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Formative Research Project**

Study Report 11

**Linking Madrasas with Mainstream
Education in Nepal**



Tribhuvan University
Research Centre for Educational Innovation and Development (CERID)
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Linking Madrasa with Mainstream Education in Nepal



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The government of Nepal has been implementing the various plans and programs to universalize the basic and primary education from the last 5 decades. In response to various endeavors taken by MOE/s, several infrastructures of the educational opportunities have been raised. The population census 2001 shows that out of 19.25 millions (6 years and above aged population) are still illiterate. Among them Special focus Group (SFG) population is prominent, which constitutes the hard core. The Muslim population is one of the SFGs.

The Muslim community of Nepal has its own educational institution based on the religious learning on a traditional style. All the previous plans and programs of the government accepted the contribution of the Madrasas in spreading literacy in the Muslim community, but up till the recent past neither GO, nor INGO took any initiative to mainstreaming the Madrasa.

At present the MOE/s has made a strategy to link the Madrasa with the mainstream of education to achieve the goal of EFA. There are a large numbers of issues and challenges in mainstreaming the Madrasa which needs an indepth study to formalize this system. This case study is a minor effort in this regard.

On behalf of the research team I would like to express my gratitude to Dr Kristin Torners, Technical advisor to FRP, Dr H. R. Bajracharya, Executive Director of CERID, and Dr Kishore Shrestha FRP, Co-ordinator for providing me the opportunity to conduct this research.

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2006

Hafiz Mohammad Zahid Parwez
Researcher

Acronyms

BPEP	=	Basic Primary Education Project
CERID	=	Research Centre for Educational Innovation and Development
DG	=	Director General
DOE	=	Department of Education
EFA	=	Education For All
FGD	=	Focus Group Discussion
FRP	=	Formative Research Project
GO	=	Government Organization
INGO	=	International Non-governmental Organization
MOES	=	Ministry of Education and Sports
NFE	=	Nonformal Education
NGO	=	Non-governmental Organization
SFG	=	Special Focus Group
UNICEF	=	United Nation Children Fund
VDC	=	Village Development Committee

Executive Summary

Muslims of Nepal are an educationally disadvantaged group with a very low literacy rate of 34.72% percent in comparison to the nation's literacy rate of 53.7% (Census, 2001). They are the third religious largest group of Nepal with a population of 4.2%. There is a great challenge to government to increase the enrollment of Muslim children in schools to meet the goal of EFA by 2015. The government has included Muslims in a special focus group and trying to implement different strategies to increase the enrolment of Muslim children in schools. BPEP/MOE had listed Muslims as a disadvantaged group in terms of education and had implemented a special incentive scheme for educating Muslim children on a trail basis in three VDCs of Rupendehi district. But the FRP first study (2003) conducted in that district had reported that the BPEP special incentive scheme was unable to attract Muslim children towards the mainstream education properly. That study had further reported that only 13.97% of Muslim children of that area were studying in the mainstream schools, while 80.07% were in Madrasas. The flow of Muslim girls towards Madrasa was higher than the Muslim boys.

FRP second study had reported that only 41.22% of the total primary school age children (6-10 years) in the study area were studying in Madrasa. Among them, 39.84% were boys and 42.60% were girls. It reported that the lack of religious education in the mainstream schools, lack of Islamic environment, language of instruction different from the local language and lack of awareness were the main reasons of Muslim children's low participation in schools. It also pointed out that the Madrasas were also positively contributing the education; therefore they should be utilized as an institution of education. It suggested that school courses should be included in Madrasa or vice versa to bridge the gap between these two systems.

The present study was intended to find out the ways for linking Madrasas with the school education. It was intended to find out the curricular, administrative and financial measures for this linkage. The main objectives of this study were:

- To analyse comparatively the structure of public school primary level curricula and the primary level Madrasa curricula.
- To solicit the ideas of the Madrasa stakeholders, public school stakeholders and community leaders in order to explore the possibilities of integrating the mainstream and Madrasa subjects.

- To suggest a curricular framework that focuses on the integration of the major subjects of primary level into Madrasa education and vice-versa.

A field based in-depth study was carried out to achieve the above objectives. The data were collected from three highly Muslim populated district: Kapilbastu and Rauthat. Five Madrasa from each districts were selected for the purpose of study. The primary level curricula of these Madrasas were analyzed in respect to its objectives and content. The Madrasa heads, chair person and secretary of Madrasa management committee were interviewed by the help of an open ended questionnaire to explore the objectives and content of primary level Madrasa curriculum. Their views about the possibility of integrating mainstream and Madrasa subjects were also collected.

A FGD was conducted in each Madrasa area with Madrasa stakeholders, public school stakeholders and community leaders to explore the ways for integrating mainstream and Madrasa subjects at the primary level. The views of key informants were also gathered by the help of peer discussion. Key informants were selected through a snowball sampling technique. The information from these tools was analyzed thematically to fulfill the stipulated objective of this study. The findings of this study were as follows:

Findings:

1. The Madrasas have a sufficient number of teachers for teaching Islamic courses. But there was the lack of mainstream teachers for teaching the mainstream subjects.
2. There were more than 137.70 students in the primary level of Madrasas with more that 50% of girl students. They were not getting sufficient incentive.
3. Madras education is based on textbooks, mainly written in Urdu language. These books are published in India. Only one book in Urdu was written by a Nepalese author. Some Madrasas were using the books prescribed by Government Board of Madrasa education of Bihar and U.P. states of India.
4. 50% Madrasas were teaching the mainstream subjects such as Nepali, Mathematics and English etc. by recruiting the mainstream educated teachers.
5. The Madrasa students had to study up to five language at the same time.
6. The medium of instruction in Madrasas was Urdu.

7. The physical facilities in Madrasas in terms of furniture, instructional material and classroom were not adequate.
8. There was a management committee in each Madrasa. But these committees were not able to incorporate all the sectors of local Muslim community. There was no proper record in Madrasas.
9. The cultural mismatches such as lack of religious education, lack of Islamic environment, language of instruction were the main hindrances of the mainstream schools.
10. Madrasa education was not fully relevant to the need of Muslims Madrasas were fulfilling the religious and cultural needs but the demand of modern life was not fulfilled.
11. Muslims were also suspicious about the linkage because it could hamper the identity of Madrasas.
12. The Muslims suggested for the reorganization of Madrasa curriculum to incorporate subjects like Nepali, Mathematics, English, and Science. There should be a separate curriculum for Social Studies, Moral Education Health and Environmental Education should be prepared incorporating Islamic values for mainstreamed Madrasas.
13. The Muslim admitted that there was a possibility of utilizing the provision of 20% elective courses in the mainstream schools to include Islamic education and Urdu as an alternative means for increasing the enrollment of Muslim children in the mainstream schools.
14. The respondents demanded for the financial support and monitoring for the Madrasas. They also demanded for the formation of a Madrasa board at the central level to look after the policy matters of Madrasas.

Recommendations

On the basis of the findings of this study the following recommendations were made:

1. Priority should be given for utilizing Madrasas as an institution of mainstream education.
2. There should be two types of curriculum framework for the mainstream schools and Madrasas incorporating the mainstream subjects. For the mainstream school, the provision of 20% optional subject should be utilized to provide the education of religious and Islamic subject along with Urdu. But for the Madrasas incorporating mainstream subjects,

special courses of Social Studies, Environmental Education, Moral Education and Health should be developed by incorporating Islamic values.

3. Social Studies books should be rewritten to make it friendly to Islamic culture and culture of other ethnic groups.
4. The curriculum of Madrasas should be developed to incorporate the mainstream subjects such as Nepali, Mathematics, English, Science etc. along with the Islamic courses.
5. Special textbooks for Madrasas should be developed in Urdu language. Textbooks of the mainstream subjects should be translated in Urdu.
6. The capable Madrasas should be selected for the implementation of mainstream course. Furniture for these Madrasas should be arranged. These Madrasas should be recognized as a primary school.
7. Madrasa management committees should be reorganized by including the people of local Muslim community.
8. The government should appoint at least two mainstream subject teachers in these Madrasas.
9. A Madrasa board should be constituted at the central level to look after the policy and management of Madrasa education. This committee should incorporate leading Muslim intellectuals, religious and social leaders.
10. An elective course should be developed at the central level for the primary schools. An Islamic teacher of nearby Madrasa should be used to teach this elective subject in these schools.
11. The curriculum for Madrasas should be prepared by the central level through seminars involving Muslim intellectuals, Muslim religious and social leaders and educationists.

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CHAPTER I

Introduction

Context

Muslims are a prominent cultural group of Nepal which occupies 4.2% of total Nepalese population. They are considered an educationally disadvantaged group in terms of the mainstream education because their literacy rate is 34.72% which is far below the national literacy rate of 53.7% (Literacy Situation in Nepal, 2002), FRP II phase study had reported that only 18.06% children of the total primary school age children (6-10 years) were studying in the mainstream schools. 41.22% children of this age group were studying in Madrasas. 40.71% of the total children belonging to this age group were out of any type of schooling. The main reasons of the low participation of Muslim children in the mainstream education, as pointed out by FRP study, were the lack of religious education in the mainstream schools and lack of Islamic environment. The other reasons were the poor economic background of Muslims in general, language of instruction in the mainstream schools which was different from the local language, lack of awareness of parents to educate their children especially the girls, co-education, absence of female teachers in the mainstream schools, Parda system, conservative thinking of parents towards educating their children etc. The Muslim parents clarified that they preferred Madrasa than the mainstream school to get Islamic education. According to their religious belief, the learning of Quran was indispensable for every Muslim; therefore, Muslims parents preferred to send their wards to Madrasa instead of the mainstream schools. FRP II study had recommended for utilizing Madrasas as an institution of formal as well as non-formal education. It had also recommended for the inclusion of Islamic subjects in the curriculum of mainstream school to increase the access of Muslim children in the mainstream education. This study had also pointed out the need of an intensive study to find out the curricular measures for bridging the gap between the mainstream schools and the Madrasa education.

Inclusion of Islamic education in the mainstream education was suggested as the main strategy for increasing the access of Muslim children in schooling and henceforth to meet the demand of EFA. The present study was intended to find out the ways for linking Madrasas with the school education. It was intended to find out the curricular, administrative and financial measures for this linkage.

Rationales of the study

The Muslims of Nepal are a distinct cultural group. They follow Islam as their religion which is quite different from Hinduism, the religion followed by the majority of Nepalese population. Muslims of Nepal are a distinct minority group. They can be considered as a minority group because of the religion they follow which is quite different from the religious beliefs of Hindus (the majority religious group of Nepal). Quran (The divine messages as reiterated by Prophet Muhammad) and Hadith (The sayings and doings of him) are their two main sources of guidance. Quran is the divine message; therefore, it is their main source of guidance for all the conducts of a follower of Islam. If there is any thing unclear, they take evidence of Hadith. According to their religious belief, Muslims should follow all the instructions of these two sources of guidance without questioning. Questioning against the instruction of these sources of guidance is considered as an antireligious act.

The religious guidance of Muslims emphasizes on acquiring education as their righteous duty. According to Quran, the status of an educated person is higher than an unlearned worshiper. It gives them the status equal to those martyrs who fight for religion. It instructs the Muslim to acquire the education from any place and at any time. According to Hadith, there are two primary aims of education for Muslims. According to the first aim, a Muslim should learn Quran, the divine message by heart. According to the second aim, it is the duty of every Muslim to acquire the knowledge needed by the community. In this way the religious guidance of Muslims directs them towards the acquisition of religious knowledge at first followed by the acquisition of different knowledge which is beneficial to the humanity.

Muslims have their own educational institutions named as Madrasa and Maktab. Maktab is mainly concerned to provide the knowledge of Quran and Madrasas are established to provide Islamic education and also the education of other important areas. Madrasas can be considered as the main educational institutions of Muslim community which are established to provide religious education as well as the education of other needed areas.

The Madrasas of Nepal are also playing a significant role in the field of education. FRP I and II study reported that a large number of Muslim children were studying in these Madrasas. Only a small portion of the total Muslim children were studying in the mainstream schools. A large portion of total Muslim children of primary school going age were still out of any type of educational institutions.

The large number of Muslim children in Madrasas in comparison to mainstream school suggests that a large faction of Muslims of Nepal prefer to send their children to Madrasa instead of the mainstream schools to get Islamic education including the knowledge of Quran. This fact was also supported by the responses of parents and leaders of Muslim community from the same study. But they were not totally satisfied from Madrasa education because, according to them, it did not provide them skills to meet the challenges of daily life as the mainstream education did. On the basis of above discussion, it could be inferred that Muslims were looking for an education system which could cater their need of religious as well as general education. There was a great opportunity to utilize Madrasas as an institution of mainstream education to promote the access of Muslim children in the mainstream education.

FRP II study had also recommended for the bridging the gap between the mainstream schools and Madrasas. It had suggested two alternative measures for bridging the gap between the mainstream school and Madrasas. The first measure was the inclusion of Islamic education in the mainstream schools and the second measure was to provide recognition to Madrasas and Madrasa education with the inclusion of mainstream subjects in the curriculum of Madrasas. EFA action plan had included the strategy to improve the relevancy of mainstream curriculum to the ethnic groups by the revision of curriculum by incorporating cultural values of different cultural groups in the text materials, allowing flexibility in curriculum and making-waiting it contextual and rewriting Social Studies focusing on inspiring contributions made by different ethnic and cultural groups in the process of nation building. MOES should adopt a distinct cultural policy along with the strategic policies of EFA to educate Muslim children. This study aimed to suggest the appropriate administrative, curricular and financial measures for linking Madrasas with mainstream education.

Objectives of the study

The main objectives of this study were as follows:

- To analyse the structure of public school primary level curricula and primary level Madrasa curricula.
- To solicit the ideas of the Madrasa stakeholders, public school stakeholders and community leaders in order to explore the possibilities of integrating the mainstream and Madrasa subjects.

- To suggest a curricular framework that focuses on the integration of major subjects of primary level into Madrasa education and vice-versa.

Research Questions

Following research questions were developed to fulfil the above mentioned objectives:

1. What are the status of Madrasas in terms of qualifications and number of teachers; students and their enrolment, retention, dropout, promotion and status of incentives provided to them?
2. What is the status of physical facilities in terms of buildings, classrooms, instructional materials, furniture etc?
3. How these Madrasas are being administratively and financially managed?
4. What are the main areas of similarities and differences in the curriculum of mainstream schools and Madrasas in terms of objectives, content, pedagogy and evaluation?
5. What are the matches and mismatches for the Muslims in the mainstream schools?
6. How do the Muslim parents evaluate the relevancy of present Madrasa education?
7. What is their desire regarding education? What is their perception towards the linkage of Madrasas with the mainstream education?
8. What may be the curricular, administrative and financial measures for the linkage of Madrasas with the mainstream education?
9. What is the efficiency of Madrasas to incorporate the linkage?
10. What are the major issues related to a linkage of Madrasas with the mainstream education?

CHAPTER II

Review of literature

Review of literatures related to the education of Muslim community

There are many literatures who throw light on the education of Muslim community. As a religious group they give high importance to education. Anzar (2003) has reported that seeking knowledge has been an integral part of Islamic tradition. It is necessary to analyze Qur'an and Hadith to understand the nature of orientation of Muslims towards education.

Religious guidance to Muslims towards education

Qur'an, which is the main source of religious guidance of Muslims, includes many verses, which are in the praise of knowledge and they instruct people to acquire knowledge. The first verse of Qur'an revealed to prophet begins with "to read" and the first five verses of that revelation contains the words like read, teach, pen etc (Mohammad, 1997). This can be taken as an example of importance given to the process of acquiring knowledge by Qur'an.

Holy Qur'an has stated God himself taught Adam the forefather of all mankind about the method of prayer. It also states that God had appointed Hazarat Muhammad to teach people about Qur'an and other knowledge. Qur'an gives high importance to the act of acquiring knowledge. According to Qur'an, the status of a learned person is higher than those who do not possess knowledge. It has also admitted that a person without knowledge is similar to beasts and cattle.

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

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

(The holy Quran: 39-10)

It has again stated:

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

(Ibid: 58-12)

It has also admitted that a person without knowledge is similar to beasts and cattle. It has stated:

*“And of men and beast and cattle in like manner,
there are various colors?
Only those of his servants
who possess knowledge and fear from Allah.
Verily Allah is mighty, most forgiving.”*

(Ibid: 35-29)

Hadith also includes many sayings of Hazarat Muhammad which instruct Muslims about the importance of education and acquisition of knowledge. Hadith states that Hazarat Muhammad had instructed Muslim for the acquisition of from where ever they get it. According to Miasahib (1991), Hadith has also guaranteed that God will forgive the sin of those who are in the path of search of knowledge. Hadith states that Hazarat Muhammad had instructed Muslim for the acquisition of from where ever they get it. According to Hadith, Hazarat Muhammad had said:

“Search knowledge though it be in China”

(Miasahib, 1991: 363)

In other place Hazarat Muhammad had said:

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

(Ibid: 352)

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

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

(Ibid: 363)

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

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

(Ibid: 364)

According to Miasahib (1991), Hadith has also guaranteed that God will forgive the sin of those who are in the path of search of knowledge. There are many other verses in Hadith which are in praise of knowledge and its importance. Hadith has ascribed high status to a learned person. According to Hadith, Hazarat Muhammad has said:

“A learned theologian is stronger than thousand poor worshipers”

(Ibid: 352)

In other place, Hazarat Muhammad has said:

“The nearest man in the rank of prophet hood are the learned and fighters for religion.”

(Ibid: 363)

According to Hadith, Hazarat Muhammad has also said:

“The learning is religion. So look from whom you receive your religion.”

(Ibid: 358)

Islam has given the highest importance to the learning of religion. It also gives high importance to the learning of Qur’an, the revealed knowledge from God and also to disseminate it. Hazarat Muhammad has said:

“Learn the compulsory doctrines and the Qur’an and teach (them to) the people...”

Aims and structure of Islamic education:

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

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

Farze Ain is related to that sort of learning, which is compulsory to every Muslim. It is a compulsory duty of Muslims to acquire the areas of knowledge which are included into “Farje Ain”. According to Islamic belief, a person having complete faith on this religion only can be termed as Muslim.

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

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

Besides the above mentioned distinct aims of education, Muslims have established their own educational institutions which disseminate education according to a specific curriculum for the attainment of these aims. Madrasas are the primary educational institution of Muslims. Beside Madrasa, Maktab is another educational institution of Islamic education. But there is a distinct difference between these two institutions. Madrasas are established to provide both types of knowledge i.e. revealed as well as rational knowledge. These are autonomous and independent institutions, which are fully responsible for their own management. In contrary, Maktab is generally related to a particular mosque and they provide only the knowledge of Qur'an. In this way, Madrasa is the main institution of Islamic education which provides knowledge about religious as well as secular areas of learning.

According to Rahman (2004), a Muslim scholar named Shah Abdul Rahim had made an attempt to create a curriculum for Madrasa Rahmania , Baghdad in 1718 but the first standardized curriculum for Madrasa education was developed by a Muslim scholar named as Mulla Nizamuddin Siharvi in 1748 at Farangi Mahal, Lucknow, which was a seminary of Islamic scholars (Ulema). This curriculum is known as "Dars-i-Nizami". The former

curriculum developed by Shah Abdul Rahim emphasized on “Revealed knowledge” such as Quran and Hadith, “Dars-e-Nizami” emphasized on “Rational knowledge”. It had more books on grammar, logic and philosophy than that of (Rahman, 2004) and (Sikand, 2001).

Ahmad (<http://www.apess.org>), has reported that the curriculum of “Dars-e-Nizami” consisted about twenty subjects which are broadly divided in two categories:

1. al-ulum-an-naqalia (the revealed knowledge)
2. al-ulim-al-aqalia (the rational knowledge)

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

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

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

“Dars-i-Nizami” curriculum which was developed in 19th century is still in use in all types of Islamic Madrasas belonging to different sects of Muslims. The Madrasa are divided into different sects such as: Deobandi Madrasa, Bareilvi Madrasas, Wahhabi Madrasas, Jamat-i-Islami Madrasas, Shiites Madrasas etc (Rahman, 2004) and (Sikand, 2001).

Most Madrasas share a common system of administration. At the apex is the Sadr Mudarris (the head teacher), who is assisted by a team of fellow Ulema (Religious scholar). The teachers are themselves products of Madrasas, few having had any access to modern education. Funds for the running of the Madrasas generally come from public donations, from earnings from properties controlled by the Madrasas, from endowments (awqaf), from the

sale of skins of animals sacrificed on the day of Bakr Id, and, in some cases, from organizations based in Arab countries. The students generally come from poor families, and they are provided free education, food and accommodation at the Madrasas. In terms of levels of education the Madrasas in India and Pakistan are categorized into distinct levels such as ibtedai (elementary), fazil (M.A) and alim (B.A) (Sikand, 2001).

Reasons of low participation of Nepalese Muslims in the mainstream education

Besides the above studies in education of Muslims, here are some studies which have been conducted on the Muslims of Nepal. Shamima (1993) has reported that although there is a great importance of education for Muslims into their religious books, and presence of their own education system, Muslims of Nepal are lagging far behind in comparison to other Nepalis. The demographic data of 1991 census shows that only 23% of Muslims are literate whereas the national literacy rate at the same time was 39.34%. Shamima (1993) has also reported that the percentage of Muslim students in leading studies campuses of Nepal was only 1.6%. Among the graduates in 1990 they were only 0.29% Muslims. It shows the poor condition of Muslims in education sectors.

As reported by different studies, there may be various reasons for Muslims' low educational status. The caste division system believes all non-Hindus as Mlekshya. They believed to be an untouchable caste. Similarly, Muslims were considered as untouchable by conservative Hindus. The first Madarsa of Muslims was established only in 1941 AD, but after 1940's the conservative Muslims did not encourage their children especially girls to have education. The religious difference of minority Muslims with majority Hindus and the discrimination based on it may have been the reasons for their poor educational achievement.

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

A taskforce was appointed under the chairmanship of Mahmud Alam by MOES in 2052 BS. The main objective of appointing of this taskforce was to

study the condition of education of Muslim community in relation to Madrasa education. This taskforce studied about a number of Madrasas running in different districts of Nepal, a number of teachers and students, curriculum and the condition of these Madrasas etc. This study was carried out in the secondary, lower secondary and primary level of Madrasas. This study was concentrated on twenty-nine districts of Nepal and it was reported that there were altogether 225 Madrasa in these districts where 37421 children were studying. Among the students 69.82% of total students were boys and 30.17% were girls. There were 1185 teachers in these Madrasas with the average of 5.26 teachers per Madrasa. Among the Madrasas 19 were of the secondary level, 48 were of the lower secondary level and the rest were of the primary level. It also reported that the educational status of Muslims was in a very deplorable condition. (Report of Madrasa Study Taskforce, 2052 B.S.)

CERID conducted a study for BPEP entitled as “Social Assessment of Educationally Disadvantaged Group” in 1997. The major objectives of this study were:

- To analyze the specific problems of girls, children of linguistic minorities, shifting population, impoverished group and remote area dwellers with respect to their enrollment, retention and achievement.
- To assess the effectiveness of various educational opportunities that are currently available to these children; and
- To assess the demand for different educational opportunities and to document the views and the perceptions of the community and education personnel on the constraints for ensuring effective participation of these children and on the possible strategies for overcoming these constraints.

Muslims were included in this study and it was considered as educationally disadvantaged group along with other seventeen groups. The Muslims of Rauthat district were taken as the sample of this study. This study reported that Muslims had the lack of trust in the mainstream education. They preferred Madrasa in place of the mainstream schools. There was a social pressure to join Madrasas instead of formal schools; therefore, the enrollment of Muslim children in the mainstream schools was low. Although Muslims spoke the local language but (they preferred education in Urdu their cultural language). Madrasas have educational potentialities their of their own. Since Muslims had a low trust in the mainstream education, therefore, their involvement in the school matters was low.

This study had recommended for building a trust regarding the mainstream education, providing incentive to the poor Muslims, upgrading traditional Madrasa schools and involving them into the formal primary school education. (Social Assessment of Educationally Disadvantaged Groups, 1997)

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

Description of policies and program

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

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

In order to empower the indigenous peoples and linguistic minorities, the MOES has emphasized the need for making the primary schooling relevant to the minority children. In order to reflect the diverse local cultures in the

school curriculum and to make it relevant to children's everyday life, the government has introduced a policy on designing 20% of the curricular contents based on the local contexts.

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

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

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

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

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

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

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

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

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

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

Efforts

The government of Nepal and other some agencies had made some efforts to increase the access of Muslims children in the mainstream education. These efforts are being summarized as follows:

a. Efforts made by the government of Nepal (GON)

The GON had included Muslims in the list of Disadvantaged Group and made various efforts to increase the access of Muslim children in schools. It had implemented a special incentive scheme for educating Muslim children on a trail basis in three VDCs of Rupendehi district. According to DOE, a seven member committee had been constituted under the chairmanship of DG comprising the members from Madrasas, Gombas and Pathsala teachers and organizers of these institutions to suggest the appropriate way out for linking Madrasas, Gombas and Pathsala with the mainstream.

DOE had organized a two-day seminar on 18-19 Poush 2062 at Bhairahawa. The participants of this seminar were Madrasa teachers and organizers and

officials of MOES and DOE. This seminar had made the following suggestions:

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

The government policy of recognition of Madrasas as a parallel system of education is in the pipeline.

b. Efforts of other agencies

UNICEF had launched a pilot project for mainstreaming Madrasas. This project had provided the mainstream subject teachers for the sample Madrasas of Kapilbastu district with free books for the students including stationery for them. These incentives were for those students who were studying in Grade one in the last year and studying in Grade two of this year. Other students were not being benefited by this program. This program was running in seventeen Madrasas of this district and twenty-four teachers had been appointed by UNICEF.

Save The Children US had organized a motivational program for the Muslims of Nepalgunj. The purpose of this program was to motivate the Muslim children in the mainstream education. It had provided an incentive for 300 Muslim children and enrolled them in the mainstream schools.

An analysis of previous FRP studies

Education of Muslims had received a great importance in FRP studies. Altogether three studies had already been performed prior to this study about the education of Muslims.

The first study was conducted by CERID in 2002, under the heading of “**Access to Education for Disadvantaged Group**”. Muslims were included as the SFG in this study along with other groups such as Mushar, Tamang, Chepang, Chamar and Tharus (Kamaiya). This study was conducted in Rupandehi district. The objectives of this study were:

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

The major findings of this study were that the Muslim children preferred to go to Madrasas instead of the mainstream schools. It was also found that they feel language problem in the classrooms because the language of instruction. Nepali was different from their own mother tongue. The Muslim children were better in their studies in comparison to the children of other ethnic groups, but their enrollment was discouraging. The aliening factors for Muslims as found in this study were of the language problems, early marriage of girls, poverty and lack of chance for job.

This study did not give any specific recommendation for a particular disadvantaged group. On the other hand gave only the general recommendations for all the groups and they were to launch educational incentive scheme, mobilization of local NGOs, pocket level orientation program etc (Access to Education for Disadvantaged Group, 2002).

The first FRP study raised the need of in-depth study of Muslim community to suggest the appropriate measure for increasing the enrolment of Muslims in the mainstream education. The second FRP study was conducted by CERID in 2003 entitled as “**Access of Muslim children to Education**”, which was mainly concerned with the identification of reasons of low participation of Muslim children in the mainstream education and hence suggested an appropriate measure to increase their participation in schooling. This study

was also conducted in Rupandehi district. The main objectives of this study were:

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

The major finding of this study was that of the economic status of Muslims which was very feeble. Majority of Muslim population (67%) were engaged in manual jobs with 52% of dependent population. The main reasons behind the low participation in the mainstream schools were the lack of religious education in schools, lack of culture friendly environment, lack of instruction in 'Urdu' lack of skill education in schools, mismatches of school environment with their culture. It also reported that although an incentive program was launched in the study area but it could not reach to the targeted people properly. The incentive program had no the effect on enrollment of Muslim children.

The major recommendations of this study were: recognizing Madrasas free of cost, managing teacher Maulvi reciprocity in schools and Madrasas, an incentive scheme for Muslim children, need of policy decision for mainstreaming the Madrasas (Access of Muslim children to Education, 2003).

The second FRP study pointed out the mismatches in school and Madrasa education environment as the reasons for the low participation of Muslims in the mainstream schools. It raised the need of an intensive study to find out the socio-cultural aspects that determined the Muslim children's participation in schools along with the role of Madrasa and the ways for bridging the gap between the mainstream schools and Madrasa. The third FRP study entitled as "**Access of Muslim Children to Education: II**" was conducted in 2004 by CERID. It was intended to find out the extent of Muslim children's participation in school education vis-à-vis their socio-cultural practices and also to analyze the contribution of Madrasas towards education of the Muslim children. The main objectives of this study were:

- To trace out the flow of Muslim children in different schooling systems.
- To analyze the enrolment, promotion, repetition and dropout rates of Muslim children in schools.

- To find out the major socio-cultural aspects that determine Muslim children's participation in different schooling systems.
- To analyze the curricular structure of Madrasa education.
- To analyze the role of Madrasa for the participation of Muslim children in the mainstream schools.
- To find out the ways of bridging the gap between Madrasa and the mainstream schools.
- To suggest strategies to increase the Muslim children's participation in the mainstream schools.

This study was carried out in three highly Muslim populated districts: Banke from Bheri zone, Mahottari from Janakpur zone and Rauthat from Narayani zone.

The main findings of this study were:

- The literacy rate of the Muslims (6 years and above) in the study area was 43.76%. The literacy rate of male was 49.93% and female literacy rate was 37.66%.
- There was a great contribution of Madrasas in fostering literacy in Urdu language among Muslims. 28.11% of Muslims (28.83% male and 27.40% female) were literate from Madrasa.
- 41.22% of the total primary school age children (6-10 years) in the study area were studying in Madrasa. Among them, 39.84% were boys and 42.60% were girls.
- Only 18.06% children (23.60% boys and 12.49% girls) of this age group were studying in the mainstream schools, i.e. government and private schools.
- 40.71% of the total children belonging to this age group were out of any type of schooling.
- The repetition and dropout rate of Muslim girls was higher than that of Muslim boys, but the girls' promotion rate was lower than the boys.
- Madrasas were fostering literacy in the Muslim community. 28.11% of total population (28.83% of the male and 27.40% of the female) was Madrasa literate. They were spreading knowledge mainly about Islamic education. They were also providing literacy in Nepali and arithmetic.

- The ratio of Muslim girls in Madrasas was higher than that in the mainstream schools.
- Socio-cultural reasons affecting the low participation of Muslim children in education were the lack of religious education poor economic background, lack of Islamic environment, language of instruction different from local language and lack of awareness in the mainstream schools and further reasons were co-education, absence of female teachers, were Parda system, conservative thinking of parents etc.
- It suggested the following ways for bridging the gap between the mainstream education and Madrasas
- Census of Madrasas
- School courses should be included in Madrasa or vice versa to bridge the gap between these two systems.
- OSP for Muslim children with the inclusion of Islamic education through joint collaboration of Madrasas and can bridge the gap between the mainstream schools and Madrasa.
- Madrasas must be recognized as an institution of primary education and the mainstream subjects should be integrated in Madrasa courses.
- Appointment of the mainstream subject teacher in Madrasa and appointment of a religious teacher in government schools by the government.
- NFE program basically geared towards literacy and income generating skills for Muslim adults with the co-operation of Madrasas, DEO and local NGOs.
- Conduction of OSP program for the school going age children utilizing Madrasas.
- Highest priority to educating girls/women

(Access of Muslim Children to Education: Phase II, 2004)

Reflections from the literature review

The review of related literatures pointed out some important aspects related to the education of Muslims, which furnished the theoretical framework for this study. The study of literatures showed that Muslims as a distinct religious group give high importance to education and the acquisition of

knowledge. Their main source of religious guidance The Holy Quran and Hadith instruct them for the acquisition of knowledge. There are many verses in these sources of guidance, which give high importance to education and instruct Muslims for its acquisition. It should be remembered that the instructions of these sources of guidance are mandatory for every Muslim without questioning.

Muslims have their own educational institutions for education: Madrasas and Maktab. They have their own standardized curriculum for these institutions. There are two main aims in Islamic education. Their supreme aim of education is to acquire the knowledge of Quran and Hadith, which turns them as the faithful follower of Islam. They give secondary importance to acquire all other knowledge. But Islamic education relates the acquisition of knowledge as a social duty for them for the welfare of a society. The analysis of aims of Islamic education reveals that religious education is a must for the Muslims and acquisition of other forms of education is their social duty.

The reports of different studies and the report of FRP studies revealed that the flow of Muslim children was greater towards Madrasas in comparison to the mainstream education. Although the number of Muslim children was very meagre in the mainstream schools, the number of girl students was even very little in comparison to the boys. But a remarkable situation in Madrasa education was that there were boys and girls in equal ratio. The Muslim parents who felt uncomfortable to send their daughters to the mainstream schools felt comfortable to send them in Madrasas. A large number of Muslim children were still out of any type of school.

The main reasons of low participation of Muslim children in the mainstream schools revealed by these studies were the lack of religious education and Islamic environment in schools. Other reasons were the lack of instruction in Urdu language, parents unwillingness to send their daughters in coeducation classes, Parda system, lack of awareness, conservative feeling of parents towards education, poverty etc.

The analysis of literature revealed that GON was making various efforts to educate the Muslims, which were lagging far behind in term of access in schools. It had included it in the list of "Disadvantaged Group". Various studies were being carried out in this direction. The government policy of recognition of Madrasa as a system of formal education is in the pipeline. Other agencies such as UNICEF, Save the Children US were conducting various programs to support the schooling of Muslim children. These programs included incentive programs, motivational programs.

All the above findings suggest that Islamic education is a prerequisite for the Muslims for their enrolment in any type of schooling. The present study was focused towards linking Islamic education which was given by Madrasas with the mainstream education. And the mainstream education aims at increasing access of Muslim children to meet the goal of EFA.

CHAPTER III

Study design

Study framework

It was a field based in-depth study. It was intended to suggest the strategies which might fulfil the learning aspiration of Muslim children and to achieve the goal of EFA. The curriculum structures of public primary school and primary level of Madrasa were analyzed in order to explore the possibilities of integrating the mainstream and Madrasa subjects with the purpose of suggesting the ways of increasing an access of Muslim community in education. The ideas of Madrasa stakeholders, public school stakeholders and community leaders were gathered in this regard. The ultimate aim of this study was to suggest the curricular framework for increasing the access of Muslims in education.

Sample and sampling

Although the Muslim community lived in almost all the districts of Nepal, but according to Census, 2001 it was found that their major concentration was in the southern Terai belt of the country. Therefore this study was concentrated to these districts only. Although a significant number of Muslims lived in all Terai districts but there were altogether seven districts which had more than 10% Muslim population. These districts were Banke, Rauthat, Kapilbastu, Parsa, Bara, Mahottari and Sunsari. These districts were considered as the population of this study. Two districts from these seven districts, i.e., Kapilbastu from Lumbini zone and Rauthat from Narayani zone were deliberately selected for the purpose of this study. The main reason behind selecting these districts as sample districts was that these two districts held leading position in Muslim population. Rauthat belonged to Central Developmental Zone and Kapilbastu belonged to Western Developmental Zone of Nepal. These two districts had 18.98% and 19.46% Muslim population respectively.

Five Madrasas from each district were selected for the purpose of this study. The primary level curricula of these Madrasas were analyzed in respect to its objectives and content. It was also compared with the curricula of primary level public schools. The Madrasa heads, chair persons and secretary of Madrasa management committee, at least three Madrasa teachers and two members of the management committee were interviewed by the help of an open ended questionnaire to explore the objectives and content of the

primary level Madrasa curriculum. Their views about the possibility of integrating mainstream and Madrasa subjects were also collected.

A FGD was conducted in each Madrasa area with Madrasa stakeholders, public school stakeholders and community leaders. This FGD was also conducted to explore the ways for integrating mainstream and Madrasa subjects at the primary level.

The ideas of key informants at the district level were also gathered by the help of peer discussion in this regard. Persons at the policy level in each district, Muslim intellectuals and the persons having deeper understanding of Muslim education were considered as key informants of this study. Key informants were selected through a snowball sampling technique.

The size of sample of this study was as follows:

District	No. of sample Madrasas	No. of respondents of open ended questionnaire	No. of FGD with community people	No. of Key informants
Rauthat	5	5x8 = 40 persons	5x10 = 50 persons	Based on the saturation of information
Kapilbastu	5	5x8 = 40 persons	5x10 = 50 persons	Based on the saturation of information

Study tools

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

- *Open ended questionnaire*: An open ended questionnaire was prepared and used to gather the information about the primary level curricula of Madrasas. Information was collected in relation to the objective and content of that curriculum which was being applied in that particular Madrasa. The ideas of head teacher, teachers, chairperson and secretary of Madrasa management committee, its members about the possible ways of integrating the mainstream and Madrasa courses were collected by the help of this questionnaire. Additional questions were asked for probing and gathering in-depth information.
- *Focus group discussion (FGD)*: A FGD in each Madrasa area was also carried out to find out the ways for mainstreaming the Madrasa curricula and also to suggest a curriculum framework for these Madrasas. The FGD was based on a guideline prepared for this purpose. The participants of this group discussion were religious/social leaders of Muslim

community, Madrasa stakeholders, public school stakeholders, Muslim intellectuals etc.

- *Peer discussion with key informants:* A peer discussion was held on the basis of trigger questions with the key informants for this study. The triggers were decided on the basis of findings of open ended questionnaire and FGD. The main objective of this discussion was to find out suggestions regarding the curricular framework which focussed on an integration of the major subjects of the primary level into Madrasa education and vice-versa.
- *Documents analysis:* The available primary level curriculum of Madrasas and the existing national primary level curriculum of public schools were comparatively analyzed. The objectives and contents of both of these curricula were analyzed through the document analysis. This analysis was focused towards suggesting a suitable curriculum framework for linking Madrasas with the mainstream education.
- *Madrasa survey form:* A Madrasa survey form was prepared and used to find out the information regarding the students, teachers, subjects taught, instructional organization, physical facilities, instructional materials used, financial record, examination system, teacher recruitment process and role of management committee etc.

Data generation, analysis and interpretation

The data from the above tools and techniques were analyzed thematically. Thematic analysis is considered as an effective technique in the ethnographic studies (Patton, 1987). For this analysis all the information were related to the already classified pattern and they were combined to build a valid argument for generating the meaningful themes. These themes were used to interpret the findings of this study to achieve the stipulated objectives.

All the findings from these tools and techniques were verified by triangulating the information to get the precision. The findings were interpreted logically to get the answers of the objectives of this study and suggestions were made on the basis of findings of this study.

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

Technique	Source of data collection	Technique of data collection	Data analysis and interpretation
Open ended questionnaire	Chairman and secretary of Madrasa committee, members of Madrasa committee, head teachers and teachers of Madrasa belonging to the sample Madrasa.	Note taking	Thematic analysis
Focus group discussion	Religious/social leaders of Muslim community, Madrasa stakeholders, public school stakeholders, Muslim intellectuals	Note taking	Thematic analysis
Peer discussion with key informants	Persons at the policy level in the district, Muslim intellectuals and the persons having deeper understanding of Muslim education	Note taking	Thematic analysis
Document analysis	Primary level curriculum of public schools and Madrasas	Note taking	Objective and content analysis
Madrasa survey from	Madrasa teachers and head teachers	Survey	Descriptive analysis

CHAPTER IV

An analysis of Madrasa education

This study was carried out in two phases. The first phase of this study was carried out in Kapilbastu district. Five Madrasas providing education of primary level were studied. Among the five Madrasas, three were conducting a special program for the integration of Mainstream subjects, which was named as School Outreach Program (SOP) conducted by UNICEF with the collaboration of District Education Office. This program was aimed to increase the access of the Muslim children in schooling. Other two Madrasas were not included in the SOP project. These Madrasas were surveyed by the help of a survey form. The curricula of these Madrasas were also analyzed.

In the second phase this study was carried out in Rauthat district. In Rauthat, five Madrasa giving education up to primary level education were studied by the help of a survey form prepared for the purpose of this study. In both the districts, the Madrasa stakeholders and the stakeholders of public school were also interrogated to find the ways of linking Madrasa with the mainstream education. Peer discussion with the key informants and FGD were conducted to find out the need, desirability and possibility of linking Madrasas with the mainstream education. Views of Muslim intellectuals, religious and social leaders and guardians were collected for this purpose. The report of the first phase was presented in consortium and feedbacks were collected for the further improvement of this study to meet the stipulated objectives.

The detailed findings of this study are as follows:

Status of Madrasas

There was no record available in District Education Offices about the number of Madrasas running in Kapilbastu and Rauthat district. According to an estimation made by the DEO of Kapilbastu district and Madrasa stakeholders, there were about two-hundred Madrasas which were running in the district at the present time were and about 13550 Muslim students were studying. According to a rough estimate made by the DEO of Rautahat district and Madrasa stakeholders about more than one-hundred Madrasas were running in that district but there was no estimate available for the number of students studying in Madrasas of that district.

Among the Madrasas of Kapilbastu district, about half of the Madrasas were related to Jamaayat-e-Ahle Hadith and the remaining are Sunni Madrasas. But there was a majority of Sunni Madrasas in Rauthat district.

Among the Madrasas of Kapilbastu district, UNICEF had launched a pilot project entitled as "School Outreach Program" in 17 sample Madrasas with the objective of increasing the access of Muslim children in the mainstream education. This project provided the mainstream teachers, some furniture for offices, instructional materials, free books and stationery of to the students. This assistance was given to the students of Grade one, who were in Grade two at present. No assistance was being given to the students who were admitted in Grade one this year. This project had provided altogether 22 mainstream teachers for these Madrasas. It was planning to assist these Madrasas as primary schools of the mainstream education. The impact of this program had not been studied till now. However, there was no such type of program in the Madrasas of Rauthat district.

Altogether ten Madrasas from both the districts were surveyed in this study. In Kapilbastu district alone five Madrasas were surveyed. Among them, three were SOP Madrasas and the remaining were non-SOP Madrasas. Similarly, five Madrasas of Rauthat districts were also studied. Among them one Madrasa of each district was conducting education up to the secondary level. The name and address of Madrasa that were studied are given in Appendix: 1.

Among those Madrasas studied, all the Madrasas of Kapilbastu district were teaching the mainstream subjects along with Islamic education. But only two out of five Madrasas of Rauthat district were teaching the mainstream subjects. Two Madrasas were teaching Islamic subject in graded form and one Madrasa of Rauthat district was teaching only Quranic (Hifz) education. (See Appendix: 2)

Information about Madrasa teachers

a. Qualifications and experiences

There were altogether 63 teachers in sample Madrasas with an average of 6.3 teachers per Madrasa. Among the Madrasa teachers, there were only two female teachers. Maximum of the teachers had qualification in Islamic education. 53 (84.12%) out of 63 teachers had qualification in Islamic education. Among them, only 4 teachers had qualification in the mainstream education as well as in Islamic education. There were 14 (22.22%) teachers who had qualification in the mainstream education including those 4 (6.34%) teachers, who had qualification both in Islamic education and mainstream education (Table: 1).

Table 1:
Qualifications of teachers

		Male	Female	Total
Qualification in Islamic education	Masters/ Alim	11 (17.46%)	-	11 (17.46%)
	Bachelors/ Fazil	31 (49.20%)	-	31 (49.20%)
	Hafiz	8 (12.69%)	-	8 (12.69%)
	Maulvi	3 (4.76%)	-	3 (7.76%)
	Total	53 (84.12%)	-	53 (84.12%)
Qualification in the mainstream education	Bachelor	2 (3.17%)	-	2 (3.17%)
	IA	4 (6.34%)	-	4 (6.34%)
	SLC	6 (9.52%)	2 (3.17%)	8 (12.69%)
	Total	12 (19.04%)	2 (3.17%)	14 (22.22%)
Qualification in both		4 (6.34%)	-	4 (6.34%)
Training		7 (11.11%)	-	7 (11.11%)
Grand Total		61 (96.82%)	2 (3.17%)	63

Among the teachers who had qualification in Islamic education, maximum of them were well qualified. Out of the total teachers, 49.20% of them had qualification equivalent to Bachelor's degree and 17.46% had qualification equivalent to Master's degree. Only 17.45% of these teachers had the under graduate qualification (Hafiz and Maulvi). These figures show that the Madrasa teachers had sufficient qualification for imparting Islamic education.

There were insufficient numbers of teachers in sample Madrasas, who were qualified in the mainstream education, among them four teachers were working in SOP schools of Kapilbastu district. They were employed by that project. Among the teachers having qualification in the mainstream education, more than half of the teachers (12.69%) of total teachers) had the qualification up to SLC level. 3.17% of the total teachers were graduates and 6.34% of teachers possessed the qualification of Intermediate level. These figures show that there were insufficient numbers of teachers in these Madrasas to teach the mainstream subjects. (Table: 1)

Some of the MA and BA teachers of Kapilbastu district had got their degrees from Saudi Arabia. There were altogether five such teachers who were educated from there. All other teachers with qualification in Islamic degree had got their degrees from India. Maximum of the Madrasa teachers were male (96.82%). Only two out of sixty-three teachers (3.17%) were female. Both were non-Muslims and both were employed by SOP in Kapilbastu district. There were no Muslim female teachers in other Madrasas. (Table: 1)

Seven out of all sixty-three (11.11%) teachers had received teacher training. One was B Ed and two were D Ed. They received their training from Saudi Arabia. Only one teacher had got 10 months teacher training of Nepal. Remaining had received their training from India. (Appendix: 3)

The teachers had experience of teaching of more than two to twenty-two years on average. All the head-teachers had the qualification in Islamic education with no qualification in the mainstream education.

It was found that Madrasas had also employed teachers with the mainstream qualification for teaching the mainstream subjects. 22.22% of total Madrasas teachers had qualification in the mainstream subjects. 6.34% of the total teachers had the qualification both in Islamic education and the mainstream education. In this way, 15.87% of the total teachers had the qualification in mainstream education and 77.77% of the total teachers had the qualification in the Islamic education. Among the teachers having qualification in the mainstream subjects 3.17% of the total teachers were employed by SOP in Kapilbastu district (Table: 2). The above figures suggested that Madrasas were capable to conduct Islamic education but their capacity to conduct the mainstream courses was not sufficient.

Table 2:
Comparison of areas of qualification

Qualification in Madrasa education	49 (77.77%)	-	49 (77.77%)
Qualification in the mainstream education	8 (12.69%)	2 (3.17)	10 (15.87)
Qualification in both	4 (6.34%)	-	4 (6.34%)
Total	61 (96.82)	2 (3.17)	63

b. Citizenship and religion of teachers

The citizenship of Madrasa teachers was also studied. Among all the Madrasa teachers, there were a large number of non-Nepalese teachers. There were altogether fifteen (23.80% of total) Indian teachers who were working in sample Madrasas. Out of the total Indian teachers only one was working in Rauthat district. Other remaining teachers were working in Kapilbastu district. Three out of ten head teachers were Indian. They all belonged to Kapilbastu district. Although, Madrasas are religious institutions of Muslims, it was also found that some teachers of these Madrasas belonged to Hindu community. Five out of sixty-three teachers were Hindus. All the Hindu teachers belonged to Kapilbastu district. None of the Madrasa teachers of Rauthat district were Hindus. Although two girl teachers appointed by SOP

were Hindus, three Hindu teachers were also working in non-SOP Madrasas of Kapilbastu district. (Appendix: 4)

Information about students

a. Enrollment:

It was found that there were a large number of students studying in the sample Madrasas. Altogether 1387 students were studying in these Madrasas at the primary level with the average of 138.7 students per Madrasa. A remarkable fact about the students was that among them the percentage of girl students was very high. Out of the total students 51.26% were girls. Another remarkable fact was that two Madrasas also conducted the classes of preprimary level known as “*Darza-alfat*” and in which 316 children were studying. Among them 46.51% were girls. (Appendix: 5)

Four out of five Madrasas were running a class for Quranic education named as Hifz. The total duration of this course is five years. It was found that 170 boys and fifty girls were studying in this grade. (See Appendix: 5)

As found in the interview with Madrasa stakeholders, the respondents explained that the Muslim parents, who hesitated to send their daughters the mainstream schools, comfortable by sending their daughters to Madrasas. Other reason of high presence of Muslim girls in Madrasa was explained as it was expected that a Muslim woman should be able to read Quran, therefore, the girls were sent to study in Madrasa.

b. Retention, promotion and dropout

There was no record about the students of last academic year (061/62) available in 90% of the sample Madrasas. It showed the poor quality of administration and record keeping in the Madrasas. Only one Madrasa, Jeyaul Olum, Kapilbastu district, out of all Madrasas could provide the record of the students of the last academic year. Analyzing the record of this Madrasa, it was found that all the students enrolled in all grades had participated in the final examination with a 100% retention rate. All the students except only one student of grade three were successful in the examination with 99% of promotion rate. All the students of Grade two to Grade four were carried over to higher grades with the 100% retention and 0% dropout, but there was a higher dropout rate in Grade one. Only 11 out of 27 boys (40.7%) and 5 out of 22 girls (22.7%) who completed their study in Grade one in 2061/62 continued their study in Grade two of 2062/63 (See

Appendix: 6). These findings showed that there was a high dropout in the lower grades in comparison to the higher grades.

The lack of record and poor recordkeeping in Madrasas raised a question against their effectiveness. The finding showed that the education in Madrasa was not well organized.

c. Scholarship

It was found that only three Madrasas out of all the sample Madrasas, Jeyaul Olum of Kapilbastu district and Kulliyatun Nasir Annazamiya and Arabic Urdu Academy of Rauthat district were providing incentives to the students. These Madrasas were providing free food, books, lodging, dress and stationery as incentive to students. Only 12.77% of the students of these Madrasas were getting this incentive. If we calculate this percentage in relation to all the students only 3.12% of the total students of the primary level were getting this scholarship. All the students who were receiving incentive were male students. No girl students were being provided any types of incentive (See Appendix: 6).

All the students studying in Madrasas aided by SOP in Kapilbastu district were provided incentive in the form of books and stationery.

Physical facilities

All the Madrasas had their own “pakki” building, i.e. a building made by bricks and cement and having a concrete roof. The number of rooms in Madrasa varied. Madrasa Miftahu Olum (Kapilbastu), Madrasa Arabic Urdu Academy & Jamiya Latifia Shafi-ul-Olum (Rauthat) had only one cemented hall and Madrasa Imam Ahmed-bin-Hambal Bikas Kendra had 16 rooms. Madrasas of other districts had sufficient rooms. The sizes of rooms were sufficient for a classroom, which vary from 15X15 feet to 25X15 feet. But there was a lack of classroom in the Madrasas of Rauthat district. Many classes of four out of five Madrasas of Rauthat district were running in Madrasa veranda or the veranda of nearby mosques.

There was lack of furniture for students in all these Madrasas. The students used to sit on a mat in the classroom. The sitting arrangement is not suitable for students because it was very difficult for the writing exercise. Only Madrasa Imam Ahmed-bin-Hambal Bikas Kendra (Kapilbastu) and Madrasa Mahamudiya (Rauthat) had desks and benches for the students. But this furniture was being used for the students of higher grades. We should remember that these Madrasas were conducting education up to the

secondary level. There were no desks or benches for the students of primary level. The students of the primary level usually sat on the mat.

Blackboard was the only instructional material which was being used in Madrasas. There was no other instructional material being used in these Madrasas.

It could be concluded that the physical facilities in Madrasas, especially of primary level had no adequate physical facilities except the building which was also insufficient.

Management of Madrasas

It was found that there was a management committee in each Madrasa, which looked after the management of these Madrasas. On the basis of information given by the teachers and members of Madrasa management committee, this management committee comprised the Muslim religious leaders, Muslim intellectuals and elites of Muslim community who could contribute to it. This committee was selected from the local community. This committee appointed a head teacher to look after the administration of these Madrasas. Other teachers were also appointed by the Management committee.

According to the head teachers and members of the management committee of these Madrasas, the education of Madrasas were free. Madrasas did not take any fees from students. Only Madrasa Jeyaul Olum took the fees of Rs10.00 as entrance fees from the students.

According to Madrasa stakeholders, the main income source of Madrasa was the donation given by the Muslim community. It should be remembered that it was the religious duty of Muslims to give a certain portion of their net income in the form of Zakat (donation) for the purpose of religion. It was found that the Madrasas were running on the basis of this donation and other donation made by the Muslim community. It was the responsibility of Madrasa management committee and head teachers to collect this donation and look after the financial management. All the money collected in the form of donations was spent for the salary of teachers, student welfare, physical development, books and stationery and other administrative expenses.

Although, all the Madrasas were running on the basis of donations given by Muslim community, none of the Madrasas of Kapilbastu district had any record of financial transaction. They could not provide any clear record of their income and expenses. According to the members of Madrasa

management committee, there was no regular source of income of the Madrasas. The Madrasa teachers collected the donation when it is needed and it was directly used in the daily operation of Madrasas. These donations are in the form of alms and monetary support. It was very difficult to maintain its record. Beside this the Madrasa organizers did not use any proper system of accounting due to the lack of needed skilled manpower. This was one of the reasons for the unavailability of financial record. The Madrasas of Rauthat district provided a rough estimate of their annual income and expenditure. The record of their financial transaction of last year was as follows:

Table 4:
Income and expenditure record (2061/62)

Name of Madrasa	Income	Expenditure
Madrasa Islamia Fajjul Olum	not available	not available
Zamiya Latifia Safi-ul-Ouloum	not available	not available
Kulliyatun Nasir Annazamiya	not available	not available
Arabic Urdu Academy	2,00,000.00	202500.00
Madrasa Mahmudiya	15,00,000.00	15,00,000.00

The Madrasas which provided the gross income and expenditure could not provide the detail in these headings. According to them their main income source was the donation (Zakat) given by Muslims and other donations in the form of cash or grains.

The Madrasa teachers, Muslim intellectuals who were interviewed and took part in FGD expressed their concern over the management of Madrasas. They expressed that at present the management of Madrasas was in the hand of religious leaders and some local elites. It had not properly incorporated the local Muslim community and intellectuals. It was raising a serious problem in the recruitment of teachers and administrative as well as in the financial management. The financial management was not transparent. They demanded for the intervention of government in this aspect after the linking Madrasas with the mainstream education. They demanded for the formation of a new management committee incorporating the local Muslim community and Muslim intellectuals. But they stressed that the management of Madrasas should be in the hand of Muslim community with proper monitoring by the government. They were against of any political intervention in Madrasas. According to them, Madrasa was a religious as well as an institution of Islamic education. Its main aim was propagating Islamic values among future

generation. It was a nonpolitical and a cultural institution which should remain free from any politics of power. Political intervention could contaminate the nature of Madrasas. They demanded for the formation of Madrasa Board to look after the policy related to Madrasa.

The Muslim religious leaders who took part in FGD also demanded for the recognition and financial support for the Madrasas. They also demanded for regular monitoring of Madrasas by the government. They were also in favor of the establishment of a Madrasa board to look after the policy concern of Madrasa education. They stressed that Madrasas were the religious institutions of Muslims. The government should not do any thing which harmed the identity of Madrasa system. They also stressed that the management of Madrasa should be solely in the hand of Muslim community. But the religion also accepted that Madrasas were also education institutions. There was a need for the modernization of Madrasa education according to the changing context.

The social leaders stated that the structure of Madrasa education should be changed to incorporate the mainstream education. They admitted that Madrasa education was not catering all the needs of Muslims according to the changing context. It was heavily providing the religious education, rather than the modern knowledge, therefore it should be linked with the mainstream education. The social leaders stated that presently the Madrasas were running under the elite groups and traditional peoples. So Madrasas were running in a traditional manner. There was a lack of transparency in the management of Madrasas. They said that the Madrasa management committees should be reorganized and the whole Madrasa system should be changed from base to apex to facilitate its modernization and make its activities transparent. The management of Madrasas should be changed and it should be reorganized by incorporating the local Muslim community properly.

Comparative analysis of the curriculum of mainstream schools and Madrasas

The curriculum being used in Madrasa was also analyzed. The objectives, curriculum structure, pedagogy, evaluation and process of curriculum development were inquired by the help of a survey form. The findings of the study were as follows:

Objectives

There was not any written curriculum of Madrasa education soon there was not any written objectives of Madrasa education. Teaching was based on some specific text books. The book of Nepali and the books of the mainstream education being used in SOP Madrasas were written in Nepali language. In fact these books were the books of the government school. There were other books which were written in Urdu language. The Urdu books were being used to teach all the subjects other than the religious knowledge in the Madrasas of Kapilbastu and Rauthat districts. But for Islamic education both were using the similar types of books. Although there was no written objectives of Madrasa education, but the Madrasa teachers, head teachers and the members of Madras management committee had expressed different objectives of Madrasa education up to the primary level. On the basis of their responses, the objectives of Madrasa curriculum up to the primary level of education can be summarized as follows:

- To develop literacy and innumeracy in children.
- To provide basic education.
- To provide religious education.
- To conserve religion and culture.
- To propagate faith towards religion.
- To provide moral training to the young children.
- To develop moral life style according to Islamic belief.
- To develop a base for higher Islamic education.

The aims of primary education of Nepal are as follows:

- To develop the innate abilities of children by making education child centered.
- To develop the skills such as writing, reading and computation needed for daily life.
- To develop qualities like honesty, self-reliance, labor including scientific and environmental awareness by propagating values, beliefs and faiths useful to life.

The comparison of objectives of these both curricula presents some matches and mismatches in both the curricula. These matches and mismatches are presented as follows:

Matches: Both the curricula give emphasis on the acquisition of literacy and numeracy skill and at the sometime both the curricula emphasised on the propagation of a value system.

Mismatches: The curriculum of mainstream schools emphasized on the development of innate abilities of children, whereas the Madrasa curricula gave emphasis on the development of societal values which was more loaded with religious values. It emphasized on the development of moral values according to Islamic belief. The objective of Madrasa education was to propagate Islamic beliefs.

In conclusion it can be said that the objectives of Madrasa education in the study area was more concentrated towards religious education.

Curriculum structure

There was no prescribed curriculum for these Madrasas. The education was based on specific books and there was a great variation in the selection of the books. On the basis of responses given by the Madrasa stakeholders the general curriculum structure of the Madrasas of Kapilbastu and Rauthat districts could be summarized as follows:

Table 5:
Curriculum structure of Madrasas
(Madrasas of Kapilbastu district)

Pre-primary level	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5
Alphabet in Urdu	Reading of Quran	Reading of Quran	Reading of Quran	Reading of Quran	Reading of Quran
Alphabet in Arabic	Reading of Urdu	Reading of Urdu	Reading of Urdu	Reading of Urdu	Reading of Urdu
Rote memorization of Islamic Kalema	Nepali	Nepali	Nepali Arabic	Nepali Arabic	Nepali Arabic
-	Maths	Maths	Maths	Maths	Maths
-	English	English	English	English	English
-	-	Islamic study	Islamic study	Islamic study	Islamic study
-	-	Mero Serophero	General Knowledge	General Knowledge	General Knowledge
-	-	-	History and Geography	History and Geography	History and Geography

Although the main emphasis of Madrasa education was to provide Islamic education thus they had reading of Quran, Islamic study, reading of Urdu as the main subjects, whereas all the Madrasas of Kapilbastu district had also included the mainstream subjects like Nepali, Mathematics, English, General knowledge, History and Geography in their curricula. The SOP schools were using the books of the government schools, but other Madrasas were using the books written in Urdu. Except the books of History and Geography written by a Nepalese writer, all other books were written by Indian writers. (See Appendix: 9).

Table 6:
Curriculum structure of Madrasas
(Madrasas of Rauthat district)

Grades/Subjects						
Darja Hifz	Pre Primary level (Darja-Alfat)	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5
Reading of Quran	Alphabet in Urdu	Reading of Arabic compound word	Reading of Quran	Reading of Quran	Reading of Quran	Reading of Quran
-	Alphabet in Arabic	Reading of Urdu	Reading of Urdu	Reading of Urdu	Reading of Urdu	Reading of Urdu
-	Rote memorization of Islamic Kalema	Diniyat (Islamic study)	Diniyat (Islamic study)	Diniyat (Islamic study)	Diniyat (Islamic study)	Diniyat (Islamic study)
-	Number concept	Nepali	Nepali	Nepali Arabic	Nepali Arabic	Nepali: Arabic
-	-	Maths	Maths	Maths	Maths	Maths
-	-	English	English	English	English	English
-	-	Mero Serophero	Mero Serophero	Mero Serophero	Environment Education	Environment Education
-	-	-	-	-	Persian	Persian
-	-	-	-	-	History and Geography	History and Geography
-	-	-	-	-	Arabic	Arabic

It was found that only two out of five Madrasas studied in Rauthat district were teaching the mainstream subject. The teaching of mainstream subject

was based on the books of public schools. Remaining three Madrasas were not teaching the mainstream subject. Among them one was only limited to Quranic education and it was not graded. Other two Madrasas were graded in Islamic education (See Appendix: 2). Teaching of the mainstream subjects like Nepali, Maths, English and Mero Serophero was based on the books of public schools. They were using the books of History and Geography and Environment Education which were written in Urdu. Likewise alike to the Madrasas of Kapilbastu the Madrasas of Rauthat were using the book of History and Geography written by a Nepalese writer Hifjurr Rehamn. All other books except the books of mainstream subjects were published in India. As stated by the Madrasas teachers these books belong to Bihar Madrasa board. (See Appendix: 10)

There was not any fundamental difference in the curricula of Kapilbastu and Rauthat districts. Reading of Quran and reading of Urdu language were the common subjects in the Madrasas of both the districts. The Madrasas of both the districts had included Islamic education. But the books used for this subject were different. Madrasas of Kapilbastu districts were using books written by Indian writers which were decided by Ulamas (intellectuals) of Madrasas, whereas the Madrasas of Rauthat were using the standardized books which belonged to Bihar Madrasa Board, (a government recognized institution of India).

The Madrasas of both the districts had included some subjects of the mainstream schools such as Nepali, Mathematics, English etc. The SOP schools of Kapilbastu district and all Madrasas of Rauthat districts were using the books of mainstream schools for these subjects, but other non-SOP Madrasas of Kapilbastu district was using Indian books for Mathematics and English. History and Geography was another subject being taught in the Madrasas of both the districts. It was based on a book in Urdu written by a Nepalese author.

The curriculum of the Madrasas of Rauthat district also included more advanced study in languages like Persian and Arabic. They included it as a subject for the study of Quran. It should be remembered that Quran was written in the above languages.

It was found that a student in Madrasas had to read up to five languages at a time. Students had to read Urdu, Arabic, Persian, Nepali and English language at the same time. Another interesting fact was that none of the above languages were their mother tongue. The mother tongue of Muslims of

Kapilbastu was Awadhi and the mother tongue of the Muslims of Rauthat was Bhojpuri (See Tables 4 & 5).

It was also observed that the non-SOP schools of Kapilbastu were using Indian books for the mainstream subjects, whereas the schools of Rauthat were using the books of public schools. But they also preferred the book written in Urdu. Asked about the reason of using Indian books, the Madrasa teachers replied that they were using Indian books because there were not any Nepalese books written in Urdu language.

This study also aimed at comparing the curriculum of the mainstream schools of Nepal to identify the areas of possible linkage between Madrasa and the mainstream curricula. The primary level curriculum of the mainstream schools was as follows:

Table 7:
Primary level curriculum structure of the mainstream schools

Grade 1	Grade 2	Grade 3	Grade 4	Grade 5
Nepali	Nepali	Nepali	Nepali	Nepali
Mathematics	Mathematics	Mathematics	Mathematics	Mathematics
English	English	English	English	English
Social and Environment Education (Including Health Education)	Social and Environment Education (Including Health Education)	Social and Environment Education (Including Health Education)	-	-
Physical Education	Physical Education	Physical Education	Physical Education	Physical Education
Creative and Expressive Art	Creative and Expressive Art	Creative and Expressive Art	Creative and Expressive Art	Creative and Expressive Art
-	-	-	Environmental Science and Health Education	Environmental Science and Health Education
-	-	-	Social Studies	Social Studies
Optional (Language /Others)	Optional (Language /Others)	Optional (Language /Others)	Optional (Language /Others)	Optional (Language /Others)

The comparison of the mainstream curriculum and curriculum of Madrasas clarified that the Madrasa education in the study area was more concerned with the religious education. It had included many courses related to Islamic religion and culture. It had included subjects like reading of Quran, Reading of Urdu, Islamic education (Diniyat) etc. It had also included languages such

as Arabic, Persian to facilitate the study of Quran. As compared with the primary school curriculum of Nepal, the subjects such as Science, Social Studies, Environment Education, Health and Physical Education were not included in the curricula of Madrasa education. The analysis of Madrasa curriculum showed that the knowledge of Science, Social Studies, Health were imparted through the subjects like General Knowledge, History and Geography but the curriculum was not well planned and the content was not adequate. (See Appendix:1).

Another important point in the comparison of both these curricula was that the primary school curriculum of the mainstream schools was more planned in comparison to Madrasa curriculum. There was a variation in the curriculum structure of the Madrasas of schools whereas the curriculum of mainstream schools was well planned.

Pedagogy and evaluation

It was found that the instruction in Madrasas was generally based on the traditional method of rote memorization. There was the lack of instructional materials. Evaluation was solely based on the teachers' whims. There was no proper record of students' evaluation. Many of them could not produce the past records of students. It was also observed that all the students enrolled in a class get promotion to upper grades except if they are very weak in studies. This suggested the informal nature of evaluation in Madrasas.

As observed during this study, it was found that the medium of instruction in all the Madrasas was Urdu in general, except the instruction of language subjects such as Nepali and English. The SOP teachers of Kapilbastu district were generally using Nepali and Awadhi languages in teaching but other teachers were using Urdu as the medium of instruction. Similarly the teachers of Rauthat used Bhojpuri as well as Urdu.

Seven out of the total ten Madrasas studied were conducting education up to Grade five. One Madrasa was running up to Grade three and the remaining one Madrasa was running up to Grade one only. One Madrasa was conducting the class for Quranic education only. (See Appendix: 7). Two Madrasas were conducting education up to the secondary level (See Appendix: 1). This finding shows that there is a great variation in the status of Madrasas.

Generally, the teaching organization of Madrasa was based on grade teaching. They were also using multi-grade teaching in case of lack of teachers. Multi-grade teaching was based on the self pace of learning of

students. Only two Madrasas, Madrasa Jeyaul Olum and Madrasa Mahmudiya were using subject teaching in Grades four and five. The teaching at the preprimary level was solely based on grade teaching (See Appendix: 7).

Process of curriculum development:

As stated above, the curricula of Madrasas were based on some specific textbooks. According to the Madrasa stakeholders, the groups of Muslim intellectuals known as "Ulema" were mainly responsible for the curriculum development. It was found that the Madrasas of both the districts had their relationship with the Madrasa of specific sects such as Deobandi, Ahle-al-Hadish and Sunni Madrasas. These Madrasas had a chain all over India. The Madrasas of Nepal were linked with them. They followed the same course of study according to their sect. The Madrasas of Rautahat district generally followed the books recommended by Bihar Madarsa board. The Muslim intellectuals related to the main Madrasas were mostly responsible for selecting the content. They generally followed the books used in the Madrasas of India. The main reason behind the use of Indian books as clarified by the Madrasa stakeholders was that the Muslims looked for the books written in Urdu language, which were not available in Nepal; therefore they were compelled to use Indian books. The Madrasas of Kapilbastu district were using a book for History and Geography entitled "*Nepal ka Tarikh Jugrafiya*" written by a Nepalese author Hifzurr Rehamn. The Madrasa stakeholders admitted that they wanted to use Nepali books but they were not available in Nepalese language.

The basis of curriculum development was the religious need, social need, development of Islamic faith etc. They had also included some modern subjects such as Nepali, English, Mathematics, General Knowledge, History and Geography in their curriculum.

CHAPTER V

Need for linking Madrasa with the mainstream education

All the respondents admitted that Madrasas were the educational institution of Muslims, which were established to provide Islamic education. According to Islamic faith, it was obligatory to every Muslim to have the knowledge of Quran, the Divine messages as the code of conduct for their life. As reported above, it was found that there were about 200 Madrasas in the Kapilbastu district and about more than one hundred Madrasas in Rauthat district. A large number of Muslim children were studying in these Madrasas. A remarkable fact was that there were a large number of girl students in these Madrasa. These findings suggested that Madrasa were effectively propagating education among Muslims. They could be used as a vehicle to meet the goal of EFA. This study endeavored to find out the problems related to the mainstream education for Muslims along with the relevancy of Madrasa curriculum to meet the goal of EFA. It also studied the desirability of Muslim community towards linking up Madrasas to the mainstream education. The findings related to these aspects are summarized as follows:

Mismatches of mainstream education to Muslims

FRP II phase study had reported that about 82% of Muslim children were not going to the mainstream education, among them about 40% were out of any type of schooling and only about 18% of them were studying in the mainstream schools. It was found that although Madrasas were propagating literacy along with religious education, but this could not be considered sufficient because, this system did not provide further chance of advancement in modern education. It should be remembered that Madrasa education system was not recognized as a separate education system, therefore Madrasa education certificates were not considered equivalent to the mainstream education. The study had also reported that curriculum of Madrasa was not sufficient for their further advancement in the mainstream schools. It limited their education to religious education and this limited their role as a future Maulvi only. It did not relate the education of a child with a present job market. Despite these facts a large number of Muslim children were studying in Madrasas. It was an amazing fact indeed. It revealed that Muslim parents refuse to send their wards to the mainstream schools. The case of low participation of Muslims in the mainstream education was not a case of low participation, but it was a case of nonparticipation. It revealed that the Muslim parents were not sending their wards to the mainstream school because it had become unable to cater their needs and tended to send their

wards to Madrasas because they were catering those needs which were not fulfilled by the mainstream schools.

Since the Muslims were not completely satisfied with Madrasa education, and demanded for the inclusion of modern subjects in Madrasa education, it was essential to find out the mismatches between Madrasa and the mainstream education. In the interview with the Madrasa teachers and members of Madrasa management committee, the respondents stated that the school education was not capable to cater the cultural needs of Muslims. It was not providing the religious knowledge and Islamic values. It was not preparing Muslim children for the world of work. These views were supported by the participants of FGD and key informants. According to the participants of FGD and key informants, the Muslim parents were not sending their wards to the mainstream education because there was the lack of provision for religious education for Muslims which was a basic requirement for them. They preferred to send their wards to Madrasas instead. The other reasons were the lack of Islamic environment, language of instruction different from the local language, lack of awareness of parents, co-education, Parda system, conservative thinking of parents and poor economical condition of Muslim parents in general etc.

The respondents said that Muslims should follow the specific code of conduct in every walk of their life. Madrasas maintained these codes of conducts such as “purity” and hence taught them as a part of discipline. But the schools did not maintain these codes of conduct and the Muslim child did not learn them during schooling. The medium of instruction in the mainstream schools was Nepali which was different from the mother tongue of local Muslims whose mother tongues were Awadhi in Kapilbastu and Bhojpuri in Rautahat. The respondents said that the students felt difficulty in classroom due to the medium of instruction. They also said that Urdu was the cultural language of Muslims. They required learning this language due to cultural reasons. Many of the Islamic literatures were written in Urdu. But the children in the mainstream schools did not get a chance to learn this language. They also said that Muslim community was lagging far behind in terms of education. They were not aware with the need of education. The conservative Muslim parents gave more importance to religious education in place of modern education. They tended to send their wards to Madrasas instead of the mainstream schools. The Muslims followed Parda System for women. They did not allow the free movement of grownup girls. They had to live in Parda, therefore they were against the coeducation of grownup

girls. They did not send the grownup girls to the mainstream school, because of coeducation.

They added that Madrasa education fulfilled most of these requisites such as Islamic education, Islamic environment, instruction in Urdu, free education for poor, separate classroom for girls; therefore, Muslim parents preferred to send their wards to Madrasas in place of the mainstream schools.

Relevancy of Madrasa education

The stakeholders of Madrasas, Muslim religious leaders, intellectuals and social leaders were also asked about the relevancy of Madrasa education and its sufficiency. The views of these respondents were collected through an open ended questionnaire, FGD, interview with key informants. Their responses were of mixed type. They pointed out some aspects of relevancy of Madrasa education and also pointed out some aspects of irrelevancy of Madras education. According to them, the Madrasa education was relevant in the following aspects:

- Madrasas are propagating literacy and numeracy among Muslims
- It is disseminating knowledge of Quran and Hadith which is a must for all Muslims.
- It is providing religious education to Muslim children.
- Besides religious need, it is also providing moral education in the present context.
- It is socializing the Muslim children and also providing education about discipline.

The respondents not only mentioned the relevancy of Madrasa, they also pointed out the limitations of Madrasa education for the children. According to them Madrasa education was sufficient to provide religious education and moral education to the children but it was insufficient to develop competency among children to solve the problems related to affairs of daily life. Although it was developing literacy and numeracy, but it was mainly related to the literacy of Urdu and Arabic only. There was a need of incorporating national language Nepali and international language English in the curriculum. The respondents stated that Madrasas should incorporate some mainstream subjects such as Nepali, English, Mathematics, General knowledge, History and geography etc in its curriculum. But the curriculum of these subjects was not organized. Madrasas were using these subjects in a books only but not in

the form of a complete curriculum which should state about objectives, content, method etc. More emphasis in Madrasas was being given on religious education. It gave less emphasis on the mainstream subjects. It was making Madrasa education insufficient in term of the demand of life. It was insufficient in the sense that it was not developing income generating skill; it was not developing the competencies in individuals to face the challenges posed by the modern life; it was also restricting the access of Muslim children in higher education. It was making the children capable in cultural aspects but it was not making them capable in economic aspects. It was providing religious education to Muslim children, which was necessary to develop Islamic faith and values. But the education provided by Madrasa was detaching from the acquisition of knowledge needed to survive in the modern world. There was the lack of an organized curriculum which incorporated the subjects like English, Science, and Mathematics etc. in Madrasas. Some respondents also said that there was a danger that the Madrasa educated people might be isolated from the mainstream of the country and they might be unaware of the modern life needs.

Desirability of Muslim community for linking Madrasas with the mainstream

It was found that the Muslim community was in favor of linking Madrasa with the mainstream. None of the respondents of an open ended interview were against this idea. All the participants of FGD and key informants expressed the need of linking Madrasa with the mainstream education. The main emphasis of Muslim community was in favor of the inclusion of the mainstream subjects in Madrasa. They felt that only Islamic education provided by Madrasa was not sufficient for the children. They needed the knowledge about the mainstream subjects like Nepali, English, Mathematics, Science, etc. to meet the problems of daily life. The desire for these courses was not only expressed in their responses in this study, it was also found that all the Madrasas had started the teaching of these subjects on their own endeavor. They felt that the need of them related to the knowledge of mainstream subjects could be only fulfilled by linking the Madrasas with the mainstream. They expressed that although many Madrasas had started the teaching of these subjects but the curriculum was not well organized and sufficient. These subjects could be taught effectively only by linking Madrasas with the mainstream.

The main desire of Muslims toward the linkage was more concentrated on the inclusion of mainstream subjects in Madrasas, but they also expressed their views in favor of linkage of Madrasa with the mainstream education. They

demanded for the recognition of Madrasa as an institution of the mainstream education. They also demanded for the development of a common curriculum for Madrasas incorporating Islamic education and mainstream subjects. They also demanded for a more organized curriculum, method of instruction and evaluation system similar to the mainstream schools for the Madrasas. They also demanded for the teachers and financial support of the smooth operation of the mainstreamed Madrasas.

CHAPTER VI

Strategy for linking Madrasa education with the mainstream

This study also tried to inquire the strategies linking Madrasas with the mainstream education. For the purpose of this inquiry, efforts were made to analyze the present efforts made by government and other agencies along with the view of Muslim community, Madrasa stakeholders for the alternative strategies for linking Madrasas with the mainstream education. The findings of this study are as follows:

Linking strategies

The Madrasa stakeholders, Muslim intellectuals, social leaders of Muslims, Madrasa committee members and other key informants were asked about the possible strategies for linking Madrasa with the mainstream education.

The respondents suggested two alternative measures of linking Madrasas with the mainstream education.

- The first alternative was the inclusion of mainstream subjects into Madrasas.
- The second alternative was the inclusion of Islamic education courses in the mainstream schools

A large number of respondents were in favor of the first alternative. They were in favor of the inclusion of mainstream subjects in Madrasas. Only few respondents were in favor of including Islamic education in the mainstream schools.

i. Strategy for the inclusion of mainstream courses in Madrasas

The respondents suggested for the following measures for linking Madrasa education to the mainstream by the inclusion of mainstream courses in Madrasas:

a. Curricular measures

Most respondents were in favor of inclusion of the mainstream subjects in Madrasas. They responded that the mainstream schools could not provide the needed religious knowledge. It was not practicable in the mainstream schools because people of other caste and religion would force to incorporate their religious courses. It might lead a cleavage. Another reason given by them for the incapability of mainstream schools in providing religious education was

that the mainstream schools could not provide Islamic environment which was needed for the Islamic education. They suggested for a development of a separate national level curriculum for Madrasas with the joint effort of government and Muslim religious leaders and Muslim intellectuals. They suggested for a complete curricular inclusion of Madrasa education in the mainstream by preparing a common curriculum for the Madrasas.

Aims and objectives: The comparison of aims and objectives of Madrasa curriculum and the mainstream curriculum revealed that the aims and objectives of Madrasa curriculum were more loaded with religious values. According to the respondents, religion had a very high position in their life, but they also needed the knowledge of subject matters which assisted them in meeting the demand of daily life; therefore, the curriculum for Madrasas after its proposed linkage with the mainstream should be of national character and its aims should be jointly determined by the government and Muslims. It should incorporate both the national values and the values of Muslim community.

Content: The respondents gave more emphasis on the integration of subjects. They suggested for the inclusion of mainstream subjects such as Nepali, English, Mathematics, Science, History and Geography in Madrasa education. They claimed that Madrasas were capable of providing moral education. Therefore, their involvement of providing religious education and moral education should not be disrupted. An integrated curriculum should be developed by incorporating Islamic education and the mainstream subjects. On the basis of this discussion, it could be concluded that Muslims were willing to incorporate the main stream subjects in their curriculum. They were willing to include general subjects like Nepali, English, Mathematics, Science etc. They were willing to provide the subjects like Moral Education, Social Studies based on Islamic values. They stressed for the inclusion of religious education as an integral part of curriculum.

On the basis of the suggestions provided by the respondents, the curricular framework for linking Madrasas with the mainstream education can be presented as follows:

Curriculum framework for the inclusion of mainstream subjects in Madrasas

Group one (General subject)	Group two (Value oriented subjects)	Group three (Religious knowledge)
Nepali Mathematics English Science (Based on the public school curriculum)	Urdu Environmental Education Social Studies Moral Education Health and Physical Education (All subjects based on the Madrasa curriculum)	Knowledge of Quran Diniyat with Arabic and Persian languages (Based on Madrasa curriculum)

b. Pedagogy and evaluation: The parents of Muslim community showed their dissatisfaction against traditional method of teaching and the informal nature of evaluation in Madrasas. They emphasized that after linking them with the mainstream the pedagogy and evaluation in Madrasa should be more organized. They hoped that it would make the Madrasa education more organized and its pedagogy and evaluation system of these Madrasas would be well-organized similar to the mainstream schools. According to the respondents the curriculum of Madrasa should be developed as a specific curriculum for Muslims parallel to the national curriculum. They emphasized on the instruction in Urdu language, which was their cultural language. They demanded books for all other subjects except the language subjects in Urdu.

c. Administrative measures

The respondents suggested the following administrative measures for linking Madrasa with the mainstream education by the inclusion of mainstream courses in Madrasas:

- The education provided by Madrasas should be recognized by the government as a formal education.
- Madrasas should be recognized as the institution of formal education.
- The management committee of Madrasas should be reorganized to ensure the participation of highly Islamic and modern educated scholars. But the autonomy of Madrasas should be guaranteed. Government's intervention must be limited.
- Madrasas should run under the management of Muslim community.
- Madrasa education should be recognized by the government.
- The chief of Management committee must be educated from the mainstream Madrasa rather than the traditional Madrasa.

- The government should appoint the mainstream subject teachers in Madrasas.

d. Financial measures

The respondents argued that there was no sustainable income source of Madrasas because they ran on the basis of donations given by Muslims, therefore, the government should provide financial support to the Madrasas for its smooth conduction. At least, the government should manage the salary for the mainstream subject teachers. Since the Madrasa did not have proper furniture, instructional materials, the government should aid in these respects. Since the Madrasas were running on the donation given by the Muslim community, the community should not leave their responsibility and only ask the government for the financial support. They suggested that both the government and local community should take the responsibility jointly to provide the financial support for Madrasas.

ii. Strategy for the inclusion of Islamic courses in the mainstream

Only a small portion of respondents were in favor of providing Islamic education in schools as the strategy for linking Madrasa with the mainstream education. They agreed that the provision of elective subject could be used to fulfill the religious need of Muslim children in the mainstream schools. But they argued that all such types of courses should be developed at the central level. The local body could not take this responsibility, because it could lead conflict with the people of non-Muslim community.

Curriculum framework for the inclusion of Islamic education in mainstream

Group one (General subject)	Group two (Value oriented subjects)	Group three (Religious knowledge)
Nepali Mathematics English Science Health and Physical Education Environmental Education (Based on the public school curriculum)	Social Studies Moral Education (Rewriting the books incorporating values of different ethnic groups including Muslims)	Knowledge of Quran Diniyat with Arabic and Persian languages Urdu (Based on Madrasa curriculum)

The books for Muslim children should be written in Urdu. As demanded by all the respondents the language of instruction for Muslim children should be in Urdu.

The respondents did not agree about the management transfer of mainstream schools to Muslim community because they were reluctant on the provision of elective subjects and they further noticed that the local level community would not fulfill the religious need of Muslims. They argued that the local level committee could not take such decision because it could lead to an inter-ethnic cleavage.

Efficiency of Madrasas

In the light of the need of utilizing Madrasas as an institution of mainstream education, the efficiency of Madrasas was needed to be analyzed thoroughly. On the basis of discussion in Chapter: 3, it was observed that Madrasas were capable to conduct Islamic education due to the excess presence of well-qualified teachers in there. Among the teachers 84.11% were qualified in Islamic education.

Excluding the teachers recruited by SOP in Kapilbastu district, only 50% teachers were qualified in the mainstream subjects. The teachers lacked training. Only 11.11% were trained. Only one teacher had got the teacher training in Nepal. The efficiency of Madrasas in regard to the presence of mainstream subjects like Nepali, English, Mathematics, Science was not satisfactory. Although some Madrasas were teaching the mainstream subjects and had appointed teachers for this purpose but the teaching of these subjects were not well organized. (See Appendix: 3)

Furniture for all the students in all those Madrasas was inadequate. The students used to sit on a mat in the classroom. The sitting arrangement was not suitable for students because it was very difficult for the writing exercise. Black board was the only instructional material which was being used in Madrasas. There was no other instructional material being used in these Madrasas.

There were not sufficient rooms in Madrasas for the students. Only three out of ten Madrasas studied (30%) had sufficient rooms for students. 50% Madrasas were running with only one classroom, where 20% Madrasas were running in the veranda of nearby mosque. (Appendix: 11)

On the basis of above findings, it could be concluded that the efficiency of Madrasas in relation to the conduction of mainstream course was not

sufficient. Only one positive thing for the recognition of Madrasa was the enthusiasm of local Muslims towards its linkage. The Madrasas were running on the donation by Muslim community and there was a chance for mobilizing people's participation in the conduction of Madrasas as an institution of the mainstream education.

Management of linking

The Madrasa teachers, members of Madrasa management committee were asked about the management of Madrasa after its linkage with the mainstream education. The respondents suggested for the following strategies for the management after linking.

- A center level Madrasa board should be appointed to look after the policy for Madrasa education.
- The responsibility of management should be given to the local Muslim community.
- The Muslim scholars should take the full responsibility for the management of Madrasas.
- Management committee should function with full coordination with the government.
- Community should explore financial sources; the support of government should be taken only if it is needed.
- The donations made by the community should be properly and transparently managed.

Government should regularly monitor the Madrasas.

The key informants and the respondents of FGD supported the view of the Madrasa teachers and members of management committee. They also stated that the financial transactions of Madrasas were not transparent. The management committee formed with the inclusion of local Muslim intellectuals would be able to develop the transparency of fund raised by Madrasas and utilize it in good cause.

Issues related to linking Madrasas with the mainstream

Although, the Muslims had a high desire for linking Madrasas with the mainstream, they are also suspicious about it. The Muslim parents expressed that if the children of primary level were liked who are generally below ten years age, had to read four languages at a time, i.e. Urdu, Arabic, Nepali and

English. Therefore, it would be a very difficult task to develop four languages at a time. They expressed that Muslim community was very enthusiastic towards linking, but they were suspicious about the possible intervention of the government in Madrasas after its linkage. They felt that the intervention of government may hamper the character of education given by Madrasas. They also pointed out the lack of trained teachers in Madrasa who could teach only the mainstream subjects in Urdu, the cultural language of Muslims. They suggested for appointing the teachers for Madrasa who were educated from the mainstream institutions of Muslims. They demanded for the autonomy of Madrasa after linking it with the mainstream education. Questions were asked about the possibility of raising any social issue after linking Madrasa with the mainstream, the respondents assured that the effort would enhance the confidence of Muslims and develop the understanding with the people of other community.

CHAPTER VII

Findings

The major findings of this study can be summarized as follows:

Status of Madrasa education

The status of Madrasa education regarding its teachers, students, incentives physical facilities and management were as follows:

- *Teachers' information:* The large numbers of Madrasa teachers (84.12%) was qualified in Islamic education. Some teachers had received degrees from Saudi Arabia. 22.22% teachers had qualification in the mainstream education 6.34% of teachers had qualification both in Islamic education and the mainstream education. 11.11% of total teachers were trained. Among the teachers, 7.93% teachers were Hindus and 2 were female teachers. All the female teachers were appointed by SOP. 23.83% of the total teachers were Indians. Among the head teachers, three out of ten were Indians. They had qualification of Islamic education only.
- *Student's information:* There were 138.70 students studying in the primary level per Madrasa of the study area. Among them 51.26% were girls. The reason for the high presence of girl students in Madrasa as explained by the respondents was that the parents felt comfortable to send their daughters to Madrasa rather than to the mainstream schools.
- The promotion and retention rate of Madrasa were 99% and 100% respectively. There was a high dropout rate after Grade one. 59.2% of male students and 77.2% of female students of 060/61 discontinued their study in the year 062/63. There was no dropout in the higher grades.
- *Incentives:* UNICEF was providing incentives to students in the form of free books and stationery in SOP Madrasas. It was found that only 3.31% students of Madrasas were getting a scholarship. All the students getting this scholarship were boys. None of the girls were getting the scholarship.
- *Medium of instruction and instruction organization:* The medium of instruction of these Madrasas was Urdu, except in the language subjects. They were practicing grade teaching in general and multi-grade teaching in case of lack of teachers. Only one Madrasa was practicing subject teaching, but it was limited to the higher grade only.

- *Physical facilities:* All the Madrasas had their own building, which were cemented. The room size was sufficient for the classroom. There was the lack of classroom for students in 70% Madrasas. The sitting facilities could not be considered sufficient because there were only mats for the students to sit. There were no benches or desks. Blackboards were only the instructional material available there. SOP had provided some mats, chairs for teachers.
- *Management of Madrasas:* Madrasas had a management committee, which looked after their management. The management committee comprised the religious leaders, intellectuals and elites of Muslim community who could contribute to it. It was selected from the local community. It appointed a head teacher to look after the administration of these Madrasas. Other teachers were also appointed by the management committee.
- The Madrasas were running on the sole basis of donation given by Muslim community. The committee looked after the financial management. There was no any financial record available in Madrasas.
- *Problems related to management:* The management of Madrasas was not satisfactory. The teacher, intellectuals and social leaders raised the question against the transparency of management. The record keeping procedure both in administration and finance of Madrasas was not satisfactory. The intellectuals and social leaders demanded for the reorganization of Madrasa management committee with the proper participation of local Muslim community. They demanded for the establishment of Madrasa board to look after the policy matters. The entire respondents stressed that the management of Madrasas should be solely in the hand of Muslim community. The role of the government should be to monitor Madrasas only.

Analysis of Madrasa and the mainstream curriculum

The curriculum of Madrasas and mainstream schools were analyzed in terms of their objectives, curriculum structure, pedagogies and evaluation. The process of curriculum development of Madrasas was also explored. The findings of this analysis were as follows:

- *Curriculum of Madrasas:* There was no written curriculum in the Madrasas. Instruction was based on text books mainly decided by the group of Muslim intellectuals called as Ulema. The text books were generally written in Urdu and published in India. Only SOP Madrasas were using

the mainstream books. The Madrasas of Rauthat were using the books of Bihar Madrasa Board. The instruction of Nepali in all Madrasas was based on the mainstream book.

- *Objectives:* Although, there was no written objective of Madrasa curriculum, but according to Madrasa stakeholders the objectives of Madras education were: to develop literacy and innumeracy in children, to conserve religion and culture, to propagate faith towards religion, to provide moral training to the young children, to develop moral life style according to Islamic belief and to develop a base for higher Islamic education. The curriculum of Madrasa and mainstream both gave emphasis to the acquisition of fundamental literacy and numeracy skills along with the emphasis on propagating value system. Interestingly the curriculum of Madrasa was more loaded with the religious values. Madrasa education was more societal centered because it emphasized on propagating faith towards religion and religious values whereas the mainstream curriculum was more child centered because it gave emphasis on the development of inner capabilities of a child.
- *Content:* The Madrasas were teaching some mainstream subjects such as Nepali, English, Mathematics, General knowledge, History and Geography etc along with the study of Quran, Urdu language and Islamic study. Their content structure was not organized in comparison to the curriculum of mainstream schools. As compared with the primary school curriculum of Nepal, the subjects such as Science, Social Studies, Environment Education, Health and Physical Education were not included in the curriculum of Madrasa education. The analysis of Madrasa curriculum showed that the knowledge of Science, Social Studies, Health were imparted through the subjects like General Knowledge, History and Geography but these subjects were not well planned and adequate enough. There was a variation in the curriculum structure of the Madrasas in the areas that were studied but the curriculum of the mainstream schools was well planned.
- *Pedagogy and evaluation:* The instruction of Madrasas was based on the traditional method of rote memorization. The language of instruction was Urdu in general except the language courses. Evaluation was only a formality and teacher centered. 90% of the Madrasas were graded. There was great a variation in the status of Madrasas. 70% Madrasas were running up to grade five, 10% were running up to grade there, 10% up to grade one only. 10% were not graded and they were teaching Islamic education only. Generally the instruction organization was based on

grade teaching. 20% were using subject teaching only in higher grades such as Grades 4 & 5. They were also using multi-grade teaching where there were the shortage of teachers.

- *Process of curriculum development:* The curricula of Madrasas were based on some specific textbooks which were decided by Muslim intellectuals (Ulema) belonging to Madrasas of specific sects such as Deobandi, Ahle-al- Hadish and Sunni which had a chain all over India. The Madrasas of Rauthat district generally followed the books recommended by Bihar Madarsa board. The basis of curriculum development was the religious need, social needs, Islamic faith etc.

Views of Muslim community related to linking with Madrasas to the mainstream education

The views of Muslim community were also collected regarding the need of linking of Madrasas with the mainstream schools. This inquiry was directed toward the understanding of the problems of Muslim community in relation to the mainstream education, relevancy of Madrasas education to Muslims, their desire towards linkage etc. The main findings of this inquiry were as follows:

- *Mismatches of mainstream schools to Muslims:* According to the respondents the Muslims gave low preference to the mainstream education due to the absence of religious knowledge there. The other reasons were the lack of Islamic environment, medium of instruction that was different from the local language, lack of awareness of parents, co-education, Parda System, conservative thinking of parents and the poor economical condition of Muslim parents in general etc.
- *Relevancy of Madrasa education:* According to the respondents, the Madrasa education was sufficient for providing religious education and moral education. It was also spreading literacy and numeracy among the Muslim children. But it was not providing skills to solve the problems of the affairs of daily life. Although Madrasas had incorporated the mainstream subjects, but the real emphasis on the religious education rather on the teaching of these subjects. It was the diminishing the relevancy of Madrasa education.
- *Desirability of Muslims towards linking:* Muslim community was in the favor of linking Madrasa with the mainstream. All the respondents expressed that only Islamic education provided by Madrasa was not sufficient for the children. They needed the knowledge about the

mainstream subjects to meet the problems of daily life. It was found that Madrasas had started the teaching of these subjects on their own endeavor.

- *Need for linking Madrasas to the mainstream education:* On the basis of above discussion and responses of the respondents, it can be concluded that Muslims give great importance to Madrasa education. It is obligatory to every Muslim to read Quran and Hadith. The religious education given by Madrasa is one of the important distracting factors for the enrollment of Muslims in the mainstream education. It should be linked with the mainstream to increase the access of Muslim children in education. The high ratio of girls in Madrasas also suggests its importance. It emphasizes the need of linking Madrasas.

Curricular framework needed for linking Madrasa with the mainstream education

The main objective of this study was to find out a curricular framework for linking Madrasa with the mainstream education as an institution of formal education. The major findings of this inquiry were as follows:

- **Linking strategy:** A large number of respondents suggested for the inclusion of mainstream subjects in Madrasas. Only few respondents were in favor of including Islamic education in the mainstream schools. They demanded for financial assistance for the conduction of Madrasas after linking.
- **Curricular measures:** Most respondents were in favor of inclusion of the mainstream subjects in Madrasas. Respondent remark-ed that the mainstream schools could not provide Islamic environment which was needed for the Islamic education. They suggested for the inclusion of mainstream subjects like Nepali, English, Mathematics and Science in Madrasa education. They stated that Madrasas were capable of teaching Social Studies, Moral Education according to their own religious values. They demanded for an integrated curriculum which incorporated Islamic education and the mainstream subjects. Some respondents agreed that the provision of elective subject could be used to fulfill the religious need of Muslim children in the mainstream schools. But such types of courses should be developed at the central level.
- **Administrative measures for linking:** The administrative measures suggested by the respondents were recognition of Madrasa education, reorganizing the management committee by including highly Islamic and

modern educated scholars. Autonomy of Madrasa should be guaranteed. The respondents did not accept the management transfer of the mainstream schools to Muslim for using the provision of elective subject to fulfill the religious need of Muslims by the mainstream schools.

- Financial measures: According to the respondents, there was no sustainable income source of Madrasas. They ran on the basis of donations given by Muslims. The government should provide financial support to the Madrasas for its smooth conduction. The government should manage the salary for the mainstream subject teachers. It should also provide the fund for furniture. The financial management should be the duty of the government and Madrasa committee. The government should monitor the Madrasas.
- Efficiency of Madrasas: Madrasas were efficient to provide Islamic education. The efficiency prerequisites such as qualified and trained teachers for teaching the mainstream subjects were not satisfactory. Most of the Madrasas did not have enough classrooms. 50% of Madrasas had only one class room and 20% were running in veranda of the mosques.
- Management after linking: The respondents suggested for the appointment of a center level Madrasa board. It should look after the policy of Madrasa education. The responsibility of the management should be given to the local Muslim community. The management committee should function with full coordination with the government. It should explore financial sources; the support of Government should be taken only if it was needed. The donations made by the community should be properly managed.
- Issues related to linking Madrasas with the mainstream: There were two major issues as expressed by the respondents. The Muslim parents expressed that in case of linking, the children of primary level, who were generally below ten years age, had to read four languages: Urdu, Arabic, Nepali and English at a time. It would be a very difficult task for them. The other issue was related to the suspicion against the possible intervention of the government in Madrasas after linking. Muslims felt that the intervention of government might hamper the nature of education given by Madrasas.

CHAPTER VIII

Conclusions and Recommendations

Conclusions

All the findings of this study can be summarized to infer the following conclusions:

a) Status of Madrasa education:

1. The Madrasas had a sufficient number of teachers for teaching Islamic courses. But there was the lack of mainstream subject teachers for teaching mainstream subjects like Nepali, English, Mathematics and Science.
2. A large number of students (137.70 Madrasa) were studying in the primary level of Madrasas with more than 50% of girl students. They were not getting sufficient incentive.
3. The physical facilities in Madrasas in terms of furniture, instructional material were not adequate. Many Madrasas did not have an adequate number of classrooms.
4. There was a management committee in each Madrasa. But they did not have the proper record of students and financial transaction. Local Muslims complained that these committees were not able to incorporate all the sectors of the local Muslim community.

b) Comparison of Madrasa curriculum with the mainstream:

1. There was no written curriculum of Madrasas. Madras education was based on textbooks, mainly written in Urdu language. These books were published in India. Only one book in Urdu was written by a Nepalese author. Some Madrasas were using the books of Indian board.
2. The objectives of Madrasa education were centered more on religious values and society.
3. Madrasa curriculum included mainly the subjects related to Islamic values. 50% Madrasas were teaching the mainstream subjects such as Nepali, Mathematics and English etc. But they were not teaching subjects like Science, Social Studies, Health and Physical Education

etc. They had recruited the mainstream educated teachers for this purpose. But the teaching of these subjects were given less emphasis.

4. The medium of instruction in Madrasas was Urdu which was different from the mother tongue and local dialect of Muslims of the study area. The Madrasa students had to study up to five languages at the same time.

c) Views of Muslim community related to linking of Madrasas to the mainstream education:

1. The cultural mismatches such as lack of religious education, lack of Islamic environment, language of instruction were the main hindrance of Muslims to send their wards in the mainstream schools.
2. Muslims could not find Madrasa education fully relevant to their need. They admitted that Madrasas were fulfilling the religious and cultural needs but these were unable to link the Muslims with the demand of modern world; therefore, they were enthusiastic about linking Madrasas with the mainstream education.
3. Muslims were also suspicious about the linkage. They were afraid because they thought that the inclusion could hamper the identity of Madrasas.
4. Muslims suggested for reorganizing the Madrasa management committee after linking it with the mainstream ensuring the representation of all sectors of local Muslim community with a guarantee to its autonomy.

d) Linking strategy

1. The Muslims suggested for the reorganization of Madrasa curriculum to incorporate subjects like Nepali, Mathematics, English, and Science. They stated that a separate curriculum for Social Studies, Moral Education, Health and Environmental Education should be prepared incorporating Islamic values for mainstreamed Madrasas.
2. The Muslim admitted that there was a possibility of utilizing the provision of 20% elective courses in the mainstream schools to include Islamic education and Urdu as an alternative means for increasing the enrollment of Muslim children in the mainstream schools. But such curriculum should be developed at the central level. The book of

Social Studies should be rewritten to make it friendly to Islamic culture.

3. All Madrasas did not have sufficient efficiency in terms of the teachers of mainstream subjects, furniture and classroom.
4. The respondents demanded for financial support and monitoring for the Madrasas. They also demanded for the formation of a Madrasa board at the central level to look after the policy matters of Madrasas.

Recommendations

On the basis of the findings of this study the following recommendations can be made for the linking of Madrasa to the mainstream education:

1. Priority should be given for utilizing Madrasas as an institution of mainstream education.
2. There should be two types of curriculum framework for the mainstream schools and Madrasas incorporating mainstream subjects. For the mainstream school, the provision of 20% optional subject should be utilized to provide the education of religious and Islamic subjects along with Urdu. But for the Madrasas, incorporating the mainstream subjects, the curriculum special courses of Social Studies, Environmental Education, Moral Education and Health should be developed through Islamic values.
3. Social Studies books should be rewritten to make it friendly to Islamic culture and culture of other ethnic groups.
4. The curriculum of Madrasas should be developed to incorporate the mainstream subjects such as Nepali, Mathematics, English, Science etc along with the Islamic courses.
5. Special textbooks for Madrasas should be developed in Urdu language. Textbooks of the mainstream subjects should be translated into Urdu.
6. The capable Madrasas should be selected for the implementation of the mainstream course. Furniture for these Madrasas should be arranged. These Madrasas should be recognized as a primary school.
7. Madrasa management committees should be reorganized by including the people of the local Muslim community.

8. The government should appoint at least two mainstream subject teachers in these Madrasas.
9. A Madrasa board should be constituted at the central level to look after the policy and management of Madrasa education. This committee should involve leading Muslim intellectuals, religious and social leaders.
10. An elective course should be developed at the central level for the primary schools in Muslim area which could provide religious education in the mainstream schools. An Islamic teacher of nearby Madrasa could be used to teach this elective subject in these schools.
11. The curriculum for Madrasas should be prepared by the central level through seminars involving Muslim intellectuals, Muslim religious and social leaders and educationists.

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APPENDIX

**Appendix 1:
Sample Madrasas**

Sample Madrasas of Kapilbastu District	
SOP Madrasas	Non-SOP Madrasas
Madrasa Miftahul Olum, Rehara	Imam Ahmed bin Hambal Bikas Kendra, Taulihawa-9*
Darul Olum ahle Sunnat Siddiquia Majhural Olum, Sauni, Bargadwa	Jeyaul Olum, Chandrauta
Hedaytul Islam, Bhedihaar	
Sample Madrasas of Rauthat District	
Madrasa Islamia Faijul Olum	
Zamiya Latifia Safi-ul-Olum	
Kulliyatunasir Nasir Annazamiya	
Arabic Urdu Academy	
Madrasa Mahmudiya*	

Madrasa providing education up to the secondary level

**Appendix: 2
Types of Madrasa**

Madrasa providing the mainstream education	Madrasa providing Islamic education only (Graded)	Madrasa providing Quranic (Hifz) education only
Rauthat District		
Madrasa Mahmudiya	Zamiya Latifia Safi-ul-Olum	Arabic Urdu Academy
Kulliyatunasir Nasir Annazamiya	Madrasa Islamia Faijul Olum	
Kapilbastu District		
Darul Olum ahle Sunnat Siddiquia Majhural Olum, Sauni, Bargadwa		
Madrasa Miftahul Olum, Rehara		
Hedaytul Islam, Bhedihaar		
Imam Ahmed bin Hambal Bikas Kendra, Taulihawa-9*		
Jeyaul Olum, Chandrauta		

**Appendix 3:
Qualifications of teachers**

Name of Madrasa	Total number of teachers			Qualifications in Islamic education				Qualifications in the mainstream education			Qualification in both	Training	Experience in years (average)
	M	F	T	Masters/ Fazil	Bachelors/ Alim	Hafiz	Maulvi	Bachelor	I.A.	S.L.C.			
Imam Ahmed bin Hambal Bikas Kendra	16	-	16	1	11	1	-	1	2	1	1	3	8.56
Jeyaul Olum	6	-	6	4	1	-	-	-	1	-	-	1	6.33
Hedaytul Islam	4	-	4	1	-	-	1	-	-	2	-	-	4.50
Miftahul Olum	2	1	3	-	2	-	-	-	-	1	-	-	5.33
Darul Olum ahle Sunnat Siddiquia Majhural Olum, Sauni, Bargadwa	2	1	3	-	2	-	-	-	-	1	-	-	11.0
Madrasa Islamia Faijul Olum	5	-	5	1	3	1	-	-	-	-	-	2	8.2
Zamiya Latifia Safi-ul-Ouloum	3	-	3	-	2	-	1	-	-	1	1	-	2.0
Kulliyatunasir Nasir Annazamiya	5	-	5	1	3	1	-	-	-	-	-	-	13.0
Arabic Urdu Academy	3	-	3	1	1	1	-	-	-	1	1	-	22.33
Madrasa Mahmudiya	15	-	15	2	6	4	1	1	1	1	1	1	16.35
Total	61	2	63	11	31	8	3	2	4	8	4	7	

**Appendix 4:
Citizenship of teachers**

Name of Madrasa	Citizenship			Religion	
	Nepalese	Indian	Total	Muslim	Hindu
Imam Ahmed bin Hambal Bikas Kendra	9	7	16	14	2
Jeyaul Olum	2	4	6	5	1
Hedaytul Islam	3	1	4	4	-
Miftahul Olum	3	-	3	2	1
Darulolom ahle Sunnat Siddiquia Majhural Olum	1	2	3	2	1
Madrasa Islamia Faijul Olum	5	-	5	5	-
Zamiya Latifia Safi-ul-Ouloum	3	-	3	3	-
Kulliyatun Nasir Annazamiya	5	-	5	5	-
Arabic Urdu Academy	3	-	3	3	-
Madrasa Mahmudiya	14	1	15	15	-
Total	48 (76.19%)	15 (23.80%)	63	58 (92.06%)	5 (7.93%)

Appendix: 5
Student enrollment record (2062/63)

Name of Madrasa	Preprimary			Grade one			Grade two			Grade three			Grade four			Grade five			Total (primary)			Darja Hifz		
	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T
Imam Ahmed bin Hambal Bikas Kendra	18	22	40	7	13	20	5	9	14	7	11	18	6	6	12	3	6	9	28	45	73			
Jeyaul Olum	0	0	0	30	56	86	11	5	16	7	6	13	6	1	7	13	7	20	67	75	142	0	0	0
Hedaytul Islam	0	0	0	19	22	41	20	25	45	15	30	45	17	20	37	15	15	30	86	112	188	0	0	0
Miftahul Olum	26	25	51	21	25	46	2	4	6	3	4	7	1	3	4	1	1	2	28	37	65	0	0	0
Darulolum ahle Sunnat Siddiquia Majhural Olum	0	0	0	15	20	35	25	15	40	15	20	35	20	25	45	10	15	25	90	105	195	0	0	0
Madrasa Islamia Faijul Olum	0	0	0	30	14	44	25	18	43	22	19	41	15	16	31	10	7	17	92	74	166	40	0	40
Zamiya Latifia Safi-ul-Ouloum	0	0	0	20	60	80	10	20	30	20	20	40	0	0	0	0	0	0	50	100	150	0	0	0
Kulliyatun Nasir Annazamiya	0	0	0	15	18	33	13	15	18	11	7	18	19	15	34	17	3	20	75	58	133	15	0	15
Arabic Urdu Academy	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	35	50	85
Madrasa Mahmudiya	125	100	225	50	40	90	40	25	65	35	20	55	25	15	40	20	5	25	170	105	275	80	0	80
Total	169	147	316	207	268	475	151	136	277	135	137	272	109	101	210	89	59	148	686	711	1387	170	50	220

Appendix: 6
Student record (2061/62)

Grade	Enrollment			Students participating in the final examination			No of students passed			Carryover to the next year (2062-63)			Repeated the same grade (2062- 63)		
	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T
One	27	22	49	27	22	49	27	22	49	11	5	16	-	-	-
Two	7	6	13	7	6	13	7	6	13	7	6	13	-	-	-
Three	7	1	8	7	1	8	6	1	7	6	1	7	1	-	-
Four	8	4	12	8	4	12	8	4	12	8	4	12	-	-	-
Five	20	4	24	20	4	24	20	4	24	-	-	-	-	-	-
Total	69	37	106	69	37	106	68	37	105	32	16	48	1	-	-

Appendix: 7
Scholarship record

Name of Madrasa	Total students			Students getting scholarship			Kind of scholarship
	M	F	T	M	F	T	
Madrasa Jeyaul Olum	67	75	142	10	-	10	Free food, books and stationery
Kulliyatun Nazir Annazamiya	75	58	133	21	-	21	Free food, books and dress
Arabic Urdu Academy	35	50	85	15	-	15	Free food, hostel and dress
Total	177	183	360	46	0	46	

Note: Free books and stationery are provided to all the students of SOP schools

Appendix:: 8
Instructional organization

Name of Madrasa	Preprimary	Grade one	Grade two	Grade three	Grade four	Grade five
Imam Ahmed bin Hambal Bikas Kendra*	Grade teaching	Grade teaching	Grade teaching	Grade teaching	Grade teaching	Grade teaching
Jeyaul Olum	-	Grade teaching	Grade teaching	Grade teaching	Subject teaching	Subject teaching
Hedaytul Islam	-	Multi-grade teaching			Multi-grade teaching	
Miftahul Olum	Multi-grade teaching					
Darulolum ahle Sunnat Siddiquia Majhural Olum	-	Multi-grade teaching				
Madrasa Islamia Fajjul Olum	Grade teaching	Multi-grade teaching				
Zamiya Latifia Safi-ul-Ouloum		Multi-grade teaching			No class	
Kulliyatun Nasir Annazamiya	Grade teaching	Multi-grade teaching				
Arabic Urdu Academy		Grade teaching	No Class			
Madrasa Mahmudiya*	Grade teaching	Grade teaching	Grade teaching	Grade teaching	Subject teaching	Subject teaching

* Madrasahs conduction education up to secondary level

Appendix: 9
Primary level curriculum structure of Madrasa
(Kapilbastu district)

Grades/Subjects					
Pre Primary level (Darja-Alfat)	Grade One (Pahali zamat)	Grade Two (Doosari zamat)	Grade three (Teesari zamat)	Grade four (Chauthi zamat)	Grade five (Panchavi zamat)
Alphabet in Urdu	Reading of Quran: Spelling of compound words from Quran and techniques on how to spell a Quranic word Islamic teaching: Faith for oneness of God, faith for Prophet Muhammad as the last prophet, Observance of Namaz, rituals before Namaz etc based on the book "Kalema tauhid".	Reading of Quran: Reading practice of ten parts of Quran, memorization of few Surah to perform Namaz	Reading of Quran: Continued	Reading of Quran: Continued	Reading of Quran: Continued
Alphabet in Arabic	Reading of Urdu: How to pronounce compound Urdu word, simple word reading, writing practice of a compound Urdu word	Reading of Urdu: Simple sentence practices based on Islamic tales, Moral tales	Reading of Urdu: Urdu language study based on short stories of Islam, simple teaching of social behavior, reading and writing	Reading of Urdu: Reading and writing, simple Islamic stories, Short essay writing	Reading of Urdu: language learning based on short stories and essays, Urdu grammar and punctuation, Essay writing based on a book "Pharoge adab Urdu"
Rote memorization of Islamic Kalema	Nepali: Based on the book "Mero Nepali I" prescribed in the mainstream schools	Nepali: Based on the book "Mero Nepali II" prescribed in the mainstream schools	Nepali: Based on the book "Mero Nepali III" prescribed in the mainstream schools	Nepali: Based on the book "Mero Nepali IV" prescribed in the mainstream schools	Nepali: Based on the book "Mero Nepali V" prescribed in the mainstream schools
	Mathematics: SOP schools were using the textbooks of mainstream schools Other Madrasa were using an Indian book "Hamara Hisab I" which was written in Urdu	Mathematics: SOP school were using the textbooks of mainstream schools Other Madrasa were using an Indian book "Hamara Hisab II" which was written in Urdu	Mathematics: SOP school were using the textbooks of mainstream schools Other Madrasa were using an Indian book "Hamara Hisab III" which was written in Urdu	Mathematics: SOP school were using the textbooks of mainstream schools Other Madrasa were using an Indian book "Hamara Hisab IV" which was written in Urdu	Mathematics: SOP school were using the textbooks of mainstream schools Other Madrasa were using an Indian book "Hamara Hisab V" which was written in Urdu
	English:	English:	English:	English:	English:

	SOP schools were using the textbooks of mainstream Other Madrasas were using "English Primer I"	SOP schools were using the textbooks of mainstream Other Madrasas were using "English Primer II"	SOP schools were using the textbooks of mainstream Other Madrasas were using "English Primer III"	SOP schools were using the textbooks of mainstream Other Madrasas were using "English Primer IV"	SOP schools were using the textbooks of mainstream Other Madrasas were using "English Primer V"
		Islamic study: Basic Islamic rituals: Importance of Namaz and Roza, Conduct of Prophet Mohammad, Cleanness and bath, Wazu and Gusl, How to perform Namaz, Basic Needs of Namaz performance Water for cleanliness: purity of water, body and place	Islamic study: Oneness of God: omnipotent, omnipresent, Hazarat Muhammad as a prophet, faith about angel, Quran as the message of God, Importance of good social conduct, conduct with neighbors, elders, poor, guests, non-Muslims and children based on the behavior of Prophet Muhammad, Need and method of performance of Namaz, the importance of rituals in Islam	Islamic study: Code of conduct, observance of Namaz, basic liabilities of Namaz, basic characteristics of a noble person, life account of companion of Prophet and scholars of Hadith, life style of Prophet, ancient history of Islam, discipline in school and home, based on books in Urdu such as: <i>Nurani Talim, Shama Hedayat, Anwre Shariyat, Chaman Islam</i>	Islamic study: Life account of Prophet Muhammad, the treat of Prophet and his companions with Muslims and non-Muslims, Successors of Muhammad, Preaching of Islam for fundamental duties such as Namaz (prayer), Roza (fasting), Hajj (pilgrimage), zakat (donation), faith of Islam, belief about God, prophet, angels, Quran on prophetic tradition based on the book <i>Nurani Talim, Shama Hedayat, Anwre Shariyat, Chaman Islam</i>
		Mero serophero: Only in SOP schools	General knowledge: Constituent of food materials, human body, basic materials such as water, fire, air light, cloud and rain, vaporization and ice etc, place of services: post office, hospital, nature of plant. what are radio, television, telephone, computer etc based on a book "Am malumat I" written in Urdu	General knowledge: Knowledge about digestive system, urban and rural life, basic information about sun, stars, moon, earth, use of calendar, map reading, scientific information etc based on the book "Am malumat II"	General knowledge: Systems of human body, fire and heat, thermometer, thermos, electricity, computer, plant kingdom etc based on a book "Am malumat III"
			History and geography: Geographical division and general history of Nepal based on a book "Nepal ka tarikh geographia I" in Urdu language	History and geography: Regions of Nepal and its geographical distribution, political system of Nepal, Administrative system with its administrative	History and geography: History of Nepal: Ancient and medieval, Rana regime, Panchayat system, Restoration of democracy, Rivers of Nepal, Continents

				distribution, based on the book "Nepal ka tarikh geographia II" in Urdu language	and Oceans based on the book "Nepal ka tarikh geographia II" in Urdu language
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Appendix: 10
Primary Level Curriculum structure of Madrasa
(Rauthat district)

Grades/Subjects						
Darja Hifz	Pre Primary level (Darja-Alfat)	Grade One (Pahali zamat)	Grade Two (Doosari zamat)	Grade three (Teesari zamat)	Grade four (Chauthi zamat)	Grade five (Panchavi zamat)
	Alphabet in Urdu	Reading of Arabic compound word: Spelling of compound words from Quran	Reading of Quran: One part	Reading of Quran: Continued (ten parts)	Reading of Quran: Continued	Reading of Quran: Continued
	Alphabet in Arabic	Reading of Urdu: How to pronounce compound Urdu word based on book "Urdu ki pahali Kitab"	Reading of Urdu: Based on book "Urdu ki doosari Kitab"	Reading of Urdu: Urdu language study based on noble character, simple teaching of social behavior, reading and writing based on book "Urdu ki Tisari Kitab"	Reading of Urdu: Language reading and good social behavior based on book "Urdu ki Tisari Kitab" Arabic	Reading of Urdu: Tales of Islamic history based on the book "Urdu ki Nayi Kitab" Arabic Language
	Rote memorization of Islamic Kalema	Diniyat (Islamic study) Rote memorization of Kalema Tauhid, Meaning of Kalema	Diniyat (Islamic study) Based on the book "Dini Talim ka Rasala I"	Diniyat (Islamic study) Liabilities of Namaz, Roza, observance of Namaz, Omnipotent and omnipresent, oneness of God, Gusal, Tehrat based on the book "Dini Talim ka Rasala II"	Diniyat (Islamic study) Learning of Namaz, Roza, Zakat, Hajj, Observance of Namaz; Purity of body, cloth and place; importance of good code of conduct, lifestyle of Prophet and his companions, Relation with neighbors and non-Muslims based on the book "Dini Talim ka	Diniyat (Islamic study) Life account of Prophet and his companions, social behaviors of Islamic Caliphs, Religious character of companions of Prophet, compulsion of fundamentals of Islam, Islamic history based on the book : "Dini Talim ka Rasala V & VI"

					<i>Rasala Iii & IV"</i>	
	Number memorization	Nepali: Based on the book "Mero Nepali I" prescribed in the mainstream schools	Nepali: Based on the book "Mero Nepali II" prescribed in the mainstream schools	Nepali: Based on the book "Mero Nepali III" prescribed in the mainstream schools	Nepali: Based on the book "Mero Nepali IV" prescribed in the mainstream schools	Nepali: Based on the book "Mero Nepali V" prescribed in the mainstream schools
		Mathematics: Textbooks of mainstream schools	Mathematics: Textbooks of mainstream schools	Mathematics: Textbook of mainstream schools	Mathematics: Textbook of mainstream schools	Mathematics: Textbook of mainstream schools
		English: Textbooks of mainstream schools	English: Textbooks of mainstream schools	English: Textbooks of mainstream schools	English: Textbooks of mainstream schools	English: Textbooks of mainstream schools
		Mero Serophero	Mero Serophero	Mero Serophero	Environment Ed. Based on the book "Hum and hamara mahaul"	Environment Ed. Based on the book "Hum and hamara mahaul"
					Persian Based on the book "Persian primer"	Persian Meaning of simple sentence based on the book "Pharasi ki doosari kitab"
					History and geography: Regions of Nepal and its geographical distribution, political system of Nepal, Administrative system with its administrative distribution, based on the book "Nepal ka tarikh geographia I" in Urdu language	History and geography: History of Nepal: ancient and medieval, Rana regime, Panchayat system, restoration of democracy, Rivers of Nepal, Continents and Oceans based on the book "Nepal ka tarikh geographia II" in Urdu language
						Arabic Word meanings based on the book "Minhajal Arabia"

Appendix: 11
Number of classroom

Name of Madrasa	Number of classroom	Reference
Imam Ahmed bin Hambal Bikas Kendra	6	
Jeyaul Olum	5	
Hedaytul Islam	5	
Miftahul Olum	1	
Darulolum ahle Sunnat Siddiquia Majhural Olum	1	
Madrasa Islamia Faijul Olum	-	Running in the veranda of the mosque
Zamiya Latifia Safi-ul-Ouloum	1	
Kulliyatun Nasir Annazamiya	-	Running in the veranda of the mosque
Arabic Urdu Academy	1	
Madrasa Mahmudiya	1	Running in the veranda of the mosque

Appendix 12
Primary School Curriculum

SN	Subjects	Grade 1		Grade 2		Grade 3		Grade 4		Grade 5	
		CW	FM	CW	FM	CW	FM	CW	FM	CW	FM
1.	Nepali	8	100	8	100	8	100	8	100	8	100
2.	Mathematics	6	100	6	100	6	100	6	100	6	100
3.	English	5	100	5	100	5	100	5	100	5	100
4.	Social & Environment Education (Including Health Education)	5	100	5	100	5	100	-	-	-	-
5.	Physical Education	3	50	3	50	3	50	3	50	3	50
6.	Creative & Expressive Art	3	50	3	50	3	50	3	50	3	50
7.	Environmental Science and Health Education	-	-	-	-	-	6	6	100	6	100
8.	Social Studies	-	-	-	-	-	-	5	100	5	100
9.	Optional (Language/Others)	3	100	3	100	3	100	3	100	3	100
		34	600	34	600	34	600	39	700	39	700