clothes and cooking. Gurukul system is the example of the eastern philosophy, and education and culture for the protection of this system we should preserve our tradition as well as should implement the new scientific technique. So, Vedic education and modern education should go parallel to each other.

According to him mainly the curriculum should be based on traditional system but it is better to revise this traditional system without destroying the norms of it. With the demand of modern scientific age, Gurukul education should reform for the production of capable human resources who are ready to defense the challenge of global education system. Curriculum should develop with giving more priorities to modern mathematics, Vedic mathematics, English and computer. Mr Kattel focuses on the establishment of the higher secondary school (plus two with the curriculum of Gurukul education system) for young people in Nepal.

Review of CERID' Previous Studies

A research entitled 'A study on the traditional system of education through Vihars and Gumbas in Nepal' published by CERID in 1999, focuses on the formal education provided in Vihars and Gumbas. Religious institutions have contributed to the overall development of formal and non formal education by providing different literacy education and moral education like, basic ethics of life, moral conducts, respects to elders, to live simple life, to respect all living beings and so on. Because of such kinds of education religious institutions are making for the expansion of the access to educational opportunities but such types of opportunities provided by religious institutions are not properly recognized by the government.

It is evident from the fact that, although there is a large number of religious institutions operating in Nepal for ancient time and making Nepalese people aware by preserving our religion and culture no plans and policies have yet been developed for the promotion and protection of such institutions at national level. Various research done by different research centers with the collective efforts of government and international institutions and suggested to policy makers for renovations of religious institutions but they are not yet properly implemented. Researcher highlights the existence of a large number of religious institutions in Nepal and the availability of the physical and social infrastructures with the appropriate human

resource in them are great assets and possible sources for conducting all formal and non-formal education programs for the upliftment of the educational status of Nepalese people. Again, researcher stresses on the appropriate ways for mobilizing available physical and human resources for the quality education through religious institutions which fulfils the demand of skilled human resources in twenty first century.

Education in Gumbas, Vihars and Gurukuls in Nepal: Linking with mainstream education, published by CERID in 2007 focuses on the religious institutions that are providing formal education along with the religious education on their own initiative and efforts. There is no direct financial support provided by the government but all religious institutions are positive towards government's decisions of mainstreaming education. At present, the government has taken initiatives to mainstream the religious institutions and allocate budget for the formal education in the religious institutions but it can't make a proper track because of the dilemma associated with the autonomy to design their curricula by themselves.

The report focuses on the desire of religious institutions. They are interested to have formal education in their educational units and not in school. The rules and regulations of such institutions do not allow the students to go out for formal schooling so they expect the specified rules for all religious institutions which is accepted by all people in society who establish, run and guide it. Now, religious institutions are not inclined to registering their institutions although the government has waived the registration fee and they are not ready to take financial support provided by government because of such difficulty.

Finally, the researcher argues that the national policy on religious education should be developed for a new Nepal because the country has become a secular state. Consideration should be made on the key persons of religious institutions before formulating policies of linking the religious institutions with mainstream education. But the government should not be strict about the system of religious institutions, their teachers and students. Government should follow the rules, regulations, norms and values of all Gumbas, Vihars and Gurukuls for the mainstreaming of education. Without a strong support of leaders, teachers, students and society and those linked with such institutions, the government cannot link all religious institutions in the mainstreaming of education in Nepal.

Critical Reflection

The government's initiative towards educational mainstreaming of the religious institutions is laudable. The government introduced the policy of bringing the religious institutions on the educational mainstreaming two years ago (2005). So far, there have been many religious institutions that have registered their institutions. This is the result of the government policy of waiving the registration fee for the religious institutions that desire for conducting the primary level. The government also allocated some budgets from the fiscal year 062/063 BS (2004) for the religious institutions. But still there are a lot of institutions that are not accepting the government's mainstreaming policy. They are not accepting because they think that if they follow the government policy then their institution may be in a verge of collapse i.e., it will be in the control of the government. Some of the religious institutions are informing about their educational activities to the District Education Office (DEO) whereas others are out of the government's official networks. This is due to the unawareness about the government policy of educational mainstreaming.

Most of the religious institutions have not accepted the SIP fund. There are some cases (in Kathmandu and Chitwan) that the religious institutions that returned the SIP fund provided by the government. There may be many reasons for this. The religious institutions especially a majority of Gumbas and Vihars are financially self sustained. The meager amount provided under the SIP fund by the government is not required for them. Another reason for not taking interest in the education mainstreaming is related to the property that the religious institutions have. Problem in transparency exists in showing the property. In case of Gurukuls they are in need of government support because they do not have a foreign support as the Gumbas and Vihars have. They have to depend solely upon the local donors and the government. So Gurukuls are more attracted towards the government support than the Gumbas and Vihars. One of the main reasons for the religious institutions hesitating to accept the government support is that if they accept it then a question of autonomy of the religious institution will be raised. But in reality the government is just supporting the religious institutions in implementing formal courses. According to DoE's strategy the religious institutions can adopt either formal schooling or non-formal schooling approach of education. The government supports the religious institutions that either follows one of the strategies.

The government is making efforts for the educational mainstreaming of the religious institutions. In this context workshops were organized in Mustang, Chitwan and Kathmandu to interact with the religious institutions about the educational mainstreaming. The religious institutions put their demands if they go for mainstreaming. Based on such interactions the representatives of the religious institutions are included in the curriculum designing task. It is not confirmed whether the present provision of curriculum can solve their educational need or not. The Gumba Development and Management Committee and the Gurukul Development Council are engaged in this task. Although such activities are made for the mainstreaming of Gumbas and Gurukuls, the Vihars are excluded. While inquiring about this the government officials say that Gumbas and Vihars are the same thing as both are Buddhist institutions. But in reality they are different. The religious practices of Gumbas and Vihars are different. The Gumbas are established by the Mahayans whereas the Vihars are the outcome of the Therbads. The medium of instruction is also different in these institutions. Next thing is that if the government considers Gumbas and Vihars as same then why the representatives from the Vihars are not included in the national workshops organized in Mustang and Kathmandu? It has come to be known that the Department of Education (DoE) is also planning to organize workshops for Madrasa, Gumba, Vihar and Gurukul separately and one workshop soon to be conducted jointly in this fiscal year. When this workshop will be organized then the Vihars will have positive attitude towards the government's policy of educational mainstreaming.

Religious institutions are established for providing education for all children. It aims to bring awareness of equality among people of various ethnicity, gender and different castes and races. Gumbas and Vihars are providing education to children from different backgrounds. Girls and the disadvantaged groups and people of different castes are welcome in such institutions. But in case of Gurukul strictly Brahmins (Upadhayas only) are allowed to get admission. It is said that women and other than Brahmins should not recite Ved and Upanishad. So usually in Gurukuls women, janjatis and Dalits do not have access to education. Gurukul has been a place for disseminating knowledge for the Brahmin males. There are some Gurukuls in Nepal that have also included women, janjatis and Dalits. But in a strict Brahmin's

version such religious institutions cannot be called 'Gurukul'. Since different types of religious institutions exist in the country it is a challenge for the government to implement uniform policy for the religious institutions. Discussions should be made with the religious institutions before formulating policies of linking the religious institutions with the mainstream of education.

The government's policy of educational mainstreaming of the religious institutions is praiseworthy because it has paid attention on the children who are excluded from receiving formal education in the religious institutions. In order to bring the religious institutions under the educational mainstream the government has provided different facilities to them. The registration fee is waived for conducting primary level. Those religious institutions that have got permission to conduct the primary level get the SIP fund. In case of the religious institutions those who have got approval for conducting primary level get more facilities such as teacher quotas, SIP fund, textbooks, etc. But the government will have to bear more burden once the religious institutions are given permission to conduct the primary level. It is difficult to solve the problems related to the teachers such as salary, allowances and accommodation. It is difficult to conduct formal courses in lack of physical facility and the government will have to bear such problem once permission to conduct the primary level is granted. In this context the government has to find out the possible sources for conducting formal educational programs in the religious institutions.

In case of how to provide formal education to the people of the religious institutions DoE under the Ministry of Education (MoE) is conducting different researches under the Formative Research Project since 2004. In 2004 the research on providing formal education to the children of Madrasas was started and it is still continuing. Research on Gumbas, Vihars and Gurukuls under the same project started from 2007 onwards. In this year a mini research was conducted. This research was in a small scale so could not get the wider scenario of the religious institutions. So this year a micro-level research was conducted that included different cases from different districts. Even though many districts were included again the cases of the particular religious institutions were limited to four because it was a study that included three types of religious institutions - Gumba, Vihar and Gurukul. If separate studies as that of Madrasa are conducted by the project then it will have a wider coverage that will ultimately help in formulating the policies and implementing them.

CHAPTER III

Study Design

Study Framework

The study used different techniques to collect the required information. In this context, the provision for primary education, policies and provisions to provide basic educational services, and the utilization of the religious institutions for providing educational services to the local people of Gumbas, Vihars and Gurukuls were analyzed. Information required for the study was collected from primary and secondary sources. The perspectives of the people related to those religious institutions were collected by using different tools. Consultation meetings and workshops were organized. The views of the experts in this area were also collected. The information collected from the field was analyzed as per the objectives of the study. The multiple realities were analyzed, using the researchers' knowledge and experience. Subjective approach was used in interpreting the reality. Being a case study every case was analysed and interpreted. Since the study was basically qualitative, importance was given to the subjective reality. The study has also tried to consider the ethics of the respondents by including only that information which were allowed to be included in the report by the respondents.

Table 3.1
Study Framework

Research Questions	Methods				
	Literature Review	Interview	FGD	Survey	Observation
1. How current provisions of primary education through religious/social institution be utilized in the Gumbas, Vihars and Gurukuls?	Government policies on religious institutions, articles and newspapers	DEO, Gumba Management and Development Committee, Vihar Management Committee, Gurukul Parishad, heads of the religious institutions, teachers	Management committee members	Number of schools and religious institutions in the community, number of teachers and students in the religious institutions (by caste and gender)	Physical facility, classroom environment, teaching and learning practices, facilities provided to the children
2. What policy and provisions are needed in order to enable Gumba, Vihar and Gurukul to provide basic education services?	Research reports, articles and newspapers, curriculum and textbooks review	DEO, Gumba Management and Development Committee, Vihar Management Committee, Gurukul Parishad, head of religious institutions, teachers, VDC/municipality, community people	Students	Location, settlement, number of children in the locality, physical facility, financial resources, government support	Physical facility, facilities provided to children, number of children in religious institution, availability of teachers, activities at the religious institutions
3. How can Gumba,	Articles, newspapers	Gumba Management and	Management Committees	Involvement of community	Relationship between

Vihar and Gurukul be mobilized to provide educational services to local people/community?		Development Committee, Vihar Management Committee, Gurukul Parishad, VDC/ municipality, ward, local people		in the religious institutions' activities	religious institutions and local people
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Sampling

A purposive sampling technique was adopted in the selection of Gumbas, Vihars and Gurukuls. It was a case study that used the qualitative techniques. The Gumbas, Vihars and Gurukuls were selected after making discussions with the people affiliated to the MoE, DoE, Gumba Management and Development Committee (GMDC), Vihar Management Committee and Nepal Sanskrit Campus. Out of the four religious institutions that were under the study in 2007, 2 were the same, selected (from Kathmandu) this year. These institutions were included considering the formative nature of the study. The changes based on the recommendations and action plan of the study are included in this study. The other two institutions (from Mustang) were not included this time because the findings of the study showed that the local children were not taking any benefit of the educational and religious institutions there.

The study selected Gumbas from the mountain and hilly regions. Since Gumbas do not exist in Terai, there was no such possibility of including them. Vihars were selected from Hilly and Terai regions and Gurukuls from Hilly and Terai regions. Considering the duration of the study, altogether 12 religious institutions (4 from each type of religious institution) were selected under the study. The following matrix shows the institutions and district selected for the study:

Table 3.2
Districts and Religious Institutions Selected for the Study

District	Name of Institution	Type
Jhapa	Swabodh Sadhana Kendra (primary school)	Gurukul
	Sadsang Sanskrit Secondary School	Gurukul
	Yashodhara Baudha Vihar	Vihar
Solukhumbu	Serlo Monastery, Junbesi	Gumba
	Phugmoche Monastery, Junbesi	Gumba
Kathmandu	Vishwa Shanti Vihar, New Baneshwar	Vihar
	Dharmakirti Vihar, Chhetrapati	Vihar
	Nepal Vedvidyashram Sanskrit Secondary School, Bankali	Gurukul
	Sechan Gumba, Boudha	Gumba
Chitwan	Gayatri Ved Vidyashram	Gurukul
Kaski	Karma Dubgyu Chyokhorling Manang Gumba	Gumba
	Dharmashila Buddha Vihar	Vihar

The respondents of this study were people directly affiliated to the Gumbas, Vihars and Gurukuls - monks and nuns, Gurus (of the Gumbas, Vihars and Gurukuls),

teachers of formal education and skill education, head teachers, experts in Buddhist and Sanskrit education, Gumba Development and Management Committee officials, and administrative chiefs of the religious institutions, Nepal Gurukul Parishad officials and local people. DEO of the selected district was another source of information for the study. The researchers on the basis of the field findings inquired about the situation of religious institutions in the district, and the district plans and programs in this sector. The Department of Education personnel were consulted for the policies and programs of the government regarding education for the religious institutions. Experts in the area of Gumba, Vihar and Gurukul education were appointed as the resource persons for the study. The resource persons provided their ideas and suggestions for the study. The data collection varied from one institution to another because there was variation in the human resources available in such institutions. In some of the religious institutions information could not be gathered from the parents because the children studying in such institutions were from far districts and also in India and Bhutan. The responses also differed due to unavailability of the institution heads during the data collection period. The following matrix shows the respondents and the data collection techniques used in acquiring information:

Table 3.3

Use of Tools for Different Types of Respondents for Information Collection

District	Type	Respondents	Information tools
Jhapa	Vihar	Teacher, students, parents, management committee members, DEO staff,	Interview, FGD, vihar observation, survey, minutes
	Gurukul	Guru, teachers, students, parents, management committee members, social workers	Interview, FGD, Gurukul observation, class observation, survey
Solukhumbu	Gumba	Gurus, teachers, students, parents, management committee members, DEO staff, DDC personnel	Interview, FGD, Gumba observation, class observation, survey,
Kathmandu	Gumba	Principal, teachers, students, management committee members	Interview, FGD, Gumba observation, survey
	Vihar	Guruma, Bhante, Guru, teachers, students, management committee, social workers	Interview, FGD, vihar observation, class observation, survey, minutes
	Gurukul	Head teacher, secretary of Pashupati Area Development Trust, teachers, students, parents, management committee	Interview, FGD, vihar observation, class observation, survey
Chitwan	Gurukul	Teacher, students, local people, management committee, Gurukul Parishad	Interview, FGD, vihar observation, class observation, survey
Kaski	Gumba	Guru, teachers, administrative head, students,	Interview, FGD, vihar observation, class observation, survey
	Vihar	Guru, Guruma, teachers, students, parents, management committee	Interview, FGD, vihar observation, class observation, survey

Study Tools

The study used different tools for the collection of primary data. Unstructured guidelines were developed for the field study. Interview guidelines for the head of the religious institution, teachers, parents and development committee members,

FGD guidelines for students and management committee members, survey form and observation forms were developed as well (See Annex 15 for further detail).

Procedures

The study used two types of data: review and field work. The review part covered the policy, programs, previous studies, FRP study and other relevant materials on Buddhist and Guruku education. The study covered 5 districts (Jhapa, Solukhumbu, Kathmandu, Chitwan and Kaski).

For secondary data published and unpublished documents on Buddhist and Gurukul education were reviewed. Sources of secondary information were government policies on mainstreaming, documents published by Gumbas, Vihars and Gurukuls and newspapers. The Central Department of Buddhist Studies, DoE and Gumba Management and Development Committee, Vihar Development Committee, Gurukul Parishad and Pashupati Area Development Trust (PADT) were other sources of secondary education.

The study undertook following activities:

Document Review

The documents on government policies, research reports and reference materials related to Gumba, Vihar and Gurukul were reviewed.

Tool Development

Tools were developed after the finalization of the proposal. The tools were survey form, observation form, interview guidelines and focus group discussion guidelines. The tools were finalized by the meeting of experts in the concerned areas. The experts included the representatives from MoE, DoE, Gumba Management and Development Committee, Gurukul and Vihar.

Survey Form

The survey form was developed to collect information on the different aspects of the religious institutions. Information on the history of religious institutions, its management system, available facilities and number of teachers and students in the religious institutions were collected through this form.

Observation Form

There were two types of observation forms developed for the study. The first type of observation form was developed to know the outside environment such as location, building, fencing and facilities available in the religious institution. The other type of observation form was used to get information on the inner situation of the religious institute. The teaching method, interaction between the teachers and students, use of teaching and learning materials and sitting arrangement were observed through the form.

Interview Guidelines

Interview guidelines were developed for getting information with the teachers, parents, religious institution development committees and head of the religious institution.

Focus Group Discussion Guidelines

Focus group discussion guidelines were developed to make discussion with the students, parents and management committee members.

Sharing Session and Workshop

A one-day experience-sharing session was organized at the DEO of the each selected district where DEO, resource person, supervisor, religious institutions, representative of district development committee and local leaders participated. The workshop was organized at the end of data collection from the district.

Data Analysis and Interpretation

The data collected from the primary and secondary sources were analyzed and interpreted themewise and respondentwise. Data analysis was done on the basis of research questions of the study. There were special cases derived from the data collected from the field. The commonalities and contradictions were thematized. The analyzed data were interpreted using field incidents, researchers' personal experiences and references. The triangulation technique was applied to confirm the reliability and validity of the data collected from the field.

Scope and Delimitation of the Study

In most of the places the beneficiaries were staying far from the district and hence they were not available in the district to interact. The study also could not observe classes in some of the religious institutions (Gumba in Kathmandu and one of the Gurukuls in Jhapa). It was due to the vacation that the children were having, during the time of data collection. There were also some changes made in the selection of the religious institutions after reaching to the spot and consulting with the DEO and people affiliated to the religious institutions. The study could not include Gumbas from the Terai region because such religious institutions did not exist there. Likewise, Vihars and Gurukuls did not exist in mountain region so they could not be included in this study.

CHAPTER IV

Cases of Education Provided in Gumbas

Background

According to Chiring Norbu Lama, the teacher of Karma Dubgyu Chyokhorling Manang Gumba, Pokhara, the word 'Gumba' means a place for isolation. 'Gun' means meditation and 'pa' means a place in ancient Tibetan. Hence, Gumba is the place where people come to study religion leaving the city life. This is the reason why Gumbas are generally found located in remote places. Similarly, according to the Head Lama of Sherlo Gumba, Solukhumbu, the word "Gumba" is derived from the Tibetan word "Gwan-pa", which means a place away from the village, preferred for meditation. But the teachers of Phugmoche Gumba, Solukhumbu say, in the present context, Gumba is the place where Buddhist religion is studied with clean heart. But the Dhawas (monks) perceive that Gumba is the place where they study Buddhist religious education to be Lama in future. The history of Gumba (Gwan-pa) began from Buddha's era who advocated that it was not beneficial to stay in the home and village for meditation and to learn the ultimate truth. According to the Lamas, two gurus from India namely Shanta Shakchita and Padmasambhava went to Tibet in the 8th century and produced seven Lamas in Samya Monastery. With this, the tradition of Gumba started.

Introduction of the Gumbas under Study

The research project selected four Gumbas from three different districts for the purpose of case study. The four Gumbas were Sechan Gumba from Kathmandu, Karma Dubgyu Chyokhorling Manang Gumba from Kaski, and Serlo Gumba and Phugmoche Gumba from Solukhumbu district. All the Gumbas are newly included in this study this year. Last time two Gumbas from Mustang were under the study. These Gumbas are not included this year as the local children were not largely benefited from the Gumbas (including the educational institutions existing there).

Sechen Gumba, Kathmandu: Sechen Gumba was formally established in the year 2006 but it started providing religious education since 1984. This Gumba lies in Baudha, Kathmandu. It has strong physical facilities with several buildings in its more than 30 ropanies of land. It is in the middle of the Buddhist community as the name of the place Baudha is famous for. The Gumba is easily accessible from the city as it is in the main part of the city. There are 72 Monks (Dawas) studying at the primary level here but no Nuns (Aanis). At present, the students are from various districts such as Mustang, Mugu, Manag, Humla, Jumla, Gorkha, Kaski, Illam, India and Bhutan. There are plenty of other Gumbas, private boarding schools and government schools in Gumba's surrounding.

Dubgyu Chyokhorling Manang Gumba, Kaski : The premises of Manang Gumba begins from Matepani, ward no. 12 of Pokhara submetro and the major part of the Gumba covers 23 ropanies of land from Kaundanda VDC. It is easily accessible from the major parts of Pokhara city through public vehicles. This Gumba belongs to Kagyudpa sect. It was established in the year 1959 by the king of Manang, Lama Gyalpo. The land was provided by King Mahendra. There are 54 students, out of them 4 are below nine years and the rest are 9-15 years. Students are from various districts like Lamjung, Syangjha, Rupandhehi, Chitwan, Nawalparasi, Kathmandu,

Makawanpur, Manang and Mustang. Religious teaching started with the establishment of Gumba, but teaching of English and Nepali began only 6-7 years ago. The community consists of city dwellers Gurungs mainly from ex-army background as Pokhara is famous for. There are plenty of English medium private schools in the community.

Sherlo Gumba, Junbesi, Solukhumbu: Sherlo Gumba, belonging to Nygmapa sect, lies at around 3000 meter high from the sea level. Hence the climate is cold throughout the year. It is at a distance of 3 hours walk from Salleri Bazar, the head-quarter of the district. According to the Head Lama, Pema Tharchin Lama, the Gumba was established by Shange Tenjing Lama in the year 1959. The Gumba is extended in 23 ropanies of land with three buildings. There are 20 rooms for the boarding of the Lama students. There is a government high school at 20 minutes walk from the Gumba. The Gumba lies in the Sherpa community. Students are from various districts like Khotang, Solukhumbu and Bhojpur. They belong mainly to two ethnic groups namely Sherpa and Tamang. But the admission is open to all castes without any kind of discrimination.

Phugmoche Gumba, Solukhumbu: The Gumba lies at 3200 meter high from the sea level. It is in Beni VDC. It was extremely cold there even at the end of May when the research team visited. It is at a distance of 5 hours walk from Salleri Bazar, the head quarter of the district. This Gumba was established 3-4 hundred years ago by the people who came from Tibet. Religious education was started by the grandfather of the present Head Lama in the year 1982. It started with 15 dhawas for Lama Education. Slowly the people around knew about it and the students pressure increased. It has several buildings in its widely extended compound. It has its own powerhouse producing 35 KW electricity, enough for lighting and heating purposes. The Gumba lies in the Sherpa community. The nearest high school besides the Gumba lies at a distance of 2 hours walk. Students are from different ethnic background like Tamang, Rai, Newar, Sherpa and Chettri.

Current Provision of Primary Education

The Lamas in all the four Gumbas said that the students who join here complete the primary education in general school as they intake only the students above 12 years. But this was not true when the team interviewed the students in all the four Gumbas. During the class observation and students' interview, it was found that some students never went to school and others completed grades like 1,2,3,4 and few completed above that before joining the Gumba. Whatever the class they complete in general school they are admitted first in the basic level in Lama Education (See Annex 1 for the number of students).

In Sechen Gumba, Kathmandu, mainly the religious classes are conducted for the 72 Dhawas studying at the primary level. Besides the religious education English and Nepali are also taught. The classes run 4 hours a day, 5 days a week and for ten months per year. Altogether there are 10 teachers; 4 Lamas, 3 male and 3 female teachers from outside. During the observation, there were enough classrooms and playgrounds for the students. The building was found in good condition. The whole surrounding environment looked very peaceful, clean i.e. flavour of Buddhism could be easily felt. Bedrooms were satisfactory but around 35-40 students used a single hall. A very good kitchen with modern equipment was observed.

The Manang Gumba in Pokhara, started religious teaching with the establishment of Gumba, but teaching of English and Nepali began 6-7 years ago. There were 54 students in the primary level. During the class observation, it was found that all the students were taught in the same classroom. English was taught by a volunteer teacher, who was a foreigner. They followed the government textbooks. The Lamas said that after studying here for few years, the students went to India for further education. From the class observation it was found that the Dhawas were not of similar ages. They ranged from 8 years to 18 years. One of the teachers said that this made her difficult to teach effectively. Sometimes she used peer teaching method among the students. None of the teachers were trained. The surrounding environment looked spacious, peaceful and with plenty of huge buildings. But due to the lack of teachers, the students were kept in a single congested classroom. The students also revealed their feelings of lacking of teachers. The toilets were found clean and sufficient.

In Serlo Gumba, Solukhumbu, there were 80 Lama students (Dhawa), 29 of them were at the basic level and remaining were at the higher level. Basic level consists of 5 years of education. According to the Head Lama, the students learnt Tibetan alphabet in the 1st year, puja and meditation in the second year, using dictionary and religious music in the third year, concentration and mind development in the fourth year and isolated meditation of 6-7 months in the fifth year. They look after the students intensively regarding the seel (Discipline) from morning to evening. The Lamas said that they took the full responsibility of the students regarding the habits and discipline of the students. Besides this the students learnt English from a volunteer German teacher but there was no one to teach Nepali subject. According to the head Lama, once there was a teacher to teach Nepali but instead the students started learning bad habits from him so the Gumba decided to terminate him. At the time of research there were only two full fledged teachers and four senior level students (Dhawas) teaching at the basic level. During the observation, the classrooms were found in good condition. Twenty bed rooms were found enough for hostel and there was a good drinking water facility.

Looking at the small children of Phugmoche Gumba, Solukhumbu, the then Head Lama felt that only the religious education was not enough for them. Hence taking the permission from DEO in the year 2050 BS, the Gumba started general education up to grade 3. The Gumba was running a separate boarding school for general education up to Class 8. There were 42 boys and 40 girls studying in the school of which 25 boys and 25 girls were boarders. Another 25 boys (Dhawas) were studying Lama Education. The lamas said that the Gumba managed English class for the Lama students along with the general students. DEO had provided 3 quota teachers for the school but not a single teacher was there to teach the Lama students.

Phugmoche Gumba was found to be enriched in physical facilities with plenty of rooms and good sanitation. The research team found the hostel facilities better than that of many private boarding schools in Kathmandu. The Lamas revealed that an NGO from Germany had been supporting them financially. Himalayan Trust established by Sir Edmund Hillary also helped them in the infrastructure, books and scholarships. Japanese organizations had funded for the classrooms. The school had a good library for the students which the research team found satisfactory. According to the Lamas, most of the students completed the primary level before joining the Gumba. For those who had only completed 3-4, extra classes were arranged for them in the morning and evening. The teachers teaching at the lower

secondary school managed by the Gumba said that recently the government had given importance to mother tongue in primary education. Hence, they thought of their decision to teach Sherpa language long ago which they were still continuing and this seemed meaningful. They started to teach Math, Science, English and Nepali to the Lama students three years ago. They continued for a year but the students felt overburdened and it was difficult to manage time and teachers. According to the Lama students (Dhawas) they hesitated to mix-up with others and especially with the girls. Now they were learning only English with the rest of the students. The Dhawas perceived that they should not be mixed-up with the girls as it might hamper their religious education.

All the four Gumbas had been found to have received per child SIP fund provided by the government through DEO. The Gumbas in Kathmandu and Pokhara received Rs. 300 per child whereas that of Solukhumbu received Rs. 325 per child. The amount of SIP was used in purchasing the stationery required for the Dhawas. The Lamas felt that it was a very minimal amount as the students earned more than that amount in a single Puja (religious ceremony). None of the Lamas and community members of the Gumbas were found to be clear about the government's objective of providing the SIP fund. The DEO of Solukhumbu says that a limited amount of SIP fund arrived at the end of last year; hence it was distributed in a rush without considering the detailed rules instead of freezing the budget. It was distributed on first come first basis. Out of the four Gumbas only Phugmoche received a lump sum of Rs. 20,000 from the government two years ago. Other Gumbas had no idea about such assistance from the government.

The food and clothing were free for the students in all the Gumbas. According to the students of Sechen Gumba the students had to pay Rs. 300 for the new one in case of losing their dress. In the case of Serlo Gumba, the students paid Rs. 4000 as the annual fee. The Head Lama said that if donation was sufficient, then the fee was not charged to the students. Mainly, the donors were the German friends of the Head Lama. Sometimes the trekkers would also donate.

Awareness about Provision

The Lamas of all the four Gumbas did not know exactly what government's plan to link with mainstream. But using their common sense after hearing the term linking with mainstream they guessed that it might be teaching the Lama students about the formal subjects. They had various views regarding this. To some extent they looked positive towards it with some preconditions.

In Sechen Gumba, Lamas thought that in order to make the students social; the subjects like English, Nepali, Maths, Social Studies and Science were useful. But it is not to be forgotten that Gumba students do not aim for being Doctors and Engineers. They were already teaching the subjects like English, Nepali, Tibetan, Social Studies, Math, Science and Arts for creative expression for the primary level students. Except English and Tibetan, all other subjects were taught in Nepali language. The Gumba follows annual final examination system for the promotion. The Principal said that the students had to face written and oral examination for admission. According to the students they did not like to go outside for formal education rather they wanted to study formal course in the Gumba itself. They felt difficult because of their dress and transportation problem. The Head Lama believed that besides the religious education, the formal education is also very important to the students. As per the need of time, the students had to deal outsiders and earned their living. For this,

formal education was essential. In order to deal with the foreigners, English was needed.

As per the Lamas the challenge was that the religious part should not be disturbed at all in the name of linking with the mainstream. They had heard a lot about the Government's good plans but they have not seen the implementation. Although they heard about the trainings, financial supports, etc. they had not had them. Hence the first challenging part was to make them assure about the government's plan. The principal felt that 60% priority should be given to the religious studies and 40% to the formal education.

One of the Lamas in Manang Gumba, Pokhara, said that the mainstreaming policy was not clear and they doubt about the government invasion on Gumbas in the name of linking with the mainstream education. This doubt had to be cleared by the government. Another teacher expressed that she felt the small students should be taught seriously all the subjects as in the normal schools: one period Tibetan and rest other subjects. After the completion of primary level, they could be focused in the religious education. The students revealed that they wanted to study other subjects like Math, Nepali, Science and Social Studies. They thought social was needed to mix up with the society and science was needed to learn about the various facts. But the Head Lama believed that religion and science were like enemies. Science teaches to be materialistic whereas religion teaches nirvana (salvation). Hence, he said that Lama students did not need to study science. English, Math, Nepali and Tibetan were enough for them.

In the case of Serlo Gumba, regarding the government policy of linking with mainstream, the Head Lama said that the policy was good if the teachers were provided by the government. He said, "If the government provides the teachers quota, we will manage time for the formal education to the Lama students." Besides, the Lama education, English and Nepali are very much necessary for these students. Being Nepali, they need it for dealing with people, travel, read signboards and government offices. Moreover, English is an international language and it has a great importance. Some times foreigners come to help them and they have to communicate. English is needed if they get an opportunity to visit abroad. But they also want the authority to select the teachers themselves as the teachers from outside generally cannot stay in their discipline and further they ruin the students. All the students who join the Lama education cannot complete it and they go back to general education. Lack of the equivalency system makes them difficult again to continue general (formal) education. The government has to provide teachers, financial and infrastructural help to Gumbas so that they will be able to provide formal education as well. If the government provides teachers they can also manage education for other general children as well."

The teachers believed that since the objective was different, Gumba should not be forced to teach all the subjects. They focused on religious teaching and believed that the base of Buddhist studies lay a Sanskrit. Mostly, the mantras were in Sanskrit. Students said that they preferred Gumba education because this is beneficial for the next life. They thought that they would go to higher position in the next life. They did not like to go to the general schools because they do not get an opportunity to study Buddhism. They were also interested to study English and Nepali but preferred English more. They were not interested to study Math and Science. Very few preferred for Math as well. They preferred English thinking that it would be easier to give knowledge on Buddhism to foreigners. They thought "Tripitak"

(Buddhist religious book which the lama students read mandatory) contained a wide range of knowledge hence they did not need all the subjects from general education.

The Lamas and the community members showed certain challenges in government policy too. According to them, a single person could be a doctor, an engineer and a pilot. Hence the government should also give recognition to their education system. They did not know the consequences of linking their education with the mainstream.

The Head Lama of Phugmoche Gumba said, "There is a difference between religious and government (formal) education. The government curriculum focuses on the day to day living whereas religious education concentrates on self awareness and showing the right path to others for enlightenment and to get rid of the worldly matters." Religious students and teachers have to follow the religious discipline very strictly. The Head Lama also believed other subjects like Nepali, English, Math, Science and Social Studies are also required for the Lama education. Even games are required. He thought in today's globalization English is very much essential. By linking with mainstream of Gumba he understands that other subjects will also be taught in the Gumbas and the government would treat the Gumbas equally. He said that the religious teachers should be provided licences and quotas. He added, "We do not know anything about the government policy. We have not got the opportunity to tell anything to the government."

The teachers thought that the formal subjects were also required for the religious students. According to them human cannot be completely isolated in today's world. S/he has to travel, look maps and boards, communicate with foreigners, deal with other people, go to government offices etc. Hence, they were taking linking of the religious institutions with mainstream very positively. Especially the language subjects are very important. But the religious students will not be able to study all the subjects of formal education due to time and human limitations. Hence a priority has to be set. Social Studies, Science and Math already exist in the Lama education in its own way. Hence it is not necessary to teach including these subjects in formal education. If the government insists then it would be beneficial to teach English, Nepali, Science and Math with 50% weightage each and the remaining weightage should be given to the religious education.

The students were also keen to study other subjects like Nepali and Science besides English which they were studying now. Some students preferred religious education which was called *postu* in Tibetan language. They thought general education help them to know more about the society. They thought that the proficiency of English and Nepali languages was necessary for them to deal outside. The students shared, "After completing our education, we may not really earn money but we may be *awatari* (believed to be incarnation of Lord Buddha) in the next life. We feel that we are gaining purity after studying here. We must focus more in the religious education now".

The officials from Gumba Development and Management Committee said that all the subjects of formal education should not be made compulsory to the Gumbas as their basic objective was different. But they proposed for tri-lingual concept of teaching three languages namely English, Nepali and Mother tongue.

Hence, almost all the stakeholders (Lamas, Dhawas and the community members) of the Gumbas were found to be unaware about the government's policy of linking religious education with the mainstream education. To some extent they doubted about the government's invasion on their religious objectives. Getting the appropriate teacher to teach the students was a major challenge to them.

The major challenge to the government is their demand to provide equivalent certificates to the students and the teachers of religious education. Almost all of them are positive to provide some of the formal courses without disturbing the religious education, if they get teachers from the government.

Attraction towards Gumba

A 13 year Dhawa (boy) in Manang Gumba had come from Maling Village, Lamjung district. His real name before joining the Gumba was Kiran Gurung but he has been given a new name "Lungto Lama" at the Gumba. His parents sent him here 3 years ago. He said that he was influenced by his cousins who studied in the Gumba and he told his parents that he wanted to be a Lama student. He was studying in class one at that time. He was not familiar with Lama life before and he understood it only after joining the Gumba. Now he perceived that a Lama was a person who studied Tibetan and did puja and meditation.

He revealed his secrecy that he was now not as much attracted to this as he was before. He sometimes liked to quit this when he got punishment from the Lamas and gets beating from the senior boys. But he enjoyed the life in Gumba during the religious music class and when the Lama assured to take him to abroad in the future.

He sometimes remembered and liked to meet his parents, grandmother and siblings desperately. They used to come to meet him in the beginning but these days nobody came. But sometimes they talked on telephone. He thought that they would come when his father returned from Malaysia.

He earned Rs. 20-100 from the puja that he performed for people. The money was kept by the monitor and used it in buying stationery. He also received Rs. 20 on Saturdays for outing.

He thought that besides the religious education he should also study other subjects like English, Nepali, Science and Math. He thought this was needed for him in the future to exist in the society.

Scope and Limitation for Implementing Policies and Making Provisions in Providing the Basic Educational Services

Normally the teachers in the Gumbas are the graduated Lamas. Formal subjects are taught by the teachers selected by the SMC of the Gumba. Three Gumbas under the study had got volunteer teachers to teach English. Lamas do not demand and expect salary for their job and the teachers from outside are paid below the government scale. It seems that it is necessary to see the ways to increase the salary of such teachers up to the government level to satisfy and motivate them. In the case of religious education, Gumbas have their own curriculum but generally for the formal subjects they follow the government curriculum. It seems that Gumbas need specific directions from the government regarding the curriculum. None of the Lamas and

teachers teaching in the Gumbas has received any formal training. The following are the scope and limitations of the Gumbas:

Teachers

In Sechen Gumba, there were 4 teachers from outside and others were the Lamas from Gumba. Their salary was below the government scale. Religious education was taught by Lamas and the formal subjects were taught by the teachers from outside. It would have been better if the government entities monitors and train such outside teachers. In Manang Gumba, there was a paid teacher to teach from the morning to evening who received mere Rs. 4000 per month. It should be noted that no teacher can work effectively under such a pressure. She said that she was just helping the Gumba until they do not get another teacher. She thought that she could not work forever with that. This shows that she was not satisfied and looking forward getting rid of the Gumba. Serlo Gumba had only two full-fledged teachers (Lamas) and four senior level students (Dhawas) teaching at the basic level. At this juncture, it should be noted that whether such Dhawas were able to teach professionally or not. None of them really demanded salary from the Gumba. Some remuneration was provided to the teachers but it was not fixed and it was not a big amount. In fact, the Lamas never expected salary here. They felt that being Lamas, to serve was their duty. This shows that the Lamas teaching at the Gumba do not expect salary whereas teachers hired for teaching the formal courses expect a good salary. In the previous study (2007) the teachers teaching formal courses in Gumbas were paid well.

There was a German volunteer to teach English in Serlo Gumba. At this point, there arises a question of what is the interest of the volunteer behind working in such a remote place for a long term. The Lamas teach the religious students in Phugmoche Gumba. The Gumba has managed teachers from various sources to teach at the lower secondary school managed by the Gumba. They have also received three teachers from DEO. They use child-centered method as the Himalayan Trust gave them 330 hours training on classroom management.

The subjects taught in Sechen Gumba are English, Nepali, Tibetan, Social Studies, Math, Science and Arts for creative expression. The findings shows that they are following the government curriculum. It seems that they are already fulfilling the government's plan of linking with the mainstream. Except English and Tibetan all other subjects are taught in Nepali language. Besides the textbooks, Radio, TV, Video etc are used as teaching materials in the classroom. The students are also taught some life skill education like Thanka painting, sewing and doing rituals. The students are taught a good sense of discipline. This Gumba can be a model for linking with the mainstream of the rest of the Gumbas (See Annex 2 for teachers' profile).

None of the Gumbas under the study has received the teacher quota from the government to teach the Lama students (dhawas). The Gumbas have managed themselves for teaching the religious education to the students. It is notable that if the Gumbas are to be linked with the mainstream, their religious part should also be supported by the government. All the four Gumbas have managed somehow to teach English to the Lama students. Phugmoche Gumba from Solukhumbu has offered the regular English lesson to the Dhawas at the lower secondary school, which is run under the Gumba management. Remaining three Gumbas have, however, received volunteer services from foreigners to teach English. But the question is, "Will they receive volunteers all the time and what may be the

volunteers' interest behind it?" Although the Gumbas have intended to teach Nepali as well but they have not been able to manage the teacher. The 2007 FRP study on Gumba showed that in one of the Gumbas a teacher from the public school was hired to teach a Nepali subject. Providing the Nepali language teachers immediately to the Gumbas is very much essential (See Annex 3 for the facilities provided to the teachers).

Curriculum and Textbooks

Gumba education is different from general education. Gumba education focuses on preparing students for pujapath (rituals) needed for birth and death ceremonies and realizing the ultimate truth of life. It helps a human being to reach salvation and Buddha-hood. Lamas do not study this for getting either the government's or the private jobs. They focus on how to reach Buddhahood and remove sin and worldly sorrows. Hence, it is notable that their curriculum is different from the government one and all the subjects of the formal curriculum are not necessary for these religious students. The FRP study (2007) also had the same finding. Gumbas were willing to include only English, Nepali and Mathematics subjects.

The Manang Gumba has its own curriculum for the religious teaching where the students learn to perform puja and practice meditation. Besides this Tibetan reading, writing and using dictionary were also taught. They were taught strict discipline, failing to do so had to bear severe punishment.

Serlo Gumba focused on Tibetan language, where the students learned alphabets, using dictationary, writing and reading. The German volunteer had brought two books from Germany, a book about five senses and English grammar book. She made the students practice pronunciation and she did what the students would like to do with her. She said that the students were very keen to study English.

The Head Lama of Phugmoche believed that there was a difference between religious and general education. General as per the government curriculum focuses on the day-to-day living whereas religious education concentrates on the self awareness and showing the right path to others for enlightenment and to get rid of the worldly matters. Religious students and teachers had to follow the religious discipline very strictly. So they had their own religious curriculum where the students even went for long-term meditation. For English they followed the government curriculum and textbooks. The Gumba students used to play football, volley ball and table tennis and they watched video once a week. Every Friday they watched movies, mostly religious ones. During the weekend they were engaged in washing and hostel cleaning. The students were also trained to help in the kitchen and farming. This kind of life skill education can even be example for the government to replicate in the formal schools.

Physical Facility

In general, all the Gumbas had spacious land, good buildings with good food, drinking water and sanitation facilities. Gumbas rarely had laboratories and libraries for the students. Library seemed to be essential for the students to be acquainted with the current affairs. The students at Gumbas hardly ever got time to play and for other recreations with some exceptions. An adequate amount of play was necessary for every child to be normally fit and fine. All the students in Gumbas had the hostel

and fooding facilities (See Annex 4). Such facilities were one of the attractions for the children towards Gumbas.

The whole surrounding environment of Sechen Gumba looked very spacious, peaceful and clean. Bed rooms were satisfactory but around 35-40 students used a single hall. A very good kitchen with modern equipment was observed. There was a big rice cooker made of steel that operated with steam. In this rice cooker food for hundreds of people could be made at once. Mattresses were used during lunch/dinner time. During the observation toilets were found in good condition. There was a clean and enough drinking water facility. Enough playgrounds and playing materials like football, caram-board, table tennis, basketball, and badminton were found. There were no laboratory and library but the management was thinking to manage them soon. Free medical service and medicine were provided to all the teachers and students. Free dress was provided to the students twice a year. The overall physical facility of Sechen Gumba was satisfactory. When asked about the type of assistance that the Gumba expected from the government the supervisor of the Gumba said that in case of physical facility they did not need any support of the government.

Manang Gumba is enriched in land and huge monastery buildings but it lacks enough classrooms. All the 54 basic level students were kept in a single classroom. How can the Dhawas from various grades be taught effectively in the same class and by the same teacher is a big question. The latest huge monastery was constructed with the help of foreign donation. There was enough drinking water, clean and sufficient number of toilets. Free dress and food was provided to all the students. According to the head of the Gumba, students did not get time to play hence there were no playing materials. They did not have any laboratory and library for the students.

In Serlo Gumba there were 6 buildings in which there were 4 classrooms, 20 bed rooms, 1 kitchen and dining hall, 1 office room, 1 teacher's room, pray hall and few secret meditation centers. They had good drinking water and toilet facilities. Free food and medicine were provided to all the teachers and students. For the first time they bought the dress themselves but later they started getting a pair of dress annually from the Gumba. The students did not have time and materials to play. They too did not have any laboratory and library for the students.

An NGO from Germany and Himalayan Trust established by Sir Edmund Hillary were helping the Phugmoche Gumba in the infrastructure building, books and scholarships. The Gumba received Japanese fund for the classroom construction. Hence the Gumba was much enriched in terms of physical facility. They had their own electricity generating unit, cheese factory and a yak farm house. This sort of self-sustainable mechanism should be explored and replicated in other Gumbas as well. There were different sports materials such as football, volleyball and table tennis. Video facility (once a week) was also available. On every Friday and Tuesday all the Lama students used to learn religious music. Dress was provided free of cost to all the dhawas. The school had a good library for the students. They had good food, drinking water and sanitation facility.

Teacher Training

It has been found that none of the Lamas and teachers teaching in the Gumbas had received any formal training. Furthermore, they do not even had the formal

certificates above grade seven although they had completed their higher degrees in religious education, some even PhD (See Appendix VI-VIII). Because of such situation, the Lamas used to feel humiliated and that they had been discriminated and left out by the government. One of the major expectations of the Gumbas from the government was the teachers training. The officials at DEO, Kaski opined that the problem of teaching license would arise as the teachers in Gumbas are not trained and qualified as recognized by the government system. The officials at DEO, Solukhumbu said that license cannot be provided to the Lama teachers under current policy because the policy is unable to recognize their educational system. The research team felt that the government should seriously think about it and provide training and equivalent certificates. An official from DEO Kaski said, "The Indian government provides equivalence certificates to Lama students after completing additional Hindi and English. If Nepal government brings a similar policy, it would be fruitful and the Gumbas will be happy." However, the teachers teaching in the formal school conducted by Pugmoche Gumba were trained by the Himalayan Trust on child-centered teaching. But these trained teachers do not teach the religious students. They teach the general students only. Hence, the Lama students are not getting the trained teachers even at Phugmoche.

Support to Gumbas

It has been found that donation is the main source of survival of the Gumbas. But the question is can donation be a reliable and long lasting source of endurance? They receive local donation, occasional donation from foreigners, NGOs, INGOs and some amount is raised from puja. Training fee and sales from Thanka are also the sources of income in some Gumbas. According to them, Gumbas hardly have permanent sources of income. If the donors stop donating they will have a great problem. How can they sustain in such condition is a big question. Hence they expect some part of the total budget from the government. They also severely feel that they have been forgotten and left out by the government entities like Gumba Development and Management Committee, DEO and District Administration Office (DAO). They anticipate due care from such entities. Officials from Gumba Development and Management Committee confessed that they have not even been able to find out the complete facts and figures about the Gumbas in Nepal. In such situation what benefit can the Gumbas get from the Committee?

Some volunteers come from NGOs to assist in teaching. The Gumbas expect teacher's quota from the government to teach the formal subjects. They would like to offer some formal education to the students from class one to five. But they anticipate clear policy, teachers, and certificates from the government. This demand seems to be justifiable if the government plans to link with the mainstream. Many of the stakeholders (Lamas, teachers and community members) of the Gumbas revealed that they do not know anything about linking with the mainstream. Hence, they wanted to be clarified and assured that their originality would not be disturbed. At this juncture, it seems that the government is lacking somewhere to clarify its policy to the concerned parties.

The Lamas at Sechen say "We have enough infrastructures for the students. We only expect educational help like, monitoring and evaluation, feed back and suggestions, textbooks and trained teachers from the Government" (See Annex 5). Similarly, the Head Lama of Manang Gumba opined that they severely lacked the teachers to teach formal subjects hence hoped that the government would help to this matter. At the

end of the visit, he asked the research team, "Can you give us the teachers or will you also forget us once you return to Kathmandu"? Hence it seems that trained teachers to teach formal subjects at Gumbas are their desperate needs. The Head Lama of Serlo Gumba said, "If the government provides the teachers quota, we will manage time for linking it with the mainstream education to the Lama students." But they also wanted the authority to select the teachers themselves as the teachers from outside generally cannot stay in their discipline and further they ruin the students. The Head Lama also said that the government has to provide teachers and financial and infrastructural help to Gumbas so that they will be able to provide general education as well. They have lots of financial problems. If the present donors stop the donations they have no way out. In that situation, they expect government's support. They also expect to get Sanskrit teacher as Sanskrit can be helpful upon the fact that the base of Buddha studies lies in Sanskrit and mostly the mantras are in Sanskrit.

Similarly the Head Lama of Phugmoche Gumba wished Gumbas to be treated equally like other general schools by the government. He said "Government should not discriminate its citizens." He demanded that their religious teachers should be provided the license and quotas. He also hoped for a financial support mentioning, "If the donors stop donating, we can't run on our own. The government has to look after us."

Autonomy

One of the findings of the previous FRP study on religious institutions was that they do not want to go for educational mainstreaming if the autonomy of making use of their property is not granted for them. Gumbas do not want to lose their identity and autonomy in the name of linking with the mainstream. All the four Gumbas endorsed that they do not want to be intervened in their religious matters in the name of linking with the mainstream education. They also do not want to be arbitrated about their physical assets as they have with great difficulty collected from various donors over a long period of time. They prefer autonomy to select the teachers themselves as the teacher should be able to respect the strict disciplinary environment of the Gumbas. Hence the government should be ready to give certain autonomy to the Gumbas in order to link with the mainstream.

DEO of Solukhumbu advocates that the Gumbas should not be looked by the formal educational eyes. They are different by nature and objectives. They should be recognized differently. It's better to provide equivalence certificate to their education and provide the job rather than forcing formal curriculum to them. Their originality should not be hampered and they should not be humiliated in the name of linking with the mainstream. They may have infrastructure for their own system like Budanilkantha School has for formal educational system. DEO opined that the government is unable to understand their problems. Hence the government should allow them the autonomy, find out their needs and help instead of bringing them down to the general educational system.

Community Support and Educational Services to Local People

From the study it was observed that generally Gumbas do not have close relationship with the community. The management of the Gumba hardly contains the members from the community. Even if anybody is present s/he has no active role in the management. The Head Lama of Sherlo Gumba said "All the parents are

uneducated hence they do not participate with us. Although we call the parents from time to time they never appear once their child is admitted.” Similarly the Lamas of the other Gumbas said “Since the parents are generally from the remote places, they do not come to the Gumba frequently”. But the previous study (2007) had shown that the community had good participation in the development of Gumba. The Mukhia (Head of the community) was the chairperson of the Gumba. It means that community participation varies from one Gumba to another.

Hence, it was found that in the case of Gumbas the local community did not have an active role in Gumba’s functioning. Students were generally from outside the community. Local community was benefitted from the Gumbas in their rituals. But the Phugmoche Gumba community was greatly benefitted from the Gumba. The Gumba had opened a school for the children of the community.

According to the Lamas and the Dhawas, the people from the community come to Gumbas for rituals (puja), for which Gumba charges some amount. That amount becomes a part of their income. Gumbas generally do not provide any special educational programmes to the local community. But the children from the community can study in the Gumba if they wish. Phugmoche Gumba in Solukhumbu is the only Gumba out of four Gumbas, which has managed a lower-secondary school for the children of the community. It also supplies electricity to the community. The community people support the Gumba especially by working for the Gumba as per the need.

According to the Lamas and the community members, all the four Gumbas under the study do not discriminate the students on the basis of caste and ethnicity. Same was the case of Gumba in the previous study on Gumba. For student admission, they take interview and examination. Even the students from Dalit castes and disadvantaged groups were welcomed. But there was no such students found. There was a Chettri student in Manang Gumba, Pokhara. Majority of the students were Gurung, Tamang, Sherpa and Magar. In the case of Phugmoche Gumba, they never call the students personally to join Gumba. Those who come themselves are welcomed as far as the capacity of the Gumba can afford. Many children are kept in a waitinglist for admitting them after many years even. All the four Gumbas under the study were only for Dhawas (boys).

Conclusion

The Gumbas are positive to teach formal subjects but the teachers’ quotas have to be provided by the government. The Gumbas were found to be obscure about the government’s objective of providing the SIP fund and they do not know exactly about what government’s plan is in linking it with the mainstream education. They need to be clarified. They anticipate clear policy, teachers, and equivalent certificates from the government.

Subjects like English, Nepali, Maths, Social Studies and Science are useful in social life but since the objective is different and due to the limitation of time, Gumba should not be forced to teach all the subjects of formal education. The government should see positively towards their demand to provide equivalent certificates to the students and the teachers of religious education. It had been found that none of the Lamas and teachers teaching in the Gumbas has received any formal training. Furthermore they do not even have the formal certificates above class seven although

they have completed higher degrees in religious education, some even PhD. It seems urgent for the government to address this.

The Gumbas do not want to be intervened in their religious matters in the name of linking with the mainstream education. They prefer autonomy to select the teachers themselves as the teacher should be able to respect the strict disciplinary environment of the Gumbas. They want to be recognized as they are while linking them with the mainstream.

CHAPTER V

Cases of Education Provided in Vihars

Background

Two words are used for the Newari Buddhist Institutions of the Valley: *Baha* and *Bahi*. The words are derived from Sanskrit term Vihar, the standard term for a Buddhist monastery. If one traces the development of the word through the inscriptions and reference cited in this work it becomes clear that the word went through various modifications: Vihar- vahara-bahara-bahala-bahal- baha.

Vihar is a Buddhist monastery, a place where Buddhist (presumably) celibate monks (Vikshus) or Anagarikas (nuns) live. The community of monks or nuns in the monasteries was known as 'Sanga'. We can now find that a great number of vihars are still occupied by Sangha. Some of the Vihars were populated by Bajracharya, master of Tantric tradition.

Nirvana is the ultimate goal of Theravada Buddhism, that is not a spiritualist state in which the mind in Buddhist Medit (hate), hatred (extreme hate) and delusion (fantasy). Buddhism has its own originality and analysis of religion. The practice in Buddhism is not Theo-centric; it is a center around the idea of a creator, but rather seen as being centered on the interest of human being. Religion is not something that has come down from heaven to fulfill a divine purpose, but something that has grown up on earth to satisfy the deepest of human needs. It is not based on divine revelation - but on human discovery.

Buddhism is a truth and respect on the understanding of experience through the use of human intelligence. It is based on a proved false which would tumble down, but stands on the hard rock of direct personal experience rather than a story or history. The practice of Theravada Buddhism is not based on the inspiration of punishment and reward but on selflessness and love (Maitri)

Theravada Buddhism does not mean a person as a sinner who is not capable of anything better than tempting to the creator for forgiveness. In this regard, a person is capable of upgrading above all human weaknesses and cultivate a divine mind through her/his own efforts. A person herself/ himself has to save through this own efforts and true technique developed by his intelligence otherwise he can't be saved by any external bodies. Buddhism is a guide that teaches the ideas of saving oneself after having tested it to herself/himself, fortune of a man is depended on the kind of life he leads, his thoughts, speech and actions in accordance with the law of cause and effect. One's state of mind even determines the situation in which he is reborne, it is not the whims of a creator ([Http://www.mainthri.com/fromindexpage.htm](http://www.mainthri.com/fromindexpage.htm))

Introduction to Vihars under Study

Vihars are religious institutions of Buddhism. Vihars in Nepal are operated under Theravada Buddhism. In Buddhism there are two sects: one is Mahayan and another is Theravada that is led by Buddhist monk who are said *Vikshus* (Monks) and *Anagarikas* (nuns). Vihars are established to impart knowledge to monks, novices and nuns. They aim to provide Buddhist education for devotees and ultimately provide services for social welfare in the community.

The study covered four Vihars in three districts: Kathmandu (2), Jhapa (1) and Kaski (1).

The Vihars were established in different time period with different physical setting and community. All the Vihars under study are established with similar Buddhist philosophy that is, Theravada Buddhism. Their ultimate goal and objectives are preaching Buddhism, establish peace and do betterment for human being. In this connection, Vihars are providing Pariyati education, conducting Buddhist related research, Buddhist mediation and other social activities such as blood donation, education for community people, etc.

The study selected four Vihars in three districts: Vishwo Shanti Vihar and Dharma Kirti Vihara in Kathmandu, Dharmasheela Baudha Vihar in Kaski district and Yashodhara Baudha Vihar in Jhapa district. The FRP study 2007 had selected only one Vihar i. e. Vishwa Shanti Vihar.

Vishwo Shanti Baudha Vihar

Vishwo Shanti Baudha Vihar was established on October 5, 1984 in a new small monastery generously donated by a devotee Miss Chaitya Maya Shakya. It is led by Ven Bhikshu Jnajakurnik Mahasthavira. The Vihar established a formal school named Vishwa Shanti Baudha Sikshyala on October 25, 1997 with grade 6 to 10 with a purpose of educating and producing capable Buddhist monks and nuns in order to upgrade and propagate Theravada. The formal classes have been running in affiliation with Bhanu Secondary School. The Vihar is also providing Pariyati education from grades 1 to 10. According to the head of the Vihar the Pariyati classes for grades 1, 2 and 3 are equivalent to the grades 4, 5 and 6 respectively of formal schooling. The school at Vihar is considered as an educational wing for the Vihar with the noble intention of producing capable and learned Buddhist scholars (monks, novices and nuns) who would act as the center to propagate and popularize Buddhism in Nepal and throughout the world. The Vihar is conducting research studies, mediations, extra-curricular activities, and *Upasampada* (ordination program) for students' mental and physical well being. At present there are 33 students studying in this Vihar. Students of this Vihar for the first time appeared in SLC examination in 2001 from Durwar High school. Since then they are appearing in SLC examination every year. Journal and bulletin related to Buddhism (*Shanti Sandesh*) are also published for the communication of Buddhist wisdom.

Dharma Kirti Vihar

Dharma Kirti Vihar was established in 2022 BS at Srigha, Kathmandu in initiation of Anagarika (nun), Dhammabati Guruma after returning back from Burma after completing her study in Buddhism. According to her, the concept of Vihar in her was generated in order to avoid gender discrimination existing in society. She had witnessed extreme gender discrimination in the society at that time. The Vihar is supported by devotees (Upashak and Upashika) by providing land and money for the construction of buildings. In this Vihar, only Anagariks (nuns) are welcomed to enter at the age of 15 who are unmarried.

Dharmasheela Baudha Vihar

Dharmasheela Buddha Vihar, Kaski was established in 1931 in the name of Dharma sheela Anagarika. Dharma Sheela. Anagarika went to Kushinagar, India in 1928 to

enlighten knowledge. During her visit, she met with Chandra Mani Baba but Baba did not give permission to her to take religious education without her parent's permission. She again came back to Nepal and got permission from parents. After coming back to Nepal, she started living homeless life but there was no place to stay as nun. Then she lived in one separate room in her parent's home. Dharmasheela Anagarika used to travel back and forth to India due to lack of Vihar in Nepal.

One of the followers of Dharmasheela, named Dharmanadi asked her parents to donate land for Vihar. Then, the Vihar was established and one Buddha idol was donated for the Vihar.

The Vihar covers an area of 1 ropani and 3 annas and additional 3 annas was further donated later. In the beginning, the Vihar was led by Annagarika, more Upashikas visited in the Vihar. At present, a total of 16 Upashaka and 11 Upashika have been provided Pariyati Education in the Vihar. Vihar aims keeping peace, non-violence and friendliness atmosphere in the country through Buddhist education. One Shrammer (monk below 20 years) was brought from Lumbini during one of the Upashikas visited Lumbini. Upashika was providing him educational expenses to send him to a boarding school in day time.

Yashodhara Baudha Vihar

Yashodhara Baudha Vihar was established in 1998 at Satashidham-8 Maidhar, Kankai, Jhapa, which is situated in Mechi Municipality and it is just beside the edge of Kankai River. At present the Vihar is under construction. The total land of Vihar is 4 katha. Magar community has established this Vihar for preaching Buddhism. The Vihar is situated in between various ethnic communities such as Limbu, Kiratees and Magars. Guru Jang Bahadur Lungeli Magar, 74, is providing religious education (Pariyati education) as mobile teacher. He visits the homes of the followers to provide Pariyati education.

Physical Setting and Facilities

The Vihars under study had different physical settings and facilities. Facilities such as food, hostel, medical check up, safe drinking water and library (collection of books related to Buddhism) were provided to Vikshus, Anagarika and Shamners particularly in Vishwo Shanti Vihar and Dharma Kirti Vihar of Kathmandu district. Other two Vihars had less physical facility than the Vihars in Kathmandu District. The Yashodhara Baudha Vihar in Jhapa District was under construction. The Vihar is near to the community. There was not any restriction and discrimination in terms of castes, economic background and gender observed while visiting the Vihar. So Tamang, Gurung, Magars, Newars were found more attracted towards Vihar. Some of the Brahmins and Chhetries had also joined the Vihar.

Vishwa Shanti Vihar is situated in a densely populated community where the majority of various castes and cultures such as Brahmans, Chetris and Newars live. It is situated just beside Bishnumati River. There is a reputed boarding school named VS Niketan Higher Secondary School, located near to Vihar. There are many boarding schools in the Vihar area. But there is not any government school near to the Vihar.

In Dharma Kirti Vihar, Kathmandu, local communities are Newars and very few numbers of Brahmans, Chetris and Gurungs live in this area. The Vihar is located at very busy area of Kathmandu city. The major castes living in this community are Tuladhar, Tamrakar, Bajracharya, Shakya, Gurung and Newari Dalit (Khadki,

Nepali, Kapali, and Kushali). Among the Newar community, Tuladhar, Tamrakar, Bajracharya, Shakya and Gurung are high class community in terms of economic and social aspect. Newar Dalit was found low class in terms of economic, social as well as educational aspect. There is one government high school which is Prabhat High School where the Anagarika (nuns) of the Vihar were studying.

In Dharmasheela Bauddha Vihar, the community is inhabited by Newars and others such as Magars, Tamangs, Bhrahmans and Dalits. The Vihar is located close to local community people's residences. Newars were found high class in economy and others were of low class economic background. There is also one government school named Kanya High School. Yashodhara Bauddha Vihar is located in thin populated area. The community is inhabited by middle and low economic status people. Around the Vihar there are many temples of Hindu, Kirat and Limbu. In this community, there is no school nearby. The management committee members said that if Vihar conducts a primary school then the children of the community would be benefited.

The institution head and members of management committees in Jhapa district said as the Vihar is near to the community people, the mobility of them is high. In Vishwo Shanti Vihar, community people are involved in the activities during Buddha Pooja and while conducting extra-curricular activities such as quiz context, essay writing, mediation campaigns, and construction and renovation of building. The community also has provided a financial support for daily operation of the Vihar within the community and providing education (formal and religious education) services for the local people.

Current Provision of Primary Education

Vihars were providing education in different ways. Out of four Vihars, only one Vihar i.e Vishwo Shanti Vihara is providing formal education from grades 6-10 and providing formal education for Shrammners and devotees (disciples). The classes are held from morning to evening according to their own rules and regulations of Bauddha administration.

The students were receiving religious education along with the formal education. The students had to follow Panchasheel and Asthasheel as Buddhist rules and regulations. They have to leave their home and stay at Vihar. Rest of the Vihars had no formal classes. Instead they were providing religious education (Pariyati education). In Dharama Kirti Vihara in Kathamdu, there were only nuns and they were studying in public schools located in front of the Vihar. In Kaski and Jhapa, the students of Pariyati education used to go to a public school in day time. Vihars did not provide formal classes for them. They did not stay in Vihar. They used to come to the Vihar just for Pariyati education. Observation and interview with students showed that over-aged children for primary schooling were studying in Vihars. In this regard, interviews and discussion were made with respondents (students, Parents, head of Vihar and management committee members) about the current provision of primary schooling and the importance of Pariyati education. The respondents said that there was a need of formal education for Shrammners and Anagarikas in order to adjust in a modern society, to enhance personality, to be socialized with outer world, to conduct research on Buddhism, to deliver lectures on conferences and to gain practical knowledge. As the head of Dharmasheela Bauddha Vihar said that there are also no certainty that students below 20 years would always stay at Vihar. They might return back to their homely life. In this situation they also

needed formal education for employment and survival. He also added that to be a Shrammer was a difficult task because they had to follow strict rules while staying at Vihar. They might return to their homely life if they could not follow the discipline of the Vihar. In this situation, they need formal education. The respondents highlighted on the need of Pariyati education along with formal education. Pariyati education is very important for the development of moral character, good harmony, discipline and meditation. Concerning with age of the children, they said that the children must be above 10 years of age to enter into Vihar so there would be less possibility of running primary classes in Vihar. Regarding Pariyati education, they said that age was not specified to learn Pariyati education. From age 6, they could get Pariyati education. In this context, the parents of Yashodhara Bauddha Vihar suggested to recognize Pariyati as optional in formal schooling so that students could get moral education. Likewise, the supervisor of Vishwo Shanti Bauddha Vihar said that some boarding schools in Kathmandu like DAV Sushil Kediya, Prabhat Secondary school, Bhanu Secondary school had adopted Pariyati curriculum as their optional subject.

Attraction towards Formal Education

Anu is a sixteen years old girl from Thapa Gaun of Sindhupalchock district. Her father and mother are farmers. Her brother and his wife have been staying at Jawalakhel for 7 years. She has completed grade 6 from a school in Jawalakhel. Two years ago, she ran away from her room and came to the Vihar (Dharma Kirti Vihar) with the information of her friends. She says "I came to Vihar to get rid of all Sansharik Jhanjhat (worldly activities)". After coming into Vihara she has also got easy access of formal education in a school near to the Vihar. She is taking Pariyati class at Vihar. According to her, Pariyati imparts knowledge about Buddhism and helps to make a person of moral character. At present she is studying at grade 8 in Prabhat Secondary School (next to the Vihar). She further adds, "If Pariyati is included as formal course it would be better." According to her, religious education only cannot fulfill the requirements of life. If formal education is provided then it will give information of the world. She has keen interest to take higher degree in formal education and go to a foreign country to spread Buddhism. At last, she says, "If formal education is provided inside Vihar, people like me will be highly benefited".

The head teacher of Vihar Management Committee had the same views. They said that classes could be run from grade 1 to 10 if government support is provided in taking care of the children. The students who come to Vihar must be self dependent to do everything oneself. If they are brought to the Vihar in an early age then they will not be able to take care of themselves. So it is inconvenient to conduct lower grades in Vihar.

Teacher Quota

All the Vihars did not have any teacher quota because they did not get the government's recognition for running classes in formal and religious education. In Vishwo Shanti Vihar of Kathamandu formal classes are running in addition to Pariyati education. The teachers were working though they received less salary. It was their interest and great respect in Buddhism that they were working there. They were receiving salary on periodic basis i.e Rs 40-50 on a day. The head of the Vishwo Shanti Vihar said that remuneration for the teachers could only cover their

transportation expenses and a light refreshment. The teachers were appointed by the management committee. All the teachers were on the part time basis. Moreover, monks were also taking classes in the school. Regarding their academic qualification, they had under graduate, graduate and post graduate level (Please see Annex 6 for teachers' profile). There was no facility other than salary provided to the teachers. Vihar had provided them less holidays (only on Saturday and Buddha Purnima). In other three Vihars, where only Pariyati education was provided Bhikshu, Anagarika and Guru themselves were providing Pariyati education. They were working voluntarily.

SIP Fund /Lumpsum Amout

The respondents of the study said that none of them had got such SIP fund or lumpsum amount from the government. They also had not got any notice from the government in these matters. According to the DEO Kathamandu, they distributed Rs. 275 per students in each school up to 30 students in Gumba but did not talk about such facility provided to the Vihars. Same view was also found at DEO in Kaski. They said that there was no information on Vihar's claim on SIP fund. But in Jhapa District, the DEO personnel said that they published news in a local newspaper about the distribution of SIP fund but none of the Vihar claimed for this.

Physical Facilities, Classroom, Hostel and Toilet

Physical facilities were lacking in Vihars except Vishwa Shanti Vihar and Dharma Kirti Vihar. Facilities such as good toilet, fooding, hostel facilities, library, classroom and educational materials were found lacking. Vishwo Shanti Vihar and Dharma Kirti Vihar had good physical facilities in terms of toilet, food, hostel, library and classroom. Dharma Sheela Baudha Vihar of Kaski District had a building, meeting hall, toilet, drinking water and small library for Buddhist study. Yashodhara Baudha Vihar of Jhapa did not have such facilities because it was under construction (please see Annex 7 for physical facilities).

Awareness about Provision

The entire respondents in four Vihars were found unaware of mainstreaming education of the government. They did not know about the policies and provision of mainstreaming. They said that the government should widely communicate about it and the head of Vishwo Shanti Vihar expressed that government had excluded Vihars. So they were marginalized. In Jhapa, the message about mainstreaming education was communicated through a local newspaper, but the Guru said that he did not understand it. According to the Guru and management committee members, they realized about establishing formal school in Vihar but they had no knowledge of establishing and registering the school at Vihar. So they expressed the views that there was a need of orientation and mass communication about linking education in religious institutions with the mainstream education.

In Kaski District, the members of Management committee said that Bhuddhist education had been more popular in the world but it was given less priority by the government. As they said that it was difficult to go for mainstreaming from the very beginning because Buddhism was regarded as sub-religion of Hindu by the government. So they disagreed to register the religious institution. They said that the government has mentioned clearly about the registration regarding Buddhism as branch of Hinduism or under sub-religion of Hinduism. In this context, the Vihar

had to be established in Central District Office (CDO). They wanted to address very strongly in this matter by saying that Buddhism is not a branch of Hinduism but a separate religion.

Importance of Pariyati Education

Sandhaya BK was 13 years old girl. She lived at Nadipur, Pokhara. She used to work as a domestic worker. Her father worked as manual labour in Kathmandu and mother works as sweeper. At the age of 7 she started working as domestic worker. Although she was a domestic worker, she had continued her study in a government school. Recently she was studying in class-5. Before 3 months she had also joined in Pariyati class at Dharma Shila Vihar, Nadipur and Pokhara.

Sandhaya dropped out from Pariyati class after 2 days due to high work load at home. According to her "the main cause behind dropping out from Pariyati class was because of high work load." She hardly managed time to do her daily homework. She does her home work during the playing time at school. She said, "If time favours, I will take Pariety class." She also added, "If Pariyati is included in formal course, it will be better." "Pariyati education is opened to all interested candidate at Vihara", she said. So, Pariyati education is good for character building and challenges the caste and gender discrimination in education.

The committee members also said that since the country was dominated by Hindus there was discriminatory behavior in Buddhist religion. This was the reason why the Vihar was unable to follow the government's rules and regulations regarding education. Likewise, they were unaware about government rules and regulations regarding mainstreaming. The respondents of Focus Group Discussion (FGD) at DEO in Kaski district said that there was only one conference held about mainstreaming Gumba education in Pokhara but they did not have any information about Vihar that was why they had not been authorized to do anything regarding Vihar. They also said that Vihars had also not claimed anything (including SIP fund) in DEO office.

The major problem as outlined by the FGD participants was the low number of students. Government provides SIP fund based on the number of students. Another thing is that Vihars want adjustment in curriculum of government and Pariyati education, which has not been done yet. They also commented on not including them in the decision making level in curriculum development of religious institutions. The students of Vihar are also over-aged that is not according to the age of primary school- going children in government's provision. All the respondents of Vihar raised the major question about their autonomy. Their view was that if government recognizes Vihars as other formal school, then it will interfere in Vihar's activities. Then their values and norms might be lost. So they strongly highlighted on getting assurance from the government while linking with the mainstream education. In a discussion with DEO in Kathmadu district, the respondents said that the laws and regulations regarding mainstreaming were not clear. So policy should be clear whether the religious institution could be registered in a community or as institutional school. The government has provided only these two provisions for registration. In Kaski district, DEO personnel said that the religious institutions did not want to change their ways that they had been doing. So they should be an autonomous institution. They also added saying that the government vision must be clear regarding Vihar. DEO persons also said that they did not understand properly

about the provision of government regarding mainstreaming education. So they must explain clearly about the support to be provided to religious institutions.

In a discussion with DEO personnel, they said that only providing permission, and SIP fund were not sufficient for mainstreaming. "It needs legal authority and facilities. Teachers' quality is very poor. They have not received any training. Parental awareness is also equally important for their children's education."

Educational Experience before Coming to the Religious Institution

As discussed with the students at Vishwa Shanti Vihars, there were the students who had passed grade 5 before coming to the Vihar. The students have started from grade 6 at the Vihar. But in Dharma Kirti Vihar, there were only Anagarikas (nuns). The Vihar had a criterion made for entry. Only unmarried girls of age of 15-16 were allowed for entry. Some were found SLC completors and some were not educated (who had come from rural areas). Most of the Anagarikas came from Newars community and Magars and Newari Dalit such as Nepali, Kapali, etc. The Annagarikas who had completed SLC were sent to college for higher education. The Anagarikas who were illiterate were provided the oppoprtnunity to read and write. When they learnt to read and write they were then sent to Prabhat Secondary school (which was located next to the Vihar) for primary education. The students who did not stay at the Vihar used to come for Pariyati Eduation there. Both illiterate and educated people used to come for Pariyati education at the Vihar.

In Dharmasheela Bauddha Vihar of Kaski District, school children and adult used to come to study Pariyati education. The children were studying in grades 5 to 10. Adults were studying Bachelor and Masters' degree. In Yashwodhara Bauddha Vihar of Jhapa, the children were studying in grade 5 to higher education in formal school before going to study Pariyati education. They were still studying in formal education.

Scope and Limitation for implementing the Policies and Making Provisions in Providing Basic Educational Services

The FRP study 2007 showed that there was no such government support to Vihars whereas other religious institutions such as Gumbas and Gurukuls were being supported (to some extent). The present study (2008) also came with the same finding. Although government support is not provided Vishwa Shanti Vihar (which is the only Vihar conducting formal courses from grade VI to grade X). One of the main supports for the Vihars is the community. There is also a foreign support to the Vihars (Vishwa Shanti Vihar). Vihars are seeking for a government recognition.

Teacher Training

In Vishwo Shanti Vihar, according to the teachers the Vihar has organized teacher training related to Pariyati. In case of training on formal subjects there is no such long-term training provided for the teachers. It organizes teacher training only in English, Mathematics and Social Studies. The Vihar itself requests experts as trainers in above subjects. But all teachers teaching in formal courses have not got any training. Teachers demand new techniques and methods for teaching. The management committee members of Vishwa Shanti Vihar said that monks are also teaching formal courses in the Vihar. According to them, the monks at the Vihar are good in teaching subjects like Socials Studies, Language and Moral Education. In

case of other compulsory subjects, teachers teaching major subjects are hired. Teachers in formal education are working very hard though they receive very nominal remuneration. But they expect the training facilities from the government institution.

Curriculum and Textbooks

Vishwo Shanti Vihar is using the government curriculum and textbooks in teaching formal education. For Pariyati education, they are using the curriculum designed by Nepal Bauddha Pariyati Shikshya (See Annex 8). According to the respondents of the Vihar, the government must provide approval and equivalency to the Pariyati course as formal education. In case of life skills education, all the vihars under study were providing various skills. The basic skills provided by Vihars were meditation skills for Shrammners as well as for outsiders, and social skills like moral character, discipline, precious human behavior, *Panchsheel* and *Astasheel*.

The respondents of the Vihars had the notion that if Pariyati education was introduced in schools then it would be like a moral science which could influence on student's character building. The committee members of Dharmasheel Baudha Vihar of Kaski viewed that Pariyati was very essential in human life. They highlighted the age of 16-18 as the critical age in human life. "In this age, students may adopt *kulat* (bad habits). If they are educated on time, they would stop to adopt such bad habits. Pariyati education in formal school also can also change such bad habit. Student could get good opportunity to learn Buddhist religion by interacting with Vikshu." Parents of Dharmasheela Bauddha Vihar said that their children were sent to Vihar for learning social skills such as non-violence and good habits which could be acquired by Pariyati education. According to them, their children who went to Pariyati class also taught them not to hurt all living beings. They also told the parents not to kill animals at home and put down bad habits such as drinking alcohol. Some of the parents who used to drink alcohol quit such habit after their children suggested them not to do so. Fathers who were attending Pariyati class started cooperating in household work at home.

Community Participation

According to head of Vihar and management committee members, the Vihar could run only with the help of community people otherwise there would be a question of Vihar's sustainability. The community has contributed in many aspects such as financial, social and religious activities of the Vihar. The community provided the monthly donation, regular Vikshya (alms round) and scholarships for Shrammners to study.

Support to Religious Institutions

As discussed with respondents of Vishwa Shanti Vihar, all the Vihars did not get any support from the government. According to them, there is no coordination among INGO, NGO, CBOs (DDC, DAO/ VDC) municipality and ward. But they had realized the need of coordination among them. They said that they had good relation with foreign Buddhist institutions in Malaysia, Sri Lanka, Bhutan and Singapore. Those countries sometimes had provided financial support in running the Vihar and scholarships for studying abroad.

Educational Mainstreaming

Vihars' views were very positive in liking religious education with mainstreaming education. All the Vihars under study have run religious education classes and according to them there is only a need of linking it with formal education. The head of Vihashwo Shanti Bauddha Shikshyala said that they had infrastructure for running formal education, they only needed the government's recognition. Rest of the Vihars had a plan to run formal school for their students. If government would provide recognition for registration, curriculum, teacher quota, educational materials, training for teachers, there would be the possibility of running a formal school. Most of the respondents strongly emphasized that the religious curriculum should be adjusted in formal classes for the religious institution while mainstreaming education. The Vihars have demanded only the basic subjects such as Mathematics, Nepali, English and Science as other subjects are covered by their religious course. According to them the weightage for religious courses must be higher than the formal course i.e the weightage should be 60% for the religious course. The religious course must be developed with the consultation of Vihar and experts at CDC. According to the head of Vishwo Shanti Vihar, there could be three models for liking with mainstreaming education. 1) Government should provide recognition and provide equivalency to Pariyati education 2) Government should develop curriculum for Vihar 3) Government should provide recognition to one subject of Pariyati education as moral education even in formal school.

The members of management committee' viewed at Dharmasheela Baudha Vihar in Kaski district was that as the Vihar has been established with very good influence in the society they were planning to increase a number of students and establish as religious educational institution as Madarasa. They said that the Vihar must be run as formal school. They emphasized on providing primary education and Montessori education in Vihar. Community school and boarding school near to the Vihar were supporting them in searching donors for building construction and scholarship.

According to the management committee of Yashodhara Baudha Vihara, Jhapa, the Vihar was capable to run formal school. As the Vihar was located at a place where there was the high mobility of people from Magars, Kirate, Chettries and Limbus communities such ethnic groups could get benefit from educational services provided by the Vihar.

Community Support and Educational Services to Local People

Local people's participation was found satisfactory in terms of providing services, good relationship with community and participation of girls, dalit and disadvantaged group in all Vihars under study. The respondents said that there was liberalization in entry system of students by caste, disadvantage group and Dalit in Vihar. Representation of Tamangs, Tharus, Newars, Gurung and Dalits were found high in Vihar whereas the number of Brahmans and Chhertis was less. All the Vihars under study were providing religious education "Pariyati Shikshya" for local community and one of the Vihars (Vishwo Shanti Vihar) was providing both the Pariyati education and formal education. Pariyati education was provided for the children in the community. It was also providing Pariyati education in DAV school in Kathmandu and other boarding schools as moral education. Nunneries were in Dharma Kirti Vihar. The Vishwa Shanti Vihar of Kathmandu involved students from the public schools in extra-curricular activities such as essay competition and

quiz contest on the occasion of Buddha Jayanti and Buddha related literature. Vishwa Shanti Vihar had close relationship with community in social welfare and special function such as in Buddha Purnima road cleaning activities and making participation of neighboring school in extracurricular activities (Quiz and essay competitions, poetry contest) were conducted.

Other way of participation of community was found in Dharma Kirti Vihar of Kathmandu. The Vihar had organized skills training such as flower making, pickle and candle making, mushroom farming, and making paper flowers and liquids soap for community people for promotion of income generating program which was a part of community development program. The income generating programs were for poor people in the community. Dharma Sheela Baudha Vihara of Kaski organized training of bakery and ice-cream for the community people.

The management committee members of the Vihar highlighted on the activities and their benefits to the community. Though there was no formal way of teaching, non-formal way of teaching was being provided which was a great support for poor people of the community. In other way, the community was getting formal education in a very informal way. Dharmasheela Bauddha Vihar was providing scholarships for 5 students the from poor economic background who were intelligent and genius through Vishwo Shanti Stupa in Pokhara. Under the scholarship program, tuition fee was waived, and uniform, exercise book, and textbooks were provided.

Dharmasheela Bauddha Vihar conducted social services such as organization of health camp, eye camp, and collection of donation for victimized and suffering people from flood and earth quake. According to one of the devotees (upashak) the Vihar had published Bauddha magazine in initiation of the community people. The members of management committee of Dharmasheela Vihar collected financial source for publication from advertisements and donation from devotees. The publication matters were collected from those people who were interested in Buddhism from different parts of the country. They said that the publication helps to establish peace through preaching Buddha education. The management committee said that the Vihar was contributing significantly to the society in Kaski District. It had contributed continuously in preaching Buddhism, through which, it helped to give a message of peace. The Vihar also conducted awareness program in societal aspect such as what to do for society and what is the responsibility of society in the community. Dharmasheela Vihar organized skill training such as flowers and dolls making for Upashika and poor people of the community (women). Such training helped them to generate income and also improve their economic condition to certain extent and developed their professionalism from those skills.

Vihar had various working committees in conducting various activities. Yuba Baudha Sanga in Pokhara is one of the committees in the Vihar. It is ranked in first position in serving blood donation to Gandaki Hospital. The Vihar is conducting blood donation program regularly and providing it to the hospital. It is also conducting eye camp program with the technical support from Eye Care Himalaya.

The Yashodhara Baudha Vihar of Jhapa district, the Vihar was under construction. But the activities were conducted by the Guru at his home. The Guru himself used to go to the villages and search for students to teach Pariyati. He had been providing mobile service on foot to provide religious education in the villages. The Guru was also providing religious services by conducting Purans, Pooja, stories related to

Buddhism, Paritrayan Sutra Patha, etc. Likewise, Shanti Pooja, Graha Shanti, Karma Kanda were also observed when people were sick.

Conclusion

All the Viharas under study are found, running religious education i.e Pariyati education. Among them, Vishwo Shanti Vihar in Kathmandu is conducting formal classes from grades 6 to 10 only for Shrammners including religious education. The Vihara follows all the government text books and curriculum for formal classes

The Vihars are running with the support of devotees, local community and some Buddhist institutions from foreign countries. They are supporting in financial aspect with the views of respect and devotion in Buddhism. The people are ready to support Vihars. If the government provides recognition and autonomy to run formal school, they will be ready to accept the provision of linkage with mainstreaming education.

All the Viharas under study are ready for linking with mainstreaming if the government provides autonomy in the selection of curriculum, textbooks and teachers. The model suggested by Vishwo Shanti Vihara seems relevant in the present context.

CHAPTER VI

Cases of Education Provided in Gurukul

Background

Gurukul is a type of ancient Hindu school in Nepal that is residential in nature with the shishyas or students and Guru or teacher living in immediacy many a time within a place for common benefits. Gurukul is a Sanskrit word which refers 'Guru' meaning teacher or master; 'Kul' means to his domain, from the Sanskrit word 'Kula' (extended family). In this system, Guru provides complete knowledge of life skills to their students and students also help Guru in his/her day-to-day life.

Education in Nepal has always been regarded as one of the basic inputs in human resource development. In the ancient days, the Gurukul system of education was prevalent. The teacher was the Guru and the disciple was the Sishya. The disciples lived in the Guru's ashram during the course of their training and in turn offered their services to the ashram. This period of learning of, about 12 years, was considered as a great sacrifice or a penance. The Guru identified the capability of his Sishya and accordingly imparted knowledge. The sishyas learnt amidst the natural surroundings of the ashram, in open air, in close contact with nature. Within the same norms, now, Gurukul schools are providing education in Nepal.

In the recent past, some efforts have been made both genuine and others driven by social benefits, whereby this Gurukul tradition is in the phase of scientific resurrection. Among the example of modern day revival of Gurukul tradition, the study selected four Gurukul schools out of numerous Gurukul schools established in Nepal. Out of the selected Gurukul schools, some are running not only as a religious school in Hindu tradition but a secular academic institution based on universal spiritual principles.

The Gurukuls covered by the study were: 1) Nepal Vedabidhyashram Sanskrit Madhyamic Bidhyalaya, Bankali Kathmandu, 2) Shree Gayatri Ved Vedang Sanskrit Bidhalaya, Ratnanagar 8, Harihar Chhetra, Nipani, Chitwan, 3) Swabodh Sadhana Kendra, Mechinagar Municipality 4, Jhapa, 4) Bibekashram Sangaveda Secondary School, Charpane, Jhapa (See Annex 9 for back ground information on Gurukuls)

Nepal Vedabidhyashram Sanskrit Madhyamic Bidhyalaya

Nepal Vedabidhyashram Sanskrit Madhyamic Bidhyalaya was started from 1969 in the initiation of former King Mahendra. Formal education was started from (1985). and SLC from 1986. Recently, it is managed and financially supported by Pashupati Area Development Trust. This Bidhalaya is located near to the Pashatuti Nath temple by covering around fifteen ropanies land with a beautiful garden.

Shree Gayatri Veda Vedang Sanskrit Bidhalaya

The education of this Gurukul School was started from 1992 within the premises of Shree Gayatri Mandir by the active support of local community. This school is located nearby the East-West Highway in Chitwan. A Management Committee is formed to manage school and Gayatri Mandir. It covers around half hectors of Gayatri temple's land within a peaceful environment. It is centrally located at the main city Chitwan which is accessible to local children.

Swabodh Sadhana Kendra

Swabodh Sadhana Kendra (as a school) was started from 1990. Social and religious activities like Swabodh Balbikash Kendra Bidyalaya, Satsang and Bhajan were started from 1998. with the initiation of local community. A religious leader Bibekananda helped and contributed to establish this Kendra. This Sadhana Kendra is located in North of Mechinagar Municipality and far away around 5 km from East-West Highway.

Bibekashram Sangaveda Secondary School

This school was established in 1971 as an Asram, and school was started by 1976 in the initiation of Guru Tek Nath Gautam. When he migrated from Panchthar in Charpane, Jhapa he started a Sanskrit School there also. At first the school was started in Panchthar. This school is situated around 2 km. away from East-West Highway and located in the mid of Charpane VDC.

Types of Gurukul under Study

Gurukul schools under the study are providing formal and non-formal education in Nepal.

Nepal Vedabidhyashram Sanskrit Madhyamic Bidhyalaya

Nepal Vedabidhyashram is providing formal education to students with Hindu philosophy, Veda, Sanskrit grammar and literature from class four to ten. Only Brahmin children are studying in this school. It focuses on Sanskrit language, Karmakanda and Veda. School is also providing formal courses developed by the Curriculum Development Centre but English is optional. It focuses on the production of human resource which is demanded by a community to perform its religious and traditional activities.

Shree Gayatri Veda Vedanga Sanskrit Vidhyala

This Gayatri Veda Vedanga is providing informal Gurukul education only for Brahmin children without any standard curriculum. In this school, the teacher himself selects religious books under the interest of community people to study and follow. The sole authority of examination and curriculum development goes to teacher with the permission of Management Committee. Only Sanskrit subjects are taught in this school. When students complete grade 8, they are sent to India (Banaras, Delhi, Haridwar) to authenticate and also for further study.

Swabodh Sadhana Kendra

Swabodh Sadhana Kendra is conducting formal education from primary level (kindergarten to grade 4) and focuses on the basic knowledge of Sanskrit and other spiritual activities like religious music class (bhajan-keertan) to their students. After completing grade 4, students are sent to nearby secondary school for further study (same like other formal schools). This Kendra focuses on self-realization and life-skill education.

Bibekashram Sangaveda Secondary School

Bibekashram Sangaveda is providing formal Gurukul education to students (from grade 6 - 10). This secondary school followed the curriculum of Veda Vidyashram,

Bankali, Kathmandu. This school is conducting primary level (1-5) under the multigrade teaching system. School is promoting their primary level students by taking examination on the basis of their own curriculum and enrolling them to grade 6.

Physical Setting and Facilities

Selected Gurukul schools have their own building permanently provided by various religious institutions and community. All Gurukuls under the study are running with required physical infrastructure.

Nepal Vedabidyashram Sanskrit Madyamic Bidyalaya is located in the middle at the Kathmandu valley, near by the Pashupatinath Temple. Mostly Newari community is located around the school. There are other government and private schools in the peripheral community. There is no enrolment of the local children in the school. Nepal Vedabidhyashram has a modern building with sufficient playground and well decorated garden. Classrooms are perfectly designed for primary level to secondary level with a hostel facility for more than seventy students. All required physical settings are available. For physical setting, it is one of the best schools in comparison to other selected Gurukuls.

Shree Gayatri Veda Vedanga Sanskrit Vidhyalaya is centrally located at Ratnanagar Municipality. There are only boarding schools but not government schools nearby. All Gurukul children are from different parts of the country. There is no single local student enrolled in the Gurukul. Shree Gayatri Veda Vedang has very limited and compact physical settings. It has a small one storey cemented building with limited rooms and one room is separated for Batuk's hostel. There is a very limited playground. Classrooms and other rooms are traditionally designed. Multigrade teaching (two grades together) is running in this school. School has two toilets (one each for students and teachers). There is a combined kitchen for students and teachers' family. Students themselves prepare food on the rotation basis and perform their personal activities such as cooking, washing clothes and buying vegetables.

Swabodh Sadhana Kendra is surrounded by the local community and most students are from this community. This school is only for marginalized children. Thus, few students are hostellers who are far from the community. Community children of rich family are sent to other government and private schools.

Swabodh Sadhana Kendra has only one building with 5 rooms. Two rooms are used for classroom, other 2 rooms are used for hostel for 16 students (for girls and boys) with beds on floor and next room is used as kitchen. The total complex of the Kendra is around 4 katha. There is a hand pipe for drinking water and 2 toilets for teachers and students respectively. There is also a large hall, which is generally used for community meetings and other religious activities which is around 200 meter far from the school.

Bibekashram Sangaveda Secondary school is located in the middle of Charpane VDC of Brahmin community. But very few students are enrolled in the school in the basic level from the local community. The local children enrolled are for improving the Nepali language. There are government and private schools in the short distance. Most students of the school are attracted from different part of the country, such as Panchthar, Pyuthan and Achham.

Bibekashram Sangaveda Secondary School has a long building for school and hostel. Only two rooms are used for hostel for 26 students and other rooms are used for conducting classes. In the school, there is the basic level (grades 1-5) before grade 6 rather than grading system. After completing the basic level students will be eligible for grade 6. There are separate rooms for grade 6 to 10. There are well decorated and furnished temples with sufficient spaces. A large Hawan Khadi with corrugated sheet roof, residence for Mul Guru (founder of Gurukul and temples) and priest are also available in the complex.

Gurukul schools have sufficient physical facilities but they are meant for conducting primary levels only. But in the context of Gayatri School, the research team found that in order to conduct primary level classrooms, a hostel had to be expanded. Classrooms are also designed for 25 to 35 students with minimum requirement of classroom materials but there are no provisions of desks and benches, just jute carpets were floored for students and a chair for a teacher.

Research team observed that Gurukul schools have sufficient space for the expansion of their building and classrooms but human resource and financial support is needed. According to the teacher of Gayatri school, classrooms are in poor condition and renovation is essential for further use.

In researchers' observation, all schools have hostel, toilet and drinking water facilities. Commonly, Gurukul schools are providing hygienic vegetarian foods to their hostel students which are supplied by local market and by Mustidan.

All Gurukuls have provided food facility for hostel students. Nepal Vedabidyashram Sanskrit Madhamic Bidhyalaya and Swabodh Sadhana Kendra have provided dress facility but other two Gurukuls have not provided dress to their students (See Annex 10 for infrastructure and facilities provided to the students).

Current Provision of Primary Education

Nepal's commitment to spread knowledge among its citizens is reflected in its Interim Constitution (Mark, 2007). For free and compulsory education for all children until they complete the age of fourteen, government is conducting different programs throughout the country. Though education is in the concurrent list of the Interim Constitution, the State Government plays a major role in the development of education particularly in the primary education sector. Therefore a policy framework with the motto 'Education for All' (EFA) is envisaged within the norms of government policy. All Gurukul schools are equally contributing to society on their own. But among four Gurukul schools under study, only Swabodh Sadhana Kendra and Nepal Vedabidyashram (classes started from grade 4) are conducting formal primary level classes.

According to the head teacher and teachers of Bankali School, they are not against running a primary level (from 1 to 3 grades) if government provides them additional support related to financial and human resource. But they do not agree to manage the primary level students in hostel due to age factor and cost. The teachers of Gayatri Sanskrit School also had the same opinion as Bankali School. He added that to run the primary level, more classrooms should be constructed.

Enrollment Criteria

Vedavidyashram seeks grade 3 passed students and take entrance examination. Shree Gayatri Veda Vedanga Sanskrit Bidyalaya seeks literate and verbally fit and below 12 years old children. Swabodh Sadhana Kendra seeks deprived and marginalized children and Bibekashram Sanga Veda Sanskrit Secondary School looks for literate and below 12 years old children for the basic level and grade 5 passed for grade 6. But they have no any hard and fast rule. All the Gurukuls except Swabodh Sadhana Kendra feel easy to admit Brahmin's son for the preservation of their traditional norm. The records of the Gurukuls except Swabodh Sadhana Kendra shows that there are no any Dalit and Janajati children. The information collected from the school management shows that the students of all Gurukul schools are from poor families (See Annex 11 for the number of students in Gurukuls).

Access to Girls, Dalits and Disadvantaged Groups

Gurukuls have no girl students except Swabodh Shadana Kendra. Parents and girls themselves are not interested in joining Gurukuls. The Gurukul schools are also not seeking girls. Research team found that Gurukuls are not opposing to admit girls but they are sensitive towards managing the girls in the Gurukul. According to the management committee and head teacher if government provides physical facilities and human resources they are ready to enroll girl students in Gurukuls. But for the enrollment of student in Gurukul from other castes rather than Brahmin, their reaction was mixed one. Some teachers and students were not in favor of enrolling students other than Brahmin because of the tradition of Gurukul. According to them chanting Veda and performing 'Pooja-Path' is the duty of Brahmin only. They said, "If other castes rather than Brahmin also started to do so how our societies would accept it?" They questioned the researchers, "Are you ready to accept a priest who is other than Brahmin?" But some respondents argued that Gurukul education is not only for 'Pooja -Path' it is purely based on science, so any caste can study it and utilize it in their daily life because it gives us moral education, life skill education and it has high demand in western society as well. Other caste people rather than Brahmin seem aggressive to break Gurukuls' prohibition.

Importance of Gurukul

Short narration of a father whose son is studying at Nepal Vedabidhyashram Sanskrit Madhyamic Bidhyalaya, Bankali Kathmandu in grade five:

"I am from a very poor Brahmin family. I don't have much wealth so my status is very low in society. By caste I am Brahmin but no one respects me because of my poverty and illiteracy. I have one son who is my asset of asset (Dhan Mathi Ko Retigedi). I don't have sufficient money to spend on him for education. But he is very talented so I am interested in providing him good education. I searched good school for him. I saw private schools and their students. But I found most of the private schools are not concerned about their students. At the same time I heard Gurukul School located in Kathmandu and I observed it for one week. I found good discipline and education that I expected in Gurukul. I don't want to make my son a great person in society I just want to make him a good and well disciplined person. So I requested the head teacher and fulfilled all criteria of enrollment. My son got a chance to study here now. He is well disciplined and laborious. I shifted to Kathmandu from village only for my son's study and I am living here as a flower seller in Pashupati temple. Now my son is getting free education from school. I am very happy. Even my son gets a scholarship in another school I will not send him there as he is getting good education from here. So, I request all you and your research team to protect Gurukul education not only for the sake of religious institution but for the moral education. It should be developed as per the global demand because it has all knowledge which we can't get in modern education."

Community leaders told the research team that everything will not be tolerable in the name of liberalization. They opined that Sanskrit language should not be monopolized in a caste basis, as the old generation does not like to break the tradition. Instead they would like to dissolve institution.

Gurukul Schools for Life Skill Education

Pushpa Bardeva, an inhabitant and indigenous girl (15) of Swabodh Sadhana Kendra, Jhapa lives in the school nearby. She is very active in speech. She delivers her speech very strongly with clear thought. She always observes the community with keen eyes basically the school activities. For her, the school is very beneficial for poor, disadvantaged and Dalit children. She stated that it has been an exemplary work. She further stated that many governmental and non governmental organizations are working in the name of children by investing huge amounts, but the consequences have not been so remarkable. But, the school run by Ashram is quite satisfied. There is homogeneity among students because all children are from poor family. Students are determined to study, respect their parents, community and family in comparison to other school students.

Her family sent her brother in the Swabodh Sadhana Kendra due to financial difficulty. The school has helped her family in a significant scale. Her brother knows to play musical instruments. He goes to various sectors for playing musical instruments and earns money for his individual expenses and buys necessary things. He follows daily routine from early morning to evening. The best thing she finds in her brother is his determination. She further stated that her brother knows about dealing with people. Her brother has a feeling that he is studying and eating with the help of Mustidan and he is interested to serve the Ashram school after completing his study.

Teachers' Quota

Teachers of all Gurukuls were appointed by their own resources provided by community people but Vedabidyashram Bankali had 4 permanent teachers provided by Guthi Sansthan and the rest of them were managed by Pashupati Area Development Trust. Such permanent teachers were getting salary from Pashupati Area Development Trust (PADT) but the provident fund was provided by Guthi Sansthan. All head teachers and management committee members demanded teachers' quota to sustain their Gurukul.

Shree Gayatri Vedavedanga Sanskrit Bidyalaya had only one teacher for 26 students. According to the head teacher they had sufficient land facilities with limited infrastructure to expand primary level if the government would provide sufficient human resources and financial support. At the same time, students demanded teachers for teaching English and Computer as optional subjects to compete a global market.

According to DEO Jhapa, Vivekashram Sangabeda Secondary School had 5 teacher quota provided by the government but not for Swabodh Sadhana Kendra. This Swabodh Sadhana Kendra had 7 teachers and 1 music teacher managed by their own resources, such as, Musthidan, donations, etc. The teachers were provided different facilities such as teacher quarter, food and training (See Annex 12).

SIP fund/Lump Sum Amount

Mostly Gurukul schools are running without the support of government. Community members and religious persons are the key donors of Gurukul. According to the head teachers and management committee members of all schools, they are not getting any facility that the public schools get from the government. All Gurukul schools are also providing education to children, so it is also contributing in providing education for all. "Then, why government is discriminating Gurukul?" They asked a question to the research team.

In fact, Gurukul schools are getting Rs. 275 per student under the SIP fund but it is not sufficient for residential students. But Vedavidyashram, Bankali did not give priority to such facility. Teachers asked the research team "What is the worth of such a nominal amount? Is it sufficient for maintaining day to day materials for students?" They blamed the government with these words 'Chara Lai Kanika Chhare Jasto' (spreading grains to birds) i.e. least support to Gurukuls. And again they requested the government to provide sufficient fund to Gurukul because Gurukul schools are producing good citizens for the nation.

All the Gurukuls except Vedavidyashram, Bankali received a lump sum fund of Rs. 50,000. to Rs. 100,000. But the fund is not provided regularly. So, all the respondents demanded a separate department under Ministry of Education that monitor and allocates fund for all Gurukuls as per their requirement. If such provision is made by the government all Gurukul schools are ready to register and function on the rule of government and such system helps to maintain a uniformity among all Gurukul schools.

Awareness about Provision

Nepal government is implementing various reform programs in education sector for ensuring access to education for all. In order to fulfill the targeted goals, the government has made a provision of linking Gurukul schools with the mainstream education. According to the DEO members of Kathmandu the main objective of mainstreaming is to maintain the quality education. According to the DEO personnel, head teachers and SMC members of Vedavidyashram Sanskrit Madhyamic Bidyalaya and Sangabeda Sanskrit Secondary School they were aware of government provision of mainstreaming education. But the rest of the respondents were not aware of the government's provision of education for children of religious institutions.

Scope and Limitation for Implementing the Policies and Making Provisions in Providing Basic Educational Services

Secretary of Nepal Gurukul Council viewed that Gurukuls are running for achieving the goals of Education for All. In all Gurukuls more than 90 percent students were enrolled from the marginalized family due to free education and hostel facility (See Annex 13). Gurukuls are not able to enroll students as per the community demand because of limited resources. If the government provides all physical and human resources to Gurukul, there is a possibility to link Gurukul in mainstreaming education.

Understanding of Mainstream Education

Students and parents were not aware of mainstream education. Even teachers and head teachers were also not fully aware of it. Gurukul schools are registered and approved from DEO. After getting approvals, they receive limited financial supports but SMCs are not satisfied with such facility. According to them, "We are getting only sweet words" and reported to the research team that if it is registered, and on the condition that the school gets teacher's quota and only then it takes the shape of formal schooling. Then the norms and values of Gurukul will disappear.

Management Committee and teachers of Swabodh Sadhana Kendra opined that, if government imposes rules and regulations forcefully, it brings imbalance in ownership and community may stop its assistance. If it is registered as a school, people may not provide Musthidan and other financial support which is very rooted in the local community. Then all the essence of community will be a wastage. To start this work, lots of efforts are needed in a processing part. All respondents accepted that the Gurukul School is known for poor, Dalit and disadvantaged children but some Brahmin teachers disagreed about it saying that the culture had assigned only Brahmins for receiving the knowledge of Vedas and Karmakanda.

The management committees stated that if the government provides full autonomy to management committee, Gurukul schools may come in the mainstream. Gurukul schools are established with a vision that all human beings are equal. Sanskrit is the reservoir or knowledge, so economically lower class people, deprived people, poor Dalit and Janajati people can self-realize and gear the life for betterment and will break the rule that the lower caste people should not study Sanskrit and mantra. Secretary of National Gurukul Council viewed that Sanskrit knowledge which is provided by Gurukul creates equality among people. It provides metaphysical knowledge. It introduces moral value of Guru, social behavior which is very powerful tools for the mainstreaming of education and links all people in the mainstream of educational development.

Problems and Challenges in Mainstreaming

In part of mainstreaming, the government provides teacher's quota and other logistics with autonomy such as, appointment of teachers (because of teachers' behavior), regulate rules and regulations of Gurukul, maintains related education and honors to Ashram, which are very crucial part as opined by all the respondents. Community people also said that the government should continue its support even in a small scale. "Gurukul can allow conducting the government's rules and regulations. This is an institution operated by Musthidan and religious activities. In the name of mainstreaming, we are not agreeing about the entrance of lower castes inside the temples, yagyashala (place of worship) and hawankunda (place of sacrificing grains and ghee in the burning fire). If so, it breaks the sentiment of Hindu religion".

Some Problems and Callenges in Gurukul Schools for Mainstreaming Education are:

- Gurukul schools except Vedavidyashram were facing financial crisis.
- Lack of additional infrastructural facilities for running primary level.
- Lack of teachers' quotas.

- Curriculum and textbooks are prepared according to its norms and values by participating Gurukul teachers' and Sanskrit elites. Religious subjects in primary level are suggested not less than 60 percent of total weightage.
- Hostellers have to maintain the norms and values of Gurukul system. Routine works in the morning and evening are equally important as formal class of Gurukul.
- Gurukuls are seeking autonomy for conducting their ritual and spiritual duties.
- Female teachers are working only in Swabodh Sadhana Kendra. Other Gurukuls are not accepting female teachers due to their menstruation.
- Hindu rituals are mostly performed by Brahmin, thus only Brahmin people are interested to join and study Sanskrit.
- Teachers of government schools and Gurukuls are also not sending their children to Gurukuls.

Those visited Gurukuls were not against the mainstreaming of education. But they had some reservations, such as, authority to appoint teachers and mobilize their own resources provided by community and donors.

Future prospect of Mainstreaming

Gurukul schools were in support of government's policy of linking religious institutions in the mainstream of education. There was a common voice from all the respondents about the government's policy that they were highly interested to link Gurukul in the mainstream of education if the government supported them financially without breaking Gurukuls' norms and values. According to all the respondents Gurukuls were not established for the promotion and expansion of Hindu religion. They easily accepted Nepal as a secular country but mainly focused on the preservation of their culture and tradition. Gurukul education is not initiated by the new society. It has a long history and importance in Nepalese society so it should be preserved by the government. They are ready to support the government from their level in this regard. In relation to this the DEO members of Chitwan suggested that the government should make a provision of protecting traditional Gurukul education system by establishing at least one Gurukul school in each district.

Teacher

The teachers of Bedvidyashram, Bankali are appointed by Guthi Sansthan when it was under it. Nowadays Pashupati Development Trust has taken a full responsibility to appoint teachers and fix their salary. Management Committee of other Gurukul schools has their own authority to appoint teachers and determine salary except teachers' quota. Most teachers are receiving low salary except Bankali in comparison to teachers' quota.

According to the students of all Gurukuls, teachers are limited; there is a lack of subject teachers and some teachers are not experienced well. Single teacher was teaching all subjects in Gayatri Sanskrit School. The teacher was feeling monotonous, so he requested to provide well experienced and trained teachers with knowledge of extra- curricular activities because they believe that sound mind in a sound body is possible only with extra physical and mental activities.

Training provides a systematic understanding of practices and the methods of teaching but unfortunately the research team found that very few teachers got training in Gurukul schools. They were realizing the importance of training but didn't get any opportunity. According to the teacher they were expecting training through Gurukul system and wanted to implement it in their daily life. Some teachers questioned the research team "Those who have got training, have they implemented it in their classroom teaching?" Again they said that very few are applying the training experience in their daily life because of low quality training, lack of motivating factors, lack of required materials and so on. Traditional methods are being used to teach in the classroom in all Gurukul schools.

Another important part raised by teachers was about teacher training. They were not interested to take such training which teaches dancing. In religious institutions, such kinds of methods are called immoral activities. It breaks the ethical norms of Gurukul and destroys the good and respected relationship between guru (master) and Sishyas (students). Instead they are interested in taking Gurukul teacher training that helps in teaching religious subjects by using traditional but systematic method. According to the teachers of Nepal Vedabidyashram Sanskrit Madhamic Bidhyalaya such kind of training facility is not available in Nepal. But India is providing such facility.

Curriculum and Textbook

Under Gurukul education, the courses are mainly divided into two parts. One of the courses is related to Hindu religion and philosophy and other is formal courses. In Hindu religion and philosophy, Sanskrit Byakarna and Anubad (Sanskrit grammar and translation), Sanskrit Bhasha and Shahitya (Sanskrit language and literature), Ved, Karmakanda and Jyotis (Astrology) and in formal courses, Nepali, Mathematics, Social Studies, and English (as an optional) are taught. But in Shree Gayatri Veda Vedang School, only Hindu religion and philosophy-related courses are taught. Swabodh Sadhana Kendra was providing the basic knowledge of Sanskrit rather than Veda and Karmakanda to their students.

According to teacher of Vedavidyashram, Bankali all Sanskrit subjects are taught in Nepali medium. But Sanskrit stanzas are learnt by heart in Sanskrit by students for their practical field like pooja path (conducting pooja). All Gurukul schools are not conducting primary classes from one to three except Swabodh Sadhana Kendra, Jhapa. It also conducts the primary level by using the formal courses that of government schools.

All Gurukul schools were following the textbooks of national standard which are developed by Ministry of Education; Curriculum Development Centre whereas Shree Gayatri Veda Vedang School is using the community demanded curriculum based on Chudakarma, Rudri, Chandi and other religious sacraments (See Annex 14).

Community Participation

Community was found highly supportive to Gurukul schools. They were supporting Gurukuls without any racial and religious discrimination. If the government intervenes Gurukul schools and makes the rule similar to public schools, Gurukul schools will not get the community support. So, there is a threat to the government

about linking Gurukuls in the mainstream education. According to the respondents the government should support Gurukul schools but not intercede them directly.

Some respondents argued, "If government links Gurukul schools in the mainstream for providing formal education then what's the difference between Gurukuls and other schools?, so why to support mainstream education? It is not our responsibility. So, if government wants community support, they should promote and protect the existing system of Gurukuls because Gurukuls are the property of our ancestors and it should be protected without thwarting its values."

Support to Gurukul

According to the secretary of National Gurukul Council we all know that, Nepalese people have open heart (Khulla Dil) and unbounded knowledge. They always support Gurukul schools so we are not expecting others help. It reflects that Gurukul schools are running by the overall support community. There is no support of other institutions, NGOs, INGOs and foreign donors. Sometimes, Village Development Committee and municipality supported for infrastructure development. But in the case of Nepal Vedabidhyashram, Bankali, Pashupati Development Trust supports in huge amount per year for the overall financial management of the school. Rest of the Gurukul schools under study are getting all kinds of financial support from the local community and donors.

Autonomy

Respondents were interested to appoint teachers according to the norms and values of Gurukuls. They were demanding teachers' quotas as per their requirements of Gurukuls. According to the head teacher of Vedabidyashram Sanskrit Bidyalaya, Bankali, the ratio of teacher-students should be of 1:15 due to personal touch to the students in the classroom for chanting and listening each to *mantra* individually.

On the other part mainstreaming, the government should provide teacher's quota and other logistics with autonomy to Gurukul schools, such as, to appoint teachers (because of teachers' behavior), rules of Gurukul, related education and honor to Ashram. They are very important for mainstreaming.

Management committee members and local people told the research team that 'Gurukul is our culture and tradition'. There are some crucial factors as well. In our common culture, we have certain norms and cultural values for performing such types of tradition. Gurukuls are producing Brahmins for doing rituals. So, the government should give autonomy to Gurukul schools through moral and financial support for the production of human resource which is required by society through moral and financial support.

Community Support and Educational Services to Local People

In all Gurukul schools, local community is the lifeblood for conducting, managing and running the overall activities. Everything is provided by the local community to Gurukul schools. Now, Gurukul schools are providing education to students because of community support. Community support is highly appreciable and playing a crucial role for universalizing education through Gurukul. But according to Headmaster of Vedabidyashram, Bankali, there is no active and direct support of local community in the school.

Musthidan, Sidhadan, financial support, voluntary labour are the major contributions of the community people except Vedabidyashram Secondary School. Dhanyachal Yagya (in Bibekashram Sangaveda Secondary School and Gayatri Sanskrit School) and other religious programs are organized every year and the collected amount is added in schools' trust fund. Pious persons have helped to buy cows and built cow-sheds as well as built Satsang Bhawan (building for religious activities) in all Gurukuls except Vedabidyashram. Peripheral community people also provided huge amount of financial and food supports to Batuk and other students.

According to the secretary of Rastriya Gurukul Parisad (National Gurukul Council) community and pious people are supporting Gurukul schools without any racial, religious and cultural biasness. There is no any flavor of discrimination. Local people are supporting them voluntarily. Local communities are not expecting any benefits except education in society. So now Gurukul schools are at this stage and they are providing life-skill education to students.

All Gurukuls are established and they are running in initiation and guidance of the community people and donors. But the full cost of Bankali Vedavidyashram has been borne by the Pashupati Area Development Trust. According to the teachers and management committee members of Gurukul schools, students from different parts of the country rather than local community are attracted toward Gurukul except Swabodh Sadhana Kendra. Community people opined that they are assisting Gurukul in producing pandit to fulfill their religious and ritual works. Children of donors and teachers were not found studying in the Gurukul. This indicates that they assist only to fulfill their need rather than about the bright future of the students. Teachers and community people opined that they are not interested in enrolling their children in Gurukuls as English, Mathematics and Science are not taught there. Community people are highly appreciating Gurukul education but they want a reform in education system provided by such schools by introducing some modern subjects that have a global demand.

Local People's Participation

Musthidan, Sidhadan, financial support, voluntary labour are the major contributions of the community people. Vedavidyashram, Bankali is fully-dependent on Pashupati Development Trust. Few individual donors are providing assistance which is not regular. Other three Gurukul schools are being run from full support of community people except teachers' quota of Bibekashram Sangaveda Secondary School. This School has a trust fund which is supported by the community. Lots of community people have donated Rs. 1100 to 76,000.00 to this school for the betterment of education and physical infrastructure. Dhanyachal Yagya and other religious activities are organized every year and the remaining amount is added in the trust fund. Pious persons are helping Gurukuls by providing day to day consuming goods. Gurukul schools are providing priests/pandits to perform the religious/traditional activities according to their needs.

Educational Services to Local People

Research team found that Gurukul schools were not providing service to local children. All school children were enrolled from various parts of the country except in Swabodh Sadhana Kendra. According to the head teacher of *Shree Gayatri Veda Vedanga Sanskrit Vidhyala* the local people were capable of sending their children to private schools. They did not need Gurukul's service but they were ready to serve.

Again, they added that mainly 'Dalit Brahmin' (poor Brahmin) sent their children to Gurukul schools but there was no restriction for other community members.

It was found that the Gurukul teachers and school management committee members were sending their children to private school for quality education. When asked why they were not providing education to their children in Gurukul they said that the major subjects such as Mathematics, English and Science were not taught there.

Relationship with the Community

All Gurukul schools under study, directly or indirectly were linked with the community. They were working together and offering various religious programs in local community. Local people invited Batuks in their homes for pooja and they offered Bheti (money), clothes and foods. Gurukul school management also invited local people if they organized Yagya. Students of Swabodh Sadhana Kendra were invited for Bhajan-Keertan in religious occasions by the community people.

There is a direct relationship between Gurukul schools and local people but very few students from the local community are studying in such schools. Only in Swabodh Sadhana Kendra, the research team found the locally poor; Dalits and deprived community people were sending their children to Gurukul schools. There is a provision of enrolling students only from poor, Dalits and deprived family in this centre. Children from financially strong families are not allowed to enrol here.

Conclusion

Gurukul schools are running according to the ancient Nepali system of learning. All Gurukul schools are residential, where students learn Sanskrit language, literature, grammar and religious texts with meditation and yoga, which make them unique than other schools in Nepal. These schools particularly combine the tradition with modern. In some Gurukul schools, the students also learn English, Science and Mathematics. Students are groomed to be intelligent and those forward looking individuals are firmly oriented on the best Nepalese traditions.

Gurukul schools are running with the support of local community and they are providing education to marginalized children. So, Gurukul schools and community are directly related to each other and it is essential to link Gurukul in mainstreaming education without flouting the sentiments of local community and religious person who are regularly supporting schools without any personal interest. All Gurukul schools want the autonomy of appointing teachers and the utilization of their resources. They also want sixty percent and more weightage for the religious subjects.

CHAPTER VII

Analysis of Issues on Linking Gumba, Vihar and Gurukul with Mainstream Education

The previous chapters (IV, V and VI) included the field findings of the study with an analysis. Chapter II highlighted the government policies and programs regarding Gumba, Vihar and Gurukul. It also made a review of the documents and literature on the religious institutions. This chapter is an analysis of the issues and their synthesis. This chapter not only includes the findings of the study but also synthesizes it with analysis. The synthesis is made considering the research questions of the study, and the findings of the field and literature review.

Access to Primary Education in Religious Institutions

The religious institutions under the study were providing the religious and formal education to the children. Out of the total religious institutions two-third was the beneficiaries of the formal education. In case of providing educational access all the institutions except Gurukuls had included different types of children. But one of the Gurukuls in Jhapa had included all types of children including Dalits and girls. There was educational access to all types of ethnic groups in Gumbas and Vihars. Although nowadays Dalits also have access to Gurukuls the presence of Dalit was not found in any types of the religious institutions (except one) under study. Such was the case also in Gumbas and Vihars. Even though Gumbas and Vihars did not have any bar for Dalits the number of Dalits was zero. In case of girls Gumbas and Vihars were providing education to them. In case of Gurukul girls had educational access only in one Gurukul. Excluding one of the Gurukuls all the Gurukuls were taking only Upadhyaya children as their students. The Gurukuls' view was that the pure Gurukul was the one that has only Upadhyaya Brahmin children. Nowadays there are many so-called Gurukuls that have children of different castes and girls. Such kind of teaching institution as they said cannot be called a 'Gurukul'. Gurukuls are established to preserve the tradition of Gurukul. But if we talk about inclusivity then Gurukuls cannot be taken as a place for inclusion.

One of the common factors found in all the religious institutions was that they were the place for the disadvantaged children. Although Gurukuls under study (except one) were restricted to ethnicity and gender it was providing educational access to the economically disadvantaged children. Gumba and Vihars were also the venue for the disadvantaged children for receiving education. As regular fee was not charged and everything was made available free of cost, the religious institutions are the places for economically and educationally disadvantaged groups for receiving both the religious as well as formal education.

The religious institutions are imparting education to children of different age groups. Usually, the institutions do not provide education to the small age children (up to 11 years). In those institutions where classes from only lower secondary level are conducted are of the view that it is difficult to take care of small children. But if facilities are provided then they are ready to conduct the primary level. So those who are enrolled here do not have access to primary education in religious institutions. Those who join the institution that do not provide formal education have children with the experience of primary education as well as children without its experience. In religious institutions where formal courses are also provided there is a provision

of formal education only from the lower secondary level. So those who join such institutions would already have completed the primary level. But there were some cases where children who had completed some grades of primary level had joined the institutions for religious education. So the government should give emphasis on opening the primary level in the religious institutions.

Some of the religious institutions had focused on the life skill education along with the formal education. In Gumbas, skills like thanka painting were taught. The girls of one of the Vihars of Kathmandu were engaged in media and nursing. One of the Gurukuls in Jhapa was providing an opportunity to learn music and singing. They were earning by singing religious songs in different programs. It means that only religious education is not sufficient for livelihood. Life skill education is also necessary in the religious institutions.

Understanding Gap between the Government and Religious Institutions in Educational Mainstreaming

The government formulated the policy of educational mainstreaming of the religious institutions a few years ago. The policy was formulated with a motto of providing educational access to the children of the religious institutions. The government not only formulated the policy but also implemented different programs for those children who were in the religious institutions. In this context, workshops were organized in different parts of the country for developing the curriculum for such institutions. Last year only a workshop on Gumba was organized in Kaski. Achievement test on primary education for the children studying in Gumba was taken. The government has planned to organize separate workshops on Gumba, Vihar and Gurukul. Moreover, a workshop including all these three will be held in future. It will be a good step including Vihars. Though such efforts have been made from the government side the religious institutions are providing the formal courses on their own way without consulting the government. Most of the religious institutions are not aware of the educational mainstreaming policy of the government. Though the government is supporting some of the religious institutions with a lumpsum amount, SIP fund and teacher quota, those Gurukuls are unaware of the government's educational mainstreaming policy.

The government introduced the educational mainstreaming policy for the religious institutions with a motto of providing formal courses to the children of such institutions. But some of the religious institutions are taking it in another way. According to them if the formal courses are introduced in religious institutions then the norms and values of such institutions will collapse. According to them religious institutions are established in order to preserve the norms and values of religion. They are the institutions that work for the preservation of norms and values of religion. Those religious institutions that have so far not included the formal courses are saying that the objective of such institutions is not to provide education on different areas but to focus on religion only. In their view these are the institutions that produce the required human resources for preserving the religion. It means that the formal courses do not have values in such institutions. They said, "If one has to study formal courses then s/he can go to the public school. Children have joined the religious institutions not to become a pilot and or a doctor but to be a priest." This shows that the religious institutions have misunderstood the meaning of educational mainstreaming. Actually the government is just supporting the religious institutions in educational matters. The government is not giving pressure in introducing the

formal courses. There is flexibility in implementing the formal courses. The course could be implemented in a non-formal or a formal way.

As mentioned earlier, the government is providing different supports to the religious institutions for its educational development. Most of the religious institutions under the study have accepted it whereas others are reluctant to accept it. There are cases of returning the cheques that were accepted earlier. One of the reasons was that the amount was minimal. The religious institutions especially the Gumbas and Vihars have financial support from different institutions in and outside the country. Next thing is that they have a misunderstanding that if the government support is accepted then they might be guided by the government. But in reality, the government is just cooperating with the religious institutions. The support may not be sufficient to fulfill their requirement.

There are national development committees under different religious institutions. All the religious institutions should be registered under such development committees. Although the number of religious institutions registered is increasing still there are a lot of such institutions that have to be registered. When asked about the reason for this Gumba Development and Management Committee under the Ministry of Local Development said that they do not understand the importance of registration. Still more than 2/3 of the Gumbas of the country have not registered. In case of Gurukuls a council named "Nepal Rastriya Gurukul Parishad" has been established. This council is trying to make all the Gurukuls for registration. It is mentioned above that the religious institutions are unaware of the government's provisions so they are not benefited. In this case the national committees established for the promotion of religious education need to play a significant role in making people aware of the government provisions. It is not only the responsibility of the government to make religious institutions aware of the government's policies and programs. The national committees also should take part in this task as the beneficiaries are the religious institutions.

The study showed that most of the religious institutions are not aware of the government decisions regarding the religious institutions so they are not taking any advantages from the government. In this case Vihars were the ones which were not receiving any government support. Vihars, especially outside the valley were unaware of such provisions of the government. The District Education Office, Kaski (DEO) was also not informing the Vihars. The DEP only informed some of the Gumbas and Gurukuls to make their registration and get the facilities then. The DEO was not informing the Vihars as the word 'Vihar' was not mentioned in the policy of the government. But when posed this question to the policy makers then they said that Gumba and Vihar meant the same. The Vihars also have a misunderstanding about this. The government is trying to include Vihar in its programs now. Government's plan to conduct an interaction workshop of Vihars in the near future could help in lessening the gap between the government and Vihars.

The government's teacher-student ratio is 1:30 in hills, 1:20 in mountain and 1:35 in Terai regions. Such type of teacher-student ratio cannot be applicable in the religious institutions. The number of students in religious is limited. As there are also practicals on such as meditation and chanting the religious rhymes, the the number of students in a class should be limited. According to them the appropriate number of teacher-students ratio should be 1:10. In this context, the SIP fund provided according to the number of students does not have any meaning. The government should consider about this regarding the religious institutions.

Educational Mainstreaming and Autonomy

Whenever the issue of educational mainstreaming comes the question of autonomy is raised. The previous study (2007) on the Gumbas, Vihars and Gurukuls also showed that the religious institutions are hesitating to accept the educational mainstreaming policy because such policy may restrict the religious institutions in imparting their philosophy. Moreover, according to them if formal education is included then the children will have more burden as they will have to study both types of education (religious and formal). Such system will also reduce the value of religious education. The heads of the religious institutions were of the view that since the religious institutions are established for preserving the religious culture more emphasis is given to the religious education than to the formal education. But it is not that formal education is ignored for the children in the religious institutions. Subjects like English, Nepali, Mathematics and Social Studies are also necessary for them. Knowledge of such subjects is essential for the daily living of all. Children of the Gurukuls that do not include English are willing to have this subject. Though the teachers were saying that English was not necessary for them but they were those teachers who had sent their own children to the boarding schools for the sake of learning English. But Gurukuls were saying that as Mathematics and Social Studies were also covered by the religious courses only English and Nepali should be taught under the formal education. At present, designing of curriculum for the religious institutions is going on. There is the representation of Gumba and Gurukul in the curriculum designing. Vihars also need to be included in such task.

One of the issues raised by the religious institutions was on the equivalency of their course with the formal education course. In most of the religious institutions under the study there were advanced courses and levels in religious education although they did not have formal education. Some of them were also providing religious education up to Master's level. Those religious institutions that had formal course were limited to primary education or up to secondary level. Some of the teachers had higher degrees in religious education and teaching in higher levels of religious education but the formal education degree that they acquired was only that of the primary level. As one should be at least grade 10 graduate to teach in the primary level so they were discarded from teaching the formal subjects. So they were demanding an equivalency of their degree in accordance with the formal education. They also said that it was appropriate to teach even the formal subjects in the religious institutions. There should be also a provision of training for the teachers. While talking about equivalency one case of Gumba was found in Kaski district. Here the DEO had taken the achievement test of grade V to the children of Gumba. There were tests of English, Nepali and Mathematics and they were almost equivalent to the tests of government schools. Such tests were not found to be taken in other religious institutions under the study.

It is mentioned earlier that some of the religious institutions were hesitating to accept the government's support. One of the reasons was that the amount was minimal. Gumbas and Vihars were financially strong so the financial support that the government provided did not attract them. Another reason was related to the autonomy of them. They thought that if they accepted the support then they might be compelled to follow the rules and regulations of the government, which would affect the norms and values of the religious institutions. This was one of the main reasons that the religious institutions were hesitating to go for mainstreaming. They were saying, "Everything is not tolerable in the name of liberalization." In reality,

the government is just cooperating with the religious institutions in introducing the core subjects either formally or informally.

Educational Service to Local People and Community

The study showed that the community participation varied in different types of religious institutions. In case of Gumba the involvement of the community people was limited whereas the last year's FRP study showed that the Gumbas were in verge of development due to the community participation. Community members had a direct participation in the development of Gumbas. The present study showed that Gumbas were indirectly affiliated to the community. They were in contact with each other whenever they needed. For example, the Gumba in Solukhumbu used to pay tax to the Forestry Unit for making use of the trees for firewood. Compared to Gumbas, Vihars had a good relationship with the community. Vihars in Kathmandu and Kaski were being supported by the community people. The community people used to provide funds for the Vihars and get involved in pujas. Moreover, they were involved in the management committees and in different activities of Vihars. The community participation in Gurukuls (except in Kathmandu) was praiseworthy. They were run with the musthi dan (donation of rice). Every household of the community had a great devotion on God so they were helping the Gurukuls from their own. Some of them were also donating clothes. The religious institutions that solely depended on the community were hesitating to get registered in DEO. They used to think that if government's support was received then the community might stop helping them. But in reality, the government has nothing to do with the support because the religious institutions that are getting help from the community.

The study revealed that the community was contributing a lot for the development of the religious institutions. However, children's participation in receiving education in the religious institutions was not that encouraging. Most of the religious institutions had children from outside districts. The majority of children studying in Gumbas were from other districts and countries like India and Bhutan. Vihars which were located outside Kathmandu only had local children. In case of Gurukul except a Gurukul in Jhapa, all the children were from outside districts. Although the Gurukul in Chitwan had some children from the same district they did not belong to the community where the Gurukul was established. One of the findings of the previous FRP study was that the local children were not benefited from the religious institutions. In this situation the government's attention should be towards providing educational services to the local children. The government should think about mobilizing the religious institutions for providing education to the local people.

Conclusion

People are not fully aware of the educational mainstreaming policy that was introduced a few years ago. So there is no full utilization of the support that the government is providing to the religious institutions. Some of the religious institutions are even not accepting the support. The religious institutions are raising the questions of equivalency and autonomy whenever the government takes initiative to support them. The religious institutions are providing educational services to different types of children including girls, dalits and disadvantaged groups. But the local children are not benefited from such institutions.

CHAPTER VIII

Findings of the Study

This chapter is concentrated on the outcomes of the review of policies on religious institutions and the major findings of the field study. The review part of government policies and programs regarding Gumba, Vihar and Gurukul included the efforts so far been made by the government in linking the religious institutions with the mainstream education. It also included the issues and challenges in mainstreaming education. The field findings highlight the policies and provisions that are needed for the primary education in the religious institutions and mobilizing the religious institutions in providing educational services to the local people and community. The major findings of the study are given below:

Policy and Provisions to Provide Basic Education Services

- The government has taken different efforts to link the education of Gumba, Vihar and Gurukul with the mainstream education. In this context, more interaction sessions are organized this year. The FRP study 2007 had included the interaction sessions on Gumbas (Mustang and Kathmandu) and Gurukuls (Chitwan). This year, interaction session on Gumbas was organized in Kaski.
- The government has a plan to organize separate workshops again on Gumba and Gurukul. A workshop on Vihar also will be organized this year. Apart from this, a workshop including all these religious institutions will be organized. The previous study had shown that the government had not taken any initiation towards Vihar. A plan to organize a workshop on Vihar means that the recommendations provided by the previous study had been considered.
- As mentioned in the policy, the government initiated on taking the examination of grade five based on the learning outcomes of class five curricula in different subjects. Such initiation was taken from Kaski district where the children of Manang Gumba attended the examination.
- The FRP study 2007 had its suggestions including Vihar in the policy. But this year also this is not practices. The status report of institutional inclusion published by DOE does not include Vihar.
- The government has introduced the policy of educational mainstreaming of religious institutions. But still a majority of religious institutions are not clear about it. They do not know the process to go for mainstreaming. They also are misunderstood.
- As different types of religious institutions exist and the support that they need differ, the blanket policy is not appropriate.

Provisions of Primary Education

- The government's support for the religious institutions through SIP fund, lumpsum amount and teacher quota is praiseworthy.
- The religious institutions are not fully aware of the provision of primary education for the religious institutions. For them the provision of primary

education means to include formal subjects, teacher training and financial support.

- Most of the religious institutions (excluding Vihar) received SIP fund and teacher quota but they were unaware that such facilities were provided under the provision of primary education.
- The religious institutions (excluding Vihar) received a lump sum amount for their educational development. The amount varied based on the number of students. But the religious institutions were not clear about the financial support. They were expecting such kind of support this year also.
- Some of the religious institutions have sufficient financial support so they are not accepting the government's support which is very minimal.
- The religious institutions differ in terms of providing primary education. Variation is also found within the same type of religious institution. Most of the religious institutions are providing access to primary education within the institution whereas some of them are also sending their children to schools for formal education.
- Religious institutions that do not have primary level (only above primary) are interested in starting classes in this level if the support is provided by the government. The religious institutions that were not including the formal courses were also willing to conduct formal classes if the support as such was provided by the government.
- Although religious institutions expect different types of supports from the government, their focus is on teacher quota and training for them.
- The beneficiaries of the religious institutions are economically and socially disadvantaged children. Usually those who cannot afford for formal education are sent to such institutions.
- The religious institutions where the formal education program is conducted are using the government curriculum and textbooks.
- The religious institutions have not included all the subjects taught in public schools. Gurukuls have included English as an optional subject. The Phugboche Gumba of Solukhumbu has included only English subject. But in case of Vishwa Shanti Vihar it has entirely followed the government's curriculum.
- The FRP study 2007 showed that Indian textbooks along with the government prescribed textbooks were used in Gumbas. But the present study shows that only Nepali curriculum and textbooks are used in teaching the formal courses.
- Autonomy was one of the issues in the FRP study of 2007. This issue is also raised in the present study. The religious institutions demand 60 percent and 40 percent weightage to religious course and formal education course respectively.
- The religious institutions demand the autonomy of the selection of teacher. Since discipline is most counted in religious institutions the person selected should be more disciplined. So only the religious institutions can do this task.

- The religious institutions demand equivalency of their education with the formal education. They expect that since the people affiliated to the religious institutions are highly qualified in religious education their educational degree should be equivalent to the formal education degree.
- The religious institutions are still reluctant to register and go for mainstream education. They have the misconception that if they accept the government support then it will affect their autonomy.

Educational Services to Local People and Community

- Religious institutions are established to provide religious education. They exist not only in the educationally accessible areas but also in the remote areas where school does not exist. But all the religious institutions under the study were located in the community where schools existed. So the local people were not educationally benefited from the religious institutions. Children in the religious institutions were from outside districts.
- The Phugmoche Monastery in Solukhumbu is providing formal education through its school to the local children. Children of this monastery go to this school just to attend English class.
- Community participation in Vihars and Gurukuls is encouraging. The Vihars and Gurukuls (except Ved Vidyashram) are functioning in community support. The daily living of the religious institutions is made from the musthidan of the community.
- It is due to the community support that the Vihars and Gurukuls are hesitating to go for mainstreaming. Their perception is that if the government's support is accepted then the community support may be stopped. According to them the government's support includes only the minimal amount of fund and teachers whereas the community support is for the survival of the institute itself.
- Although the community is supporting the religious institutions from different ways, there is no participation of the local children in the religious institutions (except in Swabodh Sadhana Kendra).

CHAPTER IX

Recommendations

The FRP study 2007 on Gumba, Vihar and Gurukul showed that the government's support is lacking in such institutions. However, the institutions are positive towards the government's decision of mainstreaming education. The present study shows that the government's support for primary education is being extended and more Gumbas and Gurukuls are being benefited by the support whereas the support to Vihar is still lacking. The religious institutions are providing educational services to people from outside districts and not to the local children and community.

- The government has made many decisions regarding the educational development of the religious institutions and more religious institutions are taking benefit of it. But still a majority of the religious institutions are unaware of government provisions for primary education. So, the government should circulate the decisions as early as possible through DEOs so that they reach to the concerned people. The national development committees established for the welfare of religious institutions should also take the responsibility of making people aware of the government's decisions.
- So far, the government has organized four workshops in different districts of the country. Such workshops helped people to be aware of the government plans and programs on the religious institutions. So, more workshops and interaction programs need to be organized in other districts of the country.
- The government has introduced a blanket policy for all the religious institutions which is not relevant because the religious institutions differ in terms of its objectives, activities, resources and support that they are receiving. Support should be provided based on the requirement of the religious institutions. The support should be continuously provided and more religious institutions should be benefited by such support.
- The word 'Vihar' is excluded in the policies and programs of the government. Although the government says that the words 'Gumba' and 'Vihar' denote the same meaning thus 'Vihar' needs to be included in the government's policies and programs.
- The government is designing a national curriculum framework in consultation with Gumbas and Gurukuls. Representatives from Vihar also should be included in this task so that the weightage for the religious institutions and the government curriculum could be fixed.
- DEO can play a crucial role in increasing community participation in religious institutions. DEO should keep regular contacts with the religious institutions of the district and inform them about the government's decisions, plans and programs. DoE should give necessary instructions to DEO about these. In order to increase the community participation in religious institutions more support should be provided to those religious institutions that have more children from the local community.
- The teacher-student ratio of schools is not accepted for the religious institutions as the number of students is limited here. The support that is provided

according to the number of students for the religious institutions is not relevant. So consideration should be made to this while providing the fund for the religious institutions.

- Although there is no discrimination made in Gumbas and Vihars in imparting education the number of girls is limited. Dalits are not found in such institutions. So the government should make a special provision for such groups in the religious institutions. Incentives and scholarships could be provided.
- Since primary level does not exist in most of the religious institutions the government should make a special arrangement for this. Physical facility and teacher quota should be provided. Teacher should be provided but the authority to select and appoint teacher should be given to the religious institutions. For such authority government's teacher licensing provision should be followed.
- Some of the RIs are conducting lower secondary and secondary levels of formal education. The government should also make the provisions for such levels. Moreover, in remote areas where lower secondary and secondary levels do not exist the RI could be the appropriate place for conducting such levels. For this, necessary support should be provided.
- One of the Gurukuls (Swabodh Sadhana Kendra, Jhapa) under the study has started to include Dalits and janjatis in its programs. Such practices need to be replicated in other Gurukuls also. DoE needs to develop a program of collaboration with such Gurukuls.
- Some of the Gumbas and Vihars are reluctant to accept the government's support due to their economic sustainability. In such cases, DoE should simply collaborate with them only in curriculum and pedagogy aspects rather than providing them any financial support.

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Annexes

Annex-1

Number of Students in Gumbas

Name of Institutions	Students		
	Total	Boys	Girls
Sechan gumba, Kathmandu	72	72	----
Karma Dubgyud Chhoekhorling Manang Gumba, Kaski	56	56	-----
Sherlo Gumba, solukhumbu, Beni-4	80	80	-----
Phugmoche Gumba, Solukhumbu, Beni-2	84	42	40

Annex - 2

Teachers' Profile of Gumbas

Sechen Gumba, Kathmandu

Name	Sex	Age	Qualification	Training Received	Subject Teaching
Chewang Paljor	Male	32	University level in Religious Education	No	Religious
Mingmar Kunchap	Male	28	University level in Religious	No	Religious
Furba Lama	Male	34	Bachelors	No	Mathematics
Punya Parajuli	Male	36	Intermediate	No	English
Tashi Chiring	Male	32	Intermediate	No	Creative Arts
Renu Shah	Female	28	Intermediate	No	English
Kalpana Parajuli	Female	30	SLC	No	Nepali
Pinky	Female	26	Intermediate	No	Social Studies
	Male		Intermediate	No	

Karma Dubgyu Chyokhorling Manang Gumba (Pokhara)

Name	Sex	Age	Qualification	Training Received	Subject Teaching
Sonam Lama	Male	35	University level in Religion	No	Religious
Nima Lama	Female	29	10+2	No	Tibetan
Foreign Volunter	Male	26	-	-	English

Serlo Gumba, Solukhumbu

Name	Sex	Age	Qualification	Training Received	Subject Teaching
Pema Thaching Lama	Male	46	PhD in Buddhist Religion	No	Religion
Nawang Lama	Male	45	University level in Religion	No	Tibetan
Ghalden Lama	Male	29	University level in Religion	No	Tibetan
German Volunteer	Female	-	-	-	English

Phugmoche Gumba, Solukhumbu

Name	Sex	Age	Qualification	Training Received	Subject Teaching
Shange Sherpa Lama	Male	37	University level in Religion	No	Religion
Jangbu Sherpa Lama	Male	29	University level in Religion	No	Religion
Chiring Lama	Male	23	Intermediate	No	Tibetan
Nawang Ghendong	Male	60	University level in Religion	No	Tibetan and Religion
Jinda Rai	Female	25	Bachelors	No	English

Annex – 3

Facilities Provided to Teachers in Gumbas

Name of Institution	Facilities					
	Salary	Allowance	Training	Medical	Hostel	Food
Sechan gumba, Kathmandu	Yes			Yes	Yes	Yes
Karma Dubgyud Chhoekhorling Manang Gumba, Kaski	Yes(Rs. 4000)					
Serlo Gumba, solukhumbu, Beni-4					Yes	Yes
Phugmoche Gumba, Solukhumbu, Beni-2	Yes salary from project under Germany				Yes	Yes

Annex - 4

Physical Facilities in Gumbas

Sechan Gumba, Kathmandu

S.No.	Physical facilities	Numbers	Condition(Remarks)
1	Kitchen room	1(Male)	Clean
2	Classrooms	5	good
3	Bed rooms	2	OK
4	Canteen	1	OK
5	Toilet	For male	OK
6	Drinking water		Safe
7	Food		Good
8	Medical Facilities	3 services providers	Regular Health check up for monks
9	Playground		good

Karma Dubgyud Chhoekhorling Manang Gumba, Kaski

S.N	Physical facilities	Numbers	Condition(Remarks)
1	Kitchen room	1	Clean
2	Classrooms	2	good
3	Bed rooms		OK
4	Canteen	1	OK
5	Toilet	For male	OK
6	Drinking water		Safe
7	Food		Good
8	Medical Facilities		Regular Health check up for monks
9	Playground	1	Good

Sherlo Gumba, Solukhumbu, Beni-4

S.N	Physical facilities	Numbers	Condition(Remarks)
1	Kitchen room	1	Clean
2	Classrooms	4	good
3	Bed rooms	20	Good
4	Canteen	1	Good
5	Toilet	For male	Clean
6	Drinking water		Safe
7	Food		Good
8	Medical Facilities	No facilities of medical check up	
9	Playground	1	Small in size
10	Library	1	Religion-related books

Phugmoche Gumba, Solukhumbu, Beni-2

S.N	Physical facilities	Numbers	Condition(Remarks)
1	Kitchen room	1	Clean
2	Classrooms	8 rooms for formal education	Inadequate classrooms for religious education but adequate class rooms for formal classes
3	Bed rooms	7	Good
4	Canteen	1	Good
5	Toilet	For male/ For female	Good
6	Drinking water		Safe
7	Food		Good
8	Medical Facilities		Only first aid facilities/ regular health check up
9	Playground	1	A small play ground that is little far away from Gumba
10	Library	1	Many religious books.

Annex – 5

Facilities Provided to Students in Gumba

Name of Institution	Facilities		
	Educational materials	Scholarship	Uniform
Sechan gumba, Kathmandu	Yes		Yes
Karma Dubgyud Chhoekhorling Manang Gumba, Kaski	Yes	Yes	Yes
Sherlo Gumba, solukhumbu, Beni-4	Yes		Yes
Phugmoche Gumba, Solukhumbu, Beni-2	Yes		Yes

Annex - 6
Teachers' Profile of Vihars

Vishwa Shanti Vihar of Kathamandu (formal and religious education)				
S.N	Teacher's Name	Sex	Subjects	Qualification
1.	Bhikshu Bodhijnana	M	Nepal Bhasa	MA
2	Bhikshu Nigrodha	M	Nepali	MA continuing
3	Bhikshu Janak	M	Health/Physics	BA continuing
4	Bhikshu Uttamo	M	Art	BA continuing
5	Bhikshu Padum	M	Opt. maths/Eco	BA continuing
6	Samanera Anuttaro	M	Guided/Pariyati	BA continuing
7	Anagarika Khema	F	Pariyati	BA continuing
8.	Sunita Shakya	F	Population	MA
9.	Shanti Maharjan	F	Social studies/ Civics	MBS continuing
10	Sita Tandukar	F	Social studies/ Civics	MA
11	Amir Shakya	M	Maths	MBS/Bed
12.	Anju Shakya	F	Maths	MBS/BEEd
13	Sangina Bajracharya	F	Health/Phy	BA
14	Sabina Bajracharya	F	English	BA
15	Knanimani Shakya	F	Science/Eco	BA
16	Buddha Thapa	M	English	MA
17	Urmila Shakya	F	Nepali	BA/BEEd
18.	Hari Sapkota	M	Science	MA
Dharma Kirti Vihar, Kathmandu (Religious Education)				
1.	Anagarika Dhammabati	F	Buddhist Education	High level Academic level in Buddhism
Dharma Sheela Vihar, Kaski (Religious Education)				
1.	Bhikshu Shradananda	M	Pariyati Education	M.A
Yashodhara Baudha Vihar, Jhapa(Religious Education)				
1	Jung Bahadur Lungeli Magar	M	Pariyati Educationi	Grade 5 passed in Pariyati Education and Literate

Annex – 7

Physical Facilities

Vishwa Shanti Vihar			
S.N	Physical facilities	Numbers	Condition(Remarks)
1	Kitchen room	2	Clean
2	Classrooms	7	Good
3	Bed rooms	37	Clean/ separate for Shamners and Anagarika
4	Library	2	Buddhist literature
5	Lab	1	Ok
6	Dining hall	1	Big
7	Dhamma Hall	1	Gathering hall/ Big
8	Ordination hall	1	Big
9	Store room	2	
10	Guest room	1	
11	Office room	2	
12	Guest room	4	
13	Toilet	25	Good(Male/Female)
14	Food		As per Monk Rules
15	Drinking water		Electrically filtered
16	Medical Facilities		Free hospital services for all the students and resident staff of the institution
Dharma Kirti Vihar			
1	Bed rooms	10	Clean
2	Kitchen	1	
3	Drinking water		Tap water
4	Toilet	4	
5	Bath rooms	2	
7	Food		According to rules of Vihara
8	Uniform	As per requirement	Pink colour
9	Medical Facilities		Free hospital services for all the students and resident staff of the institution

Annex - 8

Curriculum

Vishwa Shanti Vihara, Kathmandu

Types of Curriculum		Textbooks		Teaching Hours/Weightage	Medium of Instruction
Formal	Religious	Formal	Religious		
Yes	Yes	Yes	Yes	2 hours/day	Nepali/Nepal Bhasa

Dharma Kirti Vihara, Kathmandu

Types of Curriculum		Teaching Hours/Weightage	Medium of Instruction
Formal	Religious		
-	Yes	2 hours a day	Nepali/Nepal Bhasa

Dharma Shila Bouiddha Vihara, Kaski

Types of Curriculum		Textbooks		Teaching Hours/Weightage	Medium of Instruction
Formal	Religious	Formal	Religious		
-	Yes	-	Yes	50 hrs/month	Nepali

Yeshodhara Vihara Bouiddha Gumba, Dhulabarri Jhapa

Types of Curriculum		Textbooks		Teaching Hours/Weightage	Medium of Instruction
Formal	Religious	Formal	Religious		
-	Yes	-	Yes	300 marks	Palhi

Annex - 9

Background information of Gurukul Schools under Study

Name of institutions	Established date	Running grades	Teachers' number and qualification				
			Total	Female	I.A. & Below	B.A	M.A. & above
Nepal Vedabidyashram Secondary School, Bankali	2031, Approved in 2042	4-10	13	-	No	8	5
Shree Gayatri Vedavedanga Sanskrit Bidhyalaya	2049	6-8	1	-	No	no	1
Swabodh Sadhana Kendra	2055	KG – 4	7	3	5	2	-
Vedabedanga Sanskrit Madhyamic Vidhyalaya	2028	1-10	7	-	3	3	1

Annex- 10

Infrastructure and Facilities Provided in Gurukuls

Name of Gurukuls	Running Grades	Total Classrooms	Facilities		Toilet
			Food	Dress	
Nepal Vedabidhyashram Sanskrit Madhyamic Bidhyalaya,	4-10	7	Yes	2 pairs*	3
Shree Gayatri Ved Vedang Sanskrit Vidhalaya	4-7	1#	Yes	Self	2**
Swabodh Sadhana Kendra	K.G.- 4	2#	Yes	Depends on donors	2**
Bibekashram Sangaveda Secondary School	Basic (1-5) and 6-10	5+1##	Yes	Self	2**

* Only for hostel students

** Separate for students and teachers

Classes are conducted in a single room as a multigrade teaching.

Basic classes (1-5) are running in a single room.

Annex - 11

Number of Students in Gurukuls

Name of institutions	Students		
	Total	Boys	Girls
Nepal Veda Vidyashram Ma.Vi. Bankali	136	136	-
Shree Gayatri Vedavedanga Sanskrit Bidhyalaya	26	26	-
Swabodh Sadhana Kendr	110	55	55
Vedabedanga Sanskrit Madhyamic Vidhyalaya	69	69	-

Annex – 12

Facilities Provided to Teachers in Gurukul

Name of institutions	Facilities							
	Salary	Allowances	Training	Medical	Quarter	Food	Dress	Others
Nepal Veda Vidyashram Ma.Vi. Bankali	yes	-	3*	**	-	-	-	-
Shree Gayatri Vedavedanga Sanskrit Bidhyalaya	yes	-	no	-	yes	yes	-	-
Swabodh Sadhana Kendra	yes	-	no	-	-	-	-	-
Vedabedanga Sanskrit Madhyamic Vidhyalaya	yes	-	3*	-	-	-	-	-

* Different trainings were received from the teachers on curriculum, teaching methodology.

** Primary treatment.

Breakfast was provided

Annex - 13

Facilities provided to Students in Gurukul

Name of institutions	Facilities						
	Education al materials	Scholarshi p	Medica l	Hostel	Food	Dress	Other s
Nepal Veda Vidyashram Ma.Vi. Bankali	yes	2*	**	yes ***	yes*** *	yes ****	-
Shree Gayatri Vedavedanga Sanskrit Bidhyalaya	-	-	-	yes	yes	-	-
Swabodh Sadhana Kendra	yes	-	**	yes ***	yes	yes	-
Vedabedanga Sanskrit Madhyamic Vidhyalaya	-	-	-	yes	yes	-	-

* Scholarship was received by the personal donors.

** Primary treatment (First Aid).

*** Only for limited students

**** Only for hostel students

Annex – 14

Curriculum and Textbooks of Gurukul

Name of Institutions	Curriculum	Textbooks	Teaching Medium
Nepal Veda Vidyashram Secondary School, Bankali	Formal	Formal (English optional) and Veda, Rudri, Chandi, Sanskrit Grammar and Literature	Instruction in Nepal and as per subjects
Shree Gayatri Vedavedanga Sanskrit Bidhyalaya	Informal	Veda, Rudri, Chandi, Sanskrit Grammar and Literature	Sanskrit and instruction in Nepali
Swabodh Sadhana Kendra	Formal with extra classes of Sanskrit	Formal and extra Sanskrit	Nepali and as per subjects
Vedabedanga Sanskrit Madhyamic Vidhyalaya	Formal/Informal*	Formal/Informal*	Nepali and as per subjects

* Informal curriculum and textbooks for the in basic level (Grade 1-5), and formal for grades 6 to 10.

Annex – 15

Education in Gumba, Vihar and Gurukul: Linking with Mainstream Education

(A Formative Research Project conducted by CERID, Tribhuvan University for the
Ministry of Education and Sports)

सर्भे फर्म

संस्थाको नाम : _____

जिल्ला _____ गा.वि.स. _____ वडा नं. _____

१. संस्थाको जानकारी

संस्थाका प्रमुखको नाम/पद :

संस्थाको प्रकार (औपचारिक/धार्मिक) गुम्बा (), बिहार (), गुरुकुल ()

संस्था स्थापना भएको वर्ष वि.सं. ()

सञ्चालित कक्षा : औपचारिक (), धार्मिक ()

कक्षा सञ्चालन : औपचारिक (), धार्मिक ()

बिहान (), दिउँसो (), बेलुका ()

कक्षा सञ्चालन समय (घण्टा) (वार्षिक , मासिक , साप्ताहिक)

कुल विद्यार्थी सङ्ख्या आनि ()

धावा ()

सामनेर ()

अनागरिका ()

बटुक ()

अन्य

कुल शिक्षक सङ्ख्या (पुरुष/महिला) गुरुहरू (/), लामाहरू (/), अन्य

शिक्षकहरूको विवरण

शिक्षकको नाम	लिङ्ग	उमेर	शैक्षिक योग्यता			शिक्षण अनुभव	तालिम	पढाउने विषय
			धार्मिक	शैक्षिक	अन्य			

उपलब्ध सुविधा

सुविधा	शिक्षकका लागि	विद्यार्थीका लागि
तलब		
भत्ता/छात्रवृत्ति		
होस्टेल		
औषधोपचार		
खाना		
पोशाक		
तालिम		
अन्य		

जातजाति/सम्प्रदाय/समूह

	शिक्षक						विद्यार्थी					
गुम्बा												
विहार												
गुरुकुल												

भौतिक संरचना

भौतिक सुविधा	अवस्था विश्लेषण
कक्षा सञ्चालन हुने भवन (कोठा सङ्ख्या, तला, प्रयोगमा आएका कोठा र अवस्था उल्लेख गर्नुहोस्)	
छात्रावास (कोठा सङ्ख्या, तला, प्रयोगमा आएका कोठा र अवस्था उल्लेख गर्नुहोस्)	
खेलने चौरको अवस्था	

शिक्षण विधि :

कक्षा / उत्तीर्ण गर्ने प्रणाली :

परीक्षा प्रणाली :

अतिरिक्त क्रियाकलाप (ध्यान, योग)

पाठ्यक्रमसँग सम्बन्धित क्रियाकलाप (रेडियो, टि.भि., भिडियो)

सीपमूलक कक्षा / तालिम :

४. सेवा/सुविधा

चर्पीको व्यवस्था : छ (), छैन (), महिला (), पुरुष () अवस्था कस्तो छ ?

खानाको व्यवस्था : छ (), छैन () अवस्था उल्लेख गर्नुहोस्

खानेपानीको व्यवस्था : छ (), छैन () सुरक्षित खानेपानी छ/छैन उल्लेख गर्नुहोस्

खेलकुद मैदानको व्यवस्था : छ (), छैन () कुन/कुन खेल खेलिन्छ

पुस्तकालयको व्यवस्था : छ (), छैन () पुस्तक कति छन् र कुन विषयका छन्

प्रयोगशालाको व्यवस्था छ : छ (), छैन () अवस्था उल्लेख गर्नुहोस्

चमेनागृहको व्यवस्था : छ (), छैन () स्वस्थकर खानाको अवस्था

औषधोपचारको व्यवस्था : छ (), छैन ()

यदि छ भने - चिकित्सकको सङ्ख्या (), क्लिनिक (), आम्ची ()

नियमित स्वास्थ्य परीक्षण (), स्वास्थ्य परीक्षण शुल्क ()

पोशाकको व्यवस्था : शिक्षकका लागि छ (), छैन ()

विद्यार्थीका लागि छ (), छैन ()

छात्रवृत्ति / प्रोत्साहन : शिक्षकका लागि छ (), छैन ()

विद्यार्थीका लागि छ (), छैन ()

तालिम : शिक्षकका लागि छ (), छैन ()

Education in Gumba, Vihar and Gurukul: Linking with Mainstream Education

(A Formative Research Project Conducted by CERID, Tribhuvan University for the
Ministry of Education and Sports)

Gumba/Vihar/Gurukul Observation Form

Name of institution:

Physical Structure of Institution

Building, classrooms, roofs :

Bedrooms :

Hostel :

Kitchen :

Drinking water facility :

Toilet facility :

Sanitation :

Mobility of Outsiders / Community people

Activities on observation day :

Lamas :

Monks :

Nuns :

Activities of Students :

Teachers' activities (apart from teaching) :

Other activities in Gumba/Vihar/Gurukul :

Uniform :

Education in Gumba, Vihar and Gurukul: Linking with Mainstream Education

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Class Observation Form

Name of institution:

Name of the teacher:

Observed class:

Duration:

Medium of instruction of the institution:

Language used in teaching/learning:

Number of students: Boys: Girls:

1. Physical Facility:

Number of desks/benches/chairs

Blackboard: Use of blackboard

Ventilation:

Light:

2. Teaching-learning Practices:

Use of teaching-learning materials

Interaction between teacher and students

Interaction between students

 Group discussion

 Class presentation

Extra Activities (Yoga, pre, meditation, group songs, playing music, etc.)

Reward and punishment

Teacher's mobility in the classroom

Use of laboratory

Regular activities of students, teachers

3. Uniform (neatness)

Teachers

Students

Education in Gumba, Vihar and Gurukul: Linking with Mainstream Education

(A Formative Research Project conducted by CERID, Tribhuvan University for the Ministry of Education and Sports)

Head of the Gumba/Vihar/Gurukul

Name of institution:

1. Concept of Gumba/Vihar/Gurukul

1. Meaning of Gumba/Vihar/Gurukul
2. History of the Gumba/Vihar/Gurukul
3. Difference between religious and formal education
4. Importance of religious and formal education

2. Mainstreaming

- Understanding about mainstreaming
- Need of mainstreaming
- Knowledge about government policies for mainstreaming
- Ways of mainstreaming

3. Human Resources

- Teacher
- Lamas
- Administrative staff
- Facility provider
- Advisors
- Others

4. Students

- Disadvantaged group (poor, ethnic group, age, sex, religion, caste, etc.)
- Entry criteria, selection criteria, process, final decision makers
- Parents' role
- Use of formal education in religious institutions for the society

5. Roles and Responsibilities

1. Monks/Lamas/Nuns
2. Students
3. Teacher
4. Administrative staff
5. Community

6. Management

- Formation of management committee (ethnicity, gender, disadvantaged group's representation)
- Selection of committee member/selection process

- Hierarchical system on the basis of position
- Roles and responsibilities of management committee members
- Volunteer or salary-based, salary system (wage worker, permanent/temporary, ...)
- Monitoring: system, mechanism, effectiveness
- Academic activities of religious institutions (by whom, how, ...)
- Government support and interference

7. Decision Making

- Curriculum/textbooks
- Resources allocation (Human resource, capital resource)
- Management
- Role of donor in implementation of program

8. Financial Resources

1. Sources of financial resources
2. Use of financial resources (Use of donor fund in fulfilling relevant tasks, ...)

9. Examination and Promotion System

10. Curriculum

- Formal, informal, religious education
- Credit hour (which credit hour is appropriate for different subjects, ...)
- Availability of curriculum, textbooks, teachers' guide
- Teaching methods, language, medium of instruction
- Textbooks/contents
- Teaching materials
- How curriculum should be designed? Who should be included while designing curriculum?

11. Government Provisions

- Registration
- Awareness
- Facilities
- Acceptance
- Suggestions for policy and provisions to provide basic education

12. Problems

- Physical (classroom, toilet, drinking water, hostel facility, food, library, uniform)
- Teaching-learning (curriculum, textbooks, learning materials, examination system, monitoring, age, ethnicity, teacher training, incentives, teaching methods)

13. Challenges in Mainstreaming Education

- Government policies
- Finance
- Human resources (female teacher, trained teacher, local teacher,)
- Formal education
- Girls' enrolment
- Teacher training

14. Possibilities

1. Mainstreaming
2. Conducting primary level
3. Conducting formal classes

15. Expectations from (for mainstreaming education/conducting formal classes)

- Students/parents
- Villages/community
- Government
- Donors

16. Government Recognition

- Institution
- Religious education
- Teacher certificate
- Equivalency

17. Coordination

- Government
- Religious institutions
- NGOs
- INGOs
- CBOs
- Civil society

18. Sustainability

- a. Financial
- b. Technical
- c. Social (community support, ...)

19. Community Awareness and Readiness

20. Future Plans

- Institutional reform

Education in Gumba, Vihar and Gurukul: Linking with Mainstream Education

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Interview Guidelines for Teachers

Name of institution:

- General background of the teacher (name, age, address, experience, etc.)
- Concept of Gumba/Vihar/Gurukul
 1. Meaning of Gumba/Vihar/Gurukul
 2. History of the Gumba/Vihar/Gurukul
 3. Difference between religious and formal education
 4. Importance of religious and formal education
- 2. Concept of Mainstreaming
 - Understanding about mainstreaming
 - Need of mainstreaming
 - Knowledge about government policies for mainstreaming
 - Ways for linking with mainstream education
- 3. Roles and Responsibilities
 1. Activities of teachers
- 4. Management
 - Teachers' representation in management committee
 - Roles and responsibilities of committee members
 - Volunteer or salary-based, salary system (wage worker, permanent/temporary, ...)
 - Monitoring: system, mechanism, effectiveness
- 5. Decision Making
 - Teachers' involvement
 - Types of decisions made
- 6. Facilities provided
 - Salary and allowances
 - Hostel
 - Others

7. Curriculum

- Formal, informal, religious education
- Availability of curriculum, textbooks, teachers' guide
- Teaching methods, language, medium of instruction
- Textbooks/contents
- Teaching materials
- How curriculum should be designed? Who should be included in curriculum designing?
- Subjects that students are interested to study
- Credit hour (which credit hour is appropriate for different subjects, ...)

8. Students

- Entry criteria, selection criteria, process, final decision makers
- Disadvantaged group (poor, ethnic group, age, sex, religion, caste, etc.)
- Parents' role in sending children at the religious institutions

9. Examination and promotion system

10. Awareness about the provisions of primary education through religious institutions

11. Policies and provisions to provide basic education services

12. Problems

- Physical (classroom, toilet, drinking water, hostel facility, food, library, uniform)
- Teaching-learning (curriculum, textbooks, learning materials, examination system, monitoring, age, ethnicity, teacher training, incentives, teaching methods)
- Impact of religious institution on the local children
- Problems in including formal courses

13. Challenges in teaching and learning

14. Possibilities

- Mainstreaming
- Conducting primary level
- Conducting formal courses
- Educational access to local people and community: (i) Mobilization of religious institutions in providing educational services to local people/community (ii) Mobilization of local people/community in providing educational services

15. Expectations (for mainstreaming education)

- Students/parents
- Villages/community
- Government
- Donors

16. Community awareness and readiness

17. Future Plans

18. Coordination

- Government
- Religious institutions
- NGOs
- INGOs
- CBOs
- Civil society

19. Sustainability

- d. Financial
- e. Technical
- f. Social (community support,

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Interview Guidelines for the Development Committee (Policy Level) of Religious Institutions

Name of institution:

- History of the Development Committees
- Representation in the committee
- Recent activities (Arrangement of resources, infrastructure development, monitoring)
- Management of Development Committees (registration criteria, procedures for registration, fee charged, facilities provided,)
- Registration
- Supports provided to the religious institutions
- Difference between religious and formal education
- Importance of religious and formal education
- Contribution of religious institutions in existing educational services
- Efforts made by the development committees in mainstreaming the education of religious institutions
- Future plan of the development committees
- Awareness about the provision of primary education
- Community awareness and readiness
- Expectation from the government in mainstreaming education
- Possibilities in providing basic education services
- Possibilities in including formal courses
- Challenges in accepting mainstreaming education
- Recognition from government. Efforts made for the recognition. Possibilities for government recognition to religious institutions
- Ways of mainstreaming education (a) conducting formal classes (with selected subjects) in religious intuitions (b) adding religious education as optional subject in all the general schools
- Policy and provisions for providing basic education services in the religious institutions
- Mobilizing religious institutions in providing basic educational services to local people

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Interview Guidelines for Parents

Name of institution:

- Parents (Local People/outside, Education, age, Ethnicity, Sex, Religion, Family Size, Occupation, etc.)
- Reasons for sending children to the religious institutions and schools
- Recent activities of religious institutions
- Educational programs of religious institutions
- Available facilities
- Awareness about the provisions of the government for primary education through religious institutions
- Access of the disadvantaged group of the community in religious institutions (entry requirement, scholarship/incentive, etc.)
- Difference between religious and formal education
- Importance of religious and formal education
- Contribution of religious institutions in existing educational services
- Possibility of including formal courses (only for non-formal)
- Problems in including formal courses
- Community awareness and readiness
- Future plan
- Mobilization of religious institutions in providing educational services to local people/community
- Ways of providing basic education (a) conducting classes in religious institutions (b) adding religious education as optional subject in all the general schools
- Expectation from the religious institution
- Government's provision of primary education
- Mobilization of religious institutions in providing educational services to local people/community
- Local people/community support to the religious institutions in providing educational services
-

Education in Gumba, Vihar and Gurukul: Linking with Mainstream Education

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Management Committee Member and Community Leaders

Name of Institution:

- Meaning of Gumba/Vihar/Gurukul
- History of the Gumba/Vihar/Gurukul
- Recent programs of Gumba/Vihar/Gurukul
- Existence of management committee
- Educational programs of Gumba/Vihar/Gurukul
- Difference between religious and formal education
- Importance of religious and formal education
- Awareness about the provisions of the government for primary education through religious institutions
- Community awareness and readiness
- Roles and responsibilities of Management Committee member and community leader in the advancement of primary education in Gumba/Vihar/Gurukul
- Students/Monks/Nuns (local people/outsideers, age, ethnicity, sex, religion, family occupation, etc.)
- Access of the disadvantaged group of the community in Gumba/Vihar/Gurukul (entry requirement, scholarship/incentive, etc.)
- Problems being faced in implementing the government curricula (Language, resources, textbooks, teacher, students, etc.)
- Possibilities of accepting government support (curricula, waiving of registration fee, incentive, etc)
- Possibility of incorporating formal courses
- Management of Gumba/Vihar/Gurukul (formation of management committee, community participation, parents/guardians' participation, managed by outsideers, etc.)
- Management of human resources of the Gumba/Vihar/Gurukul. (Number, facilities provided)
- Management of financial resources of Gumba/Vihar/Gurukul
- Contribution of Gumba/Vihars/Gurukuls in existing educational services

- Future plan of Gumba/Vihars/Gurukuls
- Expectation from the government in mainstreaming education
- Existing coordination between CDC, Gumba/Vihar/Gurukul, MOES/DOE and future possibilities
- Recognition from government. Efforts made for the recognition. Possibilities for government recognition
- Responsibility of mainstreaming to the local people
- Challenges in accepting mainstreaming education
- Mobilization of religious institutions in providing educational services to local people/community
- Ways of mainstreaming education (a) conducting formal classes in Gumba/Vihars/Gurukuls (b) Sending children of Gumba/Vihars/Gurukuls to formal school (c) adding religious education as optional subject in all the general schools

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Focus Group Discussion Guidelines for Students

Name of Institution:

- Students (local people/outside, age, ethnicity, sex, religion, family occupation, etc.)
- Recent activities of religious institutions
- Educational programs of religious institutions
- Importance of religious and formal education
- Courses, timing (routine), textbooks, subjects (including optional subjects), what subjects students want to study, extra-curricular activities, area of interest
- Desire for studying formal courses
- Available facilities
- Awareness about the provisions of the government for primary education through religious institutions
- Community awareness and readiness
- Access of the disadvantaged group of the community in religious institutions (entry requirement, scholarship/incentive, etc.)
- Contribution of religious institutions in existing educational services
- Future plan
- Mobilization of religious institutions in providing educational services to local people/community
- Ways of providing basic education (a) conducting classes in Gumbas/Vihars/Gurukuls (b) adding religious education as optional subject in all the general schools
- Expectation from the religious institution
- Monitoring and supervision