

**INTEGRATION OF CURRICULA OF *MADRASSA*  
AND MAINSTREAM SYSTEMS OF EDUCATION  
AT ELEMENTARY LEVEL IN PAKISTAN:  
AN ANALYTICAL STUDY**



By

**MALIK MUHAMMAD AFZAL**  
Registration No. 47-FSS-Ph.D (EDU)/06

**DEPARTMENT OF EDUCATION  
FACULTY OF SOCIAL SCIENCES  
INTERNATIONAL ISLAMIC UNIVERSITY,  
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A thesis submitted in partial fulfillment  
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2010**

## STATEMENT OF UNDERSTANDING

I, Malik Muhammad Afzal, Registration No.47-FSS-Ph.D (EDU)/06 and student of Ph.D Education, International Islamic University Islamabad do hereby solemnly declare that the thesis entitled "**Integration of Curricula of *Madrassa* and Mainstream Systems of Education at Elementary Level in Pakistan: An Analytical Study**" submitted by me in partial fulfillment of Ph.D degree is my original work, except where otherwise acknowledged in the text, and has not been submitted or published earlier and so not in future, be submitted by me for any degree from this University or institution.

Signature: \_\_\_\_\_



Date: ----- .

Malik Muhammad Afzal




## APPROVAL SHEET

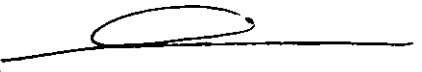
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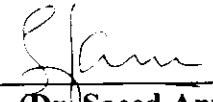
**MALIK MUHAMMAD AFZAL**  
Registration No.47-FSS-Ph.D (EDU)/06


Accepted by the "Department of Education," Faculty of Social Sciences,  
International Islamic University, Islamabad, for partial fulfillment of the requirement for  
the award of the degree of "Doctor of Philosophy in Education"


Supervisor:   
(Dr. A. R. Saghir)

Internal Examiner:   
(Dr. N.B. Jumani)

External Examiner:   
(Dr Syed Qaim Mehdi Zaidi)

External Examiner:   
(Dr. Saeed Anwar)

  
Chairman /Head  
Department of Education  
International Islamic University  
Islamabad.

  
Dean  
Faculty of Social Sciences  
International Islamic University  
Islamabad.

Dated: 06-01-2012



*"In the name of Allah,*

*The most Beneficent,*

*The most Merciful"*

## DEDICATION

*This intellectual work is dedicated  
To  
My great lovely parents  
Whose  
Profound love, valuable efforts and immense sacrifice  
Take me to zenith of glory and transfer my  
Dreams into reality. My success is  
Really the fruit of their  
Devoted prayers.*

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May Allah Almighty bless them all with good health, happiness and peace

**Malik Muhammad Afzal**

## ABSTRACT

*Madaris* and schools are the institutions established by the state to cultivate proper attitudes and beliefs in learners. They use different tools for this purpose. One of these tools is curriculum. Through curriculum, these institutions achieve their educational objectives. In order to achieve the objectives each institution needs to fulfill the demands of modern era. For this purpose, this study aimed at conducting a survey type research of elementary level *Madaris* and schools in order to find the possibilities of integration of curricula of *Madaris* and schools of the mainstream. The major objectives of the study were: (1) To review the efforts being made to integrate curricula of *Madaris* and mainstream education in Pakistan, (2) To study the nature and pattern of integrated curricula at elementary level in Pakistan. (3) To identify the factors influencing the process of integration of curricula at elementary level of both the systems in Pakistan. (4) To explore the prospects of evolution of curricula integration for both systems at elementary level.

The population comprised heads and teachers working in 11006 *Deeni Madaris* and 13251 elementary schools in the four provinces of Pakistan (EMIS, 2007). Sample of the study consisted of 320 administrators and 1280 teachers of both streams of education. They were selected by stratified random sampling technique. For the purpose of studies sample, 15 percent districts of total population were selected randomly. 10 *Madaris* and 10 elementary schools were selected from each district. From each institution, the head and four teachers teaching at elementary level were randomly taken as sample. Two questionnaires were prepared, one for administrators

and the other for the teachers of both the systems, to explore the area of curricula integration. The collected data was tabulated, analyzed and interpreted by using chi-square test for homogeneity. On the bases of findings, conclusions were drawn and recommendations made.

The major findings of the study were as: majority of the respondents significantly differed and opined that society might be harmonized with the curricula integration. By integrating both the systems, modern subjects might be taught in the Islamic perspectives and a balanced personality might be developed. *Madaris* did not have good physical facilities. There was no pre-service and in-service teacher training programme for the *Moallamin*. There was lack of government's interest. Financial matters were the main hindrance in it. There was no proper planning for problem solving in integration of curricula and no specific funds allocated in this regard. The major recommendations of the study were as: integrated curricula may be revised and up-dated in the Islamic perspective. Institutions of both the systems may be provided all physical facilities without discrimination. Pre-service and in-service teachers training courses may be started in *Madaris* to train the *Moallamin* to use the modern teaching technologies and audio visual facilities. Specific funds may be provided for integrated curricula, and share of elementary education may be increased by increasing total budget from 2.7% to 4% of GDP by the year 2012.

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## LIST OF ABBREVIATIONS

%	Percentage
$\Sigma$	Summation
A	Agreed
A.D.	Anno Domini (It is Latin word which means the number of years since the time of Jesus Christ)
A.V.aids	Audio-Visual Aids
BEIP	Basic Education Improvement Project
BISE	Board of Intermediate and Secondary Education
C.T	Certificate of Teaching
D.A.	Disagreed
d	died
df	Degree of freedom
EMIS	Education Management Information System
HSSC	Higher Secondary School Certificate
IRP	Institutional Reforms Programme
ITMD	<i>Itehad-e- Tanzimat Madaris-e-Deeniya</i>
KP	Khyber Pakhtunkhwa
PBL	Problems based learning
PMEB	Pakistan <i>Madrassa</i> Education Board

MRP	<i>Madrassa</i> Reform Project
SA	Strongly agreed
SDA	Strongly Disagreed
SSC	Secondary School Certificate
UD	Undecided
UG C	University Grants Commission
U.K.	United Kingdom
U.S.A.	United State of America

# CHAPTER 1

## INTRODUCTION

Islam started with the injunction '*Iqra*' meaning "read". In Islam, seeking knowledge is a sacred obligation. The Holy Quran asserts: "Are those who know and those who do not know equal?" (Al-Quran, 39-9). In *Surah Al-Baqarah*, Allah Almighty revealed, "He (Allah) granteth wisdom unto whom He will, and he unto whom wisdom is granted, he truly hath received abundant good. But none remember except men of understanding" (Al-Quran, 2-269). Islam does not make any division and distinction in knowledge. The Holy Prophet (ﷺ) was reported to have said, "Seek knowledge even if you have to go to China" (Alvi, 2001). Seeking knowledge has been an integral part of the Islamic tradition. Knowledge is not limited to religious knowledge only; it is the knowledge of all available things at a particular time (Bilgrami, 2001).

The first educational institution in Islam started at the house of Zaid-bin-Arqam in the valley of the Safa Hill, where the Prophet *Hazrat* Muhammad (ﷺ) himself was a teacher and some of his early followers became his students (Shah, 2007). The Holy Quran and the sayings of the Holy Prophet *Hazrat* Muhammad (ﷺ) were the curricula of that institution (Qasim, 2005). After the migration of Holy Prophet (ﷺ) from Makkah to Medina, a regular *Madrassa*, namely "Suffa" was established on a site adjacent to the east of the Prophet's Mosque at Medina (Usmani, 2002). The captives of the battle of Badar who could read and write were engaged for teaching reading and writing to Muslims (Shalaby, 1954).

Mosques hold a very important position in Islamic society. Many grand universities and *Madaris* were set up in the mosques or in the adjoining buildings in different cities of the Islamic state (Shahid, 200). In the times of the Umayyad and the Abbasid, the *Madaris* were attached to mosques set up by religious minded affluent persons and also by the government for the children and grown up persons of all communities (Khan, 1985). During the Abbasid period, the Seljuk Vazir, Nizam-al-Mulik established a major official academic institution known in history as the *Madrassa-e-Nizamiyyah* in Baghdad (Mansoor, 1997). He set a state *Madaris* system of education in various Abbasid cities in the 11th century where, grammar, poetry, literature, logic, mathematics and other disciplines were taught with Arabic and Persian as medium of instruction (Shalaby, 1954).

In India, in 1828, the East India Company stopped the use of Persian in the Indian courts and replaced it with English. Soon after that, a decision was taken by the British government to declare English as the medium of instruction and several oppressive measures were adopted to create a new system of education in India (Kaur, 1985). Muslims felt that the new system would lead the Muslims to secularism and westernisation (Ziyyaudin and Desai, 1978). In 1853, when Lord Macaulay was determined to declare English as medium of instruction in educational institutions in India, Muslims strongly opposed British pronouncement which they thought would destroy India's cultural heritage and Islamic religious spirits (Kaur, 1985). Therefore, Moulana Muhammad Qasim Nanutwi set up *Madrassa* Deoband on May 30, 1866, only for religious education (Usmani, 2002). Similarly, some other

religious institutions were established which offered facilities of learning for the Muslims of the sub-continent. These facilities were provided in *Madrassa Mazahirul-Ulum*, Saharanpur (1869), *Madrassa Manzarul-Islam*, Bareilly (1903), *Madrassatul-Waizin* Lucknow (1919) (Ziauddin and Desai 1978). It was a point when distinction started in knowledge. Religious scholars felt that the British education system would eliminate Muslim identity. Muslim scholars turned to religious education and learning of English was considered as a non-Islamic act (Rahman and Mansoor, 2002).

During the same period, some institutions for the modern education were also established in India, benefiting from the Western experiments in the field of knowledge, learning and education. The Aligarh Movement was the first modernistic movement launched by Sir Syed Ahmad Khan, which resulted in social change among Indian Muslims (Rahman and Mansoor, 2002). A group of Muslim thinkers of the *Nadwa* Movement was of the view that Aligarh and Deoband movements were taking two extreme positions with regard to the education of Muslim community. They aimed at reforming and harmonizing the old religious sciences curriculum with the modern trends and demands of knowledge (Rahman, 2002). In this way, different attempts were made to integrate the curricula of these two systems of education and institutions were established like the Jamia Millia Islamia, Delhi, Jamia Nazimia Lucknow, *Madrassa Aalia Rampur* etc. (Ziauddin and Desai, 1978).

At the time of independence, there existed both the British system of education

and religious system of education. The gulf between these two systems widened with the passage of time. *Madaris* arranged themselves on sectarian lines (Sajjad, 2005). The students of these *Madaris* had deep emotional attachment with their schools of thought. The followers of different sects could not make a united or homogenous group (Rahman and Mansoor, 2002). Therefore, every sect had its own regulatory system of *Madaris* and was affiliated with one of the five *Madrassa* Boards in Pakistan (Mansoor, 1997). The curriculum taught in most of these *Madaris* was known as *Dars-i-Nizami* after the name of *Mullah* Nizam-ud-Din Siharvi, who had updated the religious curriculum about 250 years ago (Rahman and Mansoor, 2002). It is generally held that the graduates of these *Madaris* had limited understanding of modern world and their life was restricted to mosques and *Madaris*. Except mosques and *Madaris*, they were unable to play their useful role in modern societal practical activities due to the lack of knowledge about modern subjects and social training (Mansoor, 1997).

Different attempts seemed to have been made to weld together these two systems of education by integrating the curricula so that these two systems could interact with different linkages. But the gaps and flaws of integration of curricula had not been filled. The students coming out from the mainstream system had little awareness of the religion and Islamic education, whereas those passing out from religious schools were usually unaware of the world outside (Rahman and Mansoor, 2002). This resulted in stratification and disruption of society.

In response to the situation described above, different types of sporadic efforts, however, continued to integrate the curricula of mainstream and religious systems of education, which could fulfil the requirements of these two systems in Pakistan. There was no scientific and systematic study conducted on integration of curricula of *Madaris* and mainstream institutions in Pakistan. So it was necessary to find out the possibilities of curricula integration of both the systems, which may fulfil the requirements of religious education as well as mainstream education. This study represents an attempt to probe into the process of integration of curricula of these two systems of education.

#### 1.1- STATEMENT OF THE PROBLEM

In Pakistan, the *Madaris* and schools systems have been functioning on parallel lines giving different types of product to the nation. Students coming out from mainstream system of education had little awareness of religion, whereas those passing out from *Madaris* were usually unaware of the world outside. Several efforts had been made to integrate the curricula of both systems to produce such learners who were fully equipped with religious and modern education. This study was conducted to analyze the efforts made and factors affecting the process of integration of curricula of *Madrassa* and mainstream systems of education at elementary level in Pakistan. It carried out the analysis of the institutions teaching integrated curricula of both the systems and find out as to how far they had been successful to impart religious and modern education simultaneously. It was necessary to find out the possibilities of establishing such institutions which could fulfill the requirements of religious education as well as



mainstream education. The study involved a thorough review of related literature, analysis of documents of institutions and collection of data from heads and teachers of both institutions i.e. *Madaris* and elementary schools of the mainstream system. An investigation into the problem further involved analysis of data from different stakeholders of both the systems for having a complete picture of the problem.

## **1.2- OBJECTIVES OF THE STUDY**

The objectives of the study were as under:

- 1) To review the efforts made for integration of curricula of *Madaris* and mainstream schools in Pakistan.
- 2) To study the nature and pattern of integration of curricula at elementary level in Pakistan.
- 3) To identify the factors influencing the process of integration of curricula at elementary level of both the systems in Pakistan.
- 4) To explore the prospects of integration of curricula for both the systems at elementary level.

## **1.3 DELIMITATIONS**

The study was delimited to the following:-

- 1) Only male institutions of the system of education;
- 2) Only *Madaris* (*Madaris* for *Kutab* /Islamic literature) and provincial elementary schools;
- 3) Only the subjects of Social Studies and General Science for class VIII;

#### 1.4- RESEARCH QUESTIONS

Following were the major research questions explored in the study:

- 1) What were the major efforts made under different educational policies and plans to integrate the curricula of both the setups?
- 2) What was the condition of both the systems of education in terms of integration of curricula?
- 3) What were the problems of integrated curricula at elementary level in both the systems?
- 4) What were the opinions of educationists, educational experts and religious scholars about the integrated curricula at elementary level in both the systems?
- 5) What were the possibilities of integrated curricula of both the systems?

#### 1.5- SIGNIFICANCE OF THE STUDY

Significance of this study may be described from several angles. The findings of the study are likely to serve as a source of guidance to the *Mohtamim*, Moallamin, headmasters and teachers of *Madaris* and mainstream schools at elementary level. They would be able to find the factors affecting the process and the loopholes of integration of curricula at elementary levels of both the systems.

Findings of this study are likely to be helpful for the management bodies of *Madaris* and mainstream system of education for the identification of problems associated with the implementation of curricula integration in *Madaris* and elementary schools. Moreover, they would have valid suggestions to overcome these problems and

propose some measures to be taken by the *Madaris* and schools system authority in this regard.

The research findings of this study would help the curriculum developers, textbook writers and the religious experts in identifying the problems of integrated curricula. It would be helpful and beneficial for policy makers and educational practitioners in understanding the similarities and contradictions in integration of curricula of both the systems.

The findings of the study would also be useful for different agencies and NGOs making efforts to bridge up the two systems of education. This research would pave the way and provide a strong baseline for the future researchers working in this area.

## **1.6 RESEARCH METHODOLOGY**

The study was descriptive in nature and the method of study involved survey, interview and document analysis. It focused on an analysis of efforts made for the integration of curricula of *Madrassa* and mainstream education systems at elementary level in Pakistan.

### **1.6.1 Population of the Study**

Population of the study comprised *Mohtamim* and *Moallamin* of *Deeni Madaris* and Headmasters and teachers of mainstream elementary schools in the four provinces

of Pakistan. According to National Educational Census 2007, their estimated number was 11006 and 13251 respectively (EMIS, 2007).

### **1.6.2 Sample of the Study**

Sample of the study consisted of 1664 with the break up of 1600 for questionnaires and 64 for interviews. In the selection of the sample various steps were taken to ensure its representative-ness. For this purpose, sample for questionnaires and interviews of respondents were selected by random sampling technique. Detailed description of sample is given as under.

#### **1.6.2.1 Sample for questionnaire**

Stratified random sampling technique was adopted to select the sample for questionnaire which consisted of 1600 respondents with a breakup of, 160 *Mohitamim* (heads of *Madaris*), 160 Headmasters of Elementary schools, 640 *Moallamin* (teachers of *Madaris*) and 640 teachers of elementary schools. There were 105 districts in all the four provinces of Pakistan. Sixteen districts (15%) of the total population were selected randomly as sample from all the four provinces of Pakistan; 10 *Madaris* and 10 elementary schools were selected from each district. From each sample educational institution, an administrator of educational institution and four teachers teaching at elementary level were randomly selected for the sample.

#### **1.6.2.2 Sample for Interview**

The sample for interview consist of 64 with the break up of 32 stakeholders from each stream of *Madaris* and mainstream system of education was selected by random sampling technique for conducting their structured interview. Random sampling technique was adopted to select the sample with a breakup of, 16 *Mohtamim*, 16 religious scholars, 16 headmasters of elementary schools and 16 curriculum experts mainstream system of education.

### **1.7-RESEARCH INSTRUMENTS**

Three types of instruments were used to collect data for the study.

#### **1.7.1 Questionnaires**

Two questionnaires (five points rating scale) were constructed, one questionnaire for the administrators and the other for the teachers of *Madaris* and elementary schools for the purpose of exploring possible areas of integration of both the systems. Both the questionnaires consisted of close ended and open ended questions.

#### **1.7.2- Interviews**

Religious scholars, *Mohtamim* of *Madaris*, Headmasters of elementary schools and curriculum experts (Curriculum wing), were selected randomly for conducting their interview for the purpose of exploring possible areas of integration of both the systems.

#### **1.7.3- Document Analysis**

Document analysis was done to collect base line data regarding the efforts made for curricula integration. The two subjects viz, Social Studies and General Science of class VIII were analyzed for identifying the possibilities of curricula integration as document analysis.

## **1.8 COLLECTION OF DATA**

The research instruments were administered by the researcher himself in the approachable sample institutions and procedure of mailing was adopted for the rest of institutions taken as sample. The researcher personally conducted the interviews of religious scholars of *Madrassa* Boards, *Mohtamim* of *Madaris*, headmasters and experts of curriculum.

## **1.9 ANALYSIS OF DATA**

Collected data was tabulated and analysed by using Chi-square test for homogeneity of proportions and percentage method. The data was analyzed in the light of objectives through male administrators and teachers of *Madaris* and elementary schools of mainstream education system. The findings were extracted, conclusions finalized, and recommendations made in light thereof.

## **1.10 DEFINITION OF KEY TERMS**

The definitions of different terms used in the study are given as under:

### **1.10.1 Integration**

Integration is a process in which separate components or subsystems are combined and problems in their interactions are addressed.

### **1.10.2 Curriculum Integration**

It may be defined as a curriculum approach that purposefully draws together knowledge, skills, attitudes and values from within or across subject areas to develop a more powerful understanding of key ideas. Curriculum integration occurs when

components of the curriculum are connected and related in meaningful ways by both the students and teachers.

#### **1.10.3 *Madrassa***

*Madarassa* is an educational institution teaching religious subjects generally organized by the concerned religious scholars. In Arabic word “*Madrassa*’ mean center of learning and its plural is “*Madaris*”

#### **1.10.4 Mainstream Elementary Institutions**

It refers to institutions of formal education running under public administration imparting education up to class VIII.

## **CHAPTER 2**

### **REVIEW OF RELATED LITERATURE**

This study aimed at analyzing the efforts, problems and prospects of integration of curricula of *Madrassa* and Mainstream systems of education at elementary level in Pakistan. This chapter on review of related literature comprises two parts. First part deals with conceptual framework integration of curricula of *Madrassa* and mainstream systems of education whereas second part deals with the major researches done in the area under investigation. Major concepts discussed in this chapter pertain to different aspects of the topic. While reviewing the related literature the following aspects were kept in view:

- 1) An overview of education in Islam.
- 2) The *Madrassa* education system in Pakistan.
- 3) The mainstream education system in Pakistan.
- 4) Concept of curricula integration.
- 5) Integration of Islamic education under the educational policies.
- 6) The efforts made for integration of education.
- 7) Major studies done on the topic under investigation.

#### **2.1 AN OVERVIEW OF EDUCATION IN ISLAM**

##### **2.1.1 Islamic Concept of Education**

Islam is a natural religion and is according to nature of human being. Islam started the universal campaign for promotion of learning. It covered major part of the whole world within limited period of time (Saleem, 1988). Islam initiated the obligatory and compulsory education for the whole mankind for the first time. So the slogan "Education for all" was



raised firstly in the religion of Islam (Qasim, 2005). Islam does not stand for any discrimination in the acquisition of knowledge by men or women or societal difference of classes e.g. upper or lower. In fact, the first institution of education in Islam was established in Makkah. In Islam every one could get education according to his capability. It has prescribed the best rules and regulations for living a sacred life. These rules and regulations are given in the Holy book Al-Quran and had been practiced by the Holy Prophet *Hazrat Muhammad* (صلى الله عليه وسلم). The Holy Quran prescribed the best code of conduct for Muslims and laid great emphasis on attainment of knowledge (Khan, 1986). There is a great difference in the purposes of attainment of knowledge in Islam and other religions. Other religions give importance to attainment of knowledge of worldly affairs, whereas Islam emphasizes it for the attainment of knowledge for the pleasure of Allah (Khan, 1986). Due to this reason, seeking knowledge has been an integral part of the Islamic tradition. Islam does not make any division and peculiarity in knowledge. The knowledge is not limited to religion but obtaining the information and knowledge of all available fields is appreciated by Islam. Importance of knowledge in Islam has been emphasized both in Holy book Al-Quran and traditions of the Holy Prophet (صلى الله عليه وسلم) (Usmani, 2002).

### 2.1.2 Significance of Knowledge

Islam grants paramount significance to education and learning. It wants such education for Muslims which can provide them knowledge and equip them to lead superior life. The learning should enable them to understand the eternal and spiritual realities of life (Ziyyaudin and Desai, 1978). It should also prepare Muslims for attainment of knowledge to get the proximity and desire of Allah. Below are some of the verses about the significance of

education in Holy Quran, and the sayings of Holy Prophet *Hazrat Muhammad* (صلی اللہ علیہ وسلم).

#### **2.1.2.1 Significance of knowledge in the light of Quran**

Quran gives much importance to education. Some verses are mentioned below:-

- 1) First verse of this Holy book revealed to Prophet Muhammad (صلی اللہ علیہ وسلم), instructed the Prophet to “*READ*”. Islam started with the injunction ‘*IQRA*’ meaning “*READ*”. The Quran says: “Read, in the name of thy Lord who created man from a clot. Read and thy Lord is the Most Bounteous, who teaches by the pen, teaches man that which he knew not” (Al-Quran 96:1-5).
- 2) Allah commanded His messenger to pray to Him in Holy book: “.O My Lord! advance me in knowledge” (Al-Quran 20:114).
- 3) In Islam, seeking knowledge is a sacred duty. The Holy Quran asserts: “Are those who know and those who do not know equal?” (Al-Quran 39:9).
- 4) “He (Allah) granteth wisdom unto whom He will, and he unto whom wisdom is granted, he truly hath received abundant good. But none remember except men of understanding” (Al-Quran 2:269).
- 5) “And when it is said, come up higher! Go up higher; Allah will exalt those who believe among you, and those who have knowledge, to high ranks. Allah is informed of what ye do” (Al-Quran 58:11).

### 2.1.2.2 Significance of knowledge in the Light of Traditions of the Holy Prophet

- 1) *Hazrat Anas* (رضی اللہ عنہ) reported that the Messenger of Allah said: Search for knowledge is compulsory upon every Muslim male and Muslim female (Ahmed, 2009).
- 2) *Hazrat Ayesha* reported: Superiority in education is better than superiority in the Divine service. And the root of religion is abstinence (Alvi, 2001).
- 3) *Hazrat Anas* (رضی اللہ عنہ) reported that the Messenger of Allah said; “Search knowledge though it is in China” (Alvi, 2001).
- 4) *Hazrat Ibn Masud* (رضی اللہ عنہ) reported that the Messenger of Allah said; “There is no envy except for two: a man whom Allah has given wealth and whom He gave power for spending it for cause of truth and a man whom Allah has given wisdom and who acts up to it and teaches it (to others)” (Uzma, 2007).
- 5) *Hazrat Kasir-b-Qais* (رضی اللہ عنہ) reported; “Certainly the superiority of a learned man over the pious worshipper is like the superiority of the full moon-lit night to the rest of the stars; and verily the learned are the heritage of the prophets, and the prophets left for heritage no silver or gold coins, but they left learning. So whosoever acquires it, acquires a sufficient fortune” (Hassan, 2003).

## 2.2 THE *MADRASSA* EDUCATION SYSTEM

### 2.2.1 Etymological Explanation of *Madaris*

The word “*Madrassa*” is used in Urdu, Arabic, Turkish and Persian languages almost with similar meanings. The word *Madrassa* comes from the word “*dars*” which

means “lesson”, “to teach” or “to learn” (Qasim, 2005). In Arabic, the word “*Madrassa*” means center of learning and its plural is “*Madaris*”. The general meaning of the word “*Madrassa*” is school (the place where something is taught) and its secondary meaning is, an educational institution offering Islamic learning (Shahid, 2009). In nutshell, *Madrassa* means “*a place of mental exercise.*” There are two categories of *Madaris*; Quranic *Madaris* and Kutab *Madaris*.

Most of the Muslim families send their children to *Madaris* for Quranic education (Nazra Quran and Hifz). The Quranic *Madaris* focus on recitation and memorization of the Holy Quran. At primary school level, educational aims of the *Madaris* are to develop skills in reading and reciting the Holy Quran, while at the secondary school level, the *Madrassa* imparts, skills pertaining to read and writ Arabic and Persian languages (Qasim, 2005). Over the time, *Madrassa* was raised to *Dar-ul-Uloom* (College) which literally means “*house of Islamic sciences*” (Shami, 2006). The curriculum of *Dar-ul-Uloom* included reading and interpretation of the Holy Quran and traditions (*Hadith*) of the Prophet Muhammad (ﷺ), Study of theology and *Shariat* (Islamic law). The metaphysical and logical learning were also included (Shami, 2006). The interpretation of the Holy Quran, in-depth study of the Arabic language, including grammatical and lexicographical knowledge as well as classical Arabic and Persian secular literature, *Shariah* law and the knowledge of Arithmetic etc. are taught in *Jamia* (Qasim, 2005). So religious institutions are of four types i.e. (1) *Maktab* (2) *Madrassa* (3) *Dar-ul-Uloom* (4) *Jamia*. These types are corresponding to primary school, secondary school, college and

university. The female *Madrassa* is called *Madrassat-ul-Bannat*. The Head of *Madrassa* is known as *Mohtamim*/ Principal etc. (Shami, 2006). The majority of the *Madaris* are fulltime institutions where free accommodation, books and all other basic necessities of life are provided to the students.

*Madaris* or *Makateb* are usually attached to mosques and provide basic Islamic education, e.g. reading and memorization of the Holy Quran. These educational institutions provide advanced instruction in Islamic education. According to Ibn-i-Khaldun, there were two main streams of knowledge: *Al-uloom Naqliya* (Religious Disciplines/ transmitted sciences) and *Al-uloom al-Aqliya* (Cultural Sciences/ Rational Sciences) (Khaldun, 2000). Similarly Al-Ghalazi, distinguishes clearly between two types of curricula of education: *Al-uloom Farz-i-Ain* (Compulsory Knowledge) and *Al-uloom Farzi-i-Kafaye* (Optional Knowledge) (Rahman and Mansoor, 2002). As a Muslim thinker, Shah Wali Allah laid emphasis on Islamic Knowledge i.e. Quran, *Hadith* and *Fiqh* (Rahman and Mansoor, 2002). *Madrassa* education covers about 20 subjects and half of the curriculum includes those subjects that are strictly religious in nature. The textbooks used for religious subjects generally date back to the seventh century (Shami, 2006).

### 2.2.2 Evolution of *Madaris* in the Era of Holy Prophet (ﷺ)

Islam gives the highest importance to learning. A very famous *Hadith* of Prophet Mohammad (ﷺ) is, “Seek knowledge even if you have to go to China (Baihaqi, 2006)”. Seeking knowledge has been an integral part of the Islamic tradition. The first educational institution in Islam started at the house of Zaid-ibn-Arqam in the

valley of the Safa Hill, where the Prophet Muhammad (ﷺ) himself was a teacher and some of his early followers became his students (Qasim, 2005). The curriculum of that institution consisted of the Holy Quran and the sayings of the Holy Prophet *Hazrat Muhammad* (ﷺ) (Ahmed, 2005).

The second independent learning center was established in the house of *Hazrat Abu Bakar Siddque* (رضى الله عنه) where he himself catered the Quranic education and teachings of Islam to new Muslims. In this house, *Hazrat Abu Bakar Siddque* (رضى الله عنه) convinced the four well-known people of Makkah, *Hazrat Usman* (رضى الله عنه), and *Hazrat Saad bin Abi-Waqas* (رضى الله عنه), *Hazrat Talha* (رضى الله عنه) and *Hazrat Zubir* (رضى الله عنه) who embraced Islam. Similarly, *Usman-bin-Mazmoon* (رضى الله عنه), *Abu Salma* and *Abu Ubyada* (رضى الله عنه) also embraced Islam in this house (Yousaf, 1984).

*Hazrat Fatima-bint-i-Khittab* was the sister of *Hazrat Umar-bin-i-Khittab* (رضى الله عنه) (Second caliph of Islam). She embraced Islam along with her husband *Hazrat Saeed-bin-Zaid* (رضى الله عنه). *Hazrat Khubab-bin-Arat* (رضى الله عنه) taught them the teachings of the Holy Al-Quran in their house (Qasim, 2005). In this way, the house of *Hazrat Fatima-bint-i-Khittab* became the center of learning for the new Muslims.

Before the migration of Holy Prophet (ﷺ), first *Madrasa* was established in the Mosque of Zariq situated in the central part of the city of Medina where *Hazrat Rafi* (رضى الله عنه) worked as the *Moalim* (teacher); second was established in the Mosque of Quba situated in the Northern part of the city of Medina where *Hazrat Salam*

(رضی اللہ عنہ) worked as the *Moalim*, third *Madrassa* was established in *Naki-ul-Khismat*, situated at the distance of one mile from the city of Medina, in the house of *Hazrat Saad-bin-Zarar* (رضی اللہ عنہ) where *Hazrat Masab-bin-Umiar* (رضی اللہ عنہ) worked as the *Moalim* (teacher) (Qasim, 2005).

After the migration of Holy Prophet *Hazrat Muhammad* (صلی اللہ علیہ وسلم) from Makkah to Medina, a regular *Madrassa*, named the *Madrassa Ahle-Suffa* was established on a site adjacent to the east of the Prophet's (صلی اللہ علیہ وسلم) mosque at Medina. *Hazrat Ubada-bin-Samit* (رضی اللہ عنہ) was the primary instructor there. *Hazrat Abu Huraira* (رضی اللہ عنہ), *Hazrat Mu'az-bin-Jabal* (رضی اللہ عنہ), *Hazrat Abu Zar Ghaffari* (رضی اللہ عنہ) and other well known companions (Sahaba) of the Holy Prophet (صلی اللہ علیہ وسلم), were among the students of *Madrassa Ahle-Suffa* (Saleem, 1988). The figure of Ahle-Suffa remained different at different occasions. At one occasion 400 students were present in this *Madrassa*. The curriculum of that institution was the Holy Quran and the sayings of the Holy Prophet *Hazrat Muhammad* (صلی اللہ علیہ وسلم) (Qasim, 2005). The graduates of Ahle-Suffa were sent to different parts of the country to educate the new Muslims and they worked there as teachers. The houses of hosts happened to be a *Madaris* for the general people (Mansoor, 2002). The Holy Prophet *Hazrat Muhammad* (صلی اللہ علیہ وسلم) appointed different *Moallamin* (teachers) in different cities i.e. *Hazrat Umar-bin-Hazam* (رضی اللہ عنہ) was sent to Nijjar Tribe, *Hazrat Mu'az-bin-Jabal* was appointed for Ahl-i-Yaman while *Hazrat Abdullah-bin-Masood* (رضی اللہ عنہ) and *Hazrat Abdullah-bin-Sami* (رضی اللہ عنہ) were appointed for the people of Medina (Yousaf, 1984).

### 2.2.3 -Expansion of Education under the four Pious Caliphs

The system of education in early ages inaugurated by the Holy Prophet (ﷺ) and expanded by his companion, created a wonderful drive for education amongst the Muslims. It was organized in the mosques on a purely voluntary basis and imparted entirely free education for all (Qasim, 2005).

Following the consequent archetype of Prophet *Hazrat* Muhammad (ﷺ) magnificent steps were taken by the four pious Caliphs in order to approach towards strong Islamic educational structure. Till the era of Caliphs, education was considered a religious obligation of Islam (Hameed, 2003). *Hazrat* Abu Bakar (رضي الله عنه) was the adherent of the Prophet *Hazrat* Muhammad (ﷺ) in every societal movement including education. Another contribution of *Hazrat* Abu Bakar Siddque (رضي الله عنه) was the collection of the verses of Quran after the slain of large number of *Huffāz* after the battle of Yamama. In the era of *Hazrat* Abu Bakar Siddque (رضي الله عنه) the compilation of Quran as a book was completed (Haq, 1997).

*Hazrat* Umar (رضي الله عنه) worked for education splendidly. He established *Makateb* in all conquered areas with remunerated mentors. During the caliphate of *Hazrat* Umar (رضي الله عنه) special arrangement was made, along with the teaching of the Quran, for the teaching, learning and dissemination and publication of the *Hadith* lore also (Ibrahimi, 1997). *Huffāz-e-Quran* were sent to several regions of the state to teach Quran, e.g. *Hazrat* Ubādah-bin-Sāmit (رضي الله عنه), *Hazrat* Mu'āz-bin-Jabl (رضي الله عنه)



and *Hazrat* Abu Dardā (رضی اللہ عنہ) were sent to Syria. (Haq, 1999). *Hadith* was given equal importance in this era.

Afterwards, core contribution of *Hazrat* Usman (رضی اللہ عنہ) about education was to bond the Muslims on one text in reading Quran. A number of authentic copies of Quran were sent to different parts of the state (Hameed, 2003). *Hazrat* Usman (رضی اللہ عنہ) himself was a great scholar of the Holy Quran and was a “*Hafiz*”. He was well-versed in “*Shan-e-Nuzul*” i.e. the chronology of revelation of various verses and the chapters of the Holy Quran, and was accredited an authority on the same (Ibrahimi, 1997). He was among the few Companions who excelled in deriving laws from the verses of the Holy Quran (Haq, 1999).

*Hazrat* Ali (رضی اللہ عنہ) was competent enough in the matters concerning justice. His verdicts and judgments had been mentioned in history books. He was also estimable on ‘laws of Hajj’. Even *Hazrat* Umar (رضی اللہ عنہ) asked him the laws of *Hajj* during his time (Haq, 1999).

#### **2.2.4 -Expansion of *Madaris* Education in Arab World**

Learned Muslims were dedicated to making the teachings of the Quran more accessible to the Islamic community. They taught the Quran at different places and in this way, these places were known as the *Madaris*. The *Madaris* could be located in a variety of venues: mosques, private homes, shops, tents and in the open places (Haq, 1999). The core idea of *Maktab/ Madrassa* in the primordial era of Islam was about the basic

Quranic and religious learning. Imam Shāfi says that, “my mother admitted me in a Maktab where I learnt Qurān; afterwards I got admission in Masjid. Till the age of seven, I learnt Qurān in *Maktab* then I went Basra for further education” (Hameed, 2003). In many mosques there were different halls and annexes to provide accommodation for classes as well as residence for students and teachers (Shalaby, 1954). The mosques were built in all the territories under the Islamic sovereignty. The mosques were centers of instruction. In these centers the precepts and injections of Holy Quran were taught in the light of the *Seerah* of the Prophet (Ibrahimi, 1997).

After the creation of *Madrassa* as separate institution, the mosque itself was used for the purpose of prayers and learning. Moreover, every great mosque built by Muslim emperors had a full-fledged *Madrassa* attached to it (Qasim, 2005). Libraries were necessary component of these educational institutions and residential arrangements for students and teachers were distinctive features of these *Madrassa* which were the precursors of the residential colleges and the British Universities (Shalaby, 1954).

#### **2.2.4.1 Expansion of *Madaris* in Umayyad Period**

In the times of the Umayyad, to bring education within the reach of common people, the Caliph and men of means constructed mosques, with attached schools and accommodation for students and teachers (Hamiduddin, 1967). *Madaris* were attached to mosques set up by religious minded affluent persons and also by the government for the children and grown up persons of all communities (Khan, 1985). The first book of *Tafseer* was written by Ibn-Jabeer in the time of Adul Maalik (Ibrahimi, 1997). In this

way, there developed *Hadith* literature in the reigns of Umayyad. Many scripts of Tafseer and *Hadith* were collected in the era of Umar Bin Abdul Aziz. Many books of *Sarf* and *Nahw* were prepared in this age (Khan, 1985). Vowels points (*Aarab*) were proposed by Hajaj-bin-Yousaf in Waleed's period. History started to get written in Umayyad era. Many Greek books were translated into Arabic in this period (Khan, 1985). Kufa and Busra, two principal cities of Iraq, set up by *Hazrat Umar* (رضى الله عنه), developed in the Umayyad period into centers of the most animated intellectual activities in the Islamic world (Hamiduddin, 1967). The system of education under the Umayyad was the same, which was introduced by the Holy Prophet (صلى الله عليه وسلم) himself and followed by the four successors. The system was based upon the Quran, *Hadith* and twin sciences of Philosophy and Lexicography. While new sciences i.e. Mathematics, Geography, Physics and Scholasticism were also included in the syllabus (Khan, 1985). There was an integrated curriculum of those *Madaris*.

#### **2.2.4.2 Expansion of *Madaris* in Abbasid Period**

In Abbasid period, when Islamic civilization, educational activities and learning was at its apex, Muslims not only became proficient in the literature and philosophy of the Greek but also became familiar with other natural sciences and thoughts (Khan, 1985). It was the epoch when institutionalization of learning came about with the establishment of *Bait-ul-Hikma* (House of Wisdom) set up by Al-Mamun-ur-Rashid in 830 A.D (Shalaby, 1954).

During the Abbasid period, the Seljuk *Vazir*, Nizam-ul-Mulik established one major official academic institution known in history as the *Madrassa-e-Nizamiyyah* in Baghdad. He started state *Madaris* system of education in various cities in the 11th century where grammar, poetry, literature, logic, mathematics and other disciplines were taught with Arabic and Persian as medium of instruction (Shalaby, 1954). One of the famous *Madrassa* for higher education was established in Egypt. This educational institution had a complete library where food, lodging and free education was offered (Khan, 1985). Many *Madaris* were established in Baghdad, Nishapur, Cairo and other cities of the Muslim state. Not only the theological subjects were taught in these *Madaris* but also faculties of medicine, philosophy, and applied sciences were established (Ali, 2005). As a result, within few centuries of advent of Islam, there had developed throughout the Islamic world the Muslim scholarship of high order, not only in traditional lore, but in the intellectual sciences as well. The Muslim's literature flourished at such centers of learning as Makkah, Madina, Baghdad, Basra, Kufa, Damascus, Cairo, Cordova, Ray, Shiraz, Nishapur, and Samarqand etc. which had been duly hailed as torch-bearers illuminating the dark corridors of human search for knowledge (Ziyaudin and Desai, 1978). In the Arab World, the great University of Al-Azhar in Cairo has a history of over one thousand years and is one of the oldest existing universities in the world. It played an extremely important role in promoting the Islamic teaching (Khan, 1985). In fact, the comprehensive and integrated education prevailed in the Muslim sovereignty which remained missing anywhere else (Ibrahimi, 1997).

### 2.2.5 -Expansion of *Madaris* in the Non-Arab World

Islam expanded to other regions of the world (Non-Arab world), it became necessary to create uniformity in the teachings of Islam to preserve religious conformity. So in the second *Hijri* year, the tradition of learning activities increased. The textbooks were written on *fiqh* (Islamic jurisprudence), *Hadith* (Prophet's sayings) and *Tafseer* (the interpretation of the Quran). The learners of knowledge traveled from city to city to learn different types of knowledge. Education was given at the houses of scholars or in the mosques. But separate building was not allocated for learning activities (Ali, 2005). The *Kuttab* (*Madaris*) for reading and writing, situated mostly in the teacher's houses, preserved their independence, from the other sort of *Kuttab* (*Madaris*) in which Quran and elementary religious knowledge was taught (Shalaby, 1954). However some *hujras* (rooms) were built along the mosques for the accommodation of the students (Qasim, 2005). So, different types of *Halques* (Classes) of students were carried in the Mosques for the learning of Islamic consideration (Shalaby, 1954).

Different tutors had their own *Halques* (Classes) in which they taught their own choice of subject. When Imam Ghazali (504 A.H.) retired from *Nizamiyya*, he went to his native town Tus where he sat to teach theology in his house (Shalaby, 1954). The curriculum of the elementary schools i.e. *Kuttab*, centered upon the Quran as a reading textbook. Together with reading and pen-ship the students were taught Arabic grammar, stories of Holy Prophets (ﷺ), particularly *Hadith* relating to *Hazrat Muhammad* (ﷺ) (Shalaby, 1954).

The knowledge was generally classified into two categories: Basic or fundamental knowledge and the acquired knowledge. Basic or fundamental knowledge, the knowledge derived directly from the Al-Quran and the *Sunnah*. However, the acquire knowledge which is acquired by man primarily with the help of his intellect. But these two types of knowledge were always integrated through a system of concepts which had been variously described by different philosophers and thinkers of the Muslim worlds such as Al-Farabi, Bu Ali Avicenna and Ghazali (Rahman, 2002). The classification of knowledge was later recorded by Ibne Khaldun in his book "*Muqqadma*. ibn Khaldun" divided knowledge into *Aloom Akli* and *Aloom Naqli*. This means philosophical knowledge and intellectual knowledge (Khaldun, 2000). This division did not split knowledge into completely separate components, as both of these were the symbols of the Islamic revelations. For that reason, learning was made inseparable from religion. Although the curriculum of the *Madrassa* had not been the same through all periods of the Islamic history, and in all parts of the Islamic world, there had been a general ideal order of the units of knowledge which had always remained in the background and had often been followed especially in the schools where the philosophical sciences were taught.

#### **2.2.6 Madaris in the Subcontinent**

Islamic education was introduced in the Subcontinent (India) with the advent of the Muslims. In the first stage, more emphasize was put on the main sources of Islamic learning, Quran and *Hadith*. Gradually, they taught other branches of Islamic learning. The people of this region were influenced by the culture, customs and conduct of ruling people (Ibrahimi, 1997). During the period from Muhammad bin Qasim to the Mogul

Emperors, educational institutions were completely free in their internal and administrative affairs (Ahmed, 2005).

Teachers of institutions developed the syllabus for the learners which they felt fit for them and they used different teaching methods of their own choice. State and the public had so much trust in these institutions and they donated large tracts of land as endowments. Education was not restricted to the transfer of “revealed” and “acquired” knowledge, but included among others things the fine arts, the arts of defense and tactical warfare, architecture, calligraphy, sculpture, medicine, pharmacy and surgery (Bilgrami, 2001).

#### **2.2.7 *Madaris* in Pre-British Period**

*Madaris* have a long brilliant history catering the education and character building for the young generation. The knowledge imparted during Pre-British period included theology as a compulsory subject in *Madaris* (Bilgrami, 2001). In India, the foundation of organized knowledge was laid by Mahmood Ghaznavi and Sultan Shahab-ud-Din Ghorī (Ahmed, 2005). During the Salateen Period (1175-1526), Islamic *Sharia* (Code of Islamic law) was institutionalized by the early thirteenth century. Sultan Qutubuddin Aibek and other *Salateen* established number of mosques and *Madaris* to provide religious and modern education to the Muslims of India (Banoo, 2007). The Mughal emperors built educational institutions where integrated knowledge was imparted on an organized pattern. The curricula of these institutions consisted of Al-Quran and *Hadith*, *Sarf*, *Nahw*, *Kalam*, *Fiqh*, *Taswaf*, Mathematics, Geography and Medical etc.

Initially, education was imparted in the mosques and their adjacent building of *Madaris* in Delhi, Agra, Lahore, Peshawar, Thatta, Junepur, Ahmedabad and Gujrat had the renaissance of these institutions (Nadavi, 1979).

The system of education in the Indian *Madaris* was more or less the same as was in vogue in the Muslim countries and Turkish Empire, and it had the same objectives as the countries of Central Asia which disseminated that system. Thus, under the Afghan, the Turk and the Mughal regimes, the courses of study were Grammar, Law / Jurisprudence, Logic, Mysticism, History, Tradition and Medicine. It included some new subjects such as Agriculture, Economics and Civics. Some changes took place to some extent in curriculum in different regimes (Rahman and Mansoor, 2002). The teaching subjects were increased but basic structure of educational institutions remained the same.

#### 2.7.1 Prominent *Makateb* and *Madaris* in the Pre-British Period

The Muslim rulers of South Asia were fully aware of the Islamic concept of education. Most of the Muslim rulers were learned men. They were extremely generous, broad minded and helped in spreading education. They promoted education and knowledge among their people without any discrimination. They built mosques, *Madaris* and *Maktab* s of Islamic learning both adjoining to and separate from mosques (Aziz, 1994). In this way, Islamic educational system was established in the sub-continent by the Muslim scholars and prominent thinkers. Name of some of the most prominent *Madaris* and *Makateb* of Islamic learning are given below.



**Table :1 Prominent *Makateb* and *Madaris* in the Pre-British Period**

S/No.	Name of <i>Madaris</i>	Year	City	Name of Founder
1.	<i>Madrassa</i> Ghaznavi	409A.H	Ghaznavi	Mehmood Ghazni
2.	<i>Madrassa</i> Ajmar	587A.H.	Ajmar	Shahb-ud-din Ghuri
3.	<i>Madrassa</i> Delhi	587 A.H.	Delhi	Shahb-ud-din Ghuri
4.	<i>Madrassa</i> Mu'iaz	620 A.H	Delhi	Shamsuddin Altamsh
5.	<i>Madrassa</i> Najib-u-dolla	620 A.H	Delhi	Shamsuddin Altamsh
6.	<i>Madrassa</i> Nasiria	620 A.H	Delhi	Nasiruddin Mehmood
7.	<i>Madrassa</i> Ferozi	660A.H.	Multan (Uoch)	Nasiruddin Kabacha
8.	<i>Madrassa</i> Lucknow	668 A.H.	Lucknow	Ghiasuddin
9.	Talemm-un-Nissa	668 A.H.	Daccan	Ghiasuddin
10.	<i>Madrassa</i> Maqbara	715 A.H	Delhi	Allauddin Khalji
11.	<i>Madrassa</i> Rang Pur	721A.H.	Nadia (Bangal )	Bakhtiar Khalji
12.	<i>Madrassa</i> Delhi	744 A.H.	Khurmabad	Mohd Tughliq
13.	<i>Madrassa</i> Feroz Shah	753.A.H	Delhi	Feroz Shah
14.	<i>Madrassa</i> Haoiz Khas	755 A.H.	Delhi	Feroz Shah
15.	<i>Madrassa</i> Fetha Khan.	776 A.H.	Delhi	Feroz Shah

(Qasim, 2005, Law, 1972 & Hamiduddin, 1967)

### 2.2.8 Overview of education in British Period

Education was free for all in the Muslim period. Standard of education was very high. Extra educational facilities were available in educational institutions (Saleem, 1989). According to William Adam's Report, one hundred thousand (100,000) schools were present in Bengal Province before the English time (Graves, 1993). Similarly, Arnold wrote his report about Punjab: education was free and teachers taught the students without any cost (Graves, 1993). In 1828, the East India Company stopped the use of

Persian in the Indian courts and replaced it with English (Chinnappa, 1988). With the Anglicisation of the judicial system, there was an immediate need for English speaking lawyers who could represent Indian clients. The need arose to introduce English-medium schools. Warren Hastings established a *Madrassa Aalia* in 1771 where Islamiyat, Arabic and Persian were given importance along with other western subjects. (Sufi, 1941).

The modern system of education was developed by the British during their imperial rule of India and its objective was to create a class of persons, Indian in blood and colour, but English in taste, in opinion, in morals and in intellect “for service of East India Company and later with the Government of British India (Graves, 1993). The system which was developed by the British for the purpose of producing clerks and officers for Government service, was completely secular and remained largely so, while the other, which was developed to prevent Muslims from forgetting their cultural heritage, was entirely conventional (Sufi, 1941). With these two systems operating at separate extremes of education, it was inevitable that the products of one system found themselves totally unable to communicate with the products of the other (Kaur, 1985).

The Hindu College was inaugurated in Banaras in 1791 while Agra College and Delhi College were established in 1822 and 1827 respectively. Gradually, English was introduced into the public schools system (Sufi, 1941). The *Madaris*, which taught Arabic and Persian, took a direct hit. They were marginalized to teaching *Gulistan* and *Boostan*, classics of the Eastern languages, which had little utilitarian value in the new colonial order (Qasim, 2005).

### **2.2.8.1 Indigenous Education in British Period in the Subcontinent**

It is important to mention that indigenous education was carried out in sub-continent through Pathshala Schools, *Madaris* and Gurumukhi Schools etc. These institutions were the source of traditional knowledge systems in India and played a very significant role in the Indian education (Rahman and Mansoor, 2002). The Muslims, who had lost the power, struggled with the British for control of India, had a deep distrust for the foreigners. This distrust did not stop at the English language and culture but extended to philosophy, science and mathematics (Akram, 2005). Isolation set in and the old system of education retreated into a corner. Even the basic exposure to philosophy and mathematics that was offered in the *Nizamiya* syllabus was abandoned because the *Firangee* subjects were much better at these subjects than the Indians. For survival, the Indians had to introduce product differentiation into religious education and gave it new branding (Brasmeld, 1950).

The system of education in British period was indigenous system of education where Hindus and Muslims had separate schools of learning. However, it was abolished and an alien system of education was imposed on Indian people on 7th March, 1835 by the order of Lord William Bentinck on the argument forwarded by Macaulay (Ghaffar, 1999). Soon after, a decision was taken by British Government to declare English as the medium of instruction and also as medium of institutions (Chinnappa, 1988). Hindus felt the pulse of the time and got opportunities to receive modern education and availed the

benefits attached to it whereas Muslims remained behind the scene (Ghaffar, 1999). Though, different efforts were made to create the new system of education in the Muslim society by the British Government, yet the Muslims of India were interested in religious education and they did not give positive response in this regard. The mosque institutions and *Madaris* continued to increase in number and played an important role in reshaping the Muslim society (Rahman, 2002).

#### **2.2.8.2 Bifurcation of Education in British Period**

The bifurcation of education into *Deeni talim* and *Dunyavi talim* was completed in British period and two different systems of education were introduced for the progress of different thoughts. As the prospects of the graduates from *Madaris* finding jobs in the government evaporated, the Muslim scholars drew an ever-tighter circle around the *Madrasa* syllabus so as to guard the religious turf. Any subject that would open them up to Western influences was summarily abandoned (Karne, 1964). The first effort, related to education was initiated by the Portuguese and French whose missionaries opened schools for Indian children and provided books of Christianity in local languages (Ghaffar, 1999). In fact, educational efforts were stimulated by missionaries who made a great contribution to set up the new formal system along with Christian knowledge. Some enthusiastic missionaries like Schwartz (1760) William Carey (1793) and George contributed a lot towards popularisation of Christian knowledge through education (Karne, 1964). All these missionaries tried to educate the people by knowledge of Christianity with the formal system of education. During the same period, Warren Hasting took some measures in the promotion of oriented learning. A *Madrasa* for education of Muslims with Arabic as medium of instruction was established along with

formal system of education at Calcutta in 1784 and British Resident opened a Sanskrit college for Hindu Community in Banaris in 1791 (Ghaffar, 1999). This was an attempt to integrate the Muslim's religious education with the formal system but the Muslims of India took no enthusiastic interest in it.

About three hundred years ago, the beacon of knowledge started getting dim among the Muslims who were compelled to be on the defensive to the extent that they felt satisfied with being able to protect and preserve their sources of knowledge, Quran, *Hadith*, and *Fiqh* (Islamic jurisprudence) and to transfer it to their progeny. They paid no attention to the innovative pursuits of knowledge (Rahman and Mansoor 2002). Muslims considered that the new system would lead the Muslims to secularism and westernisation. Therefore, the need of the hour was to preserve the religious sciences so that coming generations be reared and brought up according to Islamic teachings that could resist secularism and westernisation (Rahman and Mansoor 2002). For this purpose, Moulana Muhammad Qasim Nanutwi set up a *Madrassa* in Deoband city on May 30, 1866 A.D only for religious education. Moulana Muhammad Qasim Nanutwi was a pupil of *Mulvi* Mamluk Ali, who was a graduate in *Hazrat* Shah Waliullah's school of thought (Qureshi, 1975). This *Madrassa* was the start of the Deoband school of thought which was very much the continuation and succession of Shah Waliullah's school of thought (Shahid, 2000). Similarly, some other religious institutions were established which offered facilities of learning for the Muslims of the Sub-continent i.e. *Madrassat-ul-Waizin*, *Lucknow*, *Madrassa Mazahir-ul-Uloom*, *Saharanpur*, *Madrassa Manzar-ul-Islam*, *Bareilly* etc. These institutions had a major impact on Islamic thinking in the sub-

continent (Ziyyaudin and Desai, 1978).

In the mean time, some institutions for the modern education were also established in the Muslim world, benefiting from the Western experiments in the field of knowledge, learning and education. The Aligarh Movement was the first modernistic movement launched by Sir Syed Ahmad Khan, which resulted in social change among Indian Muslims (Kaur, 1985). The two streams of education, one was in vogue in the Muslim world for quite long but was now receding in the face of the colonial onslaught and the other of modern education institutions, created an ideological rift among the beneficiaries of these two streams (Rahman and Mansoor, 2002). So these two systems of education created a distinguished diversity among themselves. Several philanthropists tried to establish the institutions by combining the curricula of both the systems i.e. religious education and secular education. In this way the institutions of Nadva Movement, Anjuman Himayat-tul-Islam, Jamia Millia Islamia and Sind Madrassa-tul-Islam etc were started by the Muslim.

#### **2.2.8.3. Expansion of integrated education systems in British period**

By 1857, almost all the major Muslim educational institutions were closed and *Awqaf* was abolished (Ziyyaudin and Desai, 1978). The Muslims found no other alternative way except to preserve their heritage. They felt the need to establish their own education institutions for the preservation of the Islamic education and heritage so that, at least the required manpower to provide religious guidance and Islamic orientation to the masses remained available as far as possible (Shami, 2006). Therefore, many other religious institutions were established which offered facilities of learning for the Muslims

of the sub-continent (Ziyyaudin and Desai, 1978). Subsequently, two streams of education continued to flow parallel to each other. It was a point when distinction in knowledge started (Rafique, 1982). Religious scholars felt that the British education system would eliminate Muslim identity. Muslim scholars turned to religious education and learning of English was considered as a non-Islamic act. This situation of dichotomy was soon perceived by the leaders and efforts were made to develop such education system as to bring the two streams nearer to each other, by integrating both the systems (Rafique, 1982).

The Aligarh Movement was the first modernistic movement launched by Sir Syed Ahmad Khan which resulted in social change among Indian Muslims (Rahman, 2002). A group of Muslim thinkers of the Nadva Movement was of the view that Aligarh and Deoband movements were not doing well with regard to the Muslim community. Therefore, they wanted to evolve such a system of education in between the Aligarh and Deoband movements. They aimed at reforming and harmonizing the old religious sciences with the modern trends and demand of knowledge (Brasmeld, 1950). In this way, different attempts were made to integrate these two systems of education and such institutions were also set up in this regard in the same manner. For example the Jamia Millia Islamia, Jamia Nazimia, Lucknow (college) *Madrassa Alia*, Rampur etc. established for the promotion of integrated systems of education (Ziyyaudin and Desai, 1978).

In Sub-continent, the efforts for integration of religious instructions with the general school education were made as early as in 1915-16 by arranging for teaching in the *Madaris* subjects that were taught in ordinary schools. This reform was adopted by

some of *Madaris* but others continued to follow the old courses. As a result, the *Madaris* were divided into two categories (1) old scheme *Madaris* (2) The reformed scheme *Madaris* (Ibrahimi, 1997). The latter had gradually been coming nearer to the general scheme of studies. The following were some of the institutions of the latter type: (1) Nadva-tul-Ulema, Lucknow (2) Jamia Millia, Delhi (3) Farangi Mahal, Lucknow (4) Jamia Usmania, Deccan (5) Anjuman Himayat-tul-Islam, Lahore (6) Anjuman Islamia, Punjab (7) Anjuman Islamia, Amritsar (8) Majlis Moin-ul-Nadva (Bihar) and Anjuman Moin-ul-Nadva, Meerut.

Towards the 20th century, different educationists attempted to introduce integrated system of education. However, unlike the Aligarh Movement, they sought to integrate the old and the new according to a formula which obliged the students to study Arabic and religion as well as English and such modern subjects as algebra and geometry etc. (Zaman, 2009). These students took the same examination as the other at modern school and could afterwards join colleges and universities. The idea was that they would be so well grounded in traditional learning that exposure to the Western ideas at a later stage would not destroy their faith or undermine their belief in their own history and heritage (Ibrahimi, 1997).

### **2.2.9 Madrassa Education Since Independence, 1947**

Like other educational institutions, there were only few institutions of religious education (*Madaris*) at the time of inception of Pakistan in 1947. According to the survey of 1956, there were 245 *Madaris* existing in East and West Pakistan. Since then, both the



British system of education (secular system) and religious system of education (*Madaris*) have been existed independent of each other. However, the mainstream education institutions increased more rapidly due to attention of government as well as non-government sector and welfare organizations (Rahman and Mansoor, 2002). The need to develop on religious educational system commensurate with Islamic culture was stressed by the people but unfortunately, *Madaris* were neglected, the field of Islamic education was practically abandoned and surrendered mostly to the fortune seekers. However, the people expressed deep relation with Islamic education. *Madaris* were independent institutions. They prescribed their curriculum in consultation with their scholars and Ulama. No serious effort was made at government level to integrate these two systems of education. The gulf between these two systems widened with the passage of time. *Madaris* arranged themselves on sectarian lines (Sajjad, 2005). The students of these *Madaris* have deep emotional attachment with their schools of thought. The followers of different sects could not make a united or homogenous group (Rahman and Mansoor, 2002). That is why each sect had its own regulatory system of *Madaris* and was affiliated with one of the five *Madrassa* Boards in Pakistan (Mansoor, 1997).

The curriculum being taught in all these *Madaris* was known as *Dars-i-Nizami* after the name of *Mullah* Nizam-ud-Din Sihalvi, who had updated the religious curriculum about 250 years ago (Rahman, and Mansoor, 2002). It was generally held that the graduates of these *Madaris* had limited understanding of modern world. Their life was restricted to mosques and *Madaris*. Except in the case of mosques and *Madaris*, they

were unable to play their useful role in modern societal practical activities due to the lack of modern subjects and social training (Mansoor, 1997).

### 2.3 CATEGORIES OF *MADARIS*

There are two categories of *Madaris*: *Madaris* for Quran and *Madaris* for *Kuttab*. The Quranic *Madaris* are focused on recitation and memorization of the Holy Quran properly. On the other hand, *Madaris* for Kutab are paying attention on the curriculum included reading and interpretation of the Holy Quran and traditions (*Hadith*) of the Prophet Mohammed (ﷺ), Studies of Theology, *Shariat* (Islamic law), metaphysical and logical learning.

#### 2.3.1 *Madaris* for Quran (Primary *Madaris*)

The Quranic *Madaris* are primary level of educational institutions. At present, there are thousand Islamic schools spread all across the country (Pakistan). Most of the mosques have a primary religious school or *Maktab* attached to them, where Muslim children learn the Holy *Quran* and the basic teachings of Islam according to their faith. The Quranic *Madaris* are focused on recitation and memorization of the Holy Quran properly. At the primary school level, the educational aim of the *Madrassa* was to develop skills in reading and reciting the Quran in the Arabic language. These *Madaris* usually function during the morning time and late in afternoon. *Qari* (Quranic teacher) usually himself is a *Hafiz* or *Qari*. The primary level of educational institutions are also called the *Maktab* schools, attached to the mosques, where children are initiated in religious instruction emphasizing memorization of the

verses of the Holy Quran. Those who complete elementary education are awarded certificates depending on their proficiency in *Nazira* (Reading of Holy Quran), *Hifz* (Memorization of Holy Quran), and *Tajweed-o-Qiraat* (Techniques for the Recitation of Holy Quran) (Shami, 2006). *Nazira*, *Hafiz* and *Tajweed-i-Quran* are taught in primary level of *Madaris* in different classes as under:

- 1) **Nazira:** Reading of the *Holy Quran* without meaning.
- 2) **Hifz:** Memorization of the *Holy Quran* without meaning. The *Sanad* issued at this level is known as *Shahadat-ul-Hifz*
- 3) **Tajweed-O-Qiraat:** Reading of the *Holy Quran* with correct pronunciation and prescribed principles. The *Sanad* issued at this level is known as *Tajweed-O-Qiraat* (Shami, 2006). For children who desire to specialize in religious studies and trained as *Imam* and *Maulvi*. Numerous large *Madaris* exist, with each Muslim sect having its own chain of such institutions.

### 2.3.2 *Madaris* for *Kutab*

*Madaris* for *Kutab* are dividing into three levels of education. These are the primary, secondary and higher level of educational institutions.

#### 2.3.2.1 *Madaris* for primary and secondary level of education

*Madaris* are divided into the primary and secondary level of religious education institutions where the students are taught the reading and writing of Arabic and Persian languages. The institution for higher level of education is also called *Dar-ul-Uloom* (College). Literally, this means "House of higher Islamic learning". The curriculum of *Dar-ul-Uloom* included reading and interpretation of the Holy Quran and traditions (*Hadith*) of the Prophet Mohammed (ﷺ) Studies of Theology, *Shariat* (Islamic

law), metaphysical and logical learning are also included in the curriculum (Shami, 2006).

The interpretation of the Quran, in-depth study of the Arabic language, including grammatical and lexicographical knowledge, as well as classical Arabic and Persian secular Literature, *Shariah* law and the knowledge of Arithmetic etc. are taught at Jamia level which is higher than *Dar-ul-Uloom*. So, these religious institutions can be categorized into four levels i.e. (1) *Maktab* (2) *Madrassa* (3) *Dar-ul-Uloom* (4) Jamia. These types are corresponding to primary school, secondary school, college and university in English language. Those who complete the equivalent of secondary level education are awarded the *Amma Sanaviya* Certificate. The examination leading to it includes Arabic language and literature, Islamic law and jurisprudence alongwith translation of some chapters of the Quran. Arabic language and translation are taught from primary level of *Madaris* in different classes. These classes are as under:

#### **1-Eidadiya (5 years):**

It is primary level of religious education where basic religious courses are taught along with formal subjects. It is also called *Ibtadaiya*. *Eidadiya* education is equivalent to primary level of mainstream education (Shami, 2006). This is the first level of *Madrassa* education, which comprises 5 years of schooling (classes I-V). Normally, the children of 5 years of age begin class I and finish class V at the age of 10 years. The *Sanad* issued at *Ibtadia* level is known as *Eidadiya* (Usmani, 2002). According to Halepota Report, the curriculum of Ibtadaiya level of education may consist of following subjects: (1) Reading of the *Holy Quran* without meaning (2) Prayer and *Danyiat* (3)

Persian (4) Social Study, General Science, Mathematics and Urdu (Government of Pakistan, 1979).

## 2-Mutawassta (3 years):

The *Mutawassta* level of *Madrassa* education consists of three years of schooling. It takes three years in completing *Mutawassta* stage (Middle level) from class VI to VIII. It is the middle level of religious education where basic religious courses are taught along with formal subjects and the *Sanad* issued at this level is known as *Mutawassta* (Usmani, 2002). In the comprehensive report of National Committee of *Deeni Madaris*, it was suggested that the integrated curricula of *Mutawassta* level of education in *Madaris* will consist of following subjects and related to their books:

**Table 2: Curriculum of Ist year at *Mutawassta* level of education**

Subjects	Books
1) Quran	<i>Hifaz and Nazira</i> (Reading) of the <i>Holy Quran</i> with meaning (Only Ist Half Umma Para)
2) Grammar	Mizan u Sarf, Munsha'ib and Sarf Mir or Illam u Sarf.
3) Syntax	Nahw Mir or Illam un Nahw
4) Arabic Language	Arbi Ka Muallim (Part I)
5) <i>Syirat</i> :	Rahmat ul Aalamin (part I)
6) Subjects of Class VI	Social Study, Science, Mathematics, English and Urdu

(Government of Pakistan, 1979)

**Table 3: Curriculum of IInd year at *Mutawassta* level of education**

Subjects	Books
1) Quran	<i>Hifaz and Nazira</i> (Reading) of the <i>Holy Quran</i> with meaning (Only IInd Half Umma Para)
2) Grammar	Fusul i Akabari
3) Syntax	Sharh I mi't 'amil and Hidayatu'n Nahw
4) Arabic Language	Arbi Ka Muallim (Part II and III)
5) Fiqh	Nuru'l Ayiza.
6) <i>Syirat</i>	Rahmat ul Aalamin (part II).
7) Subjects of Class VII	Social study, Science, Mathematics, English and Urdu

(Government of Pakistan, 1979)

**Table 4: Curriculum of IIIrd year at *Mutawassta* level of education**

Subjects	Books
1) Quran	Surha Buqra and Surha Al Imran of the <i>Holy Quran</i> with meaning.
2) Syntax	Kafiyah.
3) Jurisprudence (Fiqh)	Qudoori.
4) Principles of Fiqh	Usal i Shashi.
5) <i>Syirat</i>	Rahmat ul Aalamin (part II).
6) Mantiq (Logic)	Taiseer al-Mantiq
7) Subjects of Class VIII	Social study, Science, Mathematics, English and Urdu

(Government of Pakistan, 1979)

**3-Sanviya Aama (2 years)**

The *Sanaviya Aama* level of *Madrassa* education comprises two years of schooling. It takes two years in completing Sanaviya Aama stage (Secondary level) from classes IX –X. It is secondary level of religious education where basic religious courses are taught and the *Sanad* issued at this level is known as *Sanviya Aama* (Usmani, 2002). National Committee of *Deeni Madrassa* suggested the integrated curricula of *Sanviya* level of education in 1979. The integrated curricula of *Sanaviya Aama* level of education in *Madaris* will consist of following subjects and related to their books:

**Table 5: Curriculum of *Sanviya Aama* level of education**

Subjects	Books
Quran	Surha Nisa to Surha Bani Israil of the <i>Holy Quran</i> with meaning.
<i>Hadith</i>	Mishkatu'l-Masabih part Ist
Syntax	Sharh jami
Arabic Literature	Kanzul Daqiq
Jurisprudence (Fiqh)	Nuru'l-anwar
Mantiq (Logic)	Sharh Tahdhib
Syirat	Rahmat ul Aalamin (part II).
Subjects of Class IX	Social study, Science, Mathematics, English and Urdu

(Government of Pakistan, 1979)

#### 4-Sanviya Khasa (2 years):

The *Sanviya Khasa* level of *Madrassa* education comprises two years of schooling. It is higher secondary level of religious education where basic religious courses are taught and the *Sanad* issued at this level is known as *Sanviya Khasa* (Usmani, 2002). National Committee of *Deeni Madrassa* suggested the integrated curricula of *Sanviya* level of education in 1979. The integrated curricula of *Sanviya Khasa* level of education in *Madaris* will consist of following subjects and related to their books:

**Table 6: Curriculum of Sanaviya Khasa level of education**

Subjects	Contents
Quran	Surha Kahaf to end of the <i>Holy Quran</i> with meaning.
Hadith	Mishkatu'l-Masabih part II
Fiqh	Hidaya Part Ist
Mantiq (Logic)	Qutbi
Usool-i-Fiqh	Hassami
Maani	Mukhtasar' Al-ma-ani Part I
Syirat	Rahmat ul Aalamin (part II)
Subjects of Class X	Social study, Science, Mathematics, English and Urdu

(Government of Pakistan, 1979)

#### 2.3.2.2 Madaris for Higher Education

It is possible for *Madaris* students to continue their higher education within the *Madrassa* system of education. The degree or certificate issued by the *Wafaq's* Board is considered as equivalent to a Master's degree in Arabic / Islamiyat. Their own organizations or Boards control all registered *Madaris*. A *Madrassa* student is qualified to declare *Fatwas* (religious edicts) when he passes the examination. Those students who have passed the *Wafaq's* Board examination may continue their higher studies. Such students can join the Islamic university to acquire higher education degree and become a part of mainstream system of education. Arabic language and literature, Quran, *Hadith*,

Islamic law, jurisprudence, and translation are taught in higher level of *Madaris* in different classes (Abbasi, 1994). These classes included *Aalia* and *Aalmiya* at higher level of education. Thses higher classes are as under:

#### 1- *Aalia* (2 years):

The *Aalia* level of *Madrassa* education comprises two years of schooling. It takes two years in completing *Aalia* stage from classes XIII –XIV. It is the graduation level of religious education. It is also known as *Mauqoof-alaih*. *Funoon* of religious education are completed at this level and the certificate/ *Sanad* issued at this level is known as *Aalia* (Usmani, 2002). The suggested integrated curricula of *Aalia* level was as under:

**Table 7: Curriculum of Ist year at *Aalia* level of education**

Subjects	Contents
<i>Tafsir</i> of Quran	Tafsir Jalalayn (Ist Half)
<i>Hadith</i>	Mishkatu'l-Masabih
<i>Usool-i-Hadith</i>	Muqama Mishkatu
Fiqh	Hidaya Part IInd
Logic	Sullam'ul-ulum
Maani	Mukhtasarkul'-ma'ani Part IInd
History	History of Islam
Two Subjects of F.A.	Economics, Political Science, English

(Government of Pakistan, 1979)

**Table 8:Curriculum of IInd year at *Aalia* level of education**

Subjects	Contents
<i>Tafsir</i> of Quran	Tafsir Jalalayn (Second half)
<i>Usool-i-Tafsir</i>	Alfauzul Kabeer & Husamy (complete)
<i>Fiqh Al-Hadith</i>	Hajja-tu-Balgha
<i>Fiqh</i>	Hidaya Part III (complete with Itaque subject)
Arabic Literature	Qasid Mutnabbi
Philosophy	Muqadma Abni Khaldoon
History	History of Islam
Two Subjects of F.A.	Economics, Political Science, English

(Government of Pakistan, 1979)



## 2- Aalmiya (2 years):

The *Aalmiya* level of education comprises two years schooling. It takes two years to complete *Aalmiya* stage. It is the final category of *Darsi Nizami* where prescribed textbooks of *Tafseer* and *Hadith* are taught. It is also known as *Daure-e-Hadith* and the *Sanad* awarded by five *Wafaqs* and five degrees awarding institutions at this stage is known as "*Shahadatul-Aalmiya Fil-uloomil Arabiyya wal-Islamia* (Abbasi, 1994). The suggested integrated curricula of *Aalmiya* level was as under:

**Table 9: Curriculum of Ist year at *Aalmiya* level of education**

Subjects	Contents
Quran	Baidawi
<i>Hadith</i>	Nasa'i Sharif (Complete)
<i>Hadith</i>	Ibn-e-Maja Sharif (Complete)
<i>Hadith</i>	Mu'atta Imam Malik (Complete)
Jurisprudence	Mu'atta Imam Mohammad (Complete)
History	History of Islam
Two Formal Subjects of B.A	Economics, Political Science, English

(Government of Pakistan, 1979)

**Table 10: Curriculum of IInd year at *Aalmiya* level of education**

Subjects	Contents
Quran	Al-Atqan or Al Byian
<i>Hadith</i>	Bukhari Sharif (Complete)
<i>Hadith</i>	Muslim Sharif (Complete)
<i>Hadith</i>	Tirmizi Sharif (Complete)
<i>Hadith</i>	Abu Da'ud Sharif OR Usool Kafi (Complete)
History	History of Islam
Two Formal Subjects of B.A	Economics, Political Science, English

(Government of Pakistan, 1979)

The higher level of Islamic learning is imparted in *Madaris*, whose graduates, called *Aallim* or *Fazil* and are qualified to be religious teachers in secondary schools as well for teaching religious subjects in the modern education system. They may be

awarded the degree of *Mauqoof Alaih*, equivalent to a bachelor's degree, for their advanced knowledge of Arabic language and literature, history, logic, and the ability to translate passages from the Quran (Abbasi, 1994). Advanced education is given at *Dava-ul-uluma*, Academy, which is a university level postgraduate institution in the International Islamic University, Islamabad. The awarded degree is equivalent to a master's degree, indicating the candidate's specialization in "The meaning and interpretation of the sayings of Prophet Muhammad (صلی اللہ علیہ وسلم)". This is the final category of *Darsi Nizami* wherein the prescribed textbooks in *Tafseer* and *Hadith* are taught. It is equated with M.A. Arabic and Islamic Studies by the Higher Education Commission. No other certificate (*Sana*) has been equated with formal education (Shami, 2006). The schemes of studies which cover the syllabus of *Madaris* (only male because female *Madaris* have not sixteen years schemes of studies) are spread over sixteen years. This period is divided into six grades (Govt., 2007). The following table 11 reflects the classes of *Madrassa* education and its equalivance with formal education system as well:

**Table: 11: Comparision of Classes in *Madaris* and Mainstream Education System**

Grade	Level	Duration	Equivalence with Mainstream	Class	Duration
<i>Eidadiya</i>	Primary	5 years	Primary	1-5	5 years
<i>Mutawassta</i>	Middle	3 years	Middle	6-8	3 years
<i>Sanaviya Aama</i>	Secondary	2 years	Matriculation	9-10	2 years
<i>Sanaviya Khasa</i>	Higher Secondary	2 years	Intermediate	11-12	2 years
<i>Aalia</i>	College	2 years	Bachelors	13-14	2 years
<i>Aalmiya</i>	University	2 years	Master	15-16	2 years

(Evaluation Report of *Madrassa* Reforms Project, 2007)

Degree holders of the *Sarviya Khassa* can either continue to higher education within the *Madrassa* system or degree holders may take admission in BS four years programme at International Islamic University Islamabad. However, such students can continue their studies in *Madaris* education for two years and enjoy the degree of *shahdat-ul-Aalia* and *shahdat-ul-Aalmia* respectively

(<http://www.hec.gov.pk/htmls/hei/collunilist.htm>).

### **2.3.2.3 Madaris for Female Education**

In the pre-independence, the education of girls was informal in Muslim society. Affluent Muslim families arranged lady teacher or elderly men to teach their daughters the Quran and the basic tenets of Islam. The poor and lower middle class families sent their daughters to *Maktab* normally located in a nearby mosque or in a lady teacher's home, to get religious education (Raiz, 2008). Now qualified *aalimat* (women religious scholars) are teaching in a number of girl's *Madaris*. In the year 2006, "8554" girls appeared in the examination of *darjah Aalmia* (equal to MA Arabic and Islamic studies), as compared to 4660 boys, conducted by *Wafaq-ul-Madaris Al-Arbia* (Raiz, 2008). The focus of curriculum revolves around the religious sciences and little attention is paid to the modern subject. Modern subjects are taught during the first eight years of schooling in girls *Madaris* (Rahman, 2004). Nearly all *Madaris* combine religious education with modern subjects to varying degrees as required by the relevant *Wafaq*. By doing this, they are playing a major role in promoting literacy as well as Islamic awareness among the Muslim girls. As a result, girls are immune from learning modern subjects after passing the VIII class. Formal systems of education's subjects are also component of primary and middle level education of *Madaris*. English, Urdu, and mathematics are compulsory

subjects during the class I to VIII. In addition to these, Social Studies during the years I to VIII and Science during the years V to VIII are also the part of the modern education which the traditional institutions are imparting (Rahman, 2004). All books taught in these institutions are approved by the textbook Boards of the relevant province. Comparing with the same quality of education in the state-run schools, the *Madaris* education is more than equal to government schools, because *Madrassa* students not only study the state-approved curriculum but also get religious education. After completing 8-year schooling, a girl can get admission to a higher *Madrassa* for a two-year certificate course of *Darja Sanwiyya Aamma*, equivalent to matriculation. The total enrolment in the *Deeni Madaris* is 1.603 million of which 0.454 million (3%) is in public sector, whereas, 1.558 million (97%) is in private sector. The total male enrolment in *Deeni Madaris* is 0.999 million (62%), whereas, the female enrolment is 0.604 (38%).

**Table: 12: Enrolment and percentages in *Deeni Madaris* by levels and Gender**

Level of <i>Madaris</i>	Girls	Boys	Total
<i>Nazra</i>	747782 (49%)	303043 (53%)	444739 (47%)
<i>Hifz</i>	409863 (27%)	121938 (21%)	287925 (30%)
<i>Ibtidia</i>	130764(8.6%)	54560 (9.5%)	76204 (8%)
<i>Mutawassta</i>	57968 (3.8%)	20671 (3.6%)	37297 (3.9%)
<i>Sanviya Aama</i>	52993 (3.4%)	22207 (3.8%)	30786 (3.2%)
<i>Sanviya Khasa</i>	36473 (2.4%)	15221 (2.6%)	21252 (2.2%)
<i>Aalia</i>	25338 (1.6%)	9834 (1.7%)	15504 (1.6%)
<i>Allmia</i>	21552 (1.4%)	8318 (1.4%)	13234 (1.4%)
<i>Takhassus</i>	4077 (0.2%)	1213 (0.2%)	2864 (0.3%)
<b>Others</b>	31488 (2.0%)	15426 (2.6%)	16062 (1.6%)
<b>Total</b>	1518298(100%)	572431(100%)	945867(100%)

(Pakistan Education Statistics 2006-2007)

The Table 12 shows that majority (53%) of the boys enrolled in *Nazra Quran* while 27% girls and 21% boys took admission in *Hifz*. There were 23% girls and 25% boys enrolled in other levels of education. However, only 0.3% students were enrolled in *Takhassus* level of education.

**Table: 13: Deeni Madaris Affiliated with Madrassa Board with Gender**

Affiliation Status	Total Madaris	Girls Madaris	Boys Madaris	Mixed Madaris
Affiliated with <i>Wafaq Arabia</i>	3454 (30%)	555(30.5%)	1379(35.1%)	1520(26.4%)
Affiliated with <i>Tanzeem</i>	2654(23%)	439(24.1%)	833(21.2%)	1382(24.0%)
Affiliated with <i>Rabta</i>	906(7.8%)	121(6.6%)	304(7.7%)	481(8.3%)
Affiliated with Others	934(8.1%)	134(7.3%)	301(7.6%)	499(8.6%)
<b>Total Affiliated</b>	<b>7948(69.1%)</b>	<b>1249(68.8%)</b>	<b>2817(71.7%)</b>	<b>3882(67.5%)</b>
<b>Total Not Affiliated</b>	<b>3543(30.8%)</b>	<b>566(31.1%)</b>	<b>1108(28.3%)</b>	<b>1869(32.4%)</b>
<b>Grand total</b>	<b>11491(100%)</b>	<b>1815(100%)</b>	<b>3925(100%)</b>	<b>5751(100%)</b>

(Pakistan Education Statistics, 2006-2007)

The table 13 shows that the *Madaris* affiliated with *Wafaq-ul-Madaris Arabia*, *Tanzeem-ul-Madaris* and *Rabat-ul-Madaris* were 3454 (30%), 2654 (23%) and 906 (7.8%) respectively while, 934 (8.1%) *Madaris* were affiliated with others boards. The *Madaris* 3543(30.8%) were not affiliated to any Madrassa Board (Pakistan Education Statistics, 2006-2007).

The *Madaris* are largely funded and controlled by the local private administrators and partially by the government of Pakistan (Ibrahimi, 1997). All these *Madaris* are established on sectarian bases. The main purpose of these *Madaris* was to guard and

spread their version of Islam (Haq, 1997). Every sect has its own regulatory system of *Madaris*. Therefore, these *Madaris* are affiliated with one of the five *Madrassa* Boards in Pakistan. Each *Wafaq* is independent institution and prescribes its own curriculum in consultation with its scholars and Ulema. That is why Government has no control on these *Madaris* (Hameed, 2003). Trust in Allah and active cooperation of sincere well-wishers is the main asset on which these *Madaris* stand. However, *Madaris* are funded by different resources i.e. Donations, Charity, *Zakat* and *Sadqat* etc. and in the form of eating and constructing materials. Some local philanthropists also sponsor the *Madaris* and financial inputs from *Zakat* and the Islamic ritual of *Eid-ul-Azha* can't be neglected (Ibrahimi, 1997). This system gives an authority to *Madaris* officials over the use of these Donations, Charity, *Zakat* and *Sadqat* (Haq, 1997).

#### **2.4 ITEHAD-I- TANZIMAT MADARIS-E-DEENI YA (ITMD)**

*Itehad-i-Tanzimat Madaris-e-Deeniya* (ITMD) is an alliance of all the five *Wafaq* or tanzeem or *Rabita* in Pakistan which consists of *Deobandi*, *Barelvi*, *Ahl-e-Hadith*, *Ahl-e-Shia* and *Jamaat-e-Islami* schools of thought. In 2001, a memorandum of understanding was signed between *Itehad-i-Tanzimat Madaris-e-Deeniya* (ITMD) and the Ministry of Religious Affairs (Representing Federal Government). It was issued as an ordinance by the Government of Pakistan. This ordinance became an Act of Parliament (Government of Pakistan, 2007). The five *Wafaqs* or Tanzeem or *Rabita* agreed to constitute one representative body with the name of *Itehad-i- Tanzimat Madaris-e-Deeniya* (ITMD) to negotiate with the government on different issues on the behalf of all *Wafaq* (Government of Pakistan, 2004). The main purpose of *Itehad-*

*i-Tanzimat Madaris-e-Deeniya* (ITMD) is to discuss common issues and problems with Government. This organization works towards the better standard of Islamic education and sharing information about the curricula of *Madrassa* education. The *Itehad-i-Tanzimat Madaris-e-Deeniya* (ITMD) is becoming efficient and effective. There is an opportunity for cooperation between Govt. and authority of *Madaris*. The *Itehad-i-Tanzimat Madaris-e-Deeniya* (ITMD) created monitoring Board which will oversee all the religious examination Boards (Government of Pakistan, 2007).

This *Itehad-i-Tanzimat Madaris-e-Deeniya* (ITMD) Board was established for strengthening the *Madaris* of the same school of thought. In this way, same types of institutions were registered in these boards. Pakistan has more than 14000-16000 registered and unregistered *Madaris* with an estimated 1.7 to 1.9 million students in 2004. Each *Madrassa* is affiliated with one of the *Wafaq* as per *Maslak* (school of thought). Each *Wafaq* is responsible to prepare curriculum and scheme of studies, to prescribe textbooks, to hold examinations and to issue certificates to the students of *Madaris* of their respective *Masalik* (Government of Pakistan, 2007). All credible information on these *Madaris* is present in these boards. However, each *Madrassa* board controls their *Madaris* and registers them. They determine the syllabi; collect a registration fee and an examination fee. They send examination papers, in Urdu and Arabic to their *Madaris* where pupils sit for examinations and the Boards declare results. All the *Wafaqs* have their Headquarters in Punjab. Four out of five *Wafaqs* were established in late 1950s and only one was established in 1983 (Government of Pakistan, 2007). The establishment year of these *Wafaq* boards are as follows:

**Table: 14: Establishment year of *Madrassa* of Boards in Pakistan**

Sub-Sect	Name	Establishment	Place of Board
<i>Ahl-e-Hadith</i>	<i>Wafaq-ul- Madaris-al-Salfia</i>	1955	Faislabad
<i>Deobandi</i>	<i>Wafaq-ul Madaris Al-Arabia Pakistan</i>	1959	Multan
<i>Shia</i>	<i>Wafaq-ul Madaris Al-Shia</i>	1959	Lahore
<i>Barelvi</i>	<i>Tanzim- ul-Madaris Pakistan</i>	1960	Lahore
<i>Jamaat-i-Islami</i>	<i>Rabta-tul-Madaris Al-Islamia</i>	1983	Lahore

Breif information of five *Wafaqs* and names of recognized *Wafaq/Tanzeem ul Madaris/Rabata-tul Madaris* are as under:

#### **2.4.1 *Wafaq-ul-Madaris Al-Salfia***

*Wafaq-ul-Madaris Al-Salfia* represents *Ahl-e-Hadith's* institutions. This *Wafaq* was established in 1955 and its main office is located in Faisalabad. *Ahl-i-Hadith* claim to follow no particular school of *fiqh* and are thus called nonconformists by their opponents. The *Ahl-i-Hadith Madaris* also teach the *Dars-i-Nizami* but they emphasize the Quran and *Hadith*.

#### **2.4.2 *Wafaq-ul-Madaris Al-Arabia Pakistan***

*Wafaq-ul-Madaris Al-Arbia Pakistan* represents Sunni, *Hanafi* and *Deobandi* institutions and its main office is located in Multan. *Wafaq ul Madaris Al-Arbia, Pakistan*, founded in 1957 in West Pakistan, is the largest federation of Islamic seminaries around the world. More than 10,000 seminaries and about 8,000 Iqra schools



across the Islamic Republic of Pakistan are affiliated with the federation. It controls all the seminaries which are run by *Deoband* school of thought. *Deoband* school of thought is supposed to be the country's most powerful and dominant school of thought. A renewed Hanafi Scholar Molana Saleemullah Khan is the President and *Qari* Hanif Jalandhari is the General Secretary of the federation.

The major functions of *Wafaq-ul-Madaris Al-Arabia* Pakistan are: the registration of seminaries, creation of syllabus, checking standard of education, arrangement of examination and issuance of degrees. The *Dars-i-Nizami* emphasizes studies based on *Maqulat* and *Manqulat* which are transmitted unchanged to the learners. Thus, they teach much more *Hadith* than what the *Dars-i-Nizami* has originally prescribed. Up to the year 2005 it has produced more than millions of graduates (Qasim, 2005). About seventy per cent of total *Madaris* are catering religious education in Pakistan. At present, the number of students exceeds 1,02,865 in these *Madaris*. The number of registered *Madaris* in Pakistan is 9398 which shows how fast these *Madaris* have been growing in recent years in this country (all these figures are from the central office of the *Wafaq-ul-Madaris*, Multan). Some top ranking *Madaris* of *Wafaq-ul-Madaris Al-Arabia* Pakistan are:

- 1) Dar ul uloom, Karachi
- 2) Jamia Khir ul *Madaris*, Multan
- 3) Jamia Ashrafia, Lahore
- 4) Jamia Binoria, Karachi
- 5) Jamia Imdadiya, Faisalabad

#### **2.4.3 Wafaq -ul-Madaris Al-Shia Pakistan**

This *Wafaq* represents *Ahl-Tashe's* institutions. It was established in 1959 and its main office is located in Lahore. Besides the *Sunni Madaris*, there are *Shia Madaris* too. All the *Madaris*, including the *Ahl-Tashe* ones, teach the syllabus of Arabic language but they do not use the same texts. They also teach their particular point of view (*madhab* or *maslak*) which clarifies and rationalizes the beliefs of their own sect. There are about 400 *Madaris* which are catering to the needs for the minority sect *Ahle-Ta-shee*. Some top ranking *Madaris* of *Wafaq -ul-Madaris Shia* Pakistan are:

- 1) Hoza Illmia Jamia ul Muntzar, Lahore
- 2) Jamia Illmia, Karachi
- 3) Jamia Imamia Krbala Gama Shah, Lahore
- 4) *Madrassa* Muhammadia, Jalalpur

#### **2.4.4 Tanzeem-ul-Madaris Pakistan**

This organization represents *Sunni, Hanafi* and *Barelvi* institutions. *Tanzeem-ul-Madaris* Pakistan was established in 1960 and main office is located in Lahore. The *Barelvi* movement was stimulated by Ahmed Raza Khan of *Barelvi* (1856-1921) who is highly honored by his followers. The *Barelvi* are closely tied to the intercession of the *Pirs* of the shrines. The *Barelvi Madaris* in Pakistan also teach the *Dars-i-Nizami* and appeal to the ordinary folk of the country. The seminary education board for *Madrassa* is teaching *Barelvi* school of thought in Pakistan. Some top ranking *Madaris* of *Tanzeem-ul-Madaris* Pakistan are:

- 1) Jamia Nacemia, Lahore

- 2) Jamia Mohammadia, Ghausia Bhera
- 3) Dawat-e-Islami, Karachi
- 4) Tehrik Minhajul Quran, Lahore
- 5) Jamia Faridia, Sahiwal

#### **2.4.5- *Rabta-tul-Madaris Al-Islamiya***

This is a non-sectarian *Wafaq* and it recognizes all schools of Islamic thoughts or Jurisprudence. It was established in 1983 and its main office was located in Mansoor, Lahore (Govt of Pakistan, 2007). The *Jamaat-i-Islami* is a revivalist political party started by Abu-Ala-Maudoodi (1903-1979). Maudoodi believed in borrowing technology and other concepts from the West in order to empower the Islamic community. So he favored more modernist education than any of the orthodox organizers of the traditional *Madaris*. He did, however, also emphasize upon the refutation of Western culture and intellectual domination and, therefore, his anti-Western critique is more thorough, trenchant and appealing than that of the traditionalist seminarians (Maudoodi, 1974). In the *Jamaat's Madaris* the traditional texts are taught but politics, economics and history is also emphasized with a view to preparing the young *Ulema* for confronting the ideas of the West.

When Pakistan came into being in 1947, there were working only 245 *Madaris*. But according to Pakistan Education Statistics 2004-2005, the number and percentage of *Madaris*, teachers and students present in these institutions were as under:

**Table: 15: Total of *Madaris*, Teachers and Students (2004-2005)**

Name of <i>Wafaq</i>	Institutions	Teachers	Students
<i>Wafaq- ul-Madaris Al-Salfia</i>	336 (2.6%)	1374 (2.1%)	35251(2.3%)
<i>Wafaq-ul-Madaris Al-Arbia</i>	9398(74.2%)	48500 (76.2%)	1350000(87.4%)
<i>Wafaq-ul-Madaris Al-Shia</i>	375 (2.9%)	1982 (3.1%)	16441(1.06%)
Tanzeem-ul <i>Madaris</i> Pakistan	2064(16.3%)	8500 (13.3%)	82806(5.4%)
Rabta-tul- <i>Madaris-al-Islamia</i>	454 (3.5%)	2740(4.3%)	52774(3.4%)
Independent	27 (0.2%)	512 (0.80%)	7566 (0.48%)
<b>Total</b>	<b>12654(100%)</b>	<b>63617 (100%)</b>	<b>1544838(100%)</b>

(Pakistan Education Statistics 2004-2005)

These *Madaris* belong to the major sects of Islam, *Sunnis* and *Shia*. However, *Sunni* sect is predominant in Pakistan. Among the *Sunni*, there are three sub-sects: Deobandi, Bareilvi and the Jamaat-i-Islami while Ahl-i-*Hadith* (*Salfia*) claims that they follow all the *fiqh* (jurisprudence). These organization conduct examination at all levels except *Nazira* Quran and specialization courses. The final *Asnad* title as "*Shahadatul-Aalmiya Fil-uloomil Arabiya Wal-Islamia*" issued by the above organizations has been equated M.A. (Arabic) and M.A. (Islamic Studies) by the Government of Pakistan (Shami, 2006).

#### **2.4.6 Independent *Madaris* /Degree Awarded Institutions**

The Higher Education Commission declared that these institutions are autonomous. These are independent and degree awarding institutions. These institutions conduct examination at all levels except *Nazra* Quran and specialization courses. The final *Sanad* (Certificate) titled as "*Shahadatul-Aalmiya Fil-uloomil Arabiya wal-Islamia*"

issued by the following five independent institutions has been equated M.A. (Arabic) and M.A. (Islamic Studies) by the Higher Education Commission for teaching purpose and pursuing higher education studies (Shami, 2006).

In these *Madaris* specialization in *Fiqh*, *Hadith* and *Tafseer* etc. is made after the completion of *Shahadatul-Aalimiya*. After passing the final examination from these independent *Madaris*, the graduates of these *Madaris* can also join the IIUI and AIOU with 60% marks along with equivalence certificate from HEC. In addition to religious education, formal education is also imparted in some *Madaris* (Shami, 2006). The final *Sanad* "*Shahadatul-Aalimiya Fil-uloomil Arabiya wal-Islamia*" is issued by the following five independent institutions:

- 1) Darul Uloom, Karachi.
- 2) Jamia Ashrafia, Lahore.
- 3) Darul Uloom Mohammadia Ghousia, Bhera Sharif.
- 4) Jamia Islamia Minhaj-ul-Quran, Lahore
- 5) Jamia Taleemat-e-Islamia, Faisalabad.

The Higher Education Commission declared these institutions as autonomous bodies. The degrees awarded by these institutions are recognized equivalent to all other affiliated *Madrassa* Boards.

#### 2.4.7 Salient features of *Madrassa* system of Education

- 1.Administration** A *Madrassa* runs under registered organizations, but usually a dominating personality behind the whole show is called *Mohtamim*. *Mohtamim* is the head of institution and there is one *Nazim* who manages the whole system in the *Madrassa*. Teachers teach the students. There is no uniform (dress) in the *Madaris* system of education but all *Madaris* have the specific structure of administration. All teachers participate in it.
- 2. Finances** There is no identified and budgeted income. However, *Madaris* are funded by different resources i.e. Donations, Charity, *Zakat* and *Sadqat*. The accounts for income and expenditure are however got audited.
- 3-Curriculum** *Madaris* have centuries old curriculum. The division of various stages has been made on the basis of reading of book rather than percentage and weight-age. In the beginning, the *Nazira* and *Tajweed*, Arabic Language, *Surf*, *Nahw* and *Mantiq* are taught. *Fiqh*, *Usul Fiqh*, *Hadith*, *Usul Hadith* and *Tafseer* are taught later. Specialization in *Fiqh*, *Hadith* and *Tafseer* is also catered. All subjects are compulsory. No option and no short cut are available. The student has to study all the subjects in depth. All the books are common. There is only one stream which leads to *Khatib* and Imam with no technical skill leading to some other profession.
- 4.Entrance and duration** Entry test differs from institution to institution. Some institutions take

	entry test at Matric level and allow admission at <i>Amma</i> level. Some institutions take entry test at Primary level for admission at <i>Mutawassta</i> level. Some institutions do not take entry test for admission at <i>Eidadiya</i> level. Entry at the age of 5+ and duration 5+3+2 years.
<b>5-Recognition</b>	<i>Madaris</i> have no recognition by the Government at all levels. There are no uniform curricula in all levels of education in all types of <i>Madaris</i> .
<b>6-Training</b>	Facilities for training as scouts, girls guide, fire fighting, civil defense etc. are not available. The only training available for students is to train them as <i>Khatib, Imam or Muazin</i> .
<b>7-Scholarships</b>	Scholarships at primary, middle and Matric levels are not available.
<b>8. Staff</b>	The staff is employed on personal recognition of <i>Mohtamim</i> and <i>Nazim</i> . No set procedure or rules for service or employment and no proper structure of salaries and benefits are defined.
<b>9-Examinations</b>	There is a proper procedure of examinations which are held twice a year. Private candidates are not allowed to participate in examinations.
<b>10.Further education</b>	The choices /fields are not available for the students after passing out the final <i>Madrassa</i> Board examination. The graduates of recognized <i>Wafaq Madrassa</i> can only join ATTC course of AIOU after receiving the equivalence certificate from IBCC. The graduates of recognized <i>Wafaq Madrassa</i> with 60% marks along with equivalence certificate from HEC can also join the four-year degree programme of IIUI.

**11 Absorption of Graduates** of There is no scope of absorption of *Madrassa* graduates in the economy of the country except in the *Masajid* as *Khatib*, *Imam* and as teachers in same *Madrassa*.

## **2.5 THE MAINSTREAM EDUCATION SYSTEM IN PAKISTAN**

The mainstream system of education has evolved from its colonial past and has reached its current state after undergoing numerous policies shift and experimentation during the past two centuries. Pakistan follows centralized system of education and there is statutory requirement for all schools and college to follow a national curriculum (Shami, 2006). The structure of education system has adopted three tires mode (8+4+4) with following distant stages:

- 1) Elementary Education
- 2) Secondary Education
- 3) Tertiary Education

Each of these stages is further divided into different levels of education:

### **A- Elementary Education**

The elementary education comprises two stages which consist of eight classes.

- 1) Primary Level (classes 1 to 5)
- 2) Middle level (classes 6 to 8)

### **B- Secondary Education**

The secondary education comprises two stages which consist of four classes.

- 1) High level (classes 9 and 10 culminating in matriculation)



- 2) Higher Secondary/ (classes 11 and 12, F.Sc (Science) or F.A. Arts)

### Intermediate

## C- Tertiary Education

The tertiary education comprises two stages which consist of four classes.

- 1) Graduation level(Degree ) (classes 13 and 14, B.Sc. Science or B.A. Arts)
- 2) Post graduate level/ (classes 15 and 16, M.Sc. Science or M.A. Arts)  
University Programmes

**Table: 16: Structure of Mainstream Education System**

Level	Stage	Age on entry	Class	Duration
<b>Elementary Education</b>	Primary	3-5 years	I-V	5 years
	Middle	11 years	VI-VIII	3 years
<b>Secondary Education</b>	Secondary	14 years	IX-X	2 years
	Higher Secondary	16 years	XI-XII	2 years
<b>University Education</b>	Graduation level	18 years	XIII-XIV	2 years
	Post graduation level	20 years	XV-XVI	2 years

### 2.5.1 Elementary Education

The elementary education comprises two distant stages

- 1) Primary Level (Class 1 to Class 5)
- 2) Middle Level (Class 6 to Class 8)

#### 2.5.1.1 Primary level of education

Primary education comprises class I-V. This level of education is comprised of 5 years of formal schooling (class I-V). Primary education is generally imparted in primary schools. The language of instruction is either Urdu or the regional language. The curriculum includes reading, writing, Urdu, English, Arithmetic, General Science, Social Studies and Islamic Education. Primary education generally begins

when children are four to five years of age. The major focus of this stage is on basic mathematics and literacy skills, appreciation of traditions, values and socialization. Promotion to next class is automatic to save wastage of time as per policy (Shami, 2006). Gross primary enrolment rate is 86 % (2005-2006).

#### **2.5.1.2 Middle level of education**

The middle level schooling is of three years duration and comprises of class VI, VII and VIII. The age group is 10-12 years. The curriculum includes the compulsory subjects of Urdu, English, Mathematics, Sciences, Social Studies and Islamic Studies. Non- Muslims are exempt from Islamiyat/Islamic Studies. Instead, they are taught Moral Education/ Ethics. The division between primary and secondary education is somewhat arbitrary, but it generally occurs at about eleven or twelve years of age (Sheikh, 1981).

The curriculum is common for all male and female students as well as urban and rural dwellers. The curricula focus of this stage is to strengthen foundations of first and second languages along with developing understanding of family, community, environment and health (Shami, 2006). Provincial Education Department as well as private schools conduct terminal examination at this stage. Gross middle level enrollment is 47.5% (2005-2006).

#### **2.5.2 Secondary Education**

Secondary Education comprises of two stages Secondary Education and Higher Secondary Education.

- 1) High (Class 9th and Class 10th )

- 2) Intermediate (Class 11th and Class 12th i.e. F.Sc. or F.A.)

#### **2.5.2.1 Secondary level of education**

Secondary Education is of two years duration from class IX to X. Students can specialize in science, humanities or technical streams. Compulsory subjects for all are English, Urdu, Islamiyat, Pakistan Studies and Mathematics. Secondary education is mainly the process of the teenage (Farooq, 1993).

The purpose of secondary education is to give common knowledge, to prepare for either higher education, vocational education or to train directly for a profession. There is a Secondary School Certificate (SSC) examination at the end of the tenth class conducted by twenty three Boards of Intermediate and Secondary Education through out the country.

#### **2.5.2.2 Higher secondary level of education**

The Higher Secondary Education (Class XI-XII) is imparted at both Intermediate Colleges and Higher Secondary Schools. The students follow two years program of study at Higher Secondary level of education which leads to Higher Secondary School Certificate (HSSC) and pre-requisite for entrance to university or an institutions of higher education (Shami, 1995). There is a Higher Secondary School Certificate (HSSC) examination at the end of the 11<sup>th</sup> and 12th classes conducted by twenty three Boards of Intermediate and Secondary Education through out the country (Bhatti, 1999).

### 2.5.3 Tertiary Education

Higher education, also called tertiary, third stage or post secondary education, often known as academic, is the non-compulsory educational level. Higher education starts with inputs of higher secondary students and out puts are the graduates and post graduates even Doctorate and post Doctorate who go into the market or even join the ranks of their specialization (Joshi, 1978). Tertiary education is normally taken to include undergraduate and postgraduate:

- 1) Graduate level (Degree Programme) or College Level of Education
- 2) Post graduate level or University Level of Education

Colleges and universities are the main institutions that provide tertiary education. Tertiary education generally results in the receipt of certificates, diplomas or academic degrees after higher secondary education. Higher education includes teaching, research and social services activities of universities, and within the realm of teaching, it includes both the undergraduate level (sometimes referred to as tertiary education) and the graduate (or postgraduate) level. In most of the developed countries, a high proportion of the population (up to 50%) now enters higher education (<http://www.hec.gov.pk/htmls/collunilist.htm>).

At present, the mainstream education system offers 16 years schooling system of education between classes I to the Masters level. The period between class I, which enrolls student with an average age of 5 years, to class V is considered primary level; class VI to X and XI to XII are secondary and higher secondary levels respectively, class XIII to XIV represents Bachelors level, class XV to XVI represents Masters

level. Those who successfully complete secondary and higher secondary levels are awarded Secondary School Certificate (SSC) and Higher Secondary Certificate (HSC) respectively. At this level, diplomas are also offered in different vocational and technical subjects such as Diploma of Associate Engineering in different technologies, nursing and certificate of teaching (C.T) etc.

At the Bachelors level, the degrees awarded include BA, B.Sc, BBA, B.Com, BCS etc. Similarly, at the Masters level, the degrees awarded include MA, M.Sc, M.Com, MBA, MCS, etc. Primary, secondary and tertiary level education is provided by 245682 schools, colleges and universities (public: 164579, private: 81103) with a student's enrolment of 33,379,578.

**Table 17: Numbers of Mainstream Educational Institutions in Pakistan (2007)**

Area	Total	Public	Private
Pakistan	245682	164579 (67%)	81103 (33%)
Punjab	115311(46.9%)	66770 (58%)	48541 (42%)
Sindh	59312(24.1%)	46738 79%)	12574 (21%)
KPK	40706 (16.5%)	29430 (72%)	11276 (28%)
Balochistan	11492(4.6%)	9742 (85%)	1750 (15%)
ICT	1348(0.5%)	598 (44%)	750 (56%)
FATA	5344(2.1%)	4704 (88%)	640 (12%)
FANA	4366(1.7%)	1505 (34%)	2861 (66%)
AJK	7803(3.1%)	5092 (65%)	2711 (35%)

(National Education Census, 2007)

The table 17 shows that there were total 245682 educational institutions of all categories functioning in the country. Out of the total educational institutions, 164579 (67%) were functioning in the public sector and remaining 81103 (33%) were functioning

in the private sector. The educational institutions of all categories functioning in the Punjab, Sindh, Pukhtoon Khoa and Balochistan were 46.9%, 24.1%, 16.5% and 4.6% respectively (Govt. of Pakistan, 2007).

The public sector educational institutions working in Punjab, Sindh, Pukhtoon Khoa and Balochistan were 58%, 79%, 72% and 85% respectively in 2007. On the other hand, the educational institutions operating in private sector in Punjab, Sindh, KPK and Balochistan were 42%, 21%, 28% and 15% respectively (Govt. of Pakistan, 2007).

**Table: 18: Number of institutions, teachers and students by each level of education**

S/ No.	Level	Institutions	Teachers	Enrollment
1.	Pre-primary	794 (0.3%)	3405(0.25%)	7135447(19.7%)
2.	Primary	156732 (62%)	440568(32%)	16834417 (46%)
3.	Middle	39370 (15%)	310753(23%)	5262323 (24%)
4.	High	22909 (9.1%)	362188(26.9%)	2133008(5.9%)
5.	Higher Sec. / Inter	2996 (1.1%)	69425 (5.1%)	853535(2.3%)
6.	Degree Colleges	1135 (0.4%)	20568(1.5%)	325993 (0.9%)
7.	Technical /Vocational	3059 (1.2%)	14565(1.0%)	238687(0.6%)
8.	Teachers training	169 (0.06%)	3485 (0.25%)	596592 (1.6%)
9.	Universities	116 (0.04%)	37509(2.7%)	424012 (1.1%)
10	Professional	1516 (0.6%)	18137(1.3%)	419231 (1.1%)
11	<i>Madaris</i>	12153 (4.8%)	54909(4.0%)	1512445 (4.1%)
12	Total	251134 (100)	1345697(100)	36097437 (100)

(Govt. of Pakistan, 2007)

The table 18 shows that as per 2007 statistics there were total 251134 educational institutions functioning in the country. Out of these institutions, 156732 (62%) primary, 39370 (15%) middle, 22909 (9.1%) high schools were functioning. There

were 2996 Higher Secondary schools / Inter colleges, 1135 (0.4%) degree colleges, 3059 (1.2%), technical/vocational institutions, 169 teachers training institutions and 116 universities working in the country. The total teaching staff was 1.346 million out of which 0.745 million (56%) were in public sector and 0.601 million (44%) in private sector. Among them, 0.628 million (48%) were male and 0.677 million (52%) were female teachers (Govt. of Pakistan, 2007). The total enrollment in pre-primary, primary, middle, high and higher stage for both sectors was 7135447 (19.7%), 16834417 (46%), 5262323 (24%), 2133008 (5.9%) and 853535 (2.3%) respectively (Govt. of Pakistan, 2007). Of about 116 universities, 57 (49%) were in public sector, whereas 59 (51%) were in private sector, to meet the need for graduate and postgraduate level education. The total teachers in the universities were 37509 out of which 31312 (83%) were in public and 6197 (17%) in private sector (Govt. of Pakistan, 2007).

#### 2.5.4 Salient Features of the Mainstream System of Education

- |                         |  |
|-------------------------|--|
| <b>1.Administration</b> | It is a well organized system. The structure in all the institutions is the same (Shami, 2006).  |
| <b>2. Finances</b>      | This system is fully patronized and financed by the Government of Pakistan.  |
| <b>3-Curriculum</b>     | There is a uniform curriculum which is updated from time to time by the Government. Urdu, English, Mathematics, Science, Islamic Studies, Social Studies and vocational subjects have been given equal weight-age. |

<b>4.Entrance and duration</b>	The entry in the system is at the age of 5+ and duration is 5+3+2 years up to the Matric level.
<b>5-Recognition</b>	It is fully recognized by the Government at all levels.
<b>6-Training</b>	Facilities for training as scouts, girls guide, fire fighting and civil defense are available.
<b>7-Participation</b>	Participation in all local, national as well as international events is allowed.
<b>8-Scholarships</b>	Scholarships at primary, middle and Matric levels are available to eligible students.
<b>9. Staff</b>	Qualified staff is appointed with proper structure of salaries and other financial benefits. There are proper recruitment rules and regulations for the teachers. Teachers are appointed according to these rules and regulations throughout the Pakistan.
<b>10- Examinations</b>	There is a set procedure of examinations. Private candidates can also appear in examinations and obtain certificates in general subjections. There are twenty three Boards of Intermediate and Secondary Education in the country for conducting the examination at secondary and Higher Secondary Schools Cetificate (HSSC) examination at the end of educational year.
<b>11.Further education</b>	After matriculation the students choose any of the following streams: Commerce, Engineering, Medicine, Humanities, Home Eco., Agriculture, and Nursing, and Technical, Vocational etc.



## 12 Absorption

The products have the opportunities to go in any field of life. Possibilities for their absorption are open everywhere.

### 2.6 CONCEPT OF CURRICULLA INTEGRATION

Integration is a sector of education and institutions of integrated curricula are working as organizations to bring changes in Pakistani society. This change has become a persistent theme in religious education and mainstream system of education in the past several decades. Different attempts seemed to weld together these two systems of education by integrating their curricula. These types of attempts to overcome or reduce the barriers between the school subjects and *Madaris* subjects are usually referred to as curricula integration. However, these attempts did not prove sufficient for this purpose.

The concept of integrated curricula stresses methods which concentrate on viewing the student as a complete person. Every part of personality i.e. mind, body, emotion, moral, spirit and religion should be developed at the same time and be integrated into the perfect person (Rizavi, 1986). Curricula integration is "a curriculum theory that is concerned with enhancing the possibilities for personal, moral, spiritual and social integration through the organization of curriculum around significant problems and issues, collaboratively identified by educators and young people, without regard for subject-area lines" (Beane, 1997).

Integrated curricula may be defined as "a course of academic studies that is formed or united into a whole" (Beane, 1997). In keeping with this thematic description, integrated curricula can be defined as "education that is planned in such a way that it cuts

across subject-matter, bringing together various aspects of the curriculum into meaningful relationship to focus upon broad areas of study (Beane, 1997).” Integration as a concept of organization is seen in different ways. Some definitions stress horizontal association of various areas of curriculum with each other. This conception leads to an apprehension “with the integrative process in which one should engage as he strives to organize in meaningful fashion knowledge and experiences which at first seem largely unrelated” (Murray, 1993).

Kerr viewed in his book “Changing of Curriculum” that learning and teaching in a holistic way and reflects the real world which is interactive. Another term that is often used synonymously with integrated curricula is interdisciplinary curriculum (Kerr, 2008). Interdisciplinary curriculum is defined in the Dictionary of Education as “a curriculum organization, which cuts across subject-matter lines to focus upon comprehensive life problems or broad based areas of study that bring together the various segments of the curriculum into meaningful association,” (Good, 2003). The similarity between this definition and of integrated curricula is clear. Jacobs defines interdisciplinary curriculum as “a knowledge view and curricular approach that consciously applies methodology and language from more than one discipline to examine a central theme, issue, problem, topic or experience” (Kerr, 2008). Everett defined interdisciplinary curriculum as “combines several school subjects into one active project since that is how children encounter subjects in the real world-combined in one activity” (Good, 2003). In general, all of the definitions of integrated curricula or interdisciplinary curriculum include:

- 1) A combination of subjects

- 2) An emphasis on projects
- 3) Sources that go beyond textbooks
- 4) Relationships among concepts
- 5) Thematic units as organizing principles
- 6) Flexible schedules
- 7) Flexible student groupings famous

#### **2.6.1-Components of Curricula Integration**

Shoemaker (2007) listed the following essential components of curricula integration:

- 1) **Core skills and processes.** These include basic skills, such as reading and mathematics as well as social skills and problem solving.
- 2) **Curriculum strands and themes.** These are the organizing principles around which the curriculum is built. This is a broader concept as human societies and integrates contents from multiple areas.
- 3) **Major themes.** Each curriculum strand is further divided into major themes, e.g., Environment or Diversity.
- 4) **Questions.** Questions are used to further define major themes and focus activities.
- 5) **Unit development.** From the major theme and the questions, knowledge and skills related to the concepts, teachers plan activities that will lead to the development of knowledge and skills which will answer the questions. Teachers

also collect resources and develop actual lesson plans and assessment strategies  
(Shoemaker, 2007)

### **2.6.2- Main Areas of Curricula Integration**

According to Shrivastava (1988), curricula integration involves three central activities: (1) harmonizing activities to achieve overall organizational goals (2) evaluating and controlling organizational activities to ensure that they are performing at sufficient levels of quality and output (3) resolving differences between inconsistent sub-goals.

Four main areas in integrated curricula are as follows:

- 1) Integration of knowledge
- 2) Integration of curriculum design
- 3) Integration of experiences
- 4) Social Integration

#### **2.6.2.1. Integration of knowledge**

When students begin to seek knowledge, skills and values are connected; they also begin to see the “big picture” of learning. They can then more easily and readily make new connections and apply their knowledge. Learning in this (integrated) way contrasts with fragmented learning that inhibits a student’s ability to see how learning tasks might be connected to one another and then to situations that are real, not only to themselves but also to the community.

The integration of knowledge in this sense involves students making and seeing connections “in their minds” as well as in the reality of projects, tasks and assignments. To

attain both types of learning, the teachers need to work with and alongside students, to have conversations in which the students explain and demonstrate what they know and understand. Teaching in this integrative-conversational sense, involves the teachers becoming the learners, listening to the students, being inquisitive, empathizing in order to understand connections as the students see them and, thereby, influencing their development more effectively. "A child should make sense. It should be about something. Ideally the various activities of the day should work together, building upon one another for some purpose" (Shrivastava, 1988).

#### **2.6.2.2. Integration as curriculum design**

Integration in this sense encourages students and teachers alike to explore, process, refine and present information about the topics they want or need to investigate, beyond the boundaries of subjects. These, more often than not, serve to disintegrate knowledge and understanding than to connect or integrate it. Especially, when all the individual involved in learning and teaching actively participate in the design processes and achieve consensus about what is to be done and why. The processes might include, for instance, the identification of an issue, topic or interest to be studied; the clarification of knowledge and skills to be applied and developed with programmes goals sent accordingly, the construction of learning activities and the selection or creation of authentic tasks and assessment procedures (Shrivastava, 1988). Dewey, Piaget and Bruner acknowledged that students (especially young ones) can and should be included in the curriculum design process. When included, the designs for their learning are more likely to be perceived by them as relevant, interesting and personally worthwhile.

#### **2.6.2.3. Integration of experience**

New experience becomes part of our existing knowledge and ways of seeing things. We use past experiences to help us understand and solve new problems. Experience whether “primary” as in gathering data or doing observations, or “secondary” as in processing the data and observations in a database, is the raw material for developing knowledge and understanding and for developing and applying the skills essential for effective learning.

#### **2.6.2.4. Social integration**

Here, learners apply the ideas and understandings they have developed, to their daily lives and to the lives of others, and they learn by interacting with others. The curriculum is organized around personal and social issues, problems and concerns identified in, or developed from, the lives of the learners in the world in which they live. To be integrated socially is to learn socially, and this, in its turn, requires that the learner understand that “society” is greater than and exists prior to the individuals who live in and contribute to it. All learning is thus social learning and to learn effectively involves working with others as well as on one’s own. For this reason too, good curriculum designs are collaborative or “socially integrated” designs. “The participation of young people in curriculum planning follows from the democratic concept of participatory, collaborative governance and decision making. The inclusion of personal issues alongside social problems follows from the democratic possibility of integrating self and social interest” (Shrivastava, 1988). In this connection, following recurring features can be genuinely integrated:

- 1) Programmes based on topics of substance and significance.

- 2) An emphasis on students seeing connections in and purposes for learning.
  - 3) Developing big ideas that excited the imagination of students and teachers alike.
  - 4) A desire for the learning process to be active and participatory.
  - 5) Developing skills and knowledge in contexts real to the students.
  - 6) Building on and extending a student's personal knowledge and experience.
  - 7) Developing sustained programmes or work in contrast to one-off, unrelated lessons.
- (Kerr, 2008)

### **2.6.3 Principles of Integrated Curriculum Development**

The following principles should be kept in mind for developing the integrated curriculum:

- 1) The integrated curriculum is to be developed on the basis of the needs, interest, abilities, aptitudes, development level and circumstances of the child.
- 2) It should revolve around the child because the child forms the core factor in the curriculum.
- 3) The curriculum should be able to impart knowledge in an integrated way. Activities of teachers as well as those of students should be integrated.
- 4) The integrated curriculum includes the totality of experiences that a pupil receives through manifold activities that go in the school, in the classroom, playground and in numerous informal contacts between teachers and pupils.
- 5) The integrated curriculum should be broad-based, because narrow curriculum fails to develop varied faculties of the individual. At every level, the curriculum should have variety to allow for individual differences and adaptation to individual needs and interests.

- 6) The integrated curriculum should be developed so as to be flexible and adjustable to the needs of the pupils at every stage.
- 7) It should conform to the changing social conditions and should reflect the latest developments in educational philosophy and psychology.
- 8) In the integrated curriculum, the proper harmony should be maintained between formal and informal education, direct and indirect education, general and specific education, liberal and vocational education, individual and social aims of education.
- 9) In fact, the integrated curriculum should grow out of community life and should be based on the needs and problems of the members of the community.
- 10) It should reflect all that is significant and characteristic in the life of the community. It should correlate with the environment of the community.
- 11) Integrated curriculum should be constructed on the basis of the activities of the education in which the students are interested. It should provide opportunities for play activities, constructive and creative activities and project activities.
- 12) When integrated curriculum is created, attention should be paid to encourage each pupil to develop his creative ability as far as possible. A curriculum should be suited to the needs of today and of the future.
- 13) The integrated curriculum should be framed so as to develop democratic values. It is an important consideration in shaping the curriculum for primary, secondary and higher education in all the democratic countries of the world.
- 14) Those subjects should be included in the integrated curriculum which is useful for preserving and transmitting culture and civilization. (Satija, 2007)



## **2.7 CHARACTERISTICS OF GOOD INTEGRATED CURRICULA**

Integration may shape central part of curriculum which has the following characteristics.

- 1) Common learning
- 2) Cooperative planning of activities
- 3) Provision of special need
- 4) Provision of skill need.

The core curriculum prescribed for early Muslims was the Quran, (Sajjad, 1986). Under this educational approach, the students could have more diversified knowledge rather than specific or limited learning. For construction of good integrated curricula, following characteristics should be borne in mind:

- 1) Integrated curricula should be child centered.
- 2) Integrated curricula should provide fullness of experience.
- 3) Integrated curricula should make provision for flexibility within a framework of acceptable principals and values.
- 4) Integrated curricula should be related to the life, needs and aspiration of the people.
- 5) Integrated curricula should be able to develop a rational outlook.
- 6) Integrated curricula should make provision for socially useful productive work.
- 7) Integrated curricula should be able to promote social justice, democratic values and integration.
- 8) Integrated curricula should make adequate provision for the study of national language.

- 9) Integrated curricula should make provision for artistic experiences and expression.
- 10) Integrated curricula should make provision for physical development.
- 11) It should make adequate provision for character building and human values.
- 12) Integrated curricula should make adequate provision for uniformity.
- 13) Integrated curricula should provide for continuity in the whole programme (Sajjad, 1986).

## **2.8 MODELS OF CURRICULA INTEGRATION**

There are different models developed for curricula integration. These models are all multi-faceted in the sense that each form of integration entails a number of elements to be changed or reshaped. This “mix” of elements in the transformation should be assembled into a coherent form, and each coherent assembly can be seen as a “model.” Such as PBL (Problems based learning) is a model for the integrated curriculum design through implementation, evaluation and reflection. Other models i.e. integration of experience, social integration, integration of knowledge (and skills) and integration as curriculum design was implemented in different situations. The purpose of these models of integration was to provide guidance to persons who want to be carrying out work to ensure the integration of an information model developed by a project of the information these models (Niland, 2004). There is a significant range of options, expressed as models for the purpose of providing a coherent framework, through which may be assessed the benefits and drawbacks of particular closer working relationships. Niland described the following five models of curricula integration in his famous book “A Hong Kong Integration Education Matters.”

- 1) The Merger Model
- 2) The Federation Model
- 3) The Deep Collaboration Model
- 4) The Loose Affiliation Model
- 5) The Status Quo Model

### **2.8.1 The Merger Model**

This model can take place where the integrating parties combine permanently into a single unit in all respects. The new unit will have a clear identity with a single governing body, a single academic committee, a single vice chancellor or president and a unified management structure. Put into the context of amalgamation between institutions rather than mergers within institutions, rationalization may take longer in other important areas such as degree programme offerings, the structure of academic units and management systems (Niland, 2004). However, the integration strategy should drive to fusion here as well, and in a relatively short time.

### **2.8.2 The Federation Model**

The Federation Model of institutions integration draws universities closer together while preserving certain autonomy to the partner institutions (Niland 2004). Typically, the integration of institutions surrenders governance autonomy and install a single, overarching council and a single vice chancellor or president to take responsibility for the federated entity. There is a variety of possible arrangements with secondary elements and just where the new entity sits on the continuum of loose to tight federation depends on

how these elements are handled and in particular what else is assigned to the central authority (Niland, 2004).

### **2.8.3 The Deep Collaboration Model**

A less extensive form of integration, though still one of some impact, is the Deep Collaboration Model. Here, the partner institutions agree to merge functions in designated areas. Typical examples involve establishing a single office to handle some or many of the various support functions: information technology; human resource administration; student support services such as counseling, sport and recreation; estate management and professional staff development (Niland, 2004). Certain academic functions also lend themselves to deep collaboration, such as where two (or more) universities share the teaching of specialized subjects and even large-class core units. Deep collaboration covers less terrain than federation or merger; it nonetheless will entail some surrendering of independence, but not the autonomy of governance itself (Niland, 2004).

### **2.8.4 The Loose Affiliation Model**

The Loose Affiliation Model promotes some of the benefits of a closer working relationship, while preserving a high degree of autonomy and independence for each partner. This may encompass such arrangements as team teaching with academics from each institution jointly responsible for a course enrolling students from each university for credit toward their respective degrees (Niland, 2004). Similar examples are easily found in general administration where two or more institutions find mutual advantage. Agreeing to let each other's students gain library access is another initiative typical in the Loose Affiliation Model.

### 2.8.5 The Status Quo Model

The Status Quo Model is essentially self-explanatory: the higher education sector maintains its current form and character, with existing institutions maintaining already established boundaries. The only integration measures are those, which flow in the normal and time-honoured manner. One university agrees to host another's study-abroad students or staff on sabbatical leave. Researchers from different institutions collaborate on grant applications, patents and commercialization exercises. International conferences facilitate the easier flow of information and ideas. The point is that universities have long engaged in cooperative endeavours, *albeit* usually at the individual-to-individual level, and no doubt this will continue (Niland, 2004). That institutional integration may be taken to entail active measures drawn from and set within an array of coherent models that are designed to bring about closer operating relations between two or more institutions, for the purpose of achieving all of three primary (and interrelated) objectives:

- 1) Through building greater synergy between the institutions, lifting academic performance to levels that would not otherwise occur;
- 2) Through creating the effect of greater critical mass among institutions, introducing stronger efficiency in operations and a wider array of academic course offerings;
- 3) Through combining disconnected functions, usually of an administrative nature, generating savings that can be used to enhance the academic mission and support services (Niland, 2004).

Modern formal institutes operate through functionally different departments that perform a narrow set of specialized tasks. Integration has three dimensions in education sector. They are:

- 1) Procedural integration

2) **Physical integration**

3) **Socio-cultural integration** (Beane, 1997).

1) **Procedural integration**

Procedural integration involves combining systems and procedures of the merged companies at the operating, management control and strategic planning levels. The objective of such integration is to homogenize and standardize work procedures.

2) **Physical integration**

Physical integration of resources and assets usually accompanies procedural integration.

3) **Socio-cultural integration**

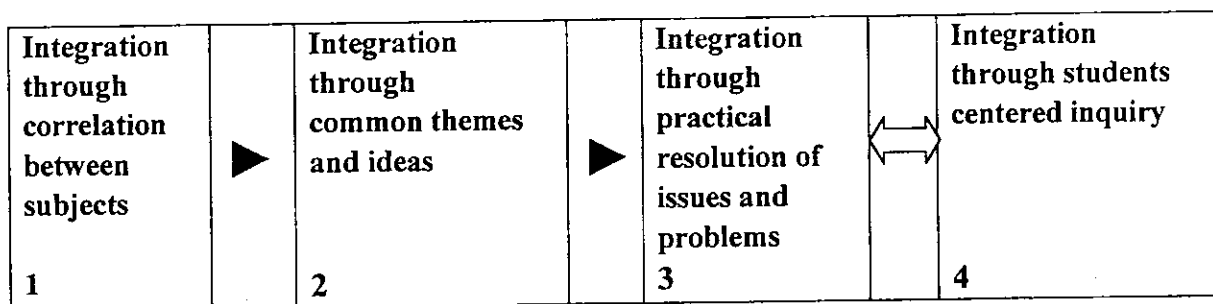
Socio-cultural integration involves a complex combination of issues related to the selection or transfer of leaders, changes in organizational structure, development of a consistent culture, and the increases in the commitment and motivation of personnel (Beane, 1997). Integrated educational model is based on three fundamental pillars:

- 1) **Academic development**, with high-level theoretical content and applicable to the reality of the market.
- 2) **Humanistic development**, composed of culture, citizenship and ethics, subjects explored in the classroom and also extracurricular activities sponsored by the school.
- 3) **Professional development**, through the development of fundamental competencies for bringing the student closer to his or her professional objectives. (Wan, 2008)

### 2.8.6 PBL (Problem based learning) Integrated Curricula Model

Nolan and Harwood explained that curriculum integration is the process of experiencing and understanding connections and, because of this, seeing things whole. James Beane (1997) identified four aspects of integration. These are integration of experience, social integration, integration of knowledge (and skills) and integration as curriculum design. A model showing the relationship between the integrative curriculum and teaching learning continuum (adapted from Brown & Nolan, 1989) has been developed as below:

**Fig: 2.1 Integrated Curricula and Teaching Learning Continuum**



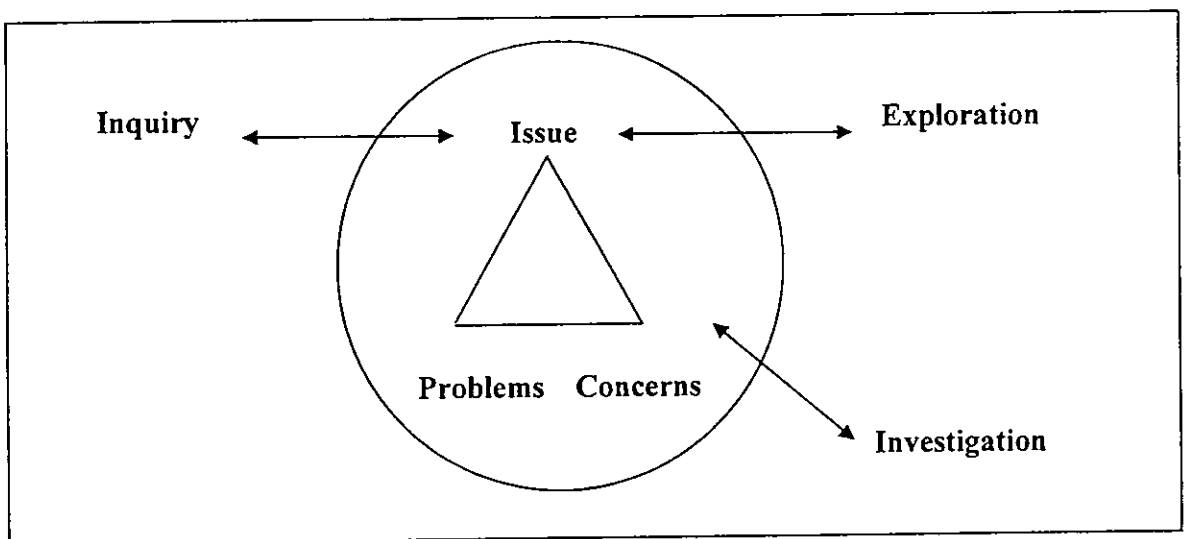
General aims of problem-based learning (PBL) of integrated curricula are given below:

- 1) To develop children's independence as efficient and motivated learners.
- 2) To enable children to perceive the curriculum relevant to their learning needs.
- 3) To acknowledge that attitudes and values play a pivotal role in exploring concepts and principles in all area of curriculum.
- 4) To enhance teaching and learning more effectively than through a separate subject approach (Beane, 1997).

### 2.8.7 The Immersed Model of Integrated curricula

This model takes issues, problems and concerns real to the student and real in the community as the essential building blocks (topics for study) of the curriculum. Students and teachers work together to select the specific topic of interest to them and together they plan how, when, where and why they will pursue it. The focus is on active student participation and decision-making (Feng, 2001). Together with their teacher and individually, the students explore or investigate the issue in order to understand it better and to perhaps propose a solution, suggest a new direction and report their results to a significant audience. Teachers, as enablers and facilitators, focus on helping students to develop essential skills intrinsic to their study and learning. Key skills may be formulating questions, creating hypotheses, working out ways to collect data, and reporting on what has been learned (Wan, 2008). Subject content and knowledge comes into play after, rather than before, deciding what is to be studied and how.

**Figure: 2.2 The Immersed Model of Integrated curricula**

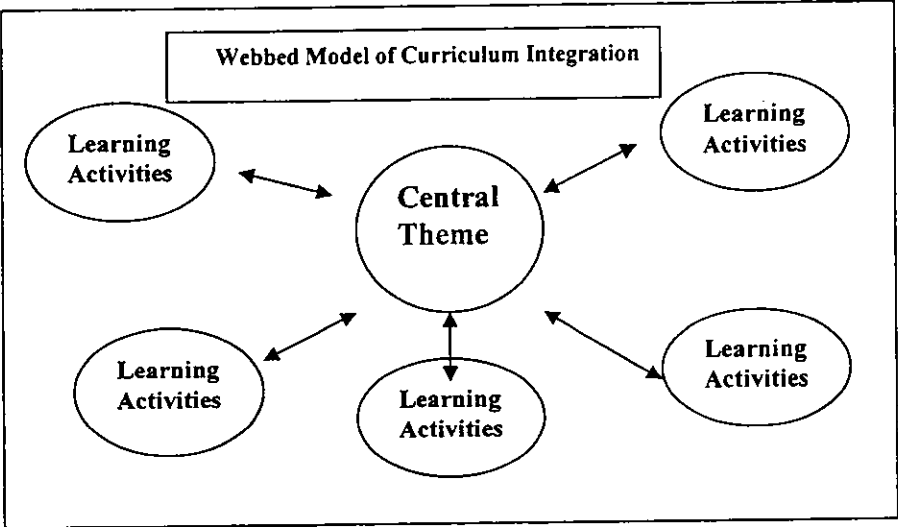




**2.8.8 Webbed Model of Curriculum Integration**

This model identifies connection between existing subjects using a central theme or topic. Teachers ask what learning activities will contribute to the student’s understanding of this theme. At the same time, the activities allow students to represent and develop their ideas in different areas of the curriculum. This differs from the thematic approach, which is commonly thought of as being an integrative approach. A poem about dogs may indeed be a worthwhile learning activity in an English programme, but if it does not contribute to learning significant ideas about dogs, it does not meet the criteria for integration (Feng, 2001). The webbed model helps teachers plan in ways that maximize opportunities for learners to make connections across the curriculum.

**Figure 2.3: The Webbed Model of Curriculum Integration**

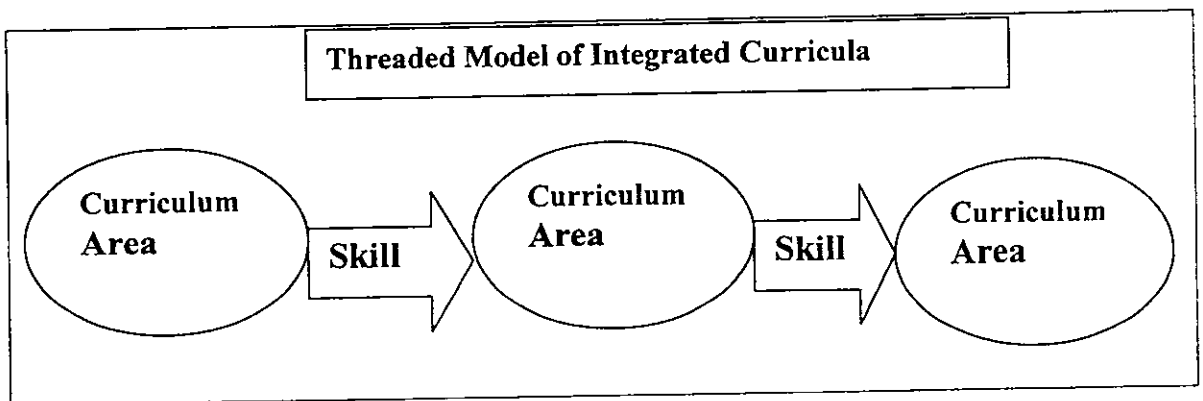


**2.8.9 The Threaded Model of Integrated Curricula**

Thinking skills, social skills, study skills, and the essential skills “thread” through all learning. This model of curriculum integration focuses on a meta-curriculum that

overlays subject content matter. For example, prediction is a skill used to estimate in mathematics, forecast a future perspective in social studies, and anticipate the end of a story in English and hypothesis during a science investigation. The focus for teaching is to help students learn how they learn.

**Figure 2.4: The Threaded Model of Integrated Curricula .**



## **2.9 INTEGRATION OF ISLAMIC EDUCATION UNDER THE EDUCATIONAL POLICIES**

At the time of independence, both the colonial and religious systems of education existed. Parallel to mainstream system of education, there were *Madaris* imparting religious education based on the Holy Quran, *Hadith*, Islamic jurisprudence and logic. During the time of freedom, according to 1956 survey, Pakistan's educational infrastructure comprised 245 *Madaris*, 10,000 primary and middle schools (including 1,700 for girls), 408 secondary schools (including 64 for girls), 46 secondary vocational institutions (18 for girls), 40 Arts and Science colleges (including 5 for girls) and one university all over the West Pakistan. There was not a single professional college in the country (Hoodbhoy, 1998).

Quaid-i-Azam was genuinely interested in introducing an integrated education system for a newly independent country with a blend of Islamic values and Western education. He appointed an education commission in 1946 to meet with the administration of Muslim University Aligarh for drafting an educational agenda for the forthcoming independent country. However, the commission could not meet in Aligarh because of Hindu-Muslim riots in Aligarh in 1946 (Ahmed, 2002). The British left the country in August, 1947 leaving behind the system of education with hopes and sorrows. Pakistan, like other new born countries had to face the problems of devising guide-lines for reconstruction and reorientation of its entire system of education (Gaffar, 1999).

For implementation of curricula integration of *Madrassa* and mainstream system of education at elementary level, different policies were prepared in different regimes. In the following section, it is analysed how different steps of integrated curricula were taken in different educational policies.

### **2.9.1 First All Pakistan National Education Conference (1947)**

Within three months of the independence of Pakistan, the first All Pakistan Education Conference was held at Karachi from 27th November to the 1st. December, 1947. Mr. Fazul-ur-Rehman, Federal Education Minister, read the message of Quaid-i-Azam as inaugural address to the Conference which was truly an agenda for the education system of a newly independent Islamic country. The following monumental message of the Quaid-i-Azam to the first "All Pakistan National Education Conference" ever since served

as the fundamental guiding principles for the education policy formation of the country. The goals which were set by the founder of the nation always served as a guiding light for the nation (Govt. of Pakistan, 1947).

#### **2.9.1.1 The Quaid's message**

The father of the nation in his historic message of the Conference provided the basic guidelines for the restructuring of education system in future. The futuristic system of education was visualised as having in characteristics of relevance to modern condition. He stressed the need of having system of education inspired by the cultural and Islamic ideological aspiration of the people (Gaffar, 1999). He expressed the views that academic education was not only enough; there was immediate and urgent need of scientific and technical education. Quaid-i-Azam also emphasized the need for building the character of the future generation (Govt. of Pakistan, 1947).

#### **2.9.1.2 Address of federal education minister Fazul-ur-Rehman**

In inaugural address, Mr. Fazul-ur-Rehman, Federal Minister for Interior, Information, Broadcasting, Education and Chairman of the Conference pointed out the weaknesses of the system of education inherited from the alien rule such as it intended to serve a narrow utilitarian purpose. It lacked realism and it was unable to adjust itself on the needs of rapidly changing society (Govt. of Pakistan, 1947). He described three dimensions of education to be introduced in Pakistan, i.e.

- 1) Spiritual education (Islamic education)
- 2) Social education (Common Education)
- 3) Vocational education (Job Education)

In his views, "the future education would also be brought about in these elements, representing a whole system. In the beginning of his speech he gave a lot of stress to Islamize the educational system and said: "Our educational policy should be according to modern requirements and also reflects those ideas which are the real bias of the creation of Pakistan. We will have to change the Pakistan into that democratic state, which citizens have the physical, intellectual and moral qualities to lay a good life and for this purpose, we will have to get benefits from Islamic values and civilization. Our educational system will have to get guideline from Islamic principles. It is only Islam in throughout school of thoughts which presents a complete code of human sympathy and unity. Without moral and spiritual training scientific progress can be harmful for humanity" (Government of Pakistan, 1947)

The following goals were set by the Conference to inspire the future system of education in Pakistan.

- 1) The educational system in Pakistan would be inspired by Islamic ideology.
- 2) The social, spiritual and vocational elements were integrated in the system.
- 3) Religious education was made compulsory.
- 4) Compulsory physical training was introduced at all level of education (Ghaffar, 1999).

The Conference recommended several sub-committees to consider and report on the relevant items such as the Advisory Board of Education, Inter University Board, Women Education Committee, and Council of Technical Education, to be constituted to assist the central Government on nature of education and to co-ordinate educational policies in the country. In one Committee, Shams-ul-Ulema Abu Nasar Waheed was

elected as chairman and following were the members:-

- 1) The Right Rev, G.D Barne, Bishop of Lahore.
- 2) Mrs. Safia Ahmed.

The committee laid down the following guiding principles for educational ideology:-

- 1) Education should be based on the Islamic conception of universal brotherhood of man, social democracy and social justice.
- 2) It would be compulsory for students to learn the fundamental principles of their religion.
- 3) There would be proper integration of spiritual, social and vocational elements of education.

The committee passed the supplementary agenda and recommended that:-

- 1) The educational system in Pakistan would be inspired by Islamic ideology, emphasising its characteristics those of universal brotherhood and tolerance.
- 2) Religious instructions would be compulsory for Muslim students in schools and colleges. Similar facilities may be provided for other communities.
- 3) The question of integration of the elements of education was to an extent covered by above Para (1) and (2).
- 4) Compulsory physical training may be provided at all levels of education. While, compulsory military training may be provided in universities and colleges.
- 5) The principles and methods of selection need careful examination and the question may be considered in detail by the authorities concerned.
- 6) Efforts would be made in introducing literacy among the masses.
- 7) Free and compulsory primary education should be introduced for a period of five

years, which would be raised to eight years (Govt. of Pakistan, 1947).

Although efforts were made for the improvement of education systems during the years of 1947-55 but the progress was very slow and expected results were not achieved.

### **2.9.2 Sharif Commission's Report on National Education (1959)**

Field Marshal Muhammad Ayub Khan took over the power in October, 1958 and in March, 1959 the National Education Policy was announced as Sharif Commission's Report. Mr. S. M. Sharif was the Federal Education Secretary under whose Chairmanship; Field Marshal Ayub Khan constituted this Commission. Since the independence of Pakistan, different efforts had been made to bring the educational system in consonance with the Islamic ideology and national need of an independent state. The report of the Commission on National Education in 1959 was also another effort in this regard. The main objective for appointing the Commission was to evolve a national system of education which could reflect the spiritual, moral and Islamic values of an independent state (Ghffar, 1999).

The existing system of education was not adequate to meet the requirements of the nation. The President Mohammad Ayub Khan inaugurated it on January 5, 1959. The President asked the Commission to suggest the measures for making best possible use of its available human resources and wealth (Govt. of Pakistan, 1959). The Commission analysed all the previous reports and the prevailing situations of the country and the reforms movements in other societies and submitted a comprehensive report to the governments in other societies after one year in 1960 (Govt. of Pakistan, 1959).

In view of the Commission, education aims at the integrated and balanced development of the whole man body, mind and spirit. It must create an appreciation of fundamental moral and spiritual values that constitute the foundation of civilization, towards which all human endeavours should be directed. In performing this task, a system of education must be benefited from the humanizing influence of religion. Religious education should strengthen the unity by developing a spirit of tolerance. Several religious faiths are professed and practised in our country, and their teaching should be confined to those who profess them (Govt. of Pakistan, 1959).

#### **2.9.2.1 Integration of Islamic education at elementary level**

In view of the Commission, compulsory education at elementary level was indispensable for skilled manpower and intelligent citizenry. For this purpose, at least eight years schooling was made compulsory. The Commission recommended achieving 5-years compulsory schooling within the period of 10 years and 8 years compulsory schooling within period of 15 years. It was suggested that teaching of religious education should have three clear-cut stages:

- 1) The compulsory stage
- 2) The optional stage
- 3) The research stage (Govt. of Pakistan, 1959)

The salient features of Islamic education in the mainstream system of education in the report were briefly described as follows:

- 1) Islamiyat must be a compulsory subject of study for all Muslims students for the first eight years, i.e. in the primary and middle stages.
- 2) Islamiyat should be an optional subject in class IX and X.



- 3) In intermediate classes it should become a component part of Islamic Studies which should be offered as an optional subject.
- 4) At university stage, Islamic Studies should be an optional subject (Govt. of Pakistan, 1959).

#### **2.9.2.2 Islamiyat as compulsory subject up to class VIII**

It was suggested in Commission's Report (1959) that Islamiyat must be compulsory subject for all Muslim students for the first eight years, i.e. in the primary and middle stages. The syllabus and teaching should be on the following lines:

- 1) All students should learn to read the Holy Quran (Nazira).
- 2) Learning of Kalima and Suras used in prayer (*Nimaz*) may be compulsory for all Muslim students. A few more Suras from the Holy Quran should also be memorized.
- 3) Collections of Ayat from the Holy Quran, inculcating social virtues and practical goodness, may be introduced in the syllabus and taught with translation. Students should be able to recite such *Ayats*.
- 4) Stories and parables from the Holy Quran, the life of Holy Prophet (ﷺ) and from the Muslim history, lore and literature should be included in the books of Islamiyat. They should illustrate moral and spiritual lessons and should be presented in simple and attractive language (Govt. of Pakistan, 1959).

#### **2.9.2.3 Islamic education at higher level**

It was suggested in Commission's Report (1959) that throughout early year's personal inspiration of the teachers and the parents is an important influence on the

formation of character. The teachers should, therefore, exemplify a sense of duty, honesty, integrity and human dignity and be able to inspire the child to emulate him. In large number of primary schools, there were only one or two teachers for all five classes and it was, therefore, not possible to provide specialist teachers. Every teacher of primary school should be qualified to teach Islamiyat, which should be included as a compulsory subject of study in the training of teachers for primary classes. Religious instruction should be offered as optional subject in classes IX and X. In classes XI and XII it should become a component part of Islamic Studies which should be offered as an optional subject (Govt. of Pakistan, 1959).

The functions of a university were to advance knowledge and promote research. Our universities should, therefore, produce scholars of the highest quality in this discipline (Islamiyat) as in others. The standards of scholarship should compare with the highest to be found in the best Universities elsewhere. Undertaking research and presenting Islam in its spirit, university teachers should have a thorough knowledge of comparative religion and world history to be able to bring out clearly and forcefully the important role religion has played in the social, economic and political life of mankind. They should be able to interpret Islam and present it as a body of thought that can meet the challenge of modern times and fulfill the requirements of a modern scientific society (Govt. of Pakistan, 1959).

This implies that there should be a gradually increasing critical appraisal of Islam as a code of practical life in the light of the Holy Quran and the life of the Prophet. The original and rational Islam should be interpreted properly and applied to the problem of modern life. Students should be given a full understanding of the Holy Quran and *Hadith*.

Islamic jurisprudence, Muslim History and Muslim philosophy should form integral parts of the syllabus.

Scholars and teachers of Islamiyat should develop an objective outlook and understand the spirit and methods of modern science, natural as well as social, which should be freely applied in the interpretation of Islam. It would be desirable that teachers of Islamic studies, besides having adequate knowledge of their subject in its various aspects, should have up-to-date knowledge of at least one of the social sciences such as economics, philosophy, sociology, psychology or political science and be able to appreciate the principles underlying the spirit and methods of natural sciences.

The main objectives of primary education should be to make a child functionally literate, to develop all aspects of his personality, to equip him with basic knowledge, skill and to develop in him habits of industry, integrity and curiosity. The curriculum should be adapted to mental abilities of the children. It must be designed to develop basic skills. Teaching methods should be activity-oriented. Religious education should be made compulsory and stress was given to the teaching of Urdu language; school building and furniture. (Govt. of Pakistan, 1959).

#### **2.9.2.4 Integration of modern knowledge in *Madaris***

The *Madrassa*, *Makateb*, and *Dar-ul-Uloom* are a continuation of a traditional system of education with the restriction of teaching of Islamic studies. The main emphasis of the report was on the teaching of Arabic which started at very beginning, and on the teaching of Quran, *Tafseer*, *Hadith* and *Fiqh*. Their primary purpose was the teaching of Islam, understanding and interpretation was made of modern knowledge (Gaffar, 1999).

Most of such institutions were in East Pakistan, where they were called *Madaris*. These were formal institutions with definite syllabi, which sent up their students to the examination conducted by *Madrassa* Education Board. There were successive stages of education: the *Ibtidai*, *Dakhil*, *Aalim*, *Fazil* and *Kamil*. The syllabi showed continuity from one stage to the other and a person could join the higher stage particularly after the *Dakhil* stage, only having passed the lower stage (Govt. of Pakistan, 1959).

The number of educational institutions providing an education in Arabic and Islamic subjects from the very beginning was comparatively small in West Pakistan. These were called as *Makateb* and were mainly of an elementary standard, seldom going beyond the primary stage. Their system of education and presentation of Islam followed traditional method, and showed little awareness of modern knowledge and scientific advancement. The system of education in *Madrassa*, *Makateb* and *Dar-ul-Uloom* was rather one side in so far as it aims at preparing all its students for a specialized study of Islam. Education at the elementary stage must of necessity, broadly based and cover a large number of subjects. The study of religion should be an integral part of education at elementary stages, but there were other essential elements which should not be ignored and which should receive proper emphasis to proper students for various spheres of national life. The *Madrassa*, *Makateb*, and *Dar-ul-Uloom* were not providing such broad based elementary education (Govt. of Pakistan, 1959).

The *Madrassa*, *Makateb* and *Dar-ul-Uloom* system of education had been feeling the need for brining their system near to the requirement of modern life and had introduced

the teaching of modern subjects like Arithmetic, History, Elementary sciences and English into their system. It was hoped that *Madaris* had been feeling the need to study subjects that are useful in modern life. This was a movement in the right direction and it was expected that this tendency might be progressively maintained through the revision of the syllabus of *Madrassa* and *Dar-ul-Uloom* from time to time, giving to subjects other religion. The importance they deserved in practical life and making full use of modern thought in the understanding and interpretation of Islam (Govt. of Pakistan, 1959).

### **2.9.3 Proposal of the New Education Policy (1969)**

In 1969, Gen. Yahya Khan took over from President Ayub Khan and although his tenure of office as President of Pakistan was very short but Air Marshal Noor Khan who was his Education Minister announced the “Noor Khan Education Policy” in June 1969. The new Educational policy was adopted by the Cabinet on March 26, 1970. Although the policy could not be implemented in the country, yet it did two things. Firstly it was declaration, at the Government level, to the discretion that there was “some thing basically wrong with our education system” which the previous policy based report of the Commission on National Education (1959) had failed to mend. Secondly it paved the path for the formulation of the Education Policy (1972-80).

According to the new Education Policy 1969, it was described that the role of education was to promote Islamic values and Islamic ideology. The reasons for this were not difficult to understand. Pakistan, “as a nation, has only been in existence since 1947. Before that, it had been a British colony for over 150 years. The reason why the people

who today constitute Pakistan joined together to form a new nation was their common belief in social and cultural values of Islam, colonial traditions and Islamic values were not consistent with each other. This had resulted in distortions and divisions in our society marked by barriers of communication, which prevented the emergence of a national identity.

It should have been one of the aims of the educational policy to break down these barriers. In fact, if the education policies followed by Pakistan to date have had the effect of further hardening the barriers of communication between the various divisions of its society. These barriers were, why the educational policies failed to break them down and what changes were therefore required in such policies. The subject policies have had the effect of perpetuating the barriers which separated:

- 1) Those who go through the religious stream and those who seek knowledge in secular schools.
- 2) Those who use English language in their normal day to day business and those who do not.
- 3) Those who are born in well-to-do families and those who are not.

This educational policy was designed to break down some barriers which remained hindrance of integration of both the systems of education.

#### **2.9.3.1 Indicated Barrier for integration of both the systems of education in Policy, 1969**

There were two distinct systems of education operating side by side in Pakistan today. These were described as the modern system and the *Madrassa* system. The

modern system was developed by the British during their imperial rule of India and its objective was to create a class of persons, Indian in blood and colour but English in taste, in opinion, in morals and in intellect for service of East India Company and later with the Government of British India. The system which was developed by the British for the purpose of producing clerks and officers for Government service, was completely secular and has remained largely so, while the other, which was developed to prevent Muslims from forgetting their cultural heritage, was entirely orthodox. With these two systems operating at separate extremes of education, it was inevitable that the products of one system find themselves totally unable to communicate with the products of the other. It had been suggested that classical system may completely be eliminated. This, however, was neither correct nor wise. Pakistan must aim at ideological unity and not ideological vacuum.

It was not the aim of this system to promote national cohesion through imparting cultural valley to its students or to promote national development through imparting technical skill. This system had remained largely unchanged since independence. The reasons for this have been that the system continued to be operated by those who had themselves been its products, and there had been no mechanism whereby the system could respond to public opinion. It was largely secular in nature and non- technical in content. As such, it could be considered a suitable system of education for an independent developing nation (Govt. of Pakistan, 1969).

The classical system of education, on the other hand, developed in its present form at the turn of the century when Muslim leaders, worried about the fate of Islamic

cultural values in the sub-continent, established *Madrassa*, *Dar-ul-Uloom* and *Jamia Millia*, through which they hoped to preserve Muslim thought. This system had also remained largely unchanged over the years. It emphasized Arabic teaching. It did not focus the cause of economic development, as it did not aim to promote the analytical and technical skills on which such development must be based. It was clear that neither of the two systems of education were operating in Pakistan entirely satisfactory. There was, therefore, a need to change the existing educational system and to focus an educational policy, which was more in harmony with the political, social and economic needs of Pakistan (Govt. of Pakistan, 1969).

It must aim at providing a uniform and integrated system of education which seeks to impart a common set of cultural values based on the precepts of Islam. Islamiyat, in its broadest sense, must be made a compulsory subject up to Class X and optional thereafter. It is also necessary to accord a high priority to Islamic research in the universities and to progressively incorporate the results of such research into the normal curricula of our faculties of law, politics, economics and other social sciences. In the meantime, the teaching of mathematics and science subjects should be introduced in "*Madaris*" and special programmes should be undertaken to train their existing teachers to teach such modern subject. Simultaneously, equivalence should be established between the various stages of *Madrassa* education and those of "modern" education so that the products of *Madrassa* can obtain all those jobs which, at present, were available only to those who have had modern education. East Pakistan Government already had a *Madrassa* Education Board with enabling legislation to control and regulate their studies



and standard. West Pakistan Government should do the same thing (Govt. of Pakistan, 1969). Another factor which has been responsible for the emergence of a secular class is the influence which in national affairs is totally out of proportion. There has been the existence of a large number of foreign missionary educational institutions. It was considered that, for reasons given in the report, the new policy should aim nationalizing these institutions. There was necessarily the need for change.

### **2.9.3.2 Recommendations of new education policy**

In The Proposed New Education Policy, the following five major areas reform were suggested.

- 1) Integration of *Madrassa* into the normal school system and bring the latter more in line with our ideological demands.
- 2) Integration of primary and middle schools into elementary schools.
- 3) Undertaking the massive programme of adult education.
- 4) Complete reorganization of secondary education incorporating a massive shift towards technical and vocational training.
- 5) Decentralisation education administration.

It was clear that the objectives of this system should be to impart a common set of cultural values to all its students. It was equally clear that this common set of cultural values must be Islamic in character. Therefore, the set of cultural values to be imparted through the education system should be only Islamic in character. It must be recognised that the unified system of education in Pakistan should be the Islamic one. The study of Islamiyat, as a subject in its most comprehensive sense, should be made compulsory up to class X and should thereafter remain optional so that those students who have the aptitude

could avail themselves of the opportunity to undertake Islamic research up to the post graduate level and to contribute through their publications to the promotion of the Islamic ideology.

In East Pakistan Muslim *Madrassa*, *Dar-ul-Uloom* and *Makateb* had an enrolment of nearly 600,000 students at different levels called "*Dakhil*", "*Fazil*", "*Alim*" and "*Kamil*". The East Pakistan Government established a provincial *Madrassa* Education Board to regulate their studies and standards. These *Madaris* were willing to adept the pattern and streams of general and vocational education of the proposed Education Policy with adjustment of courses and syllabi. This integration must be encouraged and the East Pakistan Board given directions accordingly.

The corresponding equivalence of the, *Madrassa* Certificates of "*Dakhil*", "*Fazil*", "*Aalim*" and "*Kamil*" etc. should be established with the general stream of education provided extra courses and time to pursue them is prescribed. Once this is done those who pass out of the *Madrassa* should be eligible for all those jobs for which our general education streamers were eligible. In West Pakistan, there were no the reliable statistics and no control on religious *Madaris*. A Board on the lines of the Board constituted in East Pakistan may be established to regulate their working and ultimate integration in the streams of our new education system (Govt. of Pakistan, 1969).

#### **2.9.4 The National Education Policy (1972-80)**

Mr. Zulfikar Ali Bhutto was inducted into power in December 1971. The President of Pakistan, Zulfikar Ali Bhutto, in his address to the nation on 15<sup>th</sup> March 1972, presented

the salient features of Education Policy 1972-80. He observed that the education system imposed in the part was much rigid unwarranted, inflexible and was availed only by the privileged few who constituted the elite in the country. The Educational Minister Mr. Abdul Hafeez Pirzada announced the "The National Education Policy" in 1972.

The National Education Policy 1972–1980 was a landmark document that asserted that the 'status-quo will be maintained with respect to institutions imparting exclusively religious instruction, such as *Makateb* and *Madrassa*, etc., run by Muslims and similar institutions run by any other religious denomination' (Govt. of Pakistan, 1972). It thus gave all such religious institutions (both Muslim and non-Muslim) a mandate to operate under the government guidelines for private institutions. The policy devolved the responsibility for the development of suitable religious attitudes to parents and home instruction.

#### **2.9.4.1 Steps taken for integration in the national education policy (1972-80)**

In the National Educational Policy 1972-80, the curriculum of Islamiyat was integrated in the whole educational system instead of considering a part as subject.

- 1) The study of Islamiyat was declared compulsory for Muslim students up to class X. It was ensured that the study of Islamiyat did not remain an isolated item in the school curriculum but that the values and spirits of Islam were woven into the entire warp and woof of our educational fabric.
- 2) The chief aim of religious instruction was to enable the students to develop a positive way and code of life which combine into itself the rich heritage of our

past and fulfils the hopes, aspiration and ideal of our future. In promoting this objective, a great burden of responsibility was to be laid on parents to provide inside the home suitable training and environment to serve as a base for the development of proper religious attitude in the mind of their children.

- 3) The new educational radio and television channels would be devoted substantial time to the recitation of the Holy Quran and its translation.
- 4) Educational institutions run by religious society may continue to function provided they comply with the regulations governing the operation of privately managed schools colleges as set out in the policy.
- 5) Status was to be maintained in respect of institutions imparting exclusively religious instruction i.e. *Makateb, Madaris, Dar-ul-Uloom* etc. run by Muslims and any other religious denomination (Govt. of Pakistan, 1972).

#### **2.9.4.2 Recommendations of the education policy, 1972**

- 1) Education was declared free and universal up to class X for all children.
- 2) Primary education from class I up to class V would become universal for boys by 1979 and for girls by 1984 and up to class VIII for boys by 1982 and for girls by 1987.
- 3) In the first phase, from 1st October 1972 education up to class VIII was made free. In the second phase, from 1st October 1974 free education was extended to classes IX-X in all schools.

- 4) To increased enrolment, 3800 additional classrooms for primary classes were constructed and about 2300 additional classrooms were also constructed for pupils in classes VI-VIII.
- 5) The universalization of elementary education was required 2.25 lac. The demand was made by existing training institutions through introduction of teacher education as optional subjects, in colleges and the establishment of a National Literacy Corp.
- 6) Textbooks and writing material was provided free in primary school children.
- 7) Curricula, syllabus and text books were revised (Govt. of Pakistan, 1972).

#### **2.9.5 The National Education Policy (1978)**

The National Education Policy of 1978 made clear the role of mosque schools in Islamic society. It advocated the need for understanding Arabic language, to make the meaning of the *Quran* accessible to the Muslim children. The Policy showed an awareness of the issues inherent in arriving at a consensus on the revised curricula by the *Ulema* (religious scholars) of the country and the Council of Islamic Ideology, since it was not uncommon for different sects to offer divergent views on certain issues. The condition of *Makateb* and *Madrassa* improved and equivalence of degrees was developed, especially for higher grades, such as Masters Qualifications. All Muslim community had been conscious of this situation and for the last one hundred years serious efforts had been made to reform the system of education from within, at least through three routes:

- 1) Addition of modern disciplines in the old system of education.
- 2) Establishment of institutions, which could weld together the two streams of religious and secular education systems.

- 3) Building bridges between the two systems so that both could interact or linkages at different levels (Govt. of Pakistan, 1972).

#### **2.9.5.1 Aims of education in national education policy (1978)**

According to National Education Policy 1978, aims of education were guideposts which provided proper direction to the education system. The education aims at the integrated and balanced development of whole man body, mind, and spirit. Obviously they should be consistent with our faith, national ideology and aspirations. Since aims have to provide clear-cut frame work, the Government decided in National Education Policy 1978, to adopt the following aims of education for the nation:

- 1) To foster in the hearts and minds of the people of Pakistan in general, and the students in particular a deep and abiding loyalty to Islam and a living consciousness of Muslim nationhood, thereby strengthening the unity of the outlook of the people living in various provinces and the minorities on the basis of justice and fair play.
- 2) To create awareness in every student that he, as a member of Pakistani nation, is also a part of the universal Muslim Ummah and that it is expected of him to make a contribution towards the welfare of the fellow Muslims inhabiting the globe on the one hand and to help spread the message of Islam throughout the world on the other.
- 3) To develop and inculcate in accordance with the Quran and *Sunnah*, the character, conduct and motivation expected of a true Muslim.
- 4) To produce citizens who are fully conversant with Pakistani movement, its ideological foundations, history and culture so that they feel proud of their heritage and display from faith in future of the country as Islamic state.

- 5) To develop fully according to his capacity, each individual's potentially through training and to liberate the creative and innovative energies of the people with a view to build their capability to effectively manage social, natural and productive forces (Govt. of Pakistan, 1979).

#### **2.9.5.2 Primary Education**

The policy provided information that the enrollment of primary education has increased about 7-8 times since independence. But half of nation's children do not go to primary schools. This low level enrollment would be increased that all boys of class I age group would be enrolled by 1982-83. Universal enrollment for boys would be attained by 1986-87. In the case of girls, universalization will be achieved by 1992. Nearly thirteen thousand new primary schools were opened during the next five years mainly in the rural areas. Efforts were made to improve the quality of primary education. Number of non-formal means was also used to achieve universalization. Opening of nearly five thousand mosque schools was a step in this direction (Govt. of Pakistan, 1979).

#### **2.9.5.3 Religious education through mosque schools**

1) The mosques have traditionally been a center of learning in a Muslim society. It was an institution which the community owns and supports. However, for a couple of centuries these centers of learning suffered from suppression and mutation by the colonial rulers who intended to strangle our faith and confidence. Generally, both boys and girls go there to study the Holy Quran indigenous educational system which drew its strength from the genius of the people.

2) It was decided to revitalize these institutions which have immense potential of educating the masses. The mosques would be used as a place of learning for children,

youth and adults. In addition to the traditional curricula of Islamiyat, the children would also study the modern curricula for primary school and the timetable will be of a shorter duration. In order to teach modern subjects, primary school teachers would be appointed in these schools, in cooperation with the Imam. Those teachers would teach school children and adults at hours convenient to the community. Free books and teaching aids would be supplied to children going to mosque schools. This would ensure rational utilization of the mosque and re-establish its traditional role of spreading the light of knowledge in the community. About 5000 mosque schools were initially established in the country (Govt. of Pakistan, 1979).

#### **2.9.5.4 Religious education through mohalla schools**

There were other types of institutions in our communities which, in spite of being relegated to neglect continue to survive. *Purdeh* observing respectable ladies who could read and write but did not go out teach the Holy Quran, Islamiyat and a few skills of home management such as embroidery etc. were to be utilized in *Mohalla Schools*. In these proposed *Mohalla Schools*, timings were arranged according to the mutual convenience of the learners and the teacher. The policy intended to recognise, institutionalise and strengthen this arrangement. It was intended to open five thousand such schools during the next five years. Free books, teaching aids and suitable remuneration to such ladies would be provided on a regular basis so that this institution receives the recognition and support which it rightly deserves. It was envisaged that home economic oriented primary education would be imparted in these schools. Attempts were made to integrate these schools into the formal educational system to provide for the vertical movement of girls who wish to continue their education. At an



appropriate stage, suitable programmes for functional education and skill training of grown-up ladies would also be introduced (Govt. of Pakistan, 1979).

#### **2.9.5.5 Recognition of *Madrassa* education**

The parallel systems of education are prevalent in the country. *Madrassa*, *Makateb* and *Dar-ul-Uloom* being the traditional institutes aim at the dissemination of Islamic thought mainly through Quran, *Hadith* and *Tafseer*. These institutions have immensely contributed to the growth of education at all times; it was unfortunate that proper efforts were never made to make use of the potential available in these institutions. Since the spirit of Islam permeates this policy it has been ensured that *Madrassa*, *Makateb* and *Dar-ul-Uloom* do not remain neglected any more. Government recognition would be given to these institutions. All the facilities and concessions which are available to the students of mainstream educational institutions would be extended the pupils of *Madaris*, *Makateb* and *Dar-ul-Uloom*.

A high-powered national committee comprising Ulema, eminent scholars and educationists examined recognition of the 'Sanad' and facilities for affiliation with the Boards. In order to enable the graduates of these institutions to pursue higher and professional education and make them eligible for horizontal mobility, integrated curricula would be devised in consultation with the Ulema with a view to streamlining their programme. Scholarships and loans would be provided to the deserving and meritorious students so that they feel pride in acquiring knowledge in these institutions (Govt. of Pakistan, 1979).

#### 2.9.5.6 Integration of Islamiyat and Arabic learning in mainstream education

Pakistan is an Islamic Republic country. Not only the people of this country derive inspiration from Islam but it is a part and parcel of their every-day life. True understanding of the religion can only be achieved if the principles of Islamic ideology are given due importance in the teaching of Islamiyat and promotion of Arabic Language. To achieve this objective, all the educational institutions required to play an important role in the preservation and inculcation of Islamic values through the teaching of Islamiyat. Following steps were taken for the integration of Islamiyat and Arabic learning in mainstream system of education.

- 1) Islamiyat was made compulsory for all streams of education. Islamiyat curriculum and textbooks were common for Muslim students up to class X.
- 2) The curriculum of Islamiyat would be revised in consultation of religious scholars and *Ulema* so as to inculcate among the students greater sense of commitment towards Islam.
- 3) It was decided to invite religious leader to deliver lectures in the educational institutions to increase the student's motivation towards Islam and Islamic ideology.
- 4) It was ensured that curriculum offered in general and courses in history, languages and social studies in particular, reflected basic principles of Islam.
- 5) Full-fledged Faculty of Shariah was established at the Quaid-i-Azam University Islamabad. Its programmes were developed in consultation with the Council of Islamic Ideology.

- 6) With a view to educate an adequate number of persons in Islamic Shariah, Muslim jurisprudence, and law, various departments of Islamia University, Bahawalpur, were strengthened.
- 7) Allama Iqbal Open University strengthened its programmes for the teaching of Arabic at various levels. In order to promote Arabic language in the country and to facilitate its teaching, 30 Arabic language centers were set up in the country under the umbrella of the Allama Iqbal Open University, to provide face-to-face teaching component for the University's multimedia courses in Arabic in addition to regular evening classes at different levels.
- 8) Facilities for Arabic teaching were extended to all high schools and colleges.
- 9) Radio and television also transmitted programmes for the teaching of Arabic (Govt. of Pakistan, 1979).

#### **2.9.6 The National Education Policy (1992)**

The National Education Policy of 1992 had a separate chapter on "Religious and Moral Education" which clearly pointed out the emphasis on Islamic education and the significance attributed to it in imparting ethical and moral values (Govt. of Pakistan, 1992).

##### **2.9.6.1 Objectives of the Policy (1992)**

The objectives of the Policy (1992) were as under:

- 1) To restructure the existing educational system on modern lines with the principles of Islam so as to create a healthy, forward looking and enlightened Muslim society.

- 2) To promote the teaching of Islamic sciences to enable the students to understand the Islamic cultural moorings as members of the Muslim Ummah.
- 3) To bring out the creative, critical and dynamic abilities of students which may enable them: (a) develop a balanced outlook about man and nature, (b) increase their lifelong earnings and contribute to the social and economic development of the country and *Ummah* (c) defend the ideology of Pakistan at the interface of international social political and economic development.
- 4) To provide equal opportunities to the children of the poor and the rich alike in order to promote national harmony and cohesion.
- 5) To ensure 100 percent participation of children at the primary level by the year 2002 and to eradicate illiteracy through formal and non formal methods.
- 6) To pay special attention to the development of female education and literacy through formal and non-formal systems, particularly in rural areas.
- 7) To improve the quality of education.
  - (a) By revising curricula, improving physical facilities, and making the learning process more effective at all levels of education.
  - (b) Through extensive use of media for educational purposes.
  - (c) By intensifying research activities the universities especially in modern science and technology.
- 8) To make efforts to promote academic and democratic culture in institutions of higher education within the framework of national objectives and requirements.

- 9) To recognize the importance of teacher by giving him due status in society through award and incentives .but at the same time promoting in him sense of responsibility and professionalism through accountability to the community.
- 10) To redesign and expand technical, vocational and engineering education facilities in the light of new emerging technologies needed for industry thereby enhancing the employability of the educated youth.
- 11) To promote sports, cultural and recreational activities at all levels for the development of moral physical and social abilities of the youth.
- 12) To encourage and involve the private sector for participation in the educational system.
- 13) To create in pupils a capacity for self-learning and self-reliance so that their learning process continues throughout life (Govt. of Pakistan, 1992).

#### **2.9.6.2 Religious and moral education in national education Policy (1992)**

Since the inception of Pakistan, it has been the endeavours of all the governments to transform its predominantly Muslim population into an egalitarian Muslim society, and enabling the society to emulate the principles enshrined in the Holy Quran and *Sunnah*. Education, with a modicum of success, has been used as a means of achieving this objective, the report of the National Commission Education (1959) and the Education Policy (1972), made considerable progress in this regard. Particularly, in the Education Policy 1979, an educational framework was introduced for inculcating Islamic values in students for improving the quality of Islamic education in *Deeni Madaris* and for creating Pakistani nationhood. As a result any material, which was considered repugnant to the teachings of Islam, was removed from some 551 titles used as textbooks. Completion of

Quran Nazira was made compulsory for passing the matriculation examination. Pakistan Studies and Islamiyat were introduced as compulsory subjects from classes' I-XIV and in professional colleges. Urdu was made a compulsory subject from classes' I-XII. All students in classes VI-VIII received compulsory education in the Arabic language. The condition of *Deeni Madaris* improved through financial assistance, provision of library books and equating the prestigious degrees of these *Madaris* would be M.A. degree in Islamiyat or Arabic. The Education Policy proposed to pursue these initiatives with increased avidity yet it considers these initiatives insufficient for a fuller intellectual and moral development of youth in the face of increasing challenges from free competitive societies built on the edifice of a worldview presented by science and technology.

## 2.9.7 The National Education Policy 'Iqra' (1998-2010)

### 2.9.7.1 Conceptual framework of Islamic education

National Education Policy 'IQRA' 1998–2010 clearly pointed out that Islamic ideology is contradictory to secular ideology. Islamic ideology uses the verses of the *Quran* to indicate a significance of knowledgeable and critical thinking with compassion, kindness and responsiveness. This policy was focused on the need for integration of the religious education and modern learning. Incentives of financial resources, printing of textbooks, training of teachers, opportunity for higher education, equivalence of degrees, and facilities and concessions to students etc. were offered to the affiliated institutions. Some steps taken in this education policy toward the Islamic values and learning were as under:

- 1) The only justification for existence of this country was total commitment to Islam as its identity. Although the previous educational policies did dilate no

Islamic education and Pakistan ideology but those policies did not suggest how to translate the Islamic ideology into moral profile and the educational system.

- 2) Pakistan is an ideological Muslim state. Article 31 of the Constitution of the Islamic Republic of Pakistan, clearly pointed out this aspect. It was required to develop such steps in educational policy to ensure preservation, practice and promotion of Islamic ideology and principles as enshrined in the teachings of the Quran and the Holy Prophet (صلی اللہ علیہ وسلم).
- 3) Islam is not just a matter of belief, it is a complete code of life wherein Science and Technology as well as Social and Human Sciences, economic and cultural activities, in brief, all aspects of life are to be guided and determined by the principles of the Holy Quran and the *Sunnah*. Therefore, allocation of one or more hours in a week for teaching of Islamic studies, memorization of a few shorter *Surah* of the Holy Quran or reading a few passages, selected from the Holy Quran, without knowing their implication for life, may serve a formal requirement to satisfy constitutional needs, but it does not serve the spirit of the Constitution.
- 4) Pakistan is not a secular country, nevertheless, during the past fifty years, Muslim did not dissociate themselves from the colonial and secular concept of education, in which religious subjects are incorporated in the curricula. However, moral, ethical and religious vision was not allowed to penetrate and get fully reflected in the total educational system. A disregard for relationship between our Islamic vision, ideology and educational system would only defeat the purpose of even including Islamiyat or Pakistan Studies in our curricula.

- 5) For over 50 years, Muslims have encouraged different and opposite views exclusive of each other, through educational policies. The state-sponsored as well as private educational system creates a secular man who does not mind visiting *Masjid* once a week or sometimes five times in a day, but his religious commitment is not reflected in his life style, economic, social and cultural activities. The other world view is that of a traditional sectarian believer who regards his interpretation of religious doctrines as the only valid practice. Consequently, we have not been able to build the nation with an integrated vision and a clear direction for the future. It is high time that new educational policy would take into consideration the development of an integrated educational system in which our Islamic values, principles and objectives must be reflected not only in the syllabi of Islamic studies but also in all the disciplines.
- 6) *Aqidah* (one's conviction and faith) in Islam is not a matter of blind belief. It calls for the use of analytical faculty to be actively applied and after proper analysis to be translated into one's everyday life. This anti-dogmatic approach of Islam is inculcated through the Quranic and the *Sunnah* paradigm of education. Unfortunately, the dualistic vision of life, in which religious and secular realms of knowledge are clearly marked into *Deen* and *Dunya*, secular and the sacred, is even recognized by several classical Muslim scholars. They interpret religious sciences i.e. *Uloom-ud-Deenia* as a matter of belief, while worldly sciences i.e. *Uloom-ud-Deenia* as a mundane, imperial activity. This approach needs to be examined empirically.



- 7) A knowledgeable person is superior to one, who does not know. He is honoured by the Holy Quran at many places. "Allah will exalt those who believe among you, and those who have knowledge to high ranks.
- 8) These and many other references in the Holy Quran refer to those who seek knowledge, who conduct research, investigate, explore, interpret and reason out. This shows that Islamic vision of human conduct is based on a conscious rational and meaningful volitional behavior. In short, it leaves no room for a dogmatic way of life (Govt. of Pakistan, 1998).

#### **2.9.7.2 Specific objectives about Islamic education**

- 1) To fulfill the requirements of the Constitution of Islamic Republic of Pakistan saying that education and training would enable the citizens of Pakistan to lead their lives according to the teachings of Islam as laid down in the Quran and *Sunnah*.
- 2) To evolve an integrated system of national education by bringing *Deeni Madaris* and modern schools closer to each stream in curriculum and the contents of education.
- 3) To educate and train the future generation of Pakistan as a true practicing Muslim who would be able to enter into 21st century with courage confidence, wisdom and tolerance (Govt. of Pakistan, 1998).

#### **2.9.7.3 Policy provisions of Islamic education**

- 1) Teaching of the Holy Quran with translation will commence from class VI and will be completed by class XII.

- 2) The basic teachings of the Holy Quran will be included in all the courses of studies.
- 3) Pre-service and in-service training programmes for Islamiyat and Arabic teachers will be ensured. They will be given due respect and status among the teaching community.
- 4) To bridge the existing gulf between the formal education system and *Deeni Madaris* system and to eradicate sectarianism, the curricula of *Deeni Madaris* will be upgraded and improved to enhance prospects of employment. Necessary legislation, if required, will be introduced. Incentives will be provided to *Deeni Madaris* for introduction of formal school subjects and technical and vocational subjects so that their graduates could be absorbed in the labour market.
- 5) The degrees/ *Asnad* will be equated with the formal degrees at all levels.
- 6) Recognition will be given to these institutions by the Government.
- 7) In terms of Article No. 31 of the Constitution, the preservation, promotion and practice of the basic ideology of Pakistan, making Islam as integral part of individual and national life with the purpose of reformation and development of society on the principles of Quran and *Sunnah* will be ensured.
- 8) Valuable and rare books on Islam will be reprinted and distributed among *Deeni Madaris* for research and reference.
- 9) Curricula and textbooks of all the subjects should be revised so as to exclude and expunge any material repugnant to Islamic values, and include sufficient material on Quran and Islamic teaching, information, history, moral values etc. relevant to the subject and level of education (Govt. of Pakistan, 1998).

#### **2.9.7.4 Implementation strategy for the integration of Islamic education**

- 1) Islamiyat will be taught as a compulsory subject in all educational institutions in the public and private sectors from class I to BA/B.Sc. including professional courses.
- 2) Nazira Quran will form an integral part of Islamiyat and will be completed by class VIII.
- 3) Islamiyat, Arabic and the Holy Quran with translation are integrated in a single compulsory subject from class IX onward.
- 4) The textbooks of Arabic and Islamiyat will be updated.
- 5) New integrated textbooks would be developed for class IX-XII.
- 6) Teacher would be considered the focal point for dissemination of information on fundamental principles of Islam as laid down in the Holy Quran, and as applicable to the development of an egalitarian Muslim society. For this purpose, extensive in-service training programs would be conducted. The curricula of pre-service teachers training should have a compulsory component of Islamic education including *Uswa-e-Hasana*, *Nazira* Quran with translation. This concept will be interwoven in all the subjects of professional training institutions.
- 7) Two posts, one of *Qari* for teaching Nazira Quran and the other to teach the Holy Quran with translation, would be created in each teachers training institution by the provinces.
- 8) Meaningful and useful charts on selected Quranic Ayat with translation would be published and provided to all schools.

- 9) All possible means and resources, strategies such as, electronic and print media would be used for teaching *Nazira* Quran with translation for disseminating information on Islamic values and Islamic world view at national and international levels.
- 10) Institutes of Education and Research shall open separate centers for undertaking research on the contents of Islamic education for inclusion in the courses at various levels and on methods of teaching Islamic ideology.
- 11) Schools and colleges, during morning assemblies and during the periods for religious and moral education, would be emphasized character building, high moral values and creating an environment for societal development, patriotism and discipline based on the injunctions of the Quran and *Sunnah*.
- 12) The works and contributions of Muslim philosophers would form a compulsory part of the curricula at appropriate levels of education.
- 13) In lieu of Islamiyat as a compulsory subject for Muslim students, moral education/ethics has been provided as an alternate to the non-Muslim students.  
(Govt. of Pakistan, 1998).

#### **2.9.7.5 Purposed steps for integration of education:**

To bring the formal education and *Deeni Madaris* close to each other and to facilitate horizontal mobility of students with the ultimate aim of integrating the two systems, the following steps were proposed:

- 1) **Establishment of *Deeni Madaris* Board:** For uniform standards of *Deeni Madrassa* education through registration, standardization of curricula and examination system, equivalence of Asnad, award of foreign scholarships, grant-in-aid and financial

assistance by the government, a *Deeni Madrassa* Board was established. All the willing *Wafaqs/Tanzeem/Rabat* and independent *Madaris* were eligible for affiliation with this Board.

- 2) **Establishment of Model *Dar-ul-Uloom*:** To absorb the graduates of these institutions in the market for technical, vocational and formal educational courses, few model *Deeni Madaris* would be established by the government under a phased program at divisional level throughout the country.
- 3) **Establishment of Islamic Centers :** The existing Sheikh Zayed Islamic Centres at Lahore, Karachi and Peshawar Universities would be converted into model *Deeni Madaris* by introducing Dars-i-Nizami, modern subjects as well as technical and vocational subjects.
- 4) **Establishment of Model *Madaris*:** Later, on the same pattern, Model *Madaris* would be established at divisional level throughout the country.
- 5) **Integration of formal school subjects in *Madaris*:** To integrate *Deeni Madaris* system with the formal education system, some formal school subjects like English, mathematics, general science, economics, Pakistan studies etc. would be included in the curricula of *Deeni Madaris* and their Asnad at Matric, Intermediate and Graduate levels would be equated with formal education. All the willing *Madaris* would be provided suitable financial assistance for payment of salaries to the teachers.
- 6) **Incentives to *Madaris*:** Incentives for *Madaris* like re-printing of selected textbooks and their distribution amongst them. Annual grant-in-aid, imparting training to their teachers through workshops, improvement of the libraries, etc. would be continued and extended.

- 7) **Opportunities of higher studies:** Opportunities of pursuing higher studies for the students of *Madaris* would be provided in the appropriate fields of studies.
- 8) **Update the *Madaris*:** The *Madaris* would be updated through surveys and reports would be compiled suggesting measures for improving the system.
- 9) **Admissible facilities and concessions:** All the facilities and concessions available to the students of formal education would be admissible to the students of affiliated *Madaris*.  
(Govt. of Pakistan, 1998)

#### 2.9.8 National Education Policy (2009)

The educational policy 2009, the government has included a whole chapter on Islamic education. It stipulates that the vision for Islamic education in the National curriculum is the transformation of society on Islamic and human values and, as mandated in the Constitution of Pakistan, all steps will be taken to enable Muslims of Pakistan, individually and collectively, to order their lives in accordance with the fundamental principles and basic concepts of Islam, and to provide facilities whereby they may be enabled to understand the meaning of life according to the Holy Quran and *Sunnah* (Govt. of Pakistan, 2009). The new education policy document states that apart from infusing Islamic and religious teachings in the curriculum wherever appropriate, Islamiyat is being taught as a compulsory core subject from early childhood education to higher secondary school levels extending up to graduation in all general and professional institutions so as to create a tolerant and peace loving society with vision of finding solutions to the real life problems through the teachings of the Holy Quran and *Sunnah*. To further augment Islamic teachings, advanced Islamic Studies has also been introduced at Grades IX-X and XI-XII as an elective subject. The NEP has nine chapters and

describes overarching challenges, articulates the ways of filling the commitment-implementation gap, puts forward the provisions of Islamic education and transformation of the society on Islamic and human values, outlines reforms and policy actions to be taken at the sub-sector level, and broadly suggests a framework for implementation of the policy (Govt. of Pakistan, 2009).

#### **2.9.8.1 Proposed steps for Islamic education in national education policy (2009)**

- 1) All steps will be taken to enable Muslims of Pakistan, individually and collectively, to order their lives in accordance with the fundamental principles and basic concepts of Islam, and to provide facilities whereby they may be enabled to understand the meaning of life according to the Holy Quran and *Sunnah*.
- 2) Islamiyat will be taught as a compulsory subject from Class I to Class XII, extending up to graduation level in all general and professional institutions, and advanced Islamic Studies will be offered as an elective subject at Class IX-X and XI-XII.
- 3) The policy divides the Islamiyat curriculum into five main parts; Al-Quran *Al Kareem*; *Imaniyaat* and *Ibaadat*; *Seerat-e-Tayyiba*; Ethics and good behaviour, and prominent personalities of Islam.
- 4) Arabic teachers, preferably having the qualification as *Qaris*, will be appointed to such institutions. The policy promises to ensure that textual and other learning materials do not contain anything repugnant to Islamic injunctions and controversial material against any sect or religion or ethnic minorities.

- 5) The policy recommends that special teachers should be appointed for teaching of Ethics and Moral Education to non-Muslim students.
- 6) The policy says *Deeni Madaris* (religious seminaries) will be mainstreamed by introducing contemporary studies alongside the curricula of *Deeni Madaris* to enhance prospects of their students to pursue higher studies. It recommends the establishment of *Madrassa Education Authority* by the Interior Ministry.

## 2.10 THE EFFORTS MADE FOR INTEGRATION OF BOTH THE SYSTEMS

Pakistan is an ideological Muslim state. The ideological commitment to Islamic ways of life is ever emphasized by the religious and political leaders of Pakistan. Even the educationists tried to make their efforts to encourage education according to the ideology of Islam. Many authorities of educational institutions tried to set up such institutions where Islamic curriculum was introduced along with the modern system of education since independence. Their curriculum was in accordance with the conventional system of education but Islamiyat, Arabic, Recitation of Holy Quran and teaching of moral values were given special attention (Iqbal, 1996). Jamia Naeema, Lahore, Jamia *Taalimat-I-Islamia*, Faisalabad, *Dar-ul-Uloom Qamar-u-Islam*, Karachi, Jamia Salfia, Faisalabad, *Dar-ul-Uloom Qasmia*, Mirpur Khas, *Idarah Minahj-ul-Quran*, Lahore and *Dar-ul-Uloom Jamia Ghusia*, Bhaira etc are the examples of those institutions where the attempts were made to integrate the curricula of both the systems of education up to some extent. In the Ibtadia, *Mutawassta* (*Awal, Duam, & Soam*) and *Aoola* levels of education are included Social Studies, Science, Mathematics, English and Urdu of class III to VIII in *Madrassa* curriculum. In some *Madaris*, the subjects of *Dras-i-Nazami* were reduced and the subjects of modern education were integrated.



Among them were Jamia Taalimat-I-Islamia, Fasialabad, *Dar-ul-Uloom Qamar-u-Islam*, Karachi, Jamia Salfia, Fasialabad (Mansoor, 1997). With the creation of sovereign state, different efforts were made to encourage education according to ideology of Islam (Iqbal, 1996). Following were some of the main efforts made by government and private sector for curricula integration of religious and mainstream education systems in Pakistan.

#### **2.10.1 A Comprehensive Survey Report of *Deeni Madaris* (1960)**

A comprehensive survey report of *Deeni Madaris* (Jaiza *Madaris* Arabia West Pakistan) was conducted by *Hafiz Nazir Ahmed* in 1960. He compiled a detailed report on *Madaris* including their brief history, management, organization, syllabus, buildings, teachers, students, income and expenditure and also the method of teaching and extent of modern subjects. The need for an improvement of *Madrassa* education by the Government of Pakistan was first time realised by this report (Ahmed, 1960). It was felt that at the elementary stage education must be broadly based and the curriculum of *Makateb*, *Madrassa* and *Dar-ul-Uloom* should make due provision for the vocational or professional courses they may later choose to follow. At the higher levels, these institutions must present Islam as a dynamic and progressive movement which could be imbed only if Islam is presented in every age in the light of the latest advances of science, philosophy, economics and contemporary history (Ahmed, 1960).

#### **2.10.2 Establishment of Special Committee for *Madaris* (1961)**

In the early 1960s, the Ayub Khan administration tried to introduce formal education in the *Madaris*, which was resisted by the religious education system. A

committee was set up by the erstwhile Government of West Pakistan in the year 1961, which recommended a number of measures including improved syllabus for various *Dar-ul-Uloom* and *Madaris* (Qazi, 1994). Its recommendations were neither approved nor implemented, as these could never have the agreement of a majority of *Madaris* which were not represented on it. So suggestions were proposed in new education policy for the integration of both systems of education (Qazi, 1994).

When proposals for a new education policy were made in 1969, this issue was again taken up. "One would imagine that for a nation, the very creation of which based on a religious ideology, religion would be a tremendous force of national unification. The clear cut division between the religious stream of education and the mainstream made it a dividing factor rather than allowing it to play its role as a unifying force" (Qazi, 1994). By allowing the two streams to operate side by side and not providing any connecting links between them, the education policies have had the effect of perpetuating the division between the religious and the secular to an extent that all communication between the two has come to a virtual standstill (Rahman and Mansoor, 2002).

### **2.10.3 Equivalence certificates of *Madaris* (1975)**

The corresponding equivalence of *Madrassa* certificate was established with the mainstream of education. Those who passed out of the *Madrassa* would be eligible for all those jobs for which our general education stream was eligible. In West Pakistan, there were no reliable statistics and control on religious institutions. *Madrassa* Board on the lines of the Board constituted in East Pakistan was established to regulate their working

and ultimate integration in the streams of our new educational system. It was, therefore, recommended that the *Madrassa* should be fully integrated into the educational system and equivalence should be established between the different levels of *Madrassa* education and that of the other stream (Rahman and Mansoor, 2002).

However, during the year 1975 under great pressure and without going into academic formalities, the final Asnad awarded by *Wafaq-ul-Madaris* (Deobandi) and *Tanzeem-ul-Madaris* (Bareilvi) were recognized as equivalent to M.A. Degree of *Madrassa* Asnad holders, will also have to qualify B.A. English Examination. In fact their recognition remained as paper recognition (Govt. of Pakistan, 1978). But there was no implementation on this decision.

The two systems running parallel were fully noticed in the National Education Policy of 1978 and the role played by the *Deeni Madaris* was also fully recognized. These institutions immensely contributed to the growth of education at all times. However, proper efforts could not be made to make use of the potential available in these institutions. Since the spirit of Islam permeated throughout this policy, it ensured that *Makateb*, *Madrassa* and *Dar-ul-Uloom* did not be neglected any more. All the concessions which were available to the students of other institutions would be extended to the pupils of *Makateb*, *Madrassa* and *Dar-ul-Uloom*. Recognition of Asnad and facilities for affiliation with the Boards would be examined by a higher powered National Committee comprising Ulema, eminent scholars and educationists (Usmani, 2002). In order to enable the graduates of these institutions to pursue higher and professional

education and make them eligible for horizontal mobility, integrated curricula would be devised for in consultation with the Ulema with a view to streamlining their programmes. Scholarships would be provided to the deserving and meritorious students so that they felt pride in acquiring knowledge in these institutions (Rahman and Mansoor 2002).

#### **2.10.4 Purposed Concessions for the students of *Madaris* (1975)**

The promises in the policy such as granting concession to *Madaris* students available to other formal education students; cash prizes affiliation with Boards and Universities; award of foreign scholarships in religious disciplines and grant of 15% of the presently awarded scholarships under indigent scholarships scheme, sending the graduates of the *Madaris* for higher studies in foreign universities with Govt. assistance and introduction of a scheme for the award of scholarships grant of interest free loans, have yet to see the face of implementation (Govt. of Pakistan, 1992). The special budgetary allocations for *Madrassa* education were not given to impart quality education to them. The list of leakages in budgetary allocations was as, mis-allocation, corruption, in-competency and inefficiency, very large (Usmani, 2002).

A section of Ulema also criticized the recommendations with the views that there should be no interference by any agency in the affairs of *Madaris* and their integrity and character should be maintained (Abbasi, 1994). In view of the difference of opinion amongst the Ulema, the experts and Ulema formulated the recommendations in this regard but no further action was taken by the Government in the matter at that time due to lack of interest. However the fact remained that there was an absolute need to strengthen

the *Deeni Madaris* and to help them improve their programmes so as to bring about coordination and equivalence their curriculum and to create unity among the Ulema of various schools of thought for the prosperity of Pakistan (Usmani, 2002).

#### **2.10.5 The First International Conference on Muslim Education (1977)**

The first World Islamic Conference was held in Makkah from 31st March to 8th April, 1977 on Muslim Education. It was felt that the imported education system from Europe was equally poisoning the minds of Muslim younger generation in regard with their beliefs and also taking them away from cultural, social and traditional values, which the West itself was now feeling badly. The participants were satisfied that old traditional system has been kept alive by a dedicated and selfless group of Muslim scholars and they have been running it without any help from the Government (Afzal, 1998). It was also noted that the conflict between these two systems had taken a serious turn and had affected the integrity of the nations (Erfan, 2005). The conference also defined the aims of education. The gap between these two streams was widening day by day. There is therefore, the need of time to get rid of this situation to build up a new system on the basis of Islamic concepts. Its revolutionary technological and scientific branches of the knowledge should be derived from the Islamic point of view. Islamic concepts might be revived in new system of education which the Muslim scholars and scientists invented in the early age (Erfan, 2005).

It was also thought that the erection of a third system embarking an integrated system of education was necessary but integration was not an easy process. Nor was it

justifiable when integration might lead to a total elimination of the traditional system of education, or the lowering of the state of the system to such an extent that people would look down on it, or ignore those who would specialize in that branch (Erfan, 2005).

#### **2.10.6 Report of National Committee for *Deeni Madaris*, Pakistan (1979)**

A National committee for *Deeni Madaris* was set up for the survey of *Deeni Madaris* throughout Pakistan, in 1979. The committee surveyed the *Deeni Madaris* in the country and studied the system of teaching, examination and facilities being provided in the *Madaris* (Halepota, 1980). The National Committee tried to assess the existed facilities in *Deeni Madaris* in Pakistan particularly in terms of building, lands, furniture, equipment, staff, course of studies, libraries, laboratories, residential and transportation facilities for staff and students, gainful employment or higher education opportunities for students after completing the *Madrassa* education (Rahman and Mansoor 2002).

The committee also interviewed the eminent Muslim scholars and organizers of the *Madaris* and tried to suggest the concrete and feasible measures for improving and developing *Deeni Madaris* along the sound lines, in terms of physical facilities curricula and syllabi, staff and equipment to bring education and training at such *Madaris* in consonance with the requirement of modern age on the basic tents and spirit of Islam. The Committee submitted a comprehensive report in three months (Halepota, 1980).

### 2.10.6.1 Recommendations of national committee for curricula integration

The committee gave some recommendations for curricula integration of *Madaris* and mainstream systems of education. These were as under:

- 1) The curriculum being taught in *Madaris* should be integrated with the subjects of formal system of education up to a suitable extent.
- 2) There should be a four tier education system in the *Madaris*. The duration of education system in the *Madaris* at all level would be same as in the mainstream system of education (Halepota, 1980).

The duration of different levels was consisting in *Madaris* was as follow:

#### 1) -Duration:

Table: 19: Duration of different classes in *Madaris*

Level	Class	Duration	Equivalent to Mainstream system of Education
Elementary	<i>Eidadiya / Ibtedaiya.</i>	5 years	Primary.
	<i>Mutawassta</i>	3 years	Middle
Secondary	<i>Sanviya Aama</i>	2 years	Matric
	<i>Sanviya Khasa</i>	2 years	F.A.
Under Graduate	<i>Aliya</i>	2 years	B.A.
University	<i>Aalmia</i>	2 years	M.A.
	<i>Takhassus</i>	2 years	M. Phil.

#### 2) Curricula:

The weight-age of curricula of *Madaris* and formal subjects were recommended as  $2/3^{\text{rd}}$  and  $1/3^{\text{rd}}$  respectively.

**Table20: Proposed Curricula for Integration**

<b>Class</b>	<b>Proposed Curricula for Integration</b>
<b><i>Eidadiya</i></b>	Urdu, Mathematics, Social studies, General Science be added with the Religious education.
<b><i>Mutawassta</i></b>	General Mathematics, General Science, Pakistan studies, English be added with religious instructions
<b><i>Aliya</i></b>	To Subjects from Economics, Political Science and English, Pakistan studies, and Islamic studies.

Detailed syllabus of each stage (class wise) was also drafted and submitted along with the report. The division of various levels was made in the way that it equated with formal system and provided the chances of better employment to the *Madrassa* graduates (Halepota, 1980). Separate syllabus for women at *Mutawassta* level was also recommended by the committee (Halepota, 1980).

- 1) The curriculum being taught at formal institutions was also made relevant to the teaching in *Madaris*. It was further recommended that syllabus of M.A, in the universities in the relevant field was to be at the same time revised.
- 2) An autonomous National Board of *Deeni Madaris* of Pakistan should be established to conduct the examination, results to review curricula and work for the welfare of the students and the teachers of *Madaris*. It would be represented by Ulema of all four major Masalik (sects), Education Ministry, University Grants Commission and Inter Board Committee (Halepota, 1980).



### 3) Examination

**Table: 21: Authority for conducting the examination at different levels**

S/N o.	Class	Authority for Conducting the examination
1.	<i>Ibtadia</i>	The <i>Madaris</i> conducted the examination themselves.
2.	<i>Mutawassta</i>	The <i>Madaris</i> conducted the examination themselves.
3.	<i>Sanviya Aama</i>	Final examination conducted by the <i>Wafaq</i> Board
4.	<i>Sanviya Khasa</i>	Final examination conducted by the <i>Wafaq</i> Board
5.	<i>Aliya</i>	Final examination conducted by the <i>Wafaq</i> Board
6.	<i>Aalmia</i>	Final examination conducted by the <i>Wafaq</i> Board
7.	<i>Aliya</i>	Final examination conducted by the Board
8.	<i>Takhassus</i>	Final examination conducted by the <i>Madrassa</i>

#### 2.10.6.2 Recommendations for physical facilities in *Madaris*:-

The committee made various recommendations for betterment and welfare of the *Madaris* such as:

- 1) Grants for land, building, furniture, books and reading material.
- 2) All concessions being given to formal institutions will be extended for *Madaris*, teachers and students, therein.
- 3) Assistance for teaching of formal subjects would be being introduced in *Madaris*.
- 4) Provision of teaching kits and establishing of book bank for *Deeni Madaris*, and reprint of books being reprinted and supply to *Madaris* on cost bases.
- 5) The teachers of the *Madaris* would be provided with the facilities for plots in residential schemes and overseas training, scholarship Merits / Quaid-i-Azam scholarship and other scholarships like teachers of formal system.

- 6) All the students of the *Madaris* would be given scholarship by the Government to encourage the *Madaris* system of education.
- 7) The graduates of *Madaris* would be given the employment opportunities at all levels according to the qualification being equivalent to Matric, B.A. and M.A. in formal system.
- 8) The *Khatib* and Imam holding Sanad Aliya, would be given Grade BPS-14.
- 9) While recruiting school teachers for teaching of Arabic and Islamic studies, *Madrassa* graduates, holding Aliya and *Takhassus* Asnad would be preferred.
- 10) *Madrassa* graduates might be given preference for religious and Sharia seats in the Ministry of religious Affairs, *Awqaf* Department and in other offices (Halepota, 1980).

The report of the committee was further considered by the Ministry of Education, Adviser of the President on Islamic Education, Ministry of Religious and Minorities Affairs, University Grant Commission, and the Cabinet. Various Ministries, University Grant Commission, submitted report for consideration of the Cabinet separately in this respect. A group of *Ulema* also criticized the recommendations with the views that there should be no interference by any agency in the affairs of *Madaris* and their integrity and character would be maintained and no new subjects would be introduced. In view of the difference of opinion amongst the *Ulema*, no further action was taken by the Government in the matter for the time.

#### **2.10.7 Second International Conference on Muslim education (1980)**

During the second conference held (1980) at Islamabad, the classification of the knowledge was made into two groups i.e. perennial and acquired. The perennial included

Quran, *Sunnah*, *Tauhid*, *Fiqh*, and *Quranic* Arabic whereas the acquired consisted of categories of Imaginative (Arts, Languages) and Intellectual Sciences (Social sciences), Natural Sciences; Applied sciences and practical (professional sciences). A draft curriculum for primary, secondary and University levels was also designed. The conference recommended that the Curriculum Committees of Muslim countries should give due consideration to the recommendation made in this conference. In Pakistan, there are many institutions which teach the modern subjects along with the traditional subjects at present such as: Jamia Abbasia, Bahawalpur (Jamia Islamia, Bahawalpur), Jamia *Muhammadia*, Jhang, Jamia *Muhammadia*, Ghausia, Bhera, Jamia Salfia, Faisalabad etc.

#### **2.10.8 Proposed National Commission for the Education of *Madaris* by the University Grants Commission**

In order to encourage and regulate religious education and *Deeni Madaris*, the University Grants Commission proposed the establishment of a National Commission for *Deeni* Education with the following terms:

- 1) To recognize an institution for award of Asnad.
- 2) To evaluate the standard of teaching and research courses of study and syllabi/ physical and academic facilities.
- 3) To coordinate and collaborate with organizations like *Wafaq-ul-Madaris* and *Tanzeem-ul-Madaris* etc. in order to maintain the standards of teaching, research and examination in *Deeni Madaris*.
- 4) To arrange fellowships, scholarships and other facilities for persons holding Asnad of *Madaris*.

- 5) To arrange seminars, symposium, workshops and conferences on national and regional basis and arrange refresher courses for in service training of persons holding Asnad of *Deeni Madaris*.
- 6) To provide facilities for research on religious subjects.
- 7) To arrange educational exchange programmes with other Muslim countries and to decide equivalence of foreign degrees/Asnad.
- 8) To publish Islamic Books / literature /low cost editions of *Dars-i-Nizami* textbooks and arrange for translation of suitable Islamic / religious books of other languages.
- 9) To recommend ways and means to create synthesis in the religious Education Curricula and the General Education curricula (Government of Pakistan, 1985).

Meanwhile, the University Grants Commission has equated the Final *Asnad* of the *Deeni Madaris* as under:

“ *Ashahdat-ul-Fazeela* Asanad awarded by *Wifaqul Madaris*; *Ashahdat-ul-Faragh* sanad awarded by *Tanzeem-ul-Madaris*; *Shahadat-ul-Alia* sanad awarded by *Wafq-ul-Madaris-ul-Salfia (Ahle-Hadith)* *Sultan-ul-Fazil* sanad awarded by *Wafaq-ul-Madaris Shia* and such other degrees awarded by *Deeni Madaris* after *Dora-e-Hadith* as approved by the University Grants Commission might be considered equivalent to M.A. in Arabic/ Islamic studies for the purpose of teaching Arabic and Islamic studies in colleges and university and for pursuing higher studies in Arabic and Islamic studies (Govt. of Pakistan, 1985). For employment in fields other than teaching, however, such sanad holders would be required to qualify in two additional subjects other than Arabic and

Islamic studies at the B.A. level from a University. Further, they would have to qualify in the compulsory subject of Pakistan Studies at B.A. level”.

Moreover Inter Board Committee of Chairman (IBCC) is an authorized body to determine equalivance of qualification up to Intermediate/12-year schooling/other than final Asnad “Shahdat-ul-Almiyya”. The Government of Pakistan has already established Pakistan *Madrassa* Education Board (PMEB) under the ordinance No. XI. of 2001 dated August 2001. This Board was empowered to register *Deeni Madaris* and to prescribe condition for their working including development of curriculum, required scheme of studies etc. The degree from *Deeni Madaris* would only be recognized if the total duration of study was of 16 years including 8 years of elementary education. The *Wafaq-ul-Madaris/ Tanzeem-ul-Madaris* would be ensured that before issuing a degree this condition was duly fulfilled. To bring uniformity to the nomenclature of the Asnad issued by different schools of thought, it was also decided that henceforth the final *Asnad* (Degree) recognised as equivalent to M.A. in Arabic and Islamic studies would be known as *shahdat-ul-Almiyya fil Uloom-ul- Arabia wal Islamia*” (Govt. of Pakistan, 1985). The University Grants Commission decision had been supported by the Ulema but had however, no legal binding on the universities. Various Academic councils of universities had shown reluctance in giving recognition to recommendation of the UGC.

The University Grants Commission had though granted equivalence to Fauqania level and of *Wafaqs* only, which have number of like minded *Madaris* grouped together, more of sectarian than academic consideration to form the *Wafaq* and Tanzeem. They in

fact managed to agree on many curricula related issues (at final level). The fact remained that a significant number, if not the majority of *Madaris*, had remained independent. It was essential that the entire issue of equivalency and the standardization of academic programmes at various levels in the *Deeni Madaris* throughout the country were to be reviewed. The Ministry of Education was of the view that uniform academic standards could be guaranteed only through the time-honoured institution of examinations, and that equivalency might be granted only after the examination to be administered regularly and fairly on a national basis at each significant level of *Madrassa* education (Govt. of Pakistan, 1985). University Grants Commission had separately appointed a committee under the supervision of the Chairman, University Grants Commission to consider various issues of the equivalence of the *Asnad* of *Deeni Madaris*. The Committee consisted of the Secretariats of Education, Religious Affairs, *Nazims* of all the four *Wafaqs*, Heads of the Islamic Studies Departments of the Universities and 10 eminent Ulema of various schools of thought and Vice-Chancellor, Islamic University, *Deeni* Instruction and Head of *Sharia* Department of International Islamic University.

#### **2.10.9 Survey of *Deeni Madaris* under the ministry of education (1982)**

The Ministry of Education had separately initiated a survey of *Deeni Madaris* in the country with a view to ultimately establishing a *Madrassa* Education Board on the model that existed in Bangladesh and provision of Rs. 2.44 ace was proposed in the ADB for 1982–83 for funding of programme of scholarship to the graduates of the *Deeni Madaris* who were desirous of pursuing studies in general education.

The Ministry had further proposed, to meet this object, that provincial Examination Boards for *Deeni Madaris* might be established with separate departments for each of the five major schools of thought (Ahle-Hadith, Bareilvi, Deobandi, Shia and independent). Thus examinations could be conducted according to the particular programme of each school of thought, while ensuring basic level of academic achievement for all.

#### **2.10.10 National Committee on Religious Educational Institutions (1986)**

The Government of Pakistan constructed a National Committee on Religious Educational Institutions (1986) to compile the integrated modern curriculum with the help of scholars and Ulama of four schools of thought. Unfortunately, this consensus curriculum could not be implemented in the country. However, Islamiyat was made a compulsory subject from primary to graduation level in the National Educational Policy 1978 while complete *Nazara* recitation of the Holy Quran was made essential up to the Middle level. The formal education system inherited from British had expanded vastly. *Madrassa* system, representing various schools of thought i.e. (*Wifaq-ul-Madaris Arabia*, *Wafaq Salfia*, *Tanzeem-ul-Madaris*, *Rabat-ul-Madaris*, *Wafaq Shia-ul-Madaris* and independent *Madaris*) had also expanded, though not at the scale of expansion of the formal education system.

#### **2.10.11 Proposals of Provincial Board of Examination for *Madaris***

The functions of the proposed provincial Boards of Examinations for *Deeni Madaris* as suggested by the Ministry of Education were as under:

- 1) To administer examinations at the *Takhassus*, *Fauqania*, *Mauquf-Alayh* and *Thania* levels.
- 2) To issue equivalency rated *Asnad*.
- 3) To examine and issue certificates to Huffaz-ul-Quran.
- 4) To make grants to *Madaris* for the purpose of upgrading their teaching staff.
- 5) To issue formal recognition to affiliated *Madaris* that maintained the academic standard established by the Board.
- 6) To ensure the maintenance of academic standards.

The Ministry of Education thought unless few general education subjects were included in the *Madaris* curricula, the academic community and indeed the general public would not accept the *Madaris* Sanad as being equivalent to any degree on the general education side. These subjects should include Pakistan Studies, English, Mathematics, and General Science.

#### **2.10.12 Musharraf's *Madrassa* Reforms Policies (2001)**

President Musharraf tried to repeat the policies of the early 1960s by introducing formal subjects in the *Madaris*. In the National Education Policy 1998-2010, it was recommended to establish the model *Madaris* where both religious and formal education would be taught. This was followed up when the government issued Ordinance No. XI, "Pakistan *Madrassa* Education Board (PMEB)" on 18 August 2001 "to enable the establishment of Model *Deeni Madaris* to improve and secure uniformity of standards of education and for the integration of the system of Islamic education imparted at *Deeni Madaris* within the general education system (Government of Pakistan, 2007)." This



Board was empowered to register *Deeni Madaris* and to prescribe condition for their working including development of curriculum and required scheme of studies etc. It gave Board the right to monitor the performance of all these *Madaris*. These *Madaris* would be governed by the rules and regulations applicable to government schools, colleges and universities. Under this ordinance, three model *Madaris* (Karachi, Sukkur, and Islamabad) were established. The boys *Madaris* were established in Karachi and Sukkur; while a single *Madrassa* for girls was established in Islamabad (Government of Pakistan, 2007). In a statement published on 12th January 2002, the President further confirmed that all *Madaris* must be registered under this Ordinance by March 23, 2002. These three model *Madaris* could not be successful because parents were reluctant to send their children while the regulation and monitoring of *Madaris* became a controversial issue. The criticism centered at the Government's capability to monitor all *Madaris* in Pakistan and whether the government would be violating human rights if it tried to interfere the *Madaris*.

#### **2.10.13 *Madrassa* Reforms Project (Teaching of Formal Subjects in *Deeni Madaris*)**

The project was developed by the Federal Ministry of Education (Curriculum Wing) and was built on experiences from a number of similar efforts in the past. The PC-I of *Madrassa* Reform Project (MRP) was approved for the period of five years by ECNEC on 7<sup>th</sup> January 2004 with the estimated cost of Rs. 5759.395 million (Government of Pakistan, 2004). In the concept-phase, a committee was set up with the Ministry of Education and Religious Affairs while the religious organizations (*Wafaqs*) also represented. Initially, they were interested in the project because they thought it was

‘the need of the time’ but soon they expressed concerns about the project, because they could not allow interference in the internal affairs of *Madaris* (Government of Pakistan, 2004).

The project had five year duration and aimed at 8000 *Madaris*: 4000 at the primary level, 3000 at the middle/secondary level and 1000 at intermediate/college level. The total budget allocated was 5.759 billion (roughly USD 100 million) and the project was entirely to be financed by the government from the Public Sector Development Programme (PSDP). The objectives of the project were (summarized) as follows:

#### **2.10.13.1 Objectives of *Madrassa* reforms project**

- 1) To bring the *Madrassa* education system in conformity with formal education system.
- 2) To teach English, Mathematics, Social Studies and General Science at primary, middle and secondary levels, while English, Economics, Computer Science and Pakistan Studies would be introduced at Intermediate level to bridge the gap between two parallel streams of education.
- 3) To open lines of communication with religious scholars who supervised *Madaris*.
- 4) To improve the quality of education in 8000 *Madaris* through grants for AV aids, textbooks, sports equipment etc.
- 5) To provide the costs of computers and equipment to 1000 *Madaris* at Intermediate level.
- 6) The project paid the salaries of 32,000 teachers on a contract basis for a period of three years and this showed the magnitude of the project.

Selected *Madaris* were entitled to be facilitated with one teacher for formal subjects and grant for the purchase of the equipment once in their history (Government of Pakistan, 2004). The completion of date of the project was 30<sup>th</sup> June, 2007. It was envisaged that project after completion would yield following results.

#### **2.10.13.2 Expected results of *Madrassa* Reforms Project**

The completion of date of the Project was 30<sup>th</sup> June, 2007. It was envisaged that project after completion would yield following results.

- 1) Project would establish and strengthen lines of communication amongst the *Madrassa* and Government.
- 2) It would educate about 1.5 million students of 8000 *Madaris* to be included in the *Madrassa* Reform Project (MRP) by teaching them formal subjects from primary level to Intermediate level to enable them to continue their studies in colleges and universities.
- 3) It would provide opportunity of employment to 32000 teachers for teaching formal subjects at different levels in *Madaris*.
- 4) It would provide incentive through books, furniture, computers, printers and sports facilities to improve education system of *Madaris*.

#### **2.10.13.3 Status of *Madrassa* Reform Project (MRP)**

The completion date of the project was 30<sup>th</sup> June, 2007. Based on the office record, monitoring report, observations, and evaluation, it was found that

- 1) Among the targeted 8000 *Madaris*, only 468 (5.8%) *Madaris* could be included in the Project during four years.

- 2) Expenditure level was only 2.8% (Rs. 161.2 million out of 5759.3 million) of the allocated amount.
- 3) 32000 qualified teachers were to be appointed in *Madaris* but only 2291 (7%) teachers could be posted.
- 4) Balochistan province did not establish the Project unit.
- 5) *Madrassa* Reform Project (MRP) in Punjab was administered and managed by the Federal Project Implementation Unit (FPIU), Punjab did not participate in Project.

#### **2.10.14 Report of steering committee (2004)**

The Project was overseen by a National Steering Committee was managed and monitored by a Project Management Unit (PMU). Geographical regions were allocated a share of the resources and Provincial Steering Committees and Project Implementation Units was established. The National Steering Committee met for the first time in January, 2004. The National Steering Committee decided that selection criteria for eligible *Madaris* were formulated as follows:

- 1) Acceptance of government education policy.
- 2) Only fulltime *Madaris* with more than 80 students could apply.
- 3) Preparing them to introduce the government syllabus at primary, middle and secondary levels of *Madaris*.
- 4) They must be registered under the Societies Registration Act<sup>21</sup>.

Unfortunately, the Project was plagued with hurdles and problems right from the beginning and there were also misconceptions with the *Wafaq* and the general public. For example, there was an impression that the government was implementing the US agenda that external funding had been accepted.

### **2.10.15 Basic Education Improvement Project (BEIP)**

The Norwegian Government signed an agreement on 7<sup>th</sup> December, 2003 with Government of Pakistan, to support the Basic Education Improvement Project (BEIP) with a grant of 72.6 million. The Government of Pakistan cleared the project (in PC-I format) in September, 2003. The project was of five years duration and was to end in June, 2008.

At the time in 2003, the Basic Education Improvement Project (BEIP) was defined as part of the Education Sector Reforms in the provinces and would complement the shortfalls of the Institutional Reforms Programme (IRP), which was financed through a World Bank Structural Adjustment Credit. Two other donors provided technical assistance: United Kingdom/DFID and Germany/GTZ. The overall goal of the Basic Education Improvement Project was to “Contribute to Quality Education for All” and the initial agreement stated the following six objectives for the project:

- 1) 27007 school managers, (from primary to higher secondary school level) training in administrative, supervisory and financial matters.
- 2) Establishment of 300 Local Circle Offices/Local Training & Resource Centres.
- 3) 4484 Primary School Teachers to be trained as Mentor Support Teachers.
- 4) Improve teacher guides (mathematics and languages) for *katchi* class, class I and class II for 22573 primary schools.
- 5) More effective community involvement in school management and support through reformed Parent Teacher Associations.
- 6) Initiation of the process for mainstreaming *Madrassa* education

(Government of Pakistan, 2004)

Some activities were added later: for example: the strengthening of existing teacher education institutions, workshops / seminars / consultancies, advertisement and awareness campaign through print and electronic media.

## **2.11 DIFFERENT SHAPES OF CURRICULA INTEGRATION IN BOTH THE SYSTEMS**

It is a fact that modern education is beneficial for *Ulema* and religious scholars. Religious education has its own importance to become a true Muslim for mainstream / conventional system of education. These two systems of education created a distinguished diversity among them. Different attempts were being made to integrate these two systems of education. Both government and some philanthropists tried to establish the integrated institutions in combining their curricula in different ways. In this way, some other efforts were being made to integrate both the systems of education for the unity of the nation was as under:

### **1. Attempts for integration at individual level in private sector**

Different attempts were made to integrate the curricula of these two systems of education. That was why some philanthropists tried to establish the integrated institutions by combining two curricula of both religious and secular education. Among them were Iqra Roz-tul-Itfal, Al-Huda, Al-Qalam, Al-Khair, Al-Maarif system of education, Jamia Islamia Minahj-ul-Quran, Darul-uloom Muhammadia Ghusia and Jamia-ut- Rashidia (Sajjad, 2005). In this way, some other efforts were also being made to evolve a unified curriculum of education for the unity of the nation. (Sajjad, 2005).

## **2. Attempts for integration at institutional level in private sector**

Many *Madaris* authorities tried to set up such institutions where Islamic curriculum was introduced along with the curricula of modern system of education. As in some *Madaris* the subjects of *Dras-i-Nazami* were reduced and the subjects of modern education were integrated. For example Jamia Taalimat-I-Islamia, Faisalabad, *Dar-ul-Aloom Qamar-u-Islam*, Karachi, Jamia Salfia, Faisalabad (Mansoor, 1997). Their subjects and curriculum was in accordance with the conventional system of education but Islamiyat, Arabic, Recitation of the Holy Quran and teaching of moral values were given special attention. Jamia Naeema Lahore, Darul Aloom Qasmia Mirpur Khas, Idarah Minahj-ul-Quran Lahore, etc were those *Madaris* where the attempts were made to integrate the curriculum of both systems of education up to some extent (Sajjad, 2005).

## **3. *Madaris* those are running both religious and formal schools**

In some *Madaris*, students were taught the curricula of both systems of education at the same time. In the morning session students were taught *Madrassa* subjects while modern subjects were taught them in the evening. In this way, curricula of both the systems went side by side (Sajjad, 2005).

In some *Madaris*, curricula of both the systems were running in the way that students appear in the examination of *Madaris* system education in first year while in second year they appeared in final degree examination of mainstream system of education in relevant B.I.S.E. *Darul-uloom* Jamia Ghusia Bhaira, Al-Beruni intermediate College and *Idarra Aloom-i-Islamia* Islamabad etc were the examples of such types of integrated education. These *Madaris* pursued the same curricula of concern B.I.S.E. at secondary and higher secondary levels of education (Sajjad, 2005). These systems of

education created a distinguished diversity them. In this way the curricula of both the systems were went side by side. This type of effort was being made to integrate the curricula of mainstream and religious systems of education, which might fulfill the requirements of these two systems.

#### **4. Attempts for integration at *Madaris* system of education.**

In *Madaris*, the attempts were being made to integrate the curricula of both the systems of education up to some extent. For example in the Ibtadia, *Mutawassta* (Aawal, Duam & Soam) and Aoola (8 years schooling) level of education were included Social Studies, Science, Mathematics, English and Urdu of class III to VIII in *Madaris* curriculum. In some *Madaris*, the subjects of Dras-i-Nazami were reduced and the subjects of modern education were integrated i.e. computer education was included in the curriculum of *Madaris* in the last decade (Qasim, 2005).

### **2.12 POSSIBILITIES FOR CURRICULA INTEGRATION IN BOTH THE SYSTEMS OF EDUCATION**

Since the establishment of Pakistan, the leaders of public opinion had been feeling the necessity of re-organizing the educational structure of the country so as to make it harmonious with the vast political, social and economic changes that had been ushered in by the recent attainment of independence (Ibrahimi, 1997). At the same time making it conforms to the exigencies of the modern world. The education so long imparted in this country was introduced and with the establishment of the free state of Pakistan based on Islamic ideology, a review of the educational problem of the country had become urgent. What was required in the present context was a complete re-orientation of our education



in accordance with the Islamic culture, tradition and temperament of the people. Along with the general education, the *Madaris* system which forms an integral part of the educational structure also required a thorough overhaul so as to make it more suited to the present requirements (Ibrahimi, 1997).

### **1- Combination of subjects in *Madrassa* system**

It was suggested that combination of the basic elements of the mainstream elementary education with essential *Madaris* subjects, the course might be made to conform that of the elementary schools. Therefore curriculum might be revised to enable the students to aware the modern and traditional learning to face the rapidly changing society in post modern era with Islamic ideology. In the *Madrassa* course combination might be effected between secular subjects like Social Studies, Science, English, Mathematics etc. and basic Islamic subjects like Arabic, the Quran, Islamic law and Theology (Ibrahimi, 1997).

### **2. Training of *Madrassa* teachers**

One of the principal causes of the poor quality of teaching in the *Madaris* was the lack of trained teachers. It was the need of the hour that teachers of *Madaris* might be facilitated for pedagogical training for teaching. This matter was so urgent and important that it took no further delay. For this purpose, it was necessary that a five-year scheme would be drawn up to train the *Madaris* teachers (Ibrahimi, 1997).

### **3. Provision of Grants for *Madrassa***

It was an admitted fact that the deplorable condition of *Madaris* was due to the lack of adequate finances for running them on an efficient basis. The students of *Madaris*

had poor financial condition as they could not pay any fee. Even they could hardly afford to meet their own expenses. While the teachers had practically to depend upon the charity of the people for their paltry wages often paid irregularly. Such conditions were definitely not conducive to proper educational atmosphere. No scheme of education, however, laboriously drawn up, could be expected to attain any measure of success so long as the teachers upon whom was the main responsibility of giving it a practical shape were not contented. Moreover, the path followed so long by an alien Government in dealing with *Madaris* was definitely step-motherly character. The situation changed and an independent state based on Islamic ideology, was not to follow the policy of the former British masters. Every citizen of a democratic country got the right to claim an equal share of the benefits of the state's nation-building activities. Discrimination in such a matter was unjustified on any known maxims of justice, equity or democratic principles. It was therefore, necessary that in the distribution of grants and scholarships. The *Madrassa* would receive a fair share in proportion to such institutions and their enrollment (Ibrahimi, 1997).

#### **4. Inspection of *Madrassa***

The subject had been dealt at some length in connection with the re-organization of elementary education, where it was recommended that special inspecting agency for *Madrassa* and for proper supervision of teaching of Islamic subjects in schools of all types, would be retained. It was also suggested that such special inspectorate would be strengthened in number as well as in quality of *Madaris*.

### 2.13. REVIEW OF RELATED STUDIES

Ziajad (2007) conducted a research study on “Hermeneutics of Islamic Education and construction of New Muslim Culture in the West.” The thesis was designed to form a whole chain of developmental elements to help in understanding the essence of Muslim religious principles and culture, education and possibilities to reform as context is changed. It should be grounded in the teaching of the Quran and the *Sunnah*, attempting to imbue educational and social institutions and cultural experimental activities with an Islamic character, while being flexible in the new context. He recommended that Islamic education aims to preserve traditional values and transmit them to the next generation, while at the same time it searches to adapt selectively from other system as long as basic religious principles are respected. There should be close tie between family, school and society in terms of values of Islamic education. The researcher recommended that through review of existing policies on interpretation of scared text, sources of education with the intent to update them to meet the contemporary need of Muslims and their communities. To make the best use of Islamic intellectual heritage, there should be constant revitalization of both levels of principles. Innovative methods should be employed in different educational context.

Rahman, (2004) conducted a research study on “Islam and modernity: Transformation of an Intellectual Tradition” and identified the possibilities of reconciliation between the Islamic education and modern activities are quite feasible. Muslim scholars can provide an innovative vision of how Islam can be fully lived in Western societies, and how religion in modern times can be reconciled with social change

without living in the past. Rahman further elaborated the significance of the Muslim identity by discussing its four fundamental pillars and their specific dimensions (Rahman 2004).

Elmasri (2005) urges in his study "Towards smart Integration: The choice of Canadian Muslim" that Muslims choose a balanced approach in the Canadian society through "smart integration." Because smart integration promotes the preservation of one's identity in matters of religion, culture, language and learning, and promoting both individual and collective contributions in all fields of its wellbeing (Elmasri, 2008). The smart integration model gives an opportunity to minority to be considered as an asset, thereby leading toward contributions.

Yinmei Wan (2008) conducted a study under the topic, "Managing Merger Integration: A case study of a Merger in Chinese Higher Education" for the degree of PhD. The purpose of this dissertation was to investigate how integration was accomplished in this merger. The study resulted in a conceptual model that provided a framework to analyze integration in higher education context. The findings of this study suggested the importance of active intervention in managing post-merger integration. Proper attention should be given to coordination, control and conflict resolution in the process.

Alexander, W.M. (2001) conducted a study under the topic, "Making the Transition to Curriculum Integration: A Curriculum Design in Middle Level Schools" for the degree of PhD. This study was carried out to identify key stakeholders in this transitional process and determine the role each played, and to identify and investigate

the key steps and obstacles along the way. The two primary participants in this study were identified as teachers in the process of transitioning to curricula integration. The findings of this study revealed number of benefits to curriculum integration, including: the motivational value, the constructive nature of learning which is enhanced by emphasizing connections across the curriculum, the need for students to become responsible and accountable for their own learning, and the effectiveness of cooperative learning and peer teaching.

Asif (2001) conducted a research on developing a model curriculum in Pakistan for elementary level. The main objectives of the study were to review the curriculum process and to propose a model curriculum for elementary level in Pakistan. The major findings of the study were that the curriculum did not fulfill the needs of students as well as society. The curriculum was above the mental level of the students and was even not related to the latest trends. The curriculum was gender bias and does not help in developing spirit of observation and sense of inquiry. The positive findings of the study were that the curriculum promoted Islamic values, good habits and spirit of patriotism among the students.

#### **2.14 Research Papers**

Many research studies have been under taken on *Madaris* education in Pakistan, South Asia and all over the world, including the works of Mumtaz Ahmed, Jamal Malik, Muhammad Qasim Zaman, J.K.Kran, Singer and Francis Robinson. Among others were Tahir Andrabi; Religious School Enrollment in Pakistan: A Look at the Data (The World

Bank, February 8, 2005); Saleem Mansoor Khalid of the Institute of Policy Studies, and Tariq Rehaman carried out surveys of *Madaris* in Pakistan in 2002. They collected information on these religious schools. Fair also discussed some of the methodological problems associated with this survey in 2004. Peter Bergen and Swati Pandey argued that *Madaris* education (*Dars-i-Nizami*) started after completion of *Mutawassta* , “10th-grade.” *Madrassa* students were older than their counterparts in Urdu and English-medium schools. Tariq Rahman presented his research paper “Pluralism and Intolerance in Pakistani Society: Attitudes of Pakistani students towards the Religious Minorities (October 30, 2003)” in a conference on pluralism at the Agha Khan University.

Saleem H. Ali wrote on “Islamic Education and Conflict: Understanding the *Madrassa* of Pakistan” (draft report, United States Institute of Peace, July 1, 2005). His work is commendable because it seek to combine interview data with other form of survey data. The data he collected and analyzed contained inherent sample biases that limit the generalizability of the result. His work made great strides in incorporating different kind of data with which to analyze the apparent problems. While A.H. Nayyar and Ahmed Saleem explained about the curriculum, *The Subtle Subversion: The State of Curricula and Textbooks in Pakistan-Urdu, English, Social Studies and Civics* (Islamabad: Sustainable Development Policy Institute, 2003).

## CHAPTER 3

### RESEARCH METHODS AND PROCEDURES

Major objectives of this study were to analyze the efforts and explore the feasibility of curricula of integration of *Madrassa* and mainstream systems of education at elementary level in Pakistan. The format of presentation in this chapter is as follows:

- 1) Population of the study of the study
- 2) Sample of the study of the study
- 3) Research instruments
- 4) The method of data collection
- 5) Data Analysis

#### 3.1 Population of the Study

The population of the study consisted of all heads and teachers working in the two major types of institutions as under:

- 1) *Madaris* (Institutions for Religious education)
- 2) Mainstream elementary schools

The estimated number of *Deeni Madaris* and mainstream elementary schools in the four provinces of Pakistan was 11006 and 13251 respectively (EMIS, 2007). All the Heads and teachers working in *Madaris* and mainstream elementary schools in Pakistan were taken as population of the study. Detailed breakup of heads and teachers working in the *Madaris* and public sector of elementary schools in Pakistan is given below:

**Table: 22: Populations of *Madaris* and Elementary Schools in Pakistan (2007)**

Provinces	No. of districts	<i>Madaris</i>			Elementary Schools		
		No. of <i>Madaris</i>	<i>Mohtamim</i>	Moallamin	Elementary Schools	Headmasters	Teachers
Punjab	35	5459	5459	24977	7375	7375	67209
Sindh	28	1935	1935	11951	2648	2648	10155
KP	24	2842	2842	12058	2443	2443	15059
Balochistan	18	769	769	2891	785	785	8787
Total	105	11006	11006	51877	13251	13251	101210

(Source: Pakistan Education Statistics 2006-2007. Academy of Educational Planning and Management Ministry of Education, 2007, Islamabad)

### 3.2 Sample of the Study

The sample of study was selected by using stratified random sampling technique consisting of the following two types.

- 1) Sample for questionnaires
- 2) Sample for interviews

#### 3.2.1 Sample for Questionnaires

Sample of the study for questionnaires consisted of 1600 with the break up of, 160 *Mohtamim*, 160 Headmasters, 640 *Moallamin* (Teachers of *Madaris*) and 640 teachers of elementary schools were selected. There were 105 districts in all the four provinces of Pakistan. Sixteen districts (15%) of total population were selected randomly as sample in four provinces of Pakistan. Out of 35 districts of Punjab, 6 districts were selected namely, Attock, Rawalpindi, Chakwal, Lahore, Khanewal, Multan. Out of 23 districts of Sindh, 4 districts were selected namely, Jaccaabad, Karachi, Larkana and Sukkur. Out of 24 districts of KP, 4 districts were selected namely, Buttgram, D.I.Khan,



Haripur and Peshawar. Out of 18 districts of Balochistan, 2 districts were selected namely, Quetta and Zoab.

- 1) From each district 10 *Madaris* and 10 elementary schools were selected as sample.
- 2) Two *Madaris* were taken from each school of thought i.e. Deoband, Bareilvi, *Ahle-Hadith*, *Ahle-Tashia* and Jamaat-i-Islami, in each district.
- 3) Ten elementary schools were selected in each .
- 4) From each institution, the Head of educational institution and four teachers teaching Social Studies and General Science at elementary level were randomly taken as sample.

**Table 23: Showing the Detailed Break-up of Sample for Questionnaires**

Province wise Breakup of Sample of <i>Madaris</i> and Elementary Schools in Pakistan (For Questionnaires)										
Districts		<i>Madaris</i>			Elementary Schools			Respondents		
Provinces	No. of districts	<i>Madaris</i>	No. of <i>Mohtamim</i>	No. of <i>Moallamin</i>	No. of Elementary Schools	No. of Heads	No. of Teachers	Total Heads	Total Teachers	Grand Total
Punjab	06	60	60	240	60	60	240	120	480	600
Sindh	04	40	40	160	40	40	160	80	320	400
KP	04	40	40	160	40	40	160	80	320	400
Balochi stan	02	20	20	80	20	20	80	40	160	200
Total	16	160	160	640	160	160	640	320	1280	1600

No. of *Mohtamim* of *Madaris* = 160

No. of Headmasters of Elementary Schools = 160

Total No. of <i>Mohtamim</i> and Headmasters	= 320
No. of teachers (Moallamin) of <i>Madaris</i>	= 640
No. of teachers of Elementary Schools	= 640
Total No. of teachers	=1280
Total number of respondents	= 320+1280 =1600

### 3.2.2 Sample for Interviews

The sample for interview consisted of 64 with the break up of 32 stakeholders from each stream of *Madaris* and schools system of education were selected for conducting their interview. Random sampling technique was adopted to select the sample with a breakup of, 16 *Mohtamim*, 16 religious scholars, 16 headmasters of elementary schools and 16 curriculum experts mainstream system of education.

**Table 24: Showing the Detailed Break-up of Sample for Interviews**

Province wise Breakup of Sample of <i>Madaris</i> and Elementary Schools in Pakistan (For Interviews)										
Districts		<i>Madaris</i>			Elementary Schools			Respondents		
Provinces	No. of districts	No. of <i>Madaris</i>	No of <i>Mohtamim</i>	Religious Scholars	Elementary Schools	Headmaster s	Curriculum Experts	Total Heads	Total Experts	Grand Total
Punjab	06	60	06	06	60	06	06	12	6+6=12	24
Sindh	04	40	04	04	40	04	04	08	4+4=8	16
KP	04	40	04	04	40	04	04	08	4+4=8	16
Balochi stan	02	20	02	02	20	02	02	04	2+2=4	08
Total	16	160	16	16	160	16	16	32	32	64

No. of *Mohtamim* of *Madaris* = 16

No. of Headmasters of Elementary Schools = 16

No. of Curriculum experts of *Madaris* = 16

No. of Curriculum experts in mainstream system of education = 16

Total number of respondents = 16+16+16+16 = 64

### 3.2.2 Consolidated Sample for Questionnaires and Interviews

Sample of the study consisted of 1664 with the break up of 1600 respondents for questionnaires and 64 respondents for interviews were selected through stratified random sampling technique.

**Table 25: Consolidated Sample for Questionnaires and Interviews**

Province wise Breakup of Sample of <i>Madaris</i> and Elementary Schools in Pakistan										
Provinces And Districts		<i>Madaris</i>			Elementary Schools			Total Respondents		Grand Total
Provinces	No. of districts taken	<i>Mohtamim</i>	<i>Moallamin</i>	Sample for Interviews	No. of Heads	No. of Teachers	Sample for Interviews	Questionnaire	Interviews	
Punjab	06	60	240	12	60	240	12	600	24	624
Sindh	04	40	160	08	40	160	08	400	16	416
KP	04	40	160	08	40	160	08	400	16	416
Balochistan	02	20	80	04	20	80	04	200	08	208
Total	16	160	640	32	160	640	32	1600	64	1664

No. of *Mohtamim* of *Madaris* = 160

No. of teachers (*Moallamin*) of *Madaris* = 640

No. of *Mohtamim* and Curriculum experts of *Madaris* = 32

No. of Headmasters of Elementary Schools = 160

No. of teachers of Elementary Schools	= 640
No. of Headmasters of and Curriculum Experts of	
Mainstream system of education	= 32
Total number of respondents	= 160+640+32+160+640+32 =1664

### 3.3 RESEARCH INSTRUMENTS

After reviewing the related literature, official documents, educational policies, plans and proceedings the researcher prepared two questionnaires and an interview schedule for the study.

#### 3.3.1 Questionnaires

Two questionnaires were developed for data collection. The Questionnaire for *Moallamin* of *Madaris* and teachers of elementary schools appears at Appendix A while the second questionnaire for the *Mohtamim* of *Madaris* and Headmasters of elementary schools is given as in Appendix B. The items in the questionnaires were based on five point likert scale. These questionnaires consisted of close ended and open ended questions used in the study.

#### 3.3.2 Interviews

Data was also collected from interviews of respondents. Descriptive information was collected about the integration of curricula of *Madrassa* and Mainstream systems of education from the following categories of respondents.

- 1) *Mohtamim* (Heads) of *Madaris*
- 2) Headmasters of elementary schools

3) Curriculum experts

4) Religious scholars

### **3.3.3 Document Analysis**

Documentary analysis was done on base line data regarding the number of institutions, curriculum and the teaching staff for curricula integration. The two subjects, Social Studies and General Science of class VIII / *Mutawassta* were analyzed for identifying the possibilities of curricula integration as documentary analysis.

### **3.3.4 Pilot Testing of Research Instruments**

For pilot testing the instruments, five *Madaris* and five mainstreams elementary schools were selected from Rawalpindi district. The researcher personally visited the institutions and administered the questionnaires to the five administrators and 20 teachers of *Madaris* and mainstream elementary schools. They were asked to fill in the questionnaire and also mark any word or sentence structure that they found ambiguous, confusing or incomprehensible. From the responses of these respondents and the difficulty faced in understanding the items, the language of some of the items were modified and improved accordingly. The researcher also personally visited 25 religious scholars, experts and educationists who gave valuable suggestions for the validation and amendment of questionnaire. They were requested to give their suggestions for modification, further improvement and amendment of the questionnaires. The list of experts is given as in annexure F. After discussion with the supervisor, experts and educationists, following changes were incorporated to finalize the questionnaires.

### 3.4.1 Reliability of the Research Instrument

The reliability of the questionnaires was found 0.84 and 0.81 through split half method. Split half reliability is used when the test is long and it is difficult to re-administer the test to the groups. The procedure is that, first the test is administered to a group. After performing on the test by the group, it is divided into two comparable halves. The score of each subject is computed on both the halves and the correlation between the score is found out. (Gay, 2000)

For this purpose, the items in the questionnaires were divided in to two equal halves, the odd and even numbered items. The score acquired by each respondent during the pilot test on both the parts were determined. This was done by assigning a numeric code to each of the response as given below.

Strongly Agree	5
Agree	4
Undecided	3
Disagree	2
Strongly Agree	1

The score of each individual on each item was found out and added up to get his total scores on the odd and even numbered items. The two sets of scores of all the respondents were than statistically analyzed using SPSS to find the correlation between the two halves. The correlation was found manually by using Pearson correlation formula given below:

$$r = \frac{\sum xy}{\sqrt{\sum(x)^2 \sum(y)^2}}$$

$$\begin{aligned} \text{Where } x &= X - \bar{X}, \\ y &= y - \bar{y} \end{aligned}$$

After finding the correlation between the odd and even numbered items, the coefficient of reliability for the whole questionnaire was checked by applying the Spearman – Brown prophecy formula (Gay, 2000).

$$\alpha \text{ (Reliability of full questionnaire)} = \frac{2r}{1+r}$$

The coefficient of reliability calculated for each questionnaire is given below:

$$\text{Mohtamim/Headmasters} = 0.84$$

$$\text{Moallamin/Teachers} = 0.81$$

After discussion with the supervisor, experts and educationists, following changes were incorporated to finalize the questionnaires.

- 1) Questions were arranged in sequence.
- 2) Before pilot testing questionnaire consist of 23 items.
- 3) After pilot testing 17 items were more included making the total of items 40.
- 4) Language of questions was edited.

The list of experts and educationists who gave valuable suggestions for the validation and amendment of questionnaire is given as annexure F.

### 3.5 DATA COLLECTION

A list of *Madaris* was obtained from the “*Madrassa* project,” a department of the Ministry of Education, Islamabad while the list of elementary schools was collected from the EMIS Center of the Ministry of Education. The researcher himself

administered the instruments in the sample districts viz. Attock, Chakwal Rawalpindi, Lahore, Khanewal Multan, Peshawar, Haripur, Butgram and D.I. Khan. Questionnaires were mailed to *Mohitamim* and Headmasters of each *Madrassa* and school along with prepaid self addressed envelope.

The researcher personally conducted the interviews of Heads of *Madaris*, administrators and experts of curriculum. With the consent of the respondents a tape recorder was used to record the interview. It enabled the researcher to pay full attention to the respondents during the interview. Needed information was obtained from the printed documents on curriculum and textbooks of class VIII for analysis. The collected data was tabulated, analyzed and interpreted by using Chi-square test for Homogeneity of proportions.

### 3.6 DATA ANALYSIS

After data collection the next step was cleaning and codification of data. Raw data was converted into meaningful data through the use of various statistical tools. The data need to be edited, classified and tabulated so that it served worthwhile purposes. The responses were quantified and numerical values were assigned to distracters. Scoring scheme was as under:-

Strongly Agreed	5
Agreed	4
Undecided	3
Disagreed	2



Strongly disagreed

1

Data collected on the above-mentioned questionnaires were divided into two groups:

- 1) Perceptual questions.
- 2) Factual questions.

Perceptual questions were analyzed by using two-way Chi-square Test for Homogeneity of proportions at 0.05 level of significance. For meaningful results, the items of the questionnaires were converted into null hypothesis. These hypotheses were tested by applying Chi-square test for Homogeneity. The formula for calculating Chi-square ( $\chi^2$ ) is stated as follow:

$$\chi^2 = \sum \frac{(fo-fe)^2}{fe}$$

Where

fo = Observed Frequency

fe = Expected Frequency of occurrence on null hypothesis

$$\text{Formula} = \frac{(fo-fe)^2}{fe}$$

$$\chi^2 = \sum \frac{(fo-fe)^2}{fe}$$

Having seen the association between the opinions of Moallamin, teachers, *Mohtamim* and Headmasters of elementary schools, two-way Chi-square test for Homogeneity of proportions was applied. Factual questions were analyzed by using percentage method with the help of bar graph to identify the association between the responses of respondents.

There were three open-ended questions in each questionnaire. In one of the questions, the respondents were asked to identify hindrances in the integration of curricula of *Madrassa* and mainstream systems of education. In another question respondents were asked to enlist the difficulties faced during the teaching of curricula integration of *Madrassa* and mainstream systems of education. In the third question, respondents were asked to give their suggestions to more integrate the curricula of *Madrassa* and mainstream systems of education at elementary level of education.

## CHAPTER 4

### ANALYSIS AND INTERPRETATION OF DATA

This chapter deals with analysis and interpretation of data. Major purpose of the study was to analyze the efforts made to explore the possibilities of curricula integration of *Madrasa* and Mainstream systems of education at elementary level in Pakistan. The researcher analyzed the existing curricula of Social Studies and General Science of *Madrasa* and Mainstream systems of education at elementary level. Data was collected through questionnaires from 160 *Madaris* and 160 Elementary schools of sixteen districts of four provinces of Pakistan. Collected data was tabulated and Chi-square test for Homogeneity of proportions was applied to sort out the findings keeping in view the objectives of the study. Percentage method was also applied for analysis of data. The data based on questionnaires, interviews and document analysis has been presented in this chapter in six parts as under:

- 1) In part one, the responses rate of *Mohtamim* of *Madaris* and headmasters of elementary schools is presented in tables 28 to 67
- 2) Part two consists of the data obtained from *Moallamin* of *Madaris* and teachers of elementary schools by questionnaires. Data are presented in tables 68 to 107
- 3) Part three consists of the data obtained from *Mohtamim* and *Moallamin* of *Madaris*. Data are presented in tables 108 to 137.
- 4) In part four, the response rate obtained from headmasters and teachers of elementary schools by questionnaires. Data are presented in tables 138 to 167

- 5) Parts five pertained to the analysis of interview of administrators, curriculum experts and religious scholars.
- 6) Part six of this chapter contained data extracted from the analysis of documents pertaining to social studies and general science for class VIII.

#### 4.1 General Information

**Table 26: Total number of *Madaris* and Elementary Schools in Pakistan**

Population of <i>Madaris</i> and Elementary Schools in Pakistan (2007)							
Province/ Districts		<i>Madaris</i>			Elementary Schools		
Provinces	No. of districts	No. of <i>Madaris</i>	<i>Mohtamim</i>	Teachers	Elementary Schools	Headmasters	Teachers
Punjab	35	5459	5459	24977	7375	7375	67209
Sindh	28	1935	1935	11951	2648	2648	10155
KPK	24	2842	2842	12058	2443	2443	15059
Balochistan	18	769	769	2891	785	785	8787
Total	105	11006	11006	51877	13251	13251	101210

(Source: Pakistan Education Statistics 2006-2007. Academy of Educational Planning and management Ministry of Education, 2007, Islamabad)

Table 26 shows, there were 11006 *Deeni Madaris* and 13251 elementary schools functioning in all the four provinces of Pakistan. The total teachers working in *Madaris* and elementary schools of mainstream system of education were 51877 and 101210 respectively in four provinces of Pakistan.

**Table 27: Province wise Breakup of Sample of *Madaris* and Elementary Schools in Pakistan (for Questionnaires)**

Province/Districts		<i>Madaris</i>			Elementary Schools			Respondents		
Provinces	No. of districts	<i>Madaris</i>	No. of <i>Mohitaim</i>	No. of Moallamin	No. of Elementary Schools	No. of Heads	No. of Teachers	Total Heads	Total Teachers	Grand Total
Punjab	06	60	60	240	60	60	240	120	480	600
Sindh	04	40	40	160	40	40	160	80	320	400
KPK	04	40	40	160	40	40	160	80	320	400
Balochi stan	02	20	20	80	20	20	80	40	160	200
Total	16	160	160	640	160	160	640	320	1280	1600

Table 27 reveals that sixteen districts (15% of the total districts) were selected randomly as a sample from the four provinces of Pakistan. From these sixteen districts, 160 *Madaris* and 160 elementary schools randomly selected in this study, while 10 *Madaris* and 10 elementary schools were selected from each district. Province-wise breakup of sample of *Madaris* and elementary schools shows that 160 Heads and 640 teachers from each stream of education were selected for the collection of data from the four provinces of Pakistan.

## Part One:

### 4.2 Data Analysis of Questionnaires for *Mohtamim* and Headmasters

In part one, the responses rate of *Mohtamim* of *Madaris* and Headmasters of elementary schools is presented. Data are presented in tables 28 to 67.

**Table 28: Harmonization of society**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Mohtamim</i>	Observed	67	21	13	28	31	160	15.4*
	Percentage	41.57%	13.12%	08.12%	17.5%	19.37%	100%	
Headmasters	Expected	83	19.5	11.5	24	22		
	Observed	99	18	10	20	13	160	
	Percentage	61.87%	11.25%	6.25%	12.5%	8.12%	100%	
	Expected	83	19.5	11.5	24	22		

\* Significant

df = 4

$\chi^2$  at 0.05 level = 9.49

Table 28 shows that the calculated value of  $\chi^2$  was found to be 15.48 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Mohtamim* of *Madaris* and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between headmasters and *Mohtamim* on the statement that the society could be harmonized with the integration of curricula of *Madrassa* and mainstream systems of education.

**Table 29: Minimization of religious issues**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Mohitamim</i>	Observed Percentage	81 50.62%	17 10.62%	14 8.75%	31 19.37%	17 10.62%	160 100%	2.0*
	Expected	85.5	17	14	26.5	17		
Headmasters	Observed Percentage	90 56.25%	17 10.62%	14 8.75%	22 13.75%	17 10.62%	160 100%	
	Expected	85.5	17	14	26.5	17		

\*Not Significant

df =4

at 0.05 level= 9.49

Table 29 shows that the calculated value of  $\chi^2$  was found to be 2.0 which was less than the table value at 0.05 level of significance. Though, majority of *Mohitamim* and headmasters agreed with the statement, however, this agreement may be accidental and did not reflect the real agreement. It is, therefore, concluded that there was no significant agreement in the views of *Mohitamim* and headmasters regarding the minimization of religious issues with the curricula integration of *Madrassa* and mainstream schools. In other words, they differed from each other regarding the statement.

**Table 30: Development of a balanced personality**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Mohitamim</i>	Observed Percentage	68 42.5%	27 16.87%	13 8.12%	28 17.5%	24 15%	160 100%	18.44*
	Expected	82.5	19	16.5	21.5	20.5		
Headmasters	Observed Percentage	97 60.62%	11 6.87%	20 12.5%	15 9.37%	17 10.62%	160 100%	
	Expected	82.5	19	16.5	21.5	20.5		

\* Significant

df =4

$\chi^2$  at 0.05 level= 9.49

Table 30 indicates that the calculated value of  $\chi^2$  was found to be 18.44 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Mohtamim* of *Madaris* and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between headmasters and *Mohtamim* on the statement that a balanced personality could be developed, with the curricula integration of *Madrassa* and mainstream schools system of education.

**Table 31: Equal opportunities of progress for both types of the students**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Mohtamim</i>	Observed	74	26	23	24	13	160	19.52*
	Percentage	46.25%	16.25%	14.37%	15%	8.12%	100%	
Headmaster s	Expected	86.5	18	16	22	17.5		
	Observed	99	10	9	20	22	160	
	Percentage	61.8%	6.25%	5.62%	12.5%	13.7%	100%	
	Expected	86.5	18	16	22	17.5		

\*Significant                      df=4                       $\chi^2$  at 0.05 level= 9.49

Table 31 reveals that the calculated value of  $\chi^2$  was found to be 19.52 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Mohtamim* of *Madaris* and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between headmasters and *Mohtamim* on the statement that the students of *Madaris* and schools could have equal opportunities of progress with the help of curricula integration.



**Table 32: Teaching of modern subjects in Islamic perspectives**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Mohtamim</i>	Observed Percentage	74 46.25%	26 16.25%	23 14.37%	24 15%	13 8.12%	160 100%	15.7*
	Expected	83.5	19	20.5	18	19		
Headmasters	Observed Percentage	93 58.12%	12 7.5%	7 11.25%	12 7.5%	29 15.62%	160 100%	
	Expected	83.5	19	20.5	18	19		

\* Significant                      df =4                       $\chi^2$  at 0.05 level= 9.49

Table 32 depicts that the calculated value of  $\chi^2$  was found to be 15.7 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Mohtamim* of *Madaris* and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between headmasters and *Mohtamim* on the statement that modern subjects could be taught in the Islamic perspectives with the help of curricula integration.

**Table 33: One system of education benefiting from the facilities of other system**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Mohtamim</i>	Observed Percentage	69 43.12%	27 16.87%	22 13.75%	31 19.37%	11 6.87%	160 100%	34.5*
	Expected	84	20	14.5	21.5	20		
Headmaster s	Observed Percentage	99 61.87%	13 8.12%	07 4.37%	12 7.5%	29 18.12%	160 100%	
	Expected	84	20	14.5	21.5	20		

\*Significant

df = 4

$\chi^2$  at 0.05 level= 9.49

Table 33 shows that the calculated value of  $\chi^2$  was found to be 34.5 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Mohtamim* of *Madaris* and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between headmasters and *Mohtamim* on the statement that one system of education can benefit with the facilities of other system by curricula integration of *Madrassa* and mainstream schools.

Table 34: Graduates offer their services equally in all walks of life

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Mohtamim</i>	Observed Percentage	85 42.92%	23 16.37%	10 9.73%	27 19.02%	15 11.94%	160 100%	34.1*
	Expected	89	12.5	17.5	19.5	21.5		
Headmasters	Observed Percentage	93 58.12%	02 1.25%	25 15.62%	12 7.5%	28 17.5%	160 100%	
	Expected	89	12.5	17.5	19.5	21.5		

\*Significant

df= 4

$\chi^2$  at 0.05 level= 9.49

Table 34 reflects that the calculated value of  $\chi^2$  was found to be 34.1 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Mohtamim* of *Madaris* and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between headmasters and *Mohtamim* on the statement that the graduates of *Madaris* and mainstream school can equally offer their services in all walks of life.

**Table 35: The strengthening of national integrity and prosperity**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Mohtamim</i>		79	29	11	13	28	160	15.6*
	Observed Percentage	49.37%	18.12%	6.87%	8.12%	17.5%	100%	
	Expected	86.5	21	14	17.5	21		
Headmasters		94	13	17	22	14	160	
	Observed Percentage	58.75%	8.12%	10.62%	13.75%	8.9%	100%	
	Expected	86.5	21	14	17.5	21		

\* Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 35 shows that the calculated value of  $\chi^2$  was found to be 15.6 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Mohtamim* of *Madaris* and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between headmasters and *Mohtamim* on the statement that the national integrity and prosperity can be strengthened with the help of integrated curricula of *Madrassa* and mainstream school system of education.

**Table 36: Immensity in the curricula integration**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Mohtamim</i>		91	13	09	29	18	160	19.98*
	Observed Percentage	56.8%	8.12%	5.62%	18.12%	11.25%	100%	
	Expected	90.5	17	18	21	13.5		
Headmasters		90	21	27	13	09	160	
	Observed Percentage	56.2%	13.12%	16.87%	8.12%	5.62%	100%	
	Expected	90.5	17	18	21	13.5		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 36 indicates that the calculated value of  $\chi^2$  was found to be 19.98 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Mohtamim* of *Madaris* and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between headmasters and *Mohtamim* on the statement that there is immensity in the curricula integration of *Madrassa* and mainstream schools. So the curricula for both the systems of education at elementary level can be integrated in this regard.

Table 37: Spiritual purification of students

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Mohtamim</i>	Observed	77	27	13	26	17	160	12.96*
	Percentage	48.1%	16.8%	8.1%	16.2%	10.6%	100%	
	Expected	84	20.5	17	19	19.5		
Headmasters	Observed	91	14	21	12	22	160	
	Percentage	56.8%	8.7%	13.1%	7.5%	13.7%	100%	
	Expected	84	20.5	17	19	19.5		

\* Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 37 reveals that the calculated value of  $\chi^2$  was found to be 12.96 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Mohtamim* of *Madaris* and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between headmasters and *Mohtamim* on the statement that curricula integration can be helpful for the spiritual purification of students of both the systems.

**Table 38: Equally beneficial for the both types of the students**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Mohtamim</i>	Observed	81	19	10	30	20	160	10.36*
	Percentage	50.6%	11.8%	6.2%	18.7%	12.5%		
	Expected	86.5	21	14	22.5	16		
Headmaster s	Observed	92	23	18	15	12	160	
	Percentage	57.5%	14.3%	11.2%	9.3%	7.5%		
	Expected	86.5	21	14	22.5	16		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 38 depicts that the calculated value of  $\chi^2$  was found to be 10.36 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Mohtamim* of *Madaris* and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between headmasters and *Mohtamim* on the statement that the students of both the systems of education can equally be benefited from the integrated curricula.

**Table 39: Teachers need same educational efficacy**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Mohtamim</i>	Observed	69	21	19	31	20	160	28.2*
	Percentage	43.1%	13.1%	11.8%	19.3%	12.5%	100%	
	Expected	71	18.5	32	18.5	20		
Headmasters	Observed	73	16	45	06	20	160	
	Percentage	45.6%	10%	28.1%	3.7%	12.5%	100%	
	Expected	71	18.5	32	18.5	20		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 39 reflects that the calculated value of  $\chi^2$  was found to be 28.24 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Mohtamim* of *Madaris* and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between headmasters and *Mohtamim* on the statement that the teachers of *Madaris* and elementary schools needed the same educational efficacy to teach the integrated curricula.

**Table 40: Teachers need same professional training**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Mohtamim</i>	Observed	71	21	15	34	19	160	11.23*
	Percentage	44.37%	13.12%	9.37%	21.25%	11.87%	100%	
Headmasters	Expected	84.5	19	15	26	15.5		
	Observed	98	17	15	18	12	160	
	Percentage	61.25%	10.62%	9.37%	11.25%	7.5%	100%	
	Expected	84.5	19	15	26	15.5		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 40 shows that the calculated value of  $\chi^2$  was found to be 11.23 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Mohtamim* of *Madaris* and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between headmasters and *Mohtamim* on the statement that the teachers of *Madaris* and elementary schools needed same professional training to teach the integrated curricula.

**Table 41: Teachers need same in-service refresher courses**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Mohitamim</i>		66	23	21	18	32	160	15.79*
	Observed Percentage	41.25%	14.37%	13.12%	11.25%	20%	100%	
	Expected	82	20.5	19	16	22.5		
Headmasters		98	18	17	14	13	160	
	Observed Percentage	61.25%	11.25%	10.62%	8.75%	8.1%	100%	
	Expected	82	20.5	19	16	22.5		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

The table 41 shows that the calculated value of  $\chi^2$  was found to be 15.79 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Mohitamim* of *Madaris* and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between headmasters and *Mohitamim* on the statement that the teachers of *Madaris* and elementary schools needed the same in-service refresher courses to teach integrated curricula.

**Table 42: Satisfaction of students with the teaching methods of teachers**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Mohitamim</i>		79	28	17	13	23	160	7.82*
	Observed Percentage	49.37%	17.5%	10.62%	8.12%	14.37%	100%	
	Expected	87	25.5	14	16	17.5		
Headmasters		95	23	11	19	12	160	
	Observed Percentage	59.37%	14.37%	6.87%	11.87%	7.5%	100%	
	Expected	87	25.5	14	16	17.5		

\*Not Significant

df = 4

$\chi^2$  at 0.05 level= 9.49

Table 42 indicates that the calculated  $\chi^2$  was found to be 7.82 which was less than the table value at 0.05 level of significance. Though, majority of *Mohtamim* and headmasters agreed with the statement, however, this agreement may be accidental and did not reflect the real agreement. It is, therefore, concluded that there was no significant agreement in the views of *Mohtamim* of *Madaris* and headmasters of elementary schools regarding the satisfaction of students with the teaching methods of teachers of integrated curricula. In other words, they differed from each other regarding the statement.

**Table 43: Completion of curricula within specific time**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Mohtamim</i>		83	26	13	12	26	160	9.9*
	<b>Observed Percentage</b>	51.87%	16.25%	8.12%	7.5%	16.25%	100%	
	<b>Expected</b>	90	20.5	17.5	12	20		
Headmasters		97	15	22	12	14	160	
	<b>Observed Percentage</b>	60.62%	9.37%	13.75%	7.5%	8.75%	100%	
	<b>Expected</b>	90	20.5	17.5	12	20		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

The table 43 reveals that the calculated value of  $\chi^2$  was found to be 9.9 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Mohtamim* of *Madaris* and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between headmasters and *Mohtamim* on the statement that teachers could complete the integrated curricula within the specified time.



**Table 44: Solution of problems by the teachers**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Mohtamim</i>		89	26	17	12	16	160	6.15*
	<b>Observed Percentage</b>	55.62%	16.25%	10.62%	7.5%	10%	100%	
	<b>Expected</b>	91.5	20	18	16	14.5		
Headmasters		94	14	19	20	13	160	
	<b>Observed Percentage</b>	58.75%	8.75%	11.87%	12.5%	8.12%	100%	
	<b>Expected</b>	91.5	20	18	16	14.5		

\*Not Significant

df=4

$\chi^2$  at 0.05 level= 9.49

The table 44 depicts that the calculated  $\chi^2$  was found to be 6.15 which was less than the table value at 0.05 level of significance. It is concluded that there was no significant agreement in the views of *Mohtamim* of *Madaris* and headmasters of elementary schools regarding the solution of problems by the teachers. Though, majority of *Mohtamim* and headmasters agreed with the statement, but this agreement may be unexpected and did not reflect the real situation.

**Table 45: Academic problems during the evaluation**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Mohtamim</i>		51	19	25	34	31	160	33.3*
	<b>Observed Percentage</b>	31.87%	11.87%	15.62%	21.25%	19.37%	100%	
	<b>Expected</b>	73	22	18.5	24.5	22		
Headmasters		95	25	12	15	13	160	
	<b>Observed Percentage</b>	59.37%	15.62%	7.5.12%	9.37%	8.12%	100%	
	<b>Expected</b>	73	22	18.5	24.5	22		

\*Significant df=4

$\chi^2$  at 0.05 level= 9.49

Table 45 exhibits that the calculated value of  $\chi^2$  was found to be 33.3 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Mohtamim* of *Madaris* and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between headmasters and *Mohtamim* on the statement that teachers faced the academic problems during the evaluation of integrated curricula.

**Table 46: Problems in assimilation of papers**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Mohtamim</i>	Observed Percentage	37 23.12%	29 18.12%	16 10%	41 25.62%	37 23.12%	160 100%	62.97*
	Expected	70	19.5	17	28.5	25		
Headmasters	Observed Percentage	103 64.37%	10 6.25%	18 11.25%	16 10%	13 8.12%	160 100%	
	Expected	70	19.5	17	28.5	25		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 46 reflects that the calculated value of  $\chi^2$  was found to be 62.97 which was greater than the table value at 0.05 level. It indicates that the responses of *Mohtamim* of *Madaris* and headmasters of elementary schools showed a significant agreement. Therefore, the headmasters (64.3%) strongly agreed that the teachers faced the problems in the assimilation of papers of curricula integration. But *Mohtamim* (48.7%) were disagreed the statement.

**Table 47: Problems in scoring the papers**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Mohtamim</i>	Observed Percentage	20 12.5%	24 15%	29 18.12%	38 23.75%	49 30.62%	160 100%	94.88*
	Expected	62.5	17	20	26.5	34		
Headmasters	Observed Percentage	105 65.62%	10 6.25%	11 6.87%	15 9.37%	19 11.87%	160 100%	
	Expected	62.5	17	20	26.5	34		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 47 shows that the calculated value of  $\chi^2$  was found to be 94.88 which was greater than the table value at 0.05 level. It indicates that the responses of *Mohtamim* of *Madaris* and headmasters of elementary schools showed a significant agreement. However, the headmasters (72.2%) agreed that the teachers faced the problems during scoring the papers of integrated curricula. 54.3% *Mohtamim* disagreed the statement.

**Table 48: Production of feed back about the teacher's teaching methods**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Mohtamim</i>	Observed Percentage	19 11.87%	28 17.5%	30 18.75%	48 30%	35 21.87%	160 100%	81.4*
	Expected	56.5	22.5	25.5	31.5	31.5		
Headmasters	Observed Percentage	94 58.75%	17 10.62%	21 13.12%	15 9.37%	13 8.12%	160 100%	
	Expected	56.5	22.5	25.5	31.5	31.5		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 48 indicates that the calculated value of  $\chi^2$  was found to be 81.42 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Mohtamim* of *Madaris* and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between headmasters and *Mohtamim* on the statement that students were asked to produce feedback about the teacher's teaching methods of integrated curricula at the end of academic year. On the other hand, the *Mohtamim* strongly disagreed with the statement that students were not asked to produce feedback about the teacher's teaching methods.

Table 49: Teachers approach to Head to solve the problems during the teaching

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Mohtamim</i>	Observed	74	31	15	19	21	160	30.91*
	Percentage	46.25%	19.37%	9.37%	11.87%	13.12%	100%	
Headmasters	Expected	80	18	26.5	17.5	18		
	Observed	89	05	38	16	15	160	
	Percentage	53.75%	3.12%	23.75%	10.0%	9.37%	100%	
	Expected	105.62	15.42	7.58	16.20	15.16		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 49 reveals that the calculated value of  $\chi^2$  was found to be 30.91 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Mohtamim* of *Madaris* and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between headmasters and *Mohtamim* on the statement that teachers approached to the head of educational institution to solve the problems during the teaching of curricula integration.

**Table 50: Curricula of Social Studies subjects for class *Mutawassta* / VIII is according to mental level of students at elementary stage.**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Mohtamim</i>	Observed	82	32	10	21	15	160	2.17*
	Percentage	51.25%	20.0%	6.25%	13.12%	9.37%	100%	
	Expected	84.5	28.5	12.5	20.5	14		
Headmasters	Observed	87	25	15	20	13	160	2.17*
	Percentage	54.37%	15.62%	9.37%	12.5%	8.12%	100%	
	Expected	84.5	28.5	12.5	20.5	14		

\*Not Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 50 depicts that the calculated value of  $\chi^2$  was found to be 2.17 which was less than the table value at 0.05 level of significance. Though, majority of *Mohtamim* and headmasters agreed with the statement, however, this agreement may be accidental and did not reflect the real agreement.

It is, therefore, concluded that there was no significant agreement in the views of *Mohtamim* of *Madaris* and headmasters of elementary schools regarding curricula of Social Studies subjects of class VIIIth were according to mental level of students at elementary stage. In other words, they differed from each other regarding the statement.

**Table 51: Curricula of General Science of class *Mutawassta* / VIIIth class is according to mental level of students at elementary stage.**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Mohtamim</i>	<b>Observed Percentage</b>	87 54.37%	24 15%	13 8.12%	19 11.87%	17 10.62%	160 100%	7.79*
	<b>Expected</b>	91	19	18.5	17.5	14	.	
Headmasters	<b>Observed Percentage</b>	95 59.37%	14 8.75%	24 15%	16 10%	11 6.87%	160 100%	
	<b>Expected</b>	91	19	18.5	17.5	14		

\*Not Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 51 exhibits that the calculated value of  $\chi^2$  was found to be 7.7 which was less than the table value at 0.05 level of significance. Though, majority of *Mohtamim* and headmasters agreed with the statement, however, this agreement may be accidental and did not reflect the real agreement.

It is, therefore, concluded that there was no significant agreement in the views of *Mohtamim* of *Madaris* and headmasters of elementary schools regarding the statement that curricula of general science subjects of class VIIIth were according to mental level of students at elementary stage. In other words, they differed from each other regarding the statement.

**Table: 52 Availability of audiovisual facilities**

Category		SA	A	UD	DA	SDA	Total
<i>Mohtami</i>	Responses	13	17	21	31	78	160
	Percentage	8.1%	10.6%	13.1%	19.3%	48.7%	100%
Headmasters	Responses	98	12	26	11	13	160
	Percentage	61.2%	7.5%	16.2%	6.8%	8.1%	100%

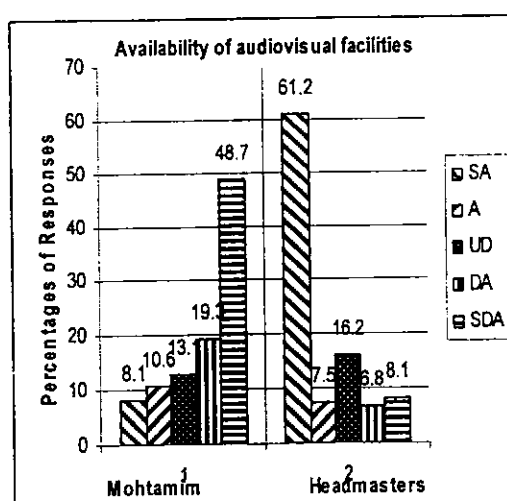


Table 52 reflects that majority (61.2%) of the Headmasters of elementary schools strongly agreed with the statement that audiovisual facilities were available for the teaching of integrated curricula in their educational institution. On the other hand, *Mohtamim* (48.7%) of *Madaris* disagreed with the statement that audiovisual facilities were available for the teaching of integrated curricula in their educational institutions.

**Table 53: Usage of audiovisual facilities**

Category	Frequency	SA	A	UD	DA	SDA	Total
<b><i>Mohtamim</i></b>	<b>Responses</b>	10	15	31	28	76	160
	<b>Percentage</b>	6.2%	9.3%	19.3%	17.5%	47.5%	100%
<b>Headmasters</b>	<b>Responses</b>	96	17	23	14	10	160
	<b>Percentage</b>	60%	10.6%	14.3%	8.7%	6.2%	100%

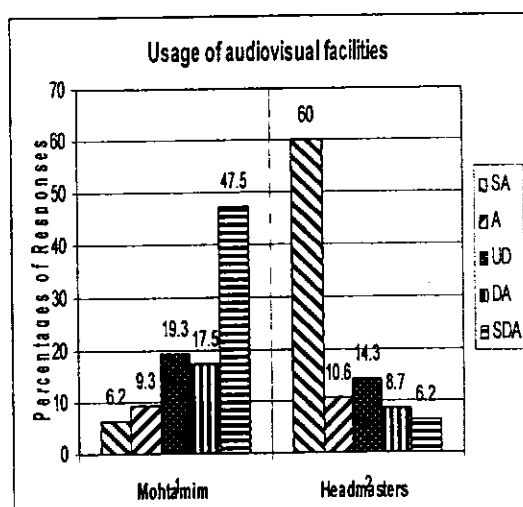


Table 53 shows that majority (60%) of the Headmasters of elementary schools strongly agreed with the statement that audiovisual facilities were used for the teaching of integrated curricula in their educational institution. On the other hand, *Mohtamim* (47.5%) of *Madaris* disagreed with the statement that audiovisual facilities were used for the teaching of integrated curricula in their educational institutions.



**Table 54: Availability of library facilities**

Category	Frequency	SA	A	UD	DA	SDA	Total
<i>Mohtamim</i>	Responses	93	29	18	11	9	160
	Percentage	58.1%	18.1%	11.2%	6.8%	5.6%	100%
Headmasters	Responses	21	18	34	20	67	160
	Percentage	13.1%	11.2%	21.2%	12.5%	41.8%	100%

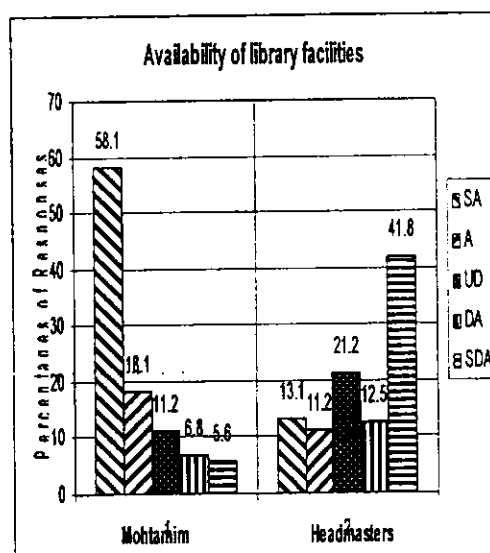


Table 54 indicates that majority of the *Mohtamim* (58.1%) of *Madaris* strongly agreed with the statement that library facilities were available for the teaching of integrated curricula. On the other hand, Headmasters (41.8%) of elementary schools disagreed with the statement that library facilities were available for the teaching of integrated curricula.

**Table 55: Usage of library facilities**

Category	Frequency	SA	A	UD	DA	SDA	Total
<b>Mohtamim</b>	<b>Responses</b>	98	24	21	10	7	160
	<b>Percentage</b>	61.2%	15%	13.1%	6.25%	4.3%	100%
<b>Headmasters</b>	<b>Responses</b>	20	16	30	23	71	160
	<b>Percentage</b>	12.5%	10%	18.7%	14.3%	44.3%	100%

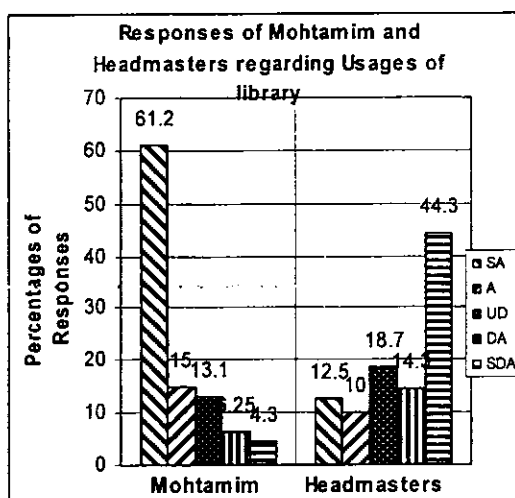


Table 55 reveals that majority *Mohtamim* (61.2%) of *Madaris* strongly agreed that library facilities used for the teaching of integrated curricula in their educational institution. On the other hand, Headmasters (44.3%) of elementary schools disagreed with the statement that library facilities were used for the teaching of integrated curricula in their institutions.

**Table 56: Availability of laboratory facilities**

Category	Frequency	SA	A	UD	DA	SDA	Total
<b>Mohitamim</b>	<b>Responses</b>	37	10	13	57	43	160
	<b>Percentage</b>	23.12%	6.25%	8.12%	35.62%	26.87%	100%
<b>Headmasters</b>	<b>Responses</b>	87	16	27	16	14	160
	<b>Percentage</b>	54.37%	10	16.87%	10%	8.75%	100%

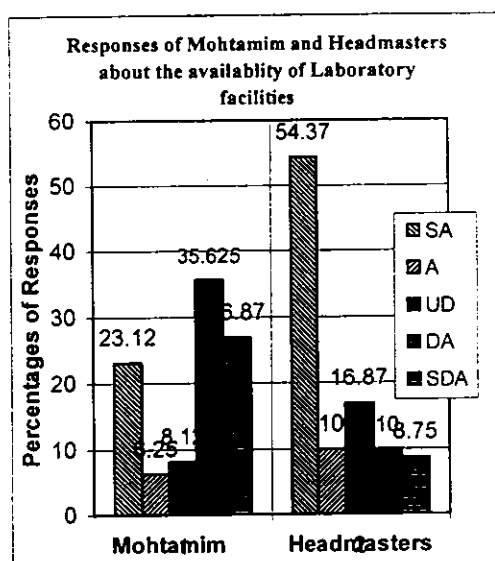


Table 56 shows that majority of the Headmasters (54%) of elementary schools strongly agreed that laboratory facilities were available for the teaching of integrated curricula in their educational institution. On the other hand, *Mohitamim* (62%) of *Madaris* did not agree with the statement that laboratory facilities were available for the teaching of integrated curricula in their educational institutions.

**Table 57: Usage of laboratory facilities**

Category	Frequency	SA	A	UD	DA	SDA	Total
<i>Mohtamim</i>	Responses	34	18	14	51	43	160
	Percentage	21.25%	11.25%	8.75%	31.87%	26.87%	100%
Headmaster s	Responses	94	20	16	14	16	160
	Percentage	58.75%	12.5%	10%	8.7%5	10%	100%

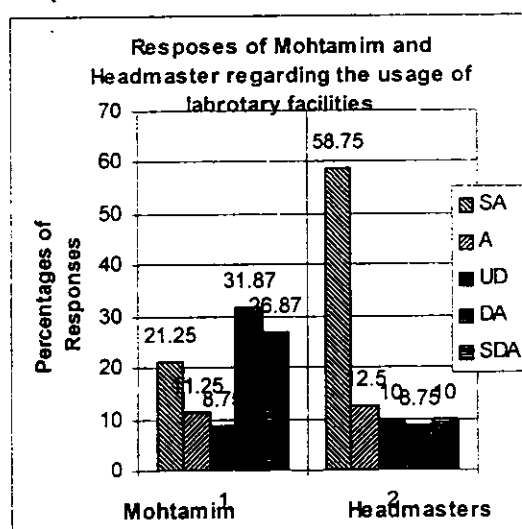


Table 57 exhibits that majority (58%) of the Headmasters of elementary schools strongly agreed with the statement that laboratory facilities used for the teaching of integrated curricula in their educational institution. On the other hand, *Mohtamim* (31%) of *Madaris* did not agree with the statement that laboratory facilities were used for the teaching of integrated curricula in their educational institutions.

**Table 58: Teachers faced difficulties during the teaching of social studies as indicated by the *Mohtamim* of *Madaris* N=160**

S/No.	Difficulties	Yes	No
1.	System of Universe	31 (19.37%)	129 (80.62%)
2.	Population and Economics.	28 (17.5%)	132 (82.5%)
3.	Political awareness in the Muslims of South Asia	137 (14.37%)	160 (85.62%)
4.	United Nation Organization	30 (18.75%)	130 (81.25%)

Table 58 reflects that majority of the *Mohtamim* (80.6%) of *Madaris* indicated that teachers did not face any difficulties during the teaching of Social Study. They suggested that Islamic Historical material might be included in curricula by which curricula become more useful for the students.

**Table 59: Teachers faced difficulties during the teaching of social studies as indicated by the Headmasters of elementary schools. N=160**

S/No.	Difficulties	Yes	No
1	System of Universe	13 (8.12%)	147 (91.87%)
2	Population and Economics.	11 (6.87%)	149 (93.12%)
3	Political awareness in the Muslims of South Asia.	13 (8.12%)	147 (91.87%)
4	United Nation Organization	20 (12.5%)	140 (87.5%)

Table 59 shows that majority of the Headmasters (91%) of elementary schools indicated that teachers of their educational institutions did not face any difficulties during the teaching of Social Study. However, Headmasters gave suggestions that teaching of Social Studies might become more effective and efficient if practical part of geographical portion was included in curricula.

**Table 60: Teachers faced difficulties during the teaching of General Science as indicated by the *Mohtamim* of *Madaris* N=160**

S/No.	Difficulties	Yes	No
1.	Classification of living Organisms.	23 (14.37%)	137 (85.62%)
2.	Elements and Chemical reaction.	22 (13.75%)	138 (86.25%)
3.	Light and Lens.	25 (15.62%)	135 (84.37%)
4.	Modern Technologies.	27 (16.87%)	133 (83.12%)

Table 60 indicates that majority of the *Mohtamim* (86%) of *Madaris* indicated that teachers of their *Madaris* did not face difficulties during the teaching of General Science. They gave suggestions that practical work might be included in curricula of General Science and the curricula of General Science might be revised according to need of modern era. So, teaching of General Science can become more effectual and efficient.

**Table 61: Teachers faced difficulties during teaching of General Science as indicated by Headmasters N=160**

S/No.	Difficulties	Yes	No
1	Classification of living Organisms	21 (13.125%)	139 (86.875%)
2	Elements and Chemical reaction.	24 (15%)	136 (85%)
3	Light and Lens.	26 (16.25%)	134 (83.75%)
4	Modern Technologies.	32 (20%)	128 (80%)

Table 61 reveals that majority of the Headmasters (86%) of elementary schools indicated that their teachers did not face difficulties during the teaching of General Science. They gave suggestions that teaching of General Science become more effectual and efficient if practical section was included in integrated curricula.

**Table 62: The Problems faced in curricula integration as indicated by the *Mohtamim* of *Madaris* in close ended questions and their ranking N=160**

S/No.	Hindrances	Frequency	%	Ranking
1.	Government's lack of interest	128	80%	1st.
2.	Social Status	95	59.37%	2nd.
3.	Financial matters	94	58.75%	3rd.
4.	Personal Status	45	28.12%	4th.
5.	Other reasons	35	21.87%	5th.
6.	Rigidity.	27	16.87%	6th.
7.	Narrow Mindedness	23	14.37%	7th.
8.	Lack of Professionalism	11	6.87%	8th.

Table 62 depicts that the findings collected from the data regarding problems remained in integrated curricula indicated by the *Mohtamim*, were presented with the percentage of the respondents of that particular statement is also given:

- 1) Lack of Government interest was the first difficulty remained with percentage 80%.
- 2) Social Status was rated second difficulty remained with percentage of 59.3%.
- 3) Financial matters was rated third difficulty remained with percentage of 58.7%.

**Table 63: The Problems faced in curricula integration as indicated by the *Headmasters* of elementary schools in close ended questions and ranking N=160**

S/No.	Hindrances	Frequency	%	Ranking
1.	Government's lack of interest	141	88.12%	1st.
2.	Social Status	131	81.87%	2nd.
3.	Financial matters	113	70.62%	3rd.
4.	Personal Status	89	55.62%	4th.
5.	Rigidity	78	48.75%	5th.
6.	Narrow Mindedness	75	46.87%	6th.
7.	Lack of Professionalism	61	38.12%	7th.
8.	Any other	52	32.5%	8th.

Table 63 shows that the findings collected from the data regarding problems remained in integrated curricula as indicated by the Headmasters were presented with the percentage of the respondents of that particular statement is given:

- 1) Lack of Government interest was the first hindrance remained with 88%
- 2) Social Status was rated second hindrance remained with percentage of 81%
- 3) Financial matters was rated third hindrance remained with percentage of 70%

**Table 64: The Problems faced in curricula integration as indicated by the *Mohtamim* of *Madaris* in open ended questions and their ranking N=160**

	Main Problems	Frequency	%	Ranking
1	No Proper planning for problems solving for curricula integration.	137	85.62%	1st.
2	Curricula is not according to Islamic Ideological base.	129	80.62%	2nd.
3	Lack of coordination between teachers and Curriculum developers.	124	77.5%	3rd.
4	Lack of practical work in curricula integration.	107	66.87%	4th.
5	Lack of sufficient funds.	94	58.75%	5th.
6	Lack of trained and skilful teachers.	92	57.5%	6th.
7	Lack of resources and A.V. aids	89	55.62%	7th.
8	Lack of upgrade and update curricula to face new challenges.	83	51.87%	8th.
9	Curriculum is traditional and contents need to be change according to the challenges of new ag	68	42.5%	9th.
10	Laboratory equipments are not available.	51	31.87%	10th.
11	Lack of Library facilities.	41	25.62%	11th.
12	No proper evaluation of teachers performance	39	24.37%	12th.

Table 64 refers some of the problems identified by *Mohtamim* of *Madaris*. There were 85.6% *Mohtamim* who viewed that there was not appropriate planning for problems solving of curricula integration. Similarly 80.6% *Mohtamim* of *Madaris* were of the



opinion that curricula were not according to Islamic ideology which remained the basic hurdle for curricula integration. On the other hand, 77.5% respondents were of the opinion that lack of coordination between teachers and curriculum developers, 66.8% regarded lack of practical work, 58.7% viewed that lack of sufficient funds, 57.5% related that lack of trained and skilful teachers were also remained a barrier for curricula integration.

**Table 65: The Problems faced in curricula integration as indicated by the Headmasters in open ended questions and their ranking N=160**

S/No.	Main Problems	Frequency	%	Ranking
1	No proper planning for problems solving for curricula integration.	151	94.37%	1st.
2	Lack of sufficient funds availability.	149	93.12%	2nd.
3	Lack of trained and skilful teachers.	141	88.12%	3rd.
4	Lack of coordination between teachers and curriculum developers.	135	84.37%	4th.
5	Curriculum is not according to the Islamic ideological base.	119	74.37%	5th.
6	Curriculum is traditional and content need to be change according to the challenges of new age.	113	70.62%	6th.
7	Lack of up grade and update curricula to face new chal	98	61.25%	7th.
8	Library facilities are not available.	96	60%	8th.
9	No proper evaluation of teacher's performance.	95	59.37%	9th.
10	Lack of resources and A.V. aids.	78	48.75%	10th.
11	Lack of practical work in curricula integration.	73	45.6%	11th.
12	Laboratory equipments are not available.	65	40.62%	12th.

Table 65 highlights some of the problems identified by Headmasters of schools. It can be seen from the table that 94.3% Headmasters viewed that there was not proper planning for problem solving in curricula integration. 93.1% Headmasters were of the

opinion that sufficient funds were not available for this purpose, 88.1% Headmasters viewed that lack of trained and skilful teachers, 84% related lack of coordination between teachers and curriculum developers and 74% regarded that curricula were not according to the Islamic ideology. These were the basic hurdle for curricula integration as reported the respondents.

**Table 66: Suggestions for improvement to more curricula integration at Elementary level as indicated by the *Mohtamim* of *Madaris* N=160**

S/No.	Suggestions	Frequency	%	Ranking
1	Sufficient physical facilities should be provided to all educational institutions.	138	86.25%	1st.
2	There should be proper planning for problems solving.	132	82.5%	2nd.
3	Coordination should be enhanced between teachers of both systems of education and curriculum developers.	123	76.87%	3rd.
4	Revise curricula regularly according to face new needs.	120	75%	4th.
5	Increase sufficient funds for curricula integration of both the systems.	118	73.75%	5th.
6	Improve the examination system for quality assurance.	116	72.5%	6th.
7	Teachers should be trained with the latest techniques and modern teaching method to meet the new challenges.	107	66.87%	7th.
8	Practical work should be introduced in integrated curricula.	81	50.62%	8th.
9	Teaching material for curricula integration at should be upgrade and updated regularly.	74	46.25%	9th.
10	Proper evaluation of teacher's performance.	69	43.12%	10th.

Table 66 reflects that majority of the *Mohtamim* (86.25%) of *Madaris* suggested that sufficient physical facilities should be provided to all *Madaris*. 82.5% *Mohtamim* recommended that there should be proper planning for problems solving in curricula integration while 76.8% respondents suggested that coordination should be enhanced for curricula integration between teachers and curriculum developers of both the systems. According to 75% *Mohtamim* suggested that curricula should be regularly revised

according to new needs. Lastly 73% *Mohitamim* suggested to increase sufficient funds for curricula integration.

**Table 67: Suggestions for improvement to more curricula integration at Elementary level as indicated by the Headmasters of schools N=160**

S/No.	Suggestions	Frequency	Percentage	Ranking
1	Coordination should be enhanced between teachers of both systems of education and curriculum developers.	149	93.12%	1st.
2	There should be proper planning for problems solving of curricula integration.	140	87.5%	2nd.
3	Sufficient physical facilities should be provided to all Educational institutions.	136	85%	3rd.
4	Increase sufficient funds for curricula integration	132	82.5%	4th.
5	Teachers should be trained with the latest techniques and modern teaching method to meet the new challenges.	129	80.62%	5th.
6	Revise curricula regularly according to face new needs.	126	78.75%	6th.
7	Teaching material for curricula integration should be upgraded and updated regularly.	118	73.75%	7th.
8	Proper evaluation of teacher's performance.	97	60.62%	8th.
9	Improve the examination system for quality assurance.	89	55.62%	9th.
10	Practical work should be introduced in integrated curricula	76	47.5%	10th.

Table 67 indicates that highest number of respondents, Headmasters (93%), suggested that coordination might be enhanced between teachers of both the systems and curriculum developers. According to second highest number of headmasters (87.5%) of schools, there might be proper planning for problems solving in curricula integration. Similarly 85% respondents recommended that sufficient physical facilities and funds might be provided to all institutions. The headmasters (87.5%) suggested increasing sufficient funds for curricula integration of both the systems.

## Part Two

### 4. 3 Data Analysis of the Responses of *Moallamin* and Teachers

This part consists of the data obtained from *Moallamin* of *Madaris* and teachers of elementary schools by questionnaires. Data are presented in tables 68 to 107

**Table 68: Harmonization of society**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>		347	52	26	18	9	452	2.74*
	Observed	76.7%	11.5 %	5.0 %	3.9 %	1.9 %	100%	
	Expected	356.34	45.95	23.44	18.28	7.97		
Teachers		413	46	24	21	8	512	
	Observed	80.66%	8.98%	4.68%	4.1 %	1.56%	100%	
	Expected	403.65	52.04	26.55	20.71	9.02		

\*Not Significant

df = 4

$\chi^2$  at 0.05 level= 9.49

Table 68 reflects that the calculated value of  $\chi^2$  was found to be 2.74 which was less than the table value at 0.05 level of significance. Though, majority of *Moallamin* of *Madaris* and teachers of elementary schools agreed with the statement, however, this agreement may be accidental and did not reflect the real agreement. It is, therefore, concluded that there was no significant agreement in the views of *Moallamin* of *Madaris* and teachers of elementary schools regarding the harmonization of society with the curricula integration of *Madrassa* and mainstream schools. In other words, they differed from each other regarding the statement.

## Part Two

### 4.3 Data Analysis of the Responses of *Moallamin* and Teachers

This part consists of the data obtained from *Moallamin* of *Madaris* and teachers of elementary schools by questionnaires. Data are presented in tables 68 to 107

**Table 68: Harmonization of society**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>		347	52	26	18	9	452	2.74*
	Observed							
	Percentage	76.7%	11.5 %	5.0 %	3.9 %	1.9 %	100%	
Teachers	Expected	356.34	45.95	23.44	18.28	7.97		
		413	46	24	21	8	512	
	Observed							
	Percentage	80.66%	8.98%	4.68%	4.1 %	1.56%	100%	
	Expected	403.65	52.04	26.55	20.71	9.02		

\*Not Significant

df = 4

$\chi^2$  at 0.05 level= 9.49

Table 68 reflects that the calculated value of  $\chi^2$  was found to be 2.74 which was less than the table value at 0.05 level of significance. Though, majority of *Moallamin* of *Madaris* and teachers of elementary schools agreed with the statement, however, this agreement may be accidental and did not reflect the real agreement. It is, therefore, concluded that there was no significant agreement in the views of *Moallamin* of *Madaris* and teachers of elementary schools regarding the harmonization of society with the curricula integration of *Madrassa* and mainstream schools. In other words, they differed from each other regarding the statement.

**Table 69: Minimization of religious issues**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i> <i>n</i>	Observed Percentage	180 39.8%	115 25.4%	81 17.9%	48 10.6%	28 6.1%	452 100%	38.27*
	Expected	227.40	94.24	70.33	37.97	22.03		
Teachers <i>s</i>	Observed Percentage	305 59.5%	86 16.7%	69 13.4%	33 6.4%	19 3.7%	512 100%	
	Expected	257.59	106.75	79.66	43.02	24.96		

\* Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 69 shows that the calculated value of  $\chi^2$  was found to be 38.27 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Moallamin* of *Madaris* and teachers of elementary schools showed a significant agreement. Hence, it showed a strong agreement between *Moallamin* and teachers on the statement that religious issues could be minimized with the curricula integration of *Madrasa* and mainstream system of education.

**Table 70: Development of a balanced personality**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	Observed Percentage	186 41.15%	110 24.33%	78 17.25%	50 11.06%	28 6.19%	452 100%	5.84*
	Expected	203.02	100.34	72.67	46.41	29.53		
Teachers	Observed Percentage	247 48.24%	104 20.31%	77 15.03%	49 9.57%	35 6.83%	512 100%	
	Expected	229.97	113.65	82.32	52.58	33.46		

\*Not Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 70 indicates that the calculated value of  $\chi^2$  was found to be 5.84 which was less than the table value at 0.05 level of significance. Though, majority of *Moallamin* of *Madaris* and teachers of elementary schools agreed with the statement, however, this agreement may be accidental and did not reflect the real agreement. It is, therefore, concluded that there was no significant agreement in the views of *Moallamin* of *Madaris* and teachers of elementary schools about the statement that a balance personality can be developed with curricula integration of *Madrassa* and Mainstream systems of education. In other words, they differed from each other regarding the statement.

**Table 71: Equal opportunities of progress for both types of the students**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	<b>Observed</b>	264	84	54	27	23	452	8.67*
	<b>Percentage</b>	58.40%	18.58%	11.94%	5.97%	5.08%	100%	
	<b>Expected</b>	281.79	68.92	52.04	27.66	21.56		
Teachers	<b>Observed</b>	337	63	57	32	23	512	8.67*
	<b>Percentage</b>	65.82%	12.30%	11.13%	6.25%	4.49%	100%	
	<b>Expected</b>	319.20	78.07	58.95	31.33	24.43		

\*Not Significant                      df=4                       $\chi^2$  at 0.05 level= 9.49

Table 71 reveals that the calculated value of  $\chi^2$  was found to be 8.67 which was less than the table value at 0.05 level of significance. Though, majority of *Moallamin* of *Madaris* and teachers of elementary schools agreed with the statement, however, this agreement may be accidental and did not reflect the real agreement. It is, therefore, concluded that there was no significant agreement in the views of *Moallamin* of *Madaris* and teachers of elementary schools regarding the statement that the students of both the

systems could have equal opportunities of progress with the help of curricula integration.

In other words, they differed from each other regarding the statement.

**Table 72: Teaching of modern subjects in Islamic perspectives**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>		338	54	20	27	13	452	9.22*
	Observed Percentage	74.77%	11.94%	4.42%	5.97%	2.87%	100%	
	Expected	354.94	50.17	15.94	21.56	9.37		
Teachers		419	53	14	19	7	512	
	Observed Percentage	81.83%	10.35%	2.73%	3.71%	1.36%	100%	
	Expected	402.05	56.82	18.05	24.43	10.62		

\*Not Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 72 depicts that the calculated value of  $\chi^2$  was found to be 9.22 which was less than the table value at 0.05 level of significance. Though, majority of *Moallamin* of *Madaris* and teachers of elementary schools agreed with the statement, however, this agreement may be accidental and did not reflect the real agreement. It is, therefore, concluded that there was no significant agreement in the views of *Moallamin* of *Madaris* and teachers of elementary schools that modern subjects could be taught in the Islamic perspectives with the help of curricula integration. In other words, they differed from each other regarding the statement.



**Table 73: One system of education benefiting from the facilities of other system**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	<b>Observed</b>	331	58	20	26	17	452	97.04*
	<b>Percentage</b>	73.23%	12.83%	4.42%	5.75%	.761%	100%	
	<b>Expected</b>	263.97	69.39	18.75	65.17	34.69		
<b>Teachers</b>	<b>Observed</b>	232	90	20	113	57	512	
	<b>Percentage</b>	45.31%	17.57%	3.90%	22.07%	11.13%	100%	
	<b>Expected</b>	299.02	78.60	21.24	73.82	39.30		

\*Significant

df = 4

$\chi^2$  at 0.05 level= 9.49

Table 73 exhibits that the calculated value of  $\chi^2$  was found to be 97.04 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Moallamin* of *Madaris* and teachers of elementary schools showed a significant agreement. Hence, it showed a strong agreement between *Moallamin* and teachers on the statement that one system of education could benefit from the facilities of other system by curricula integration of *Madrassa* and Mainstream systems of education.

**Table 74: Graduates offer their services equally in all walks of life**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	<b>Observed</b>	194	74	44	86	54	452	161.93*
	<b>Percentage</b>	42.92%	16.37%	9.73%	19.02%	11.94%	100%	
	<b>Expected</b>	272.8	60.48	29.07	54.85	34.69		
<b>Teacher s</b>	<b>Observed</b>	413	46	24	21	08	512	
	<b>Percentage</b>	80.66%	8.98%	4.68%	4.10%	1.56%	100%	
	<b>Expected</b>	309.11	68.51	32.92	62.14	39.30		

\*Significant

df = 4

$\chi^2$  at 0.05 level= 9.49

Table74 reflects that the calculated value of  $\chi^2$  was found to be 161.93 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Moallamin* of *Madaris* and teachers of elementary schools showed a significant agreement. Hence, it showed a strong agreement between *Moallamin* and teachers on the statement that the graduates of integrated curricula of *Madrassa* and mainstream school could equally offer their services in all walks of life.

**Table75: The strengthening of national integrity and prosperity**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	Observed Percentage	332 73.4%	56 12.3%	21 4.64%	29 6.41%	14 3.0%	452 100%	1.99*
	Expected	354.94	46.41	15.94	22.97	11.72		
Teachers	Observed Percentage	388 75.78%	55 10.7%	18 3.51%	31 6.05%	20 (3.90%)	512 100%	
	Expected	402.05	52.58	18.05	26.02	13.27		

\*Not Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 75 shows that the calculated value of  $\chi^2$  was found to be 1.99 which was less than the table value at 0.05 level of significance. Though, majority of *Moallamin* of *Madaris* and teachers of elementary schools agreed with the statement, however, this agreement may be accidental and did not reflect the real agreement. It is, therefore, concluded that there was no significant agreement in the views of *Moallamin* of *Madaris* and teachers of elementary schools about the national integrity and prosperity could strengthen with the help of curricula integration. In other words, they differed from each other regarding the statement.

**Table76: Immensity in the curricula integration**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	<b>Observed</b>	341	44	14	32	21	452	11.46*
	<b>Percentage</b>	75.44%	9.73%	3.09%	7.07%	4.64%	100%	
	<b>Expected</b>	359.1	40.7	12.6	24.3	15.0		
<i>Teachers</i>	<b>Observed</b>	425	43	13	20	11	512	
	<b>Percentage</b>	83.00%	8.39%	2.53%	3.90%	2.14%	100%	
	<b>Expected</b>	406.83	46.20	14.34	27.61	16.9		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 76 indicates that the calculated value of  $\chi^2$  was found to be 11.46 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Moallamin* of *Madaris* and teachers of elementary schools showed a significant agreement. Hence, it showed a strong agreement between *Moallamin* and teachers on the statement that there was immensity in the integrated curricula of *Madrassa* and mainstream systems of education.

**Table77: Spiritual purification of students**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	<b>Observed</b>	322	51	26	26	27	452	3.09*
	<b>Percentage</b>	71.23%	11.28%	5.75%	5.75%	5.97%	100%	
	<b>Expected</b>	321.65	45.01	25.31	29.07	30.94		
<i>Teachers</i>	<b>Observed</b>	364	45	28	36	39	512	
	<b>Percentage</b>	71.09%	8.78%	5.46%	7.03%	7.61%	100%	
	<b>Expected</b>	364.34	50.98	28.68	32.92	35.05		

\*Not Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 77 reveals that the calculated value of  $\chi^2$  was found to be 3.09 which was less than the table value at 0.05 level of significance. Though, majority of *Moallamin* of *Madaris* and teachers of elementary schools agreed with the statement, however, this agreement may be accidental and did not reflect the real agreement. It is, therefore, concluded that there was no significant agreement in the views of *Moallamin* of *Madaris* and teachers of elementary schools about curricula integration could be helpful for the spiritual purification of students of both streams of education. In other words, they differed from each other regarding the statement.

**Table78: Equally beneficial for both types of the students**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	<b>Observed</b>	379	38	15	13	7	452	1.27*
	<b>Percentage</b>	83.84%	8.40%	3.31%	2.87%	1.54%	100%	
	<b>Expected</b>	382.1	36.10	12.65	13.12	7.97		
Teachers	<b>Observed</b>	436	39	12	15	10	512	1.27*
	<b>Percentage</b>	77.53%	8.98%	4.68%	5.66%	3.12%	100%	
	<b>Expected</b>	432.86	40.89	14.34	14.87	9.02		

\*Not Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 78 depicts that the calculated value of  $\chi^2$  was found to be 1.27 0 which was less than the table value at 0.05 level of significance. Though, majority of *Moallamin* of *Madaris* and teachers of elementary schools agreed with the statement, however, this agreement may be accidental and did not reflect the real agreement. It is, therefore, concluded that there was no significant agreement in the views of *Moallamin* and teachers that the students of both the systems of education could equally benefit from the

curricula integration. In other words, they differed from each other regarding the statement.

**Table 79: Teachers need same educational efficacy**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	Observed	144	82	17	137	72	452	232.7*
	Percentage	69.24%	11.50%	5.97%	5.97%	7.30%	100%	
	Expected	253.66	60.01	19.22	77.83	41.26		
Teachers	Observed	397	46	24	29	16	512	
	Percentage	77.53%	8.98%	4.68%	5.66%	3.125%	100%	
	Expected	287.33	67.98	21.77	88.16	46.73		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 79 exhibits that the calculated value of  $\chi^2$  was found to be 232.7 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Moallamin* of *Madaris* and teachers of elementary schools showed a significant agreement. Hence, it showed a strong agreement between *Moallamin* and teachers on the statement that the teachers of *Madaris* and mainstream system of education needed the same educational efficacy to teach integrated curricula.

**Table 80: Teachers need same professional training**

Category	Frequency	SA	A	UD	DA	SDA	Total	$X^2$
<i>Moallamin</i>	Observed	203	82	17	82	68	452	151.4*
	Percentage	44.91%	18.14%	3.76%	18.14%	15.04%	100%	
	Expected	287.89	60.95	17.34	47.82	37.97		
Teachers	Observed	411	48	20	20	13	512	
	Percentage	80.27%	9.37%	3.90%	3.90%	2.53%	100%	
	Expected	326.10	69.04	19.65	54.17	43.02		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 80 reflects that the calculated value of  $\chi^2$  was found to be 151.48 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Moallamin* of *Madaris* and teachers of elementary schools showed a significant agreement. Hence, it showed a strong agreement between *Moallamin* and teachers on the statement that the teachers of *Madrassa* and mainstream system of education needed same professional training to teach integrated curricula.

**Table 81: Teachers need same in-service refresher courses**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallami</i> <i>n</i>	Observed Percentage	224 49.55%	84 18.58%	21 4.64%	64 14.15%	59 13.05%	452 100%	120.4*
	Expected	164.10	60.95	21.09	103.62	102.21		
Teachers	Observed Percentage	126 24.60%	46 8.98%	24 4.68%	157 30.66%	159 31.05%	512 100%	
	Expected	185.89	69.04	23.90	117.37	115.78		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 81 shows that the calculated value of  $\chi^2$  was found to be 120.48 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Moallamin* of *Madaris* and teachers of elementary schools showed a significant agreement. Hence, it showed a strong agreement between *Moallamin* and teachers on the statement that the teachers of both systems needed the same in-service refresher courses to teach integrated curricula. But, the teachers (61.5%) of elementary schools disagreed that the teachers of both the systems did not need the same in-service refresher courses during their service.

**Table 82: Satisfaction of students with the teaching methods of teachers**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	<b>Observed</b>	240	82	17	52	61	452	79.4*
	<b>Percentage</b>	53.0%	18.1%	3.7%	11.5%	13.4%	100%	
	<b>Expected</b>	298.67	60.01	19.22	37.97	36.10		
Teacher s	<b>Observed</b>	397	46	24	29	16	512	
	<b>Percentage</b>	24.60%	8.98%	4.68%	30.66%	31.05%	100%	
	<b>Expected</b>	338.32	67.98	21.77	43.02	40.89		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 82 indicates that the calculated value of  $\chi^2$  was found to be 79.41 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Moallamin* of *Madaris* and teachers of elementary schools showed a significant agreement. Hence, it showed a strong agreement between *Moallamin* and teachers on the statement that the students were satisfied with the teaching methods of teachers of integrated curricula. However, majority teachers of elementary schools did not agree with the statement.

**Table 83: Completion of curricula within specific time**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	<b>Observed</b>	78	82	18	144	130	452	435.6*
	<b>Percentage</b>	17.25%	18.1%	3.98%	31.85%	28.76%	100%	
	<b>Expected</b>	230.21	60.01	19.69	75.0	67.0		
Teachers	<b>Observed</b>	413	46	24	16	13	512	
	<b>Percentage</b>	80.66%	8.98%	4.68%	3.12%	2.5%	100%	
	<b>Expected</b>	260.78	67.98	22.30	84.97	75.95		

\*Significant                      df=4                       $\chi^2$  at 0.05 level= 9.49  
 Table 83 reveals that the calculated value of  $\chi^2$  was found to be 435.6 which was

greater than the table value at 0.05 level of significance. It indicates that the responses of *Moallamin* of *Madaris* and teachers of elementary schools showed a significant agreement. Hence, it showed a strong agreement between *Moallamin* and teachers on the statement that the teachers could complete the integrated curricula within the specified time. However, majority of the *Moallamin* of *Madaris* did not agree with the statement.

**Table 84: Solution of problems by the teachers**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	Observed	80	79	19	140	134	452	414.74*
	Percentage	17.69%	17.47%	4.20%	30.97%	29.64%	100%	
	Expected	228.81	58.60	20.16	74.55	69.86		
Teachers	Observed	408	46	24	19	15	512	
	Percentage	79.68%	8.98%	4.68%	3.71%	2.92%	100%	
	Expected	259.18	66.39	22.83	84.44	79.13		

\*Significant                      df=4                       $\chi^2$  at 0.05 level= 9.49

Table 84 depicts that the calculated value of  $\chi^2$  was found to be 414.74 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Moallamin* of *Madaris* and teachers of elementary schools showed a significant agreement. Hence, it showed a strong agreement between *Moallamin* and teachers on the statement that teachers could solve the problems by themselves, raised during the teaching of integrated curricula. However, majority of the *Moallamin* of *Madaris* did not agree with the statement that *Moallamin* could not solve the problems by themselves, raised during the teaching of curricula integration.



**Table 85: Academic problems during the evaluation**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	Observed	80	61	56	126	129	452	14.46*
	Percentage	17.69%	13.49%	12.38%	27.87%	28.53%	100%	
	Expected	76.89	50.17	45.01	143.47	136.44		
Teachers	Observed	84	46	40	180	162	512	
	Percentage	16.40%	8.8%	7.81%	35.15%	31.64%	100%	
	Expected	87.10	56.82	50.98	162.52	154.55	259.18	

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 85 exhibits that the calculated value of  $\chi^2$  was found to be 14.46 which was greater than the table value at 0.05 level. It indicates that the responses of *Moallamin* of *Madaris* and teachers of elementary schools showed a significance agreement. Therefore, the majority of teachers and *Moallamin* disagreed with the statement that teachers did not face the problems during the evaluation of integrated curricula.

**Table 86: Problems in assimilation of papers**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	Observed	313	52	27	27	33	452	43.24*
	Percentage	69.2%	11.5%	5.9%	5.97.9%	7.30%	100%	
	Expected	279.45	45.95	23.91	46.41	56.26		
Teachers	Observed	283	46	24	72	87	512	
	Percentage	66.01%	8.98%	4.68%	9.96%	10.35%	100%	
	Expected	259.18	66.39	22.83	84.44	79.13		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 86 reflects that the calculated value of  $\chi^2$  was found to be 43.24 which was greater than the table value at 0.05 level. It indicates that the responses of *Moallamin* of *Madaris* and teachers of elementary schools showed a significant agreement. Therefore, the majority of the *Moallamin* and teacher strongly agreed with the statement that teachers face problems in the assimilation of papers of integrated curricula.

**Table 87: Problems in scoring the papers**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	<b>Observed Percentage</b>	366 80.97%	29 6.41%	22 4.86%	13 2.87%	22 4.86%	452 100%	36.83*
	<b>Expected</b>	330.09	35.165	21.56	30.00	35.165		
Teachers	<b>Observed Percentage</b>	338 66.01%	46 8.98%	24 4.68%	51 9.96%	53 10.35%	512 100%	
	<b>Expected</b>	373.90	39.83	24.431	33.99	39.83		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 87 shows that the calculated value of  $\chi^2$  was found to be 36.83 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Mohtamim* of *Madaris* and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between headmasters and *Mohtamim* on the statement that teachers face the problems during scoring the papers of integrated curricula.

**Table 88: Production of feedback about the teacher's teaching methods**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	<b>Observed</b>	378	29	9	17	19	452	4.51*
	<b>Percentage</b>	83.62%	6.41%	1.99%	3.76%	4.20%	100%	
	<b>Expected</b>	371.35	30.47	11.25	22.50	16.41		
<i>Teachers</i>	<b>Observed</b>	414	36	15	31	16	512	
	<b>Percentage</b>	80.85%	7.03%	2.92%	6.05%	3.12%	100%	
	<b>Expected</b>	420.64	34.52	12.74	25.49	18.58		

\*Not Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 88 indicates that the calculated value of  $\chi^2$  was found to be 4.51 0 which was less than the table value at 0.05 level of significance. Though, majority of *Moallamin* of *Madaris* and teachers of elementary schools agreed with the statement, however, this agreement may be accidental and did not reflect the real agreement.

It is, therefore, concluded that there was no significant agreement in the views of *Moallamin* of *Madaris* and teachers of elementary schools on the statement that students could not produced feedback about the teacher's teaching methods at the end of year. In other words, they differed from each other regarding the statement.

**Table 89: Heads of educational institution help the teachers to solve the problems during the teaching**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	<b>Observed</b>	374 82.74%	29 6.41%	12 2.65%	22 4.86%	15 3.31%	452 100%	2.46*
	<b>Expected</b>	372.75	25.78	10.78	25.78	16.87		
Teachers	<b>Observed</b>	421 82.22%	26 5.07%	11 2.14%	33 6.44%	21 4.10%	512 100%	
	<b>Expected</b>	422.24	29.21	12.21	29.21	19.12		

\*Not Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 89 reveals that the calculated value of  $\chi^2$  was found to be 2.46 which was less than the table value at 0.05 level of significance. Though, majority of *Moallamin* and teachers agreed with the statement, however, this agreement may be accidental and did not reflect the real agreement.

It is, therefore, concluded that there was no significant agreement in the views of *Moallamin* and teachers on the statement that the heads of educational institution facilitate the teachers to solve the problems during their teaching. In other words, they differed from each other regarding the statement.

**Table 90: Curricula of Social Studies subjects of class *Mutawassta* / VIII class is according to mental level of students at elementary stage.**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	<b>Observed</b>	333	46	32	27	12	452	13.90*
	<b>Percentage</b>	73.67%	10.61%	7.07%	5.97%	2.65%	100%	
	<b>Expected</b>	326.34	39.85	29.53	40.32	15.94		
Teachers	<b>Observed</b>	363	37	31	59	22	512	13.90*
	<b>Percentage</b>	70.89%	7.22%	6.05%	11.52%	4.29%	100%	
	<b>Expected</b>	369.65	45.145	33.46	45.67	18.058		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 90 depicts that the calculated value of  $\chi^2$  was found to be 13.90 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Moallamin* and teachers showed a significant agreement. Hence, it showed a strong agreement between *Moallamin* and teachers on the statement that the curricula of Social Studies subjects of class *Mutawassta* /VIII of *Madrassa* and mainstream systems of education were according to mental level at elementary stage.

**Table 91: Curricula of General Science subjects of class *Mutawassta* /VIII class is according to mental level of students at elementary stage.**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	<b>Observed</b>	308	45	34	30	35	452	9.81*
	<b>Percentage</b>	68.14%	9.95%	7.52%	6.63%	7.74%	100%	
	<b>Expected</b>	303.83	38.44	30.47	44.54	34.69		
Teachers	<b>Observed</b>	340	37	31	65	39	512	9.81*
	<b>Percentage</b>	66.40%	7.22%	6.05%	12.69%	7.61%	100%	
	<b>Expected</b>	344.16	43.55	34.52	50.45	39.30		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 91 exhibits that the calculated value of  $\chi^2$  was found to be 9.81 which was less than the table value at 0.05 level of significance. It is concluded that there was no significant agreement in the views of *Moallamin* of *Madaris* and teachers of elementary schools. Hence, it did not show agreement on the statement that the curricula of General Science subjects of class *Mutawassta* / VIIIth of *Madrassa* and mainstream systems of education were according to mental level at elementary stage.

**Table 92: Availability of audiovisual facilities**

Category	Frequency	SA	A	UD	DA	SDA	Total
<i>Moallamin</i> <i>in</i>	Responses	34	20	44	113	241	452
	Percentage	7.5%	4.4%	9.7%	25%	53.3%	100%
Teachers	Responses	397	46	24	29	16	512
	Percentage	77.53%	8.98%	4.68%	5.66%	3.12%	100%

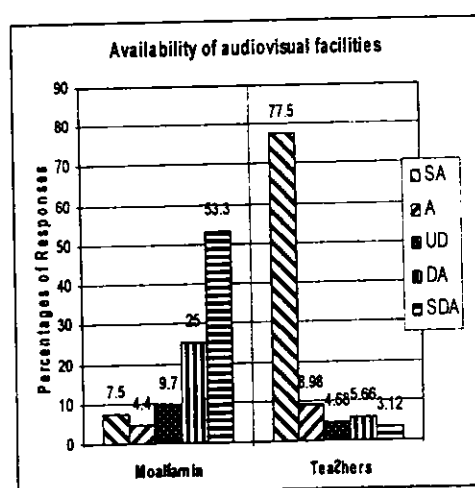


Table 92 reflects that majority of the teachers (77.5%) strongly agreed with the statement that audiovisual facilities were available for the teaching of integrated curricula in their educational institutions. However the *Moallamin* (53.3%) of *Madaris* disagreed

with the statement that audiovisual facilities were not available for the teaching of integrated curricula in their educational institutions.

**Table 93: Usage of audiovisual facilities**

Category	Frequency	SA	A	UD	DA	SDA	Total
<i>Moallam in</i>	Responses	31	28	51	75	267	452
	Percentage	6.8	6.1	11.2	16.5	59.07	100%
Teachers	Responses	411	48	20	20	13	512
	Percentage	80.27%	9.37%	3.90%	3.90%	2.53%	100%

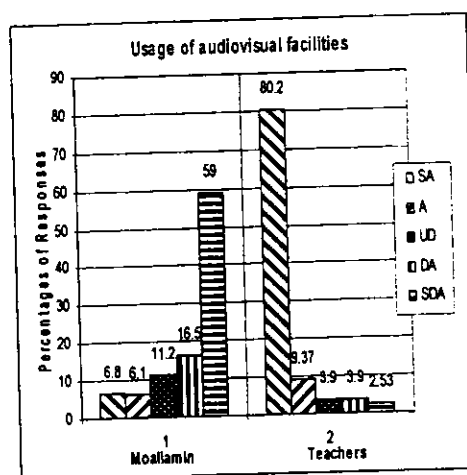


Table 93 shows that majority of the teachers (80.2%) of schools agreed with the statement that audiovisual facilities were used for the teaching of integrated curricula in their educational institutions. On the other hand, the *Moallamin* (59%) of *Madaris* disagreed that audiovisual facilities were not used for the teaching of integrated curricula in their educational institutions.

**Table 94: Availability of library facilities**

Category	Frequency	SA	A	UD	DA	SDA	Total
<i>Moallamin</i>	Responses	231	47	96	35	43	452
	Percentage	51.1%	10.3%	21.2%	7.7%	9.5%	100%
Teachers	Responses	44	43	120	44	261	512
	Percentage	8.5%	8.3%	23.4%	8.5%	50.9%	100%

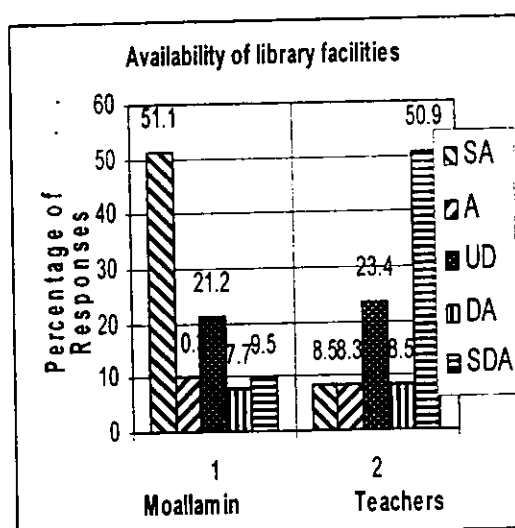


Table 94 indicates that majority of the *Moallamin* (51.1%) of *Madaris* agreed with the statement that library facilities were available for the teaching of integrated curricula in their educational institutions. On the other hand, the teachers (50.9%) of elementary schools strongly disagreed with the statement that library facilities were available for the teaching of integrated curricula in their educational institutions.



**Table 95: Usage of library facilities**

Category	Frequency	SA	A	UD	DA	SDA	Total
<i>Moallamin</i>	Responses	330	28	14	43	37	452
	Percentage	73.0%	6.1%	3.0%	9.5%	8.1%	100%
Teachers	Responses	37	29	43	105	298	512
	Percentage	7.2%	5.6%	8.3%	20.5%	58.2%	100%

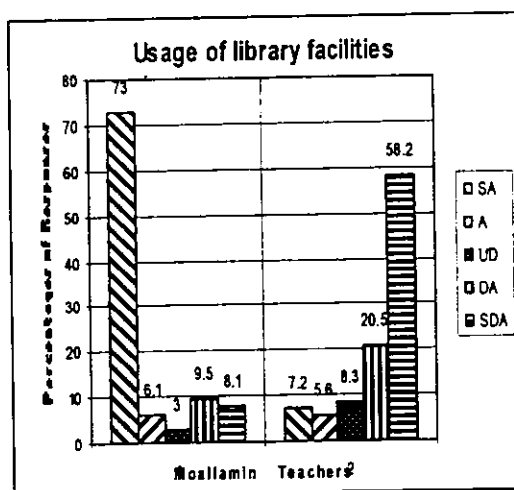


Table 95 reveals that *Moallamin* (73%) of *Madaris* agreed that library facilities used for the teaching of integrated curricula in their educational institutions. On the other hand, the teachers (58.2%) of elementary schools disagreed with the statement that library facilities were used for the teaching of integrated curricula in their educational institutions.

Table 96: Availability of laboratory facilities

Category	Frequency	SA	A	UD	DA	SDA	Total
<i>Moallamin</i>	Responses	78	82	18	144	130	452
	Percentage	17.25%	18.1%	3.98%	31.85%	26.76%	100%
Teacher s	Responses	413	46	24	16	13	512
	Percentage	80.8%	8.98%	4.68%	3.12%	2.53%	100%

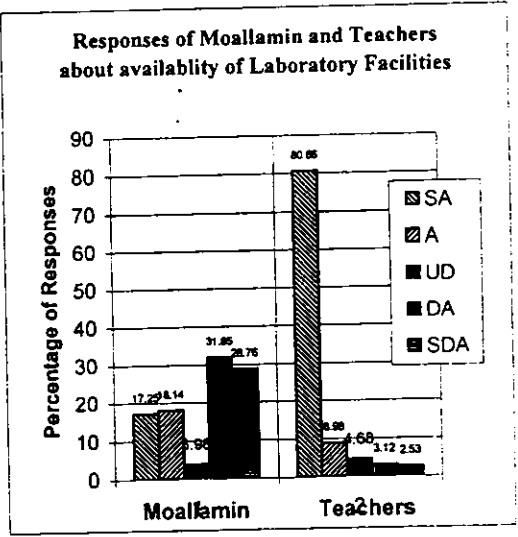


Table 96 depicts that majority of teachers (80%) of elementary schools agreed that laboratory facilities were available for the teaching of integrated curricula in the educational institutions. On the other hand, the *Moallamin* (58.5%) of *Madaris* disagreed that laboratory facilities were not available for the teaching of integrated curricula in their educational institutions.

**Table 97: Usage of laboratory facilities**

Category	Frequency	SA	A	UD	DA	SDA	Total
<i>Moallamin</i>	Responses	80	79	19	140	134	452
	Percentage	17.69%	7.47%	4.20%	30.97%	29.64%	100%
Teachers	Responses	408	46	24	19	15	512
	Percentage	79.68%	8.98%	4.68%	3.71%	2.92%	100%

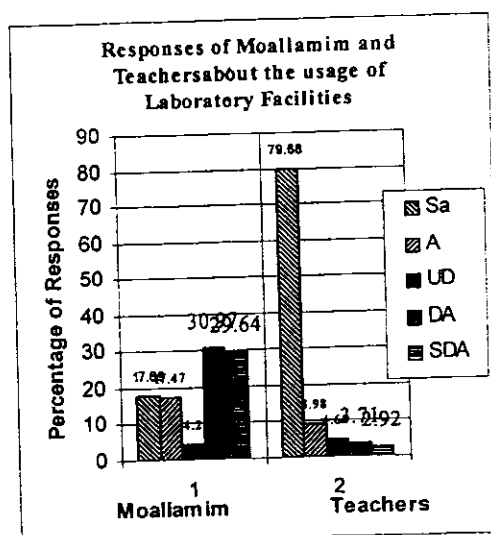


Table 97 shows that majority (79%) of the teachers of elementary schools strongly agreed with the statement that laboratory facilities used for the teaching of integrated curricula in their educational institutions. On the other hand, the *Moallamin* (60.5%) of *Madaris* did not agree with the statement and indicated that laboratory facilities were not used for the teaching of integrated curricula in their educational institutions.

**Table 98: Teachers faced difficulties in curricula of Social Studies as indicated by the *Moallamin* of *Madrassa* N=452**

S/No.	Difficulties	Numbers of Yes	Numbers of No
5.	System of Universe	91 (20.13%)	361 (79.86%)
6.	Population and Economics. .	74 (16.37%)	378 (83.62%)
7.	Political awareness in the Muslims of South Asia	80 (17.69%)	372 (82.30%)
8.	United Nation Organization	101 (22.34%)	351 (77.65%)

Table 98 reflects that majority of the *Moallamin* disagreed that teachers did not face any difficulties during the teaching of Social Study. On the other hand, the *Moallamin* (20%) agreed that teachers faced some difficulties during the teaching of Social Study. They gave suggestions that practical work might be included in curricula then teaching of social studies might become more efficient.

**Table 99: Teachers faced difficulties during the teaching of Social Studies as indicates by the teachers of mainstream system of education. N=512**

S/No.	Difficulties	Numbers of Yes	Numbers Of No
1	System of Universe	51 (9.96%)	461 (90.03%)
2	Population and Economics. .	90 (17.57%)	422 (82.42%)
3	Political awareness in the Muslims of South Asia.	83 (17.69%)	429 (83.78%)
4	United Nation Organization	101 (19.72%)	411 (80.27%)

Table 99 shows that the majority of the respondents of elementary schools disagreed that the teachers did not face any difficulties during the teaching of Social Study. However some of the teachers of elementary schools agreed that teachers face difficulties during the teaching of Social Study. They gave suggestions that

teaching of Social Studies might become more efficient if practical part of geographical portion could be included in curricula.

**Table 100: Teachers faced difficulties in curricula of General Science as indicated by the teachers of *Madrassa* N=452**

S/No.	Difficulties	Numbers of Yes	Numbers of No
1.	Classification of living Organisms	184 (40.70%)	268 (59.29%)
2.	Elements and Chemical reaction.	193 (42.69%)	259 (57.30%)
3.	Light and Lens.	211 (46.68%)	241 (53.31%)
4.		149 (32.96%)	303 (67.03%)

Table 100 indicates that majority of the *Moallamin* of *Madaris* did not agree with the statement that teachers face difficulties during the teaching of General Science. They gave suggestions that if practical work might be included in curricula then teaching of General Science might become more effectual and efficient.

**Table 101: Teachers face difficulties in curricula of General Science as indicated by the teachers of mainstream system of education N=512**

S/No.	Difficulties	Numbers of Yes	Numbers of No
1	Classification of living Organisms	73 (14.25%)	439 (85.74%)
2	Elements and Chemical reaction.	92 (17.96%)	420 (82.03%)
3	Light and Lens.	101 (19.72%)	411 (80.27%)
4	Modern Technologies.	113 (22.07%)	399 (77.92%)

Table 101 reveals that majority of the teachers of elementary schools did not agree with the statement that teachers face difficulties during the teaching of general science. They gave suggestions that teaching of General Science might become more effectual and efficient if practical section might be included in curricula.

**Table 102: The Problems faced in curricula integration as indicated by the Moallamin of Madaris in close ended questions and their ranking N=452**

S/No.	Difficulties	Frequency	Percentage	Ranking
1.	Government's lack of interest	319	70.57%	1st.
2.	Financial matters	263	58.18%	2nd.
3.	Personal Status	241	53.31%	3rd.
4.	Lack of Professionalism	153	33.84%	4th.
5.	Rigidity	117	25.88%	5th.
6.	Narrow Mindedness	84	18.58%	6th.
7.	Any other	65	14.38%	7th.
8.	Social Status	35	7.74%	8th.

Table 102 depicts that the findings collected from the data regarding difficulties remained in curricula integration of *Madrassa* and mainstream systems of education as indicated by the *Mohtamim* are presented with the percentage of the respondents of that particular statement is also given:

- 1) Lack of Government interest was the first hindrance remained with 70.57%.
- 2) Financial matters was rated third hindrance remained with 58.18%.
- 3) Personal Status was rated second hindrance remained 53.31%

**Table 103: The Problems faced in curricula integration as indicated by the teachers of elementary schools in close ended questions and their ranking N=452**

S/No.	Difficulties	Frequency	Percentage	Rankings
1	Government's lack of interest	370	72.26%	1st.
2	Financial matters	271	52.92%	2nd.
3	Rigidity	253	49.41%	3rd.
4	Personal Status	210	41.01%	4th.
5	Narrow Mindedness	198	38.67%	5th.
6	Lack of Professionalism	198	38.67%	6th.
7	Social Status	175	34.17%	7th.
8	Any other	135	26.36%	8th.

Table 103 depicts that the findings collected from the data regarding difficulties remained in curricula integration of *Madrassa* and mainstream systems of education as indicated by the Headmasters are presented with the percentage of the respondents of that particular statement is also given:

- 1) Lack of Government's interest remained 1st. difficulties with percentage of 72.26%.
- 2) Financial matters was rated second hindrance remained with percentage of 52.9%
- 3) Personal Status was rated third hindrance remained with percentage of 49.4%

**Table 104: The Problems faced in curricula integration as indicated by the Moallamin of *Madaris* in open ended questions and their ranking N=452**

S/No.	Indicated Problems	Frequency	%	Ranking
1	Lack of sufficient funds.	430	95.13%	1st.
2	Laboratory equipments are not available.	429	94.91%	2nd.
3	Lack of resources and A.V. aids	398	88.05%	3rd.
4	There is no proper planning for problems solving in curricula integration.	367	81.19%	4th.
5	Lack of coordination between teachers and curriculum developers.	293	64.82%	5th.
6	No proper evaluation of teachers performance	253	55.97%	6th.
7	Curriculum is traditional and contents need to be changed according to the challenges of new age.	223	49.33%	7th.
8	Lack of upgraded and updated curricula to face new challenges.	213	47.12%	8th.
9	Lack of library facilities.	178	39.38%	9th.
10	Lack of trained and skilful teachers.	156	34.51%	10th.
11	Lack of practical work in curricula integration.	117	25.88%	11th.
12	Curricula are not according to Islamic ideological Base.	113	25%	12th.

Table 104 refers some of the problems identified by *Moallamin* of *Madaris*. There were 95% *Moallamin* who viewed that lack of sufficient funds, Lack of physical facilities, and non availability of laboratory equipments remained the main difficulties for the curricula integration. Similarly 81% *Moallamin* were of the opinion that there was no proper planning for curricula integration in Pakistan. According to *Moallamin* of *Madaris*, some of other problems; lack of coordination between teachers and curriculum developers and no proper evaluation of teacher's performance were also barrier for curricula integration of both the system.



**Table 105: The Problems faced in curricula integration as indicated by the teachers of elementary schools in open ended questions and their ranking N=512**

S/No.	Indicated Problems	Frequenc	Percentage	Ranking
1	Lack of sufficient funds availability.	439	85.74%	1st.
2	Laboratory equipments were not available.	437	85.35%	2nd.
3	Lack of resources and A.V. aids.	391	76.36%	3rd.
4	There was no Proper planning for problems solving For curricula Integration.	384	75%	4th.
5	Lack of coordination between teachers and curriculum developers.	271	52.92%	5th.
6	No proper evaluation of teacher's performance.	267	52.14%	6th.
7	Curriculum was traditional and content need to be change according to the challenges of new age.	243	47.46%	7th.
8	Lack of up-graded and updated curricula to face new challenges.	217	42.38%	8th.
9	There was no proper planning for problems solving for integration of curricula.	196	38.28%	9th.
10	Library facilities were not available.	192	37.5%	10th.
11	Lack of trained and skilful teachers.	168	32.81%	11th.
12	Elementary school curriculum was not according to the ideological base of country.	145	28.32%	12th.

Table 105 highlights some of the problems identified by teachers of schools. It can be seen from the table that 85.7% teacher of schools pointed out that lack of sufficient funds, non availability of laboratory equipments and lack of resources were the difficulties in the curricula integration. 75% teachers viewed that there was no proper planning for curricula integration. 52.9% related lack of coordination between teachers and curriculum developers and 52% regarded lack of proper evaluation of teachers performance were the basic hurdle in curricula integration.

**Table 106: Suggestions for improvement to more integration of curricula at elementary level as indicated by the *Moallamin* of *Madrassa* N=452**

S/No.	Suggestions	Frequency	%	Ranking
1	Increase sufficient funds for curricula integration	347	76.76%	1st.
2	Proper monitoring of teacher's performance.	332	73.45%	2nd.
3	There may be proper planning for problems solving of curricula integration.	296	65.48%	3rd.
4	Sufficient physical facilities should be provided	279	61.72%	4th.
5	Teachers should be trained with the latest techniques and Modern teaching method to meet the new challenges.	257	56.85%	5th.
6	Improve the examination system for quality assurance.	245	54.20%	6th.
7	Teaching material for curricula Integration at Elementary education should be upgraded and updated regularly.	213	47.12%	7th.
8	Practical work should be introduced in integrated curricula.	198	43.80%	8th.
9	Coordination should be enhanced between teachers of Both systems of education and curriculum developers.	195	43.14%	9th.
10	Revise curricula regularly according to face new needs.	185	40.92%	10th.

Table 106 indicates that highest number of respondents (*Moallamin* 76%) of *Madrassa* education suggested, increasing sufficient funds for the curricula integration. Majority of *Moallamin* (73%) suggested that proper monitoring of teacher's performance. Similarly 65% *Moallamin* suggested there should be proper planning for problems solving of curricula integration. The *Moallamin* (61%) recommended that sufficient physical facilities be provided for curricula integration, 56% *Moallamin* suggested that teachers should be trained in the latest techniques and modern teaching method to meet the new challenges.

**Table 107: Suggestions for improvement to more integration of curricula at elementary level by the teachers of mainstream schools N=512**

S/No.	Suggestions	Frequency	%	Ranking
1	Increase sufficient funds for curricula integration.	447	87.30%	1st.
2	Sufficient physical facilities should be provided to all educational institutions.	349	68.16%	2nd.
3	Teaching material for curricula integration should be and updated regularly.	312	60.93%	3rd.
4	Teachers should be trained with the latest techniques and modern teaching method to meet the new challenges.	298	58.20%	4th.
5	Proper evaluation of teacher's performance.	286	55.85%	5th.
6	Improve the examination system for quality assurance.	275	53.71%	6th.
7	There should be proper planning for problems solving.	274	53.51%	7th.
8	Revise curricula regularly according to face new needs.	215	41.99%	8th.
9	Coordination should be enhanced between teachers And curriculum developers.	214	41.79%	9th.
10	Practical work should be introduced in integrated curricula.	161	31.44%	10th.

Table 107 reveals that highest number of respondents; teachers (87.3%) of mainstream schools suggested to increase sufficient funds for the curricula integration. According to second highest number of teachers (68%) sufficient physical facilities should be provided to all educational institutions. Similarly 60% teachers suggested that teaching material for curricula integration should be upgraded and updated regularly. The teachers of schools (58%) recommended that teachers should be trained with the latest techniques and modern teaching method to meet the new challenges, 55% teachers suggested that teachers should be trained with the latest techniques and modern teaching method to meet the new challenges.

### Part Three

#### 4.4 Data Analysis of Questionnaires about *Moallamin* and *Mohtamim*

Part three deals with analysis of the data obtained from *Moallamin* and *Mohtamim* of *Madaris*. Data are presented in tables 108 to 137.

**Table 108: Harmonization of society**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>		347	52	26	18	9	452	105.9*
	Observed	76.7%	11.5%	5.7%	3.9%	1.9%	100%	
	Expected	305.76	53.91	28.8	33.97	29.54	.	
<i>Mohtamim</i>		67	21	13	28	31	160	
	Observed	41.57%	13.12%	8.12%	17.5%	19.37%	100%	
	Expected	108.23	19.08	10.19	12.0	10.45		

\* Significant

df = 4

$\chi^2$  at 0.05 level= 9.49

Table 108 depicts that the calculated value of  $\chi^2$  was found to be 105.9 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Moallamin* and *Mohtamim* of *Madaris* showed a significant agreement. Hence, it showed a strong agreement between *Moallamin* and *Mohtamim* on the statement that society could be harmonized with the curricula integration of both the systems.

**Table 109: Minimization of religious issues**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	Observed	180	115	81	48	28	452	2.0*
	Percentage	39.82%	25.44%	17.92%	10.61%	6.19%	100%	
<i>Mohtamim</i>	Expected	192.76	97.49	70.16	58.34	33.23		
	Observed	81	17	14	31	17	160	
<i>Mohtamim</i>	Percentage	50.62%	10.62%	8.75%	19.37%	10.63%	100%	
	Expected	68.23	34.50	24.83	20.65	11.76		

Not Significant

df =4

$\chi^2$  at 0.05 level= 9.49

Table 109 reflects that the calculated value of  $\chi^2$  was found to be 2.0 which was less than the table value at 0.05 level of significance. Though, majority of *Moallamin* and *Mohtamim* of *Madaris* agreed with the statement, however, this agreement may be accidental and did not reflect the real agreement. It is, therefore, concluded that there was no significant agreement in the views of *Moallamin* and *Mohtamim* of *Madaris* regarding the minimization of religious issues with the curricula integration of *Madrassa* and mainstream schools. In other words, they differed from each other regarding the statement.

**Table 110: Development of a balanced personality**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	Observed	186	110	78	50	28	452	24.24*
	Percentage	41.15%	24.33%	17.25%	11.06%	6.19%	100%	
<i>Mohtamim</i>	Expected	187.59	101.18	67.20	57.60	38.40		
	Observed	68	27	13	28	24	160	
<i>Mohtamim</i>	Percentage	42.5%	16.87%	8.12%	17.5%	15%	100%	
	Expected	66.40	35.81	23.79	20.39	13.59		

\* Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 110 shows that the calculated value of  $\chi^2$  was found to be 24.24 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Moallamin* and *Mohtamim* of *Madaris* showed a significant agreement. Hence, it showed a strong agreement between *Moallamin* and *Mohtamim* on the statement that a balanced personality could be developed, with the integration of curricula.

**Table 111: Equal opportunities of progress for both types of the students**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>		264	84	54	27	23	452	17.48*
	Observed Percentage	58.40%	18.58%	11.94%	5.97%	5.08%	100%	
	Expected	249.63	81.24	56.86	37.66	26.58		
<i>Mohtamim</i>		74	26	23	24	13	160	
	Observed Percentage	46.25%	16.25%	14.37%	15%	8.12%	100%	
	Expected	88.36	28.75	20.13	13.33	9.41		

\* Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 111 reflects that the calculated value of  $\chi^2$  was found to be 17.48 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Moallamin* and *Mohtamim* of *Madaris* showed a significant agreement. Therefore, it showed a strong agreement between *Moallamin* and *Mohtamim* of *Madaris* on the statement that the students of *Madaris* and elementary schools might have equal opportunities of progress with integrated of curricula.

**Table 112: Teaching of modern subjects in the Islamic perspectives**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	Observed	338	54	20	27	13	452	51.82*
	Percentage	74.77%	11.94%	4.42%	5.97%	2.87%	100%	
	Expected	304.28	59.08	31.75	37.66	19.20		
<i>Mohtamim</i>	Observed	74	26	23	24	13	160	
	Percentage	46.25%	16.25%	14.37%	15%	8.12%	100%	
	Expected	107.71	20.91	11.24	13.33	6.79		

\* Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 112 indicates that the calculated value of  $\chi^2$  was found to be 51.82 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Moallamin* and *Mohtamim* of *Madaris* showed a significant agreement. Hence, it showed a strong agreement between *Moallamin* and *Mohtamim* on the statement that modern subjects could be taught in the Islamic perspectives with the help of integrated curricula.

**Table 113: One system of education benefiting from the facilities of other system**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	Responses	331	58	20	26	17	452	58.8*
	Percentage	73.23%	12.83%	4.42%	5.75%	3.76%	100%	
	Expected	295.42	62.77	31.01	42.0	20.67		
<i>Mohtamim</i>	Responses	69	27	22	31	11	160	
	Percentage	43.12%	16.87%	13.75%	19.37%	6.87%	100%	
	Expected	104.57	22.22	10.98	14.90	7.32		

\*Significant

df = 4

$\chi^2$  at 0.05 level= 9.49

Table 113 reveals that the calculated value of  $\chi^2$  was found to be 58.8 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Moallamin* and *Mohtamim* of *Madaris* showed a significant agreement. Hence, it showed a strong agreement between *Moallamin* and *Mohtamim* on the statement that one system of education could benefit from the facilities of other system by the help of integrated curricula.

Table 114: Graduates offer their services equally in all walks of life

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	Responses	194	74	44	86	54	452	5.61*
	Percentage	42.92%	16.37%	9.73%	19.0%	11.94%	100%	
	Expected	206.05	71.64	39.88	83.45	50.96		
<i>Mohtamim</i>	Responses	85	23	10	27	15	160	
	Percentage	53.12%	14.37%	6.25%	16.87%	9.37%	100%	
	Expected	72.94	25.35	14.11	29.54	18.0		

\*Not Significant

df = 4

$\chi^2$  at 0.05 level= 9.49

Table 114 depicts that the calculated value of  $\chi^2$  was found to be 5.6 which was less than the table value at 0.05 level of significance. Though, majority of *Moallamin* and *Mohtamim* of *Madaris* agreed with the statement, however, this agreement may be accidental and did not reflect the real agreement. It is, therefore, concluded that there was no significant agreement in the views of *Moallamin* and *Mohtamim* of *Madaris* on the statement that the graduates of *Madrassa* and mainstream school could equally offer their services in all walks of life. In other words, they differed from each other regarding the statement.



**Table 115: The strengthening of national integrity and prosperity**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	Responses	332	56	21	29	14	452	50.34*
	Percentage	73.45%	12.38%	4.64%	6.41%	3.0%	100%	
	Expected	303.54	62.77	23.0	31.0	31.0		
<i>Mohtamim</i>	Responses	79	29	11	13	28	160	
	Percentage	49.37%	18.12%	6.87%	8.12%	17.5%	100%	
	Expected	107.45	22.22	8.36	10.98	10.98		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 115 exhibits that the calculated value of  $\chi^2$  was found to be 50.34 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Moallamin* and *Mohtamim* of *Madaris* showed a significant agreement. Hence, it showed a strong agreement between *Moallamin* and *Mohtamim* on the statement that national integrity and prosperity can be strengthened with the help of curricula integration of *Madrassa* and mainstream systems of education.

**Table 116: Immensity in the curricula integration**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	Responses	341	44	14	32	21	452	30.66*
	Percentage	56.87%	8.12%	5.62%	18.12%	11.25%	100%	
	Expected	319.0	42.0	16.98	45.0	28.80		
<i>Mohtamim</i>	Responses	91	13	9	29	18	160	
	Percentage	56.87%	8.12%	5.62%	18.12%	11.25%	100%	
	Expected	112.94	14.90	6.01	15.94	10.19		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 116 reflects that the calculated value of  $\chi^2$  was found to be 15.48 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Moallamin* and *Mohtamim* of *Madaris* showed a significant agreement. Hence, it showed a strong agreement between *Moallamin* and *Mohtamim* on the statement that there was immensity in the integrated curricula of *Madrassa* and mainstream systems of education.

**Table 117: Spiritual Purification of Students**

Category	Frequency	SA	A	UD	LA	SDA	Total	$\chi^2$
<i>Moallamin</i>	Responses	322	51	26	26	27	452	32.50*
	Percentage	71.23%	11.28%	5.75%	5.75%	5.97%	100%	
	Expected	294.68	57.60	28.80	38.40	32.49		
<i>Mohtamim</i>	Responses	77	27	13	26	17	160	32.50*
	Percentage	48.12%	16.87%	8.12%	16.25%	10.62%	100%	
	Expected	104.31	20.39	10.19	13.59	11.50		

\* Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 117 shows that the calculated value of  $\chi^2$  was found to be 32.50 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Moallamin* and *Mohtamim* of *Madaris* showed a significant agreement. Hence, it showed a strong agreement between *Moallamin* and *Mohtamim* on the statement that curricula integration could be helpful for the spiritual purification of students of both the systems.

**Table 118: Equally beneficial for the both types of students**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
Moallamin	Responses	379	38	15	13	7	452	95.86*
	Percentage	83.84%	8.40%	3.31%	2.87%	1.54%	100%	
	Expected	339.73	42.09	18.46	31.75	19.94		
Mohtamim	Responses	81	19	10	30	20	160	
	Percentage	50.62%	11.87%	6.25%	18.75%	12.5%	100%	
	Expected	120.26	14.90	6.53	11.24	7.05		

\*Significant

df =4

$\chi^2$  at 0.05 level= 9.49

Table 118 indicates that the calculated value of  $\chi^2$  was found to be 95.86 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Moallamin* and *Mohtamim* of *Madaris* showed a significant agreement. Hence, it showed a strong agreement between *Moallamin* and *Mohtamim* on the statement that the students of *Madrassa* and mainstream system of education could equally benefit from the integrated curricula.

**Table 119: Teachers need same educational efficacy**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	Responses	313	52	27	27	33	452	44.73*
	Percentage	69.24%	11.50%	5.97%	5.97%	7.30%	100%	
	Expected	339.73	42.09	18.46	31.75	19.94		
<i>Mohtamim</i>	Responses	69	21	19	31	20	160	
	Percentage	43.12%	13.12%	11.87%	19.37%	12.5%	100%	
	Expected	99.86	19.08	12.02	15.16	13.85		

\*Significant

df =4

$\chi^2$  at 0.05 level= 9.49

Table 119 reveals that the calculated value of  $\chi^2$  was found to be 44.73 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Moallamin* and *Mohtamim* of *Madaris* showed a significant agreement. Hence, it showed a strong agreement between *Moallamin* and *Mohtamim* on the statement that the teachers of *Madaris* and mainstream system of education needed the same educational efficacy to teach integrated curricula.

Table 120: Teachers need same professional training

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	Responses Percentage	366 80.9%	29 6.41%	22 4.86%	13 2.87%	22 4.86%	452 100%	93.2*
	Expected	322.75	36.92	27.32	34.71	30.28		
<i>Mohtamim</i>	Responses Percentage	71 44.3%	21 13.1%	15 9.37%	34 21.25%	19 11.8%	160 100%	
	Expected	114.24	13.0	9.67	12.28	10.71		

\*Significant

df =4

$\chi^2$  at 0.05 level= 9.49

Table 120 depicts that the calculated value of  $\chi^2$  was found to be 93.25 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Moallamin* and *Mohtamim* of *Madaris* showed a significant agreement. Hence, it showed a strong agreement between *Moallamin* and *Mohtamim* on the statement that the teachers of *Madaris* and mainstream system of education needed same professional training to teach integrated curricula.

**Table 121: Teachers need same in-service refresher courses**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallam in</i>	Responses	359	36	10	21	26	452	91.01*
	Percentage	79.42%	7.96%	2.21%	4.64%	5.75%	100%	
<i>Mohtamim</i>	Responses	66	23	21	18	32	160	
	Percentage	41.25%	14.37%	13.12%	11.25%	20%	100%	
	Expected	313.88	43.57	22.89	28.80	42.83		
	Expected	111.11	15.42	8.10	10.196	15.16		

\*Significant

df =4

$\chi^2$  at 0.05 level= 9.49

Table 121 exhibits that the calculated value of  $\chi^2$  was found to be 91.01 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Moallamin* and *Mohtamim* of *Madaris* showed a significant agreement. Hence, it showed a strong agreement between *Moallamin* and *Mohtamim* on the statement that the teachers of both streams needed same in-service refresher courses training.

**Table 122: Satisfaction of students with the teaching methods of teachers**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	Responses	378	29	9	17	19	452	77.29*
	Percentage	83.62%	6.41%	1.99%	3.76%	4.20%	100%	
	Expected	337.52	42.0	19.20	22.15	31.0		
<i>Mohtamim</i>	Responses	79	28	17	13	23	160	
	Percentage	49.37%	17.5%	10.62%	8.12%	14.37%	100%	
	Expected	119.47	14.90	6.79	7.84	10.98		

\*Significant

df =4

$\chi^2$  at 0.05 level= 9.49

Table 122 reflects that the calculated value of  $\chi^2$  was found to be 77.29 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Moallamin* and *Mohtamim* of *Madaris* showed a significant agreement. Hence, it showed a strong agreement between *Moallamin* and *Mohtamim* on the statement that the students were satisfied with the teaching methods of teachers.

**Table 123: Completion of Curricula within Specific Time**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>		374	29	12	22	15	452	67.42*
	Responses Percentage	82.74%	6.41%	2.65%	4.86%	3.31%	100%	
	Expected	337.52	40.6	18.46	25.11	30.26		
<i>Mohtamim</i>		83	26	13	12	26	160	
	Responses Percentage	51.87%	16.25%	8.12%	7.5%	16.25%	100%	
	Expected	119.47	14.37	6.53	8.88	10.71		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 123 shows that the calculated value of  $\chi^2$  was found to be 67.42 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Moallamin* and *Mohtamim* of *Madaris* showed a significant agreement. Hence, it showed a strong agreement between *Moallamin* and *Mohtamim* on the statement that teachers could complete the integrated curricula within the specified time.

**Table 124: Solution of problems by the teachers**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	Responses	348	34	14	33	23	452	34.4*
	Percentage	76.99%	7.52%	3.09%	7.30%	5.08%	100%	
	Expected	322.75	44.31	22.89	33.23	28.80		
<i>Mohtamim</i>	Responses	89	26	17	12	16	160	
	Percentage	55.62%	16.25%	10.62%	7.5%	10%	100%	
	Expected	114.2	15.68	8.10	11.76	10.19		

\*Significant

df =4

$\chi^2$  at 0.05 level= 9.49

Table 124 indicates that the calculated value of  $\chi^2$  was found to be 34.43 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Moallamin* and *Mohtamim* of *Madaris* showed a significant agreement. Hence, it showed a strong agreement between *Moallamin* and *Mohtamim* on the statement that *Mohtamim* could solve the problems by themselves raised during the teaching of integrated curricula.

**Table 125: Academic problems during the evaluation**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	Responses	80	61	56	126	129	452	18.0*
	Percentage	17.69%	13.49%	12.38%	27.87%	28.53%	100%	
	Expected	96.75	59.08	59.82	118.16	118.16		
<i>Mohtamim</i>	Responses	51	19	25	34	31	160	
	Percentage	31.87%	11.87%	15.62%	21.25%	19.37%	100%	
	Expected	34.24	20.91	21.17	41.83	41.83		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 125 reveals that the calculated value of  $\chi^2$  was found to be 18.04 which was greater than the table value at 0.05 level. It indicates that the responses of *Moallamin* and *Mohtamim* of *Madaris* showed a significance agreement. Therefore, the *Mohtamim* agreed with the statement that *Moallamin* faced the academic problems during the evaluation of integrated curricula. However, *Moallamin* did not agree with the statement and opined that *Moallamin* did not face the academic problems during the evaluation of integrated curricula.

**Table 126: Problems in assimilation of papers**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	Responses	63	56	44	147	142	452	13.51*
	Percentage	13.93%	12.38%	9.73%	32.52%	31.41%	100%	
	Expected	73.85	62.77	44.31	138.84	132.20		
<i>Mohtamim</i>	Responses	37	29	16	41	37	160	
	Percentage	23.12%	18.12%	10%	25.62%	23.12%	100%	
	Expected	26.14	22.22	15.68	49.15	46.79		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 126 depicts that the calculated value of  $\chi^2$  was found to be 13.51 which was greater than the table value at 0.05 level. It indicates that the responses of *Moallamin* and *Mohtamim* of *Madaris* showed a significance agreement. Therefore, the *Mohtamim* and *Moallamin* disagreed with the statement that *Moallamin* faced problems in the assimilation of papers of integrated curricula.



**Table 127: Problems during scoring the papers**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	Responses	48	49	51	154	150	452	10.5*
	Percentage	10.61%	10.84%	11.28%	34.07%	33.18%	100%	
	Expected	50.22	53.91	59.0	141.80	146.97		
<i>Mohtamim</i>	Responses	20	24	29	38	49	160	
	Percentage	12.5%	15%	18.12%	23.75%	30.62%	100%	
	Expected	17.77	19.0	20.91	50.19	52.02		

Significant                      df =4                       $\chi^2$  at 0.05 level= 9.49

Table 127 exhibits that the calculated value of  $\chi^2$  was found to be 10.57 which was greater than the table value at 0.05 level. It indicates that the responses of *Moallamin* and *Mohtamim* of *Madaris* showed a significance agreement. Therefore, the *Moallamin* and *Mohtamim* disagreed with the statement that *Moallamin* faced the problems during scoring the papers of integrated curricula in their institutions.

**Table 128: Production of feedback about the teacher's teaching methods**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	Responses	35	48	96	135	138	452	10.2*
	Percentage	7.74%	10.61%	21.23%	29.86%	30.53%	100%	
	Expected	39.88	56.130	93.0	135.15	127.77		
<i>Mohtamim</i>	Responses	19	28	30	48	35	160	
	Percentage	11.87%	17.5%	18.75%	30%	21.87%	100%	
	Expected	14.11	19.86	32.94	47.84	45.22		

\*Significant                      df =4                       $\chi^2$  at 0.05 level= 9.49

Table 128 reflects that the calculated value of  $\chi^2$  was found to be 10.27 which was greater than the table value at 0.05 level. It indicates that the responses of *Moallamin* and *Mohtamim* of *Madaris* showed a significance agreement. Therefore, the *Moallamin* and *Mohtamim* disagreed with the statement that students were not asked to produce feedback about the *Moallamin*'s teaching methods of integrated curricula at the end of academic year.

Table 129: Teachers approach to Head of educational institution to solve the problems

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>	Observed	330	28	14	43	37	452	47.6*
	Percentage	73.00%	6.19%	3.09%	9.51%	8.18%	100%	
	Expected	298.37	43.57	21.41	45.79	42.83		
<i>Mohtamim</i>	Observed	74	31	15	19	21	160	
	Percentage	46.25%	19.37%	9.37%	11.87%	13.12%	100%	
	Expected	105.62	15.42	7.58	16.20	15.16		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 129 shows that calculated value of  $\chi^2$  was found to be 47.63 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Moallamin* and *Mohtamim* of *Madaris* showed a significant agreement. Hence, it showed a strong agreement between *Moallamin* and *Mohtamim* on the statement that teachers approached the head of educational institutions to solve the problems during the teaching of integrated curricula.

**Table 130: Curricula of Social Studies of class *Mutawassta* /VIIIth is according to mental level of students at elementary stage.**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>		333	48	32	27	12	452	36.6*
	<b>Observed Percentage</b>	73.67%	10.61%	7.07%	5.97%	2.65%	100%	
	<b>Expected</b>	306.50	59.0	31.0	35.45	19.94		
<i>Mohtamim</i>		82	32	10	21	15	160	
	<b>Observed Percentage</b>	51.25%	20.0%	6.25%	13.12%	9.37%	100%	
	<b>Expected</b>	108.49	20.91	10.98	12.54	7.05		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 130 indicates that the calculated value of  $\chi^2$  was found to be 36.63 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Moallamin* and *Mohtamim* of *Madaris* showed a significant agreement. Hence, it showed a strong agreement between *Moallamin* and *Mohtamim* on the statement that curriculum of Social Studies subjects of class VIIIth was according to mental level at elementary stage.

**Table 131: Curricula of General Science of class *Mutawassta* /VIIIth is according to mental level of students at elementary stage.**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
<i>Moallamin</i>		308	45	34	30	35	452	11.3*
	<b>Observed Percentage</b>	68.14%	9.95%	7.52%	6.63%	7.74%	100%	
	<b>Expected</b>	291.73	50.96	34.71	36.18	38.40		
<i>Mohtamim</i>		87	24	13	19	17	160	
	<b>Observed Percentage</b>	54.37%	15%	8.12%	11.87%	10.62%	100%	
	<b>Expected</b>	103.26	18.03	12.28	12.81	13.59		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 131 reveals that the calculated value of  $\chi^2$  was found to be 11.3 which was greater than the table value at 0.05 level of significance. It indicates that the responses of *Moallamin* and *Mohtamim* of *Madaris* showed a significant agreement. Hence, it showed a strong agreement between *Moallamin* and *Mohtamim* on the statement that curricula of General Science subject of class *Mutawassta* /VIIIth of *Madrassa* and mainstream system of education was according to mental level of students at elementary stage.

Table 132: Availability of audiovisual facilities

Category	Frequency	SA	A	UD	DA	SDA	Total
<i>Moallamin</i>	Responses	34	20	44	113	241	452
	Percentage	7.5%	4.4%	9.7%	25%	53.3%	100%
<i>Mohtamim</i>	Responses	13	17	21	31	78	160
	Percentage	8.1%	10.6%	13.1%	19.3%	48.7%	100%

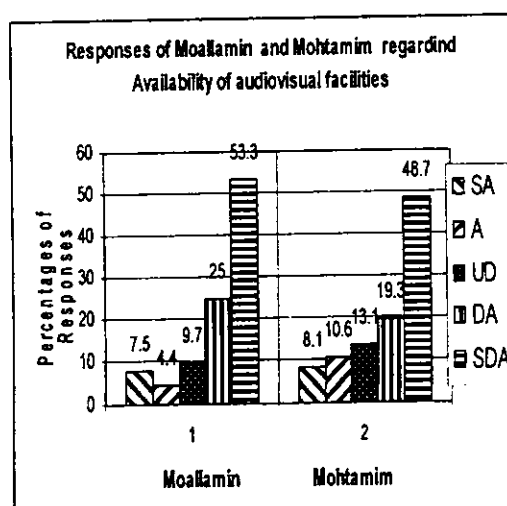


Table 132 depicts that *Moallamin* (53.3%) and *Mohtamim* (48.7%) of *Madaris* strongly disagreed with the statement that audiovisual facilities were available for the teaching of integrated curricula in their educational institutions.

**Table 133: Usage of audiovisual facilities**

Category	Frequency	SA	A	UD	DA	SDA	Total
<i>Moallamin</i>	Responses	31	28	51	75	267	452
	Percentage	6.8	6.1	11.2	16.5	59.07	100%
<i>Mohtamim</i>	Responses	10	15	31	28	76	160
	Percentage	6.2%	9.3%	19.3%	17.5%	47.5%	100%

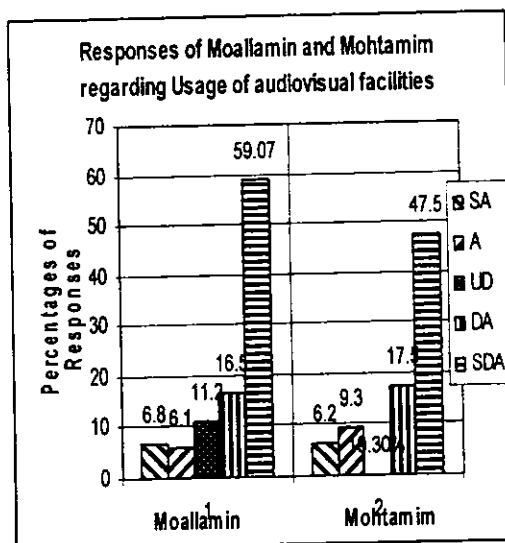


Table 133 shows that *Moallamin* (59.07%) and *Mohtamim* (47.5%) of *Madaris* strongly disagreed with the statement that audiovisual facility were used for the teaching of integrated curricula in their educational institutions.

**Table 134: Availability of library facilities**

Category	Frequency	SA	A	UD	DA	SDA	Total
<i>Moallamin</i>	Responses	231	47	96	35	43	452
	Percentage	51.1%	10.3%	21.2%	7.7%	9.5%	100%
<i>Mohtamim</i>	Responses	93	29	18	11	9	160
	Percentage	58.1%	18.1%	11.2%	6.8%	5.6%	100%

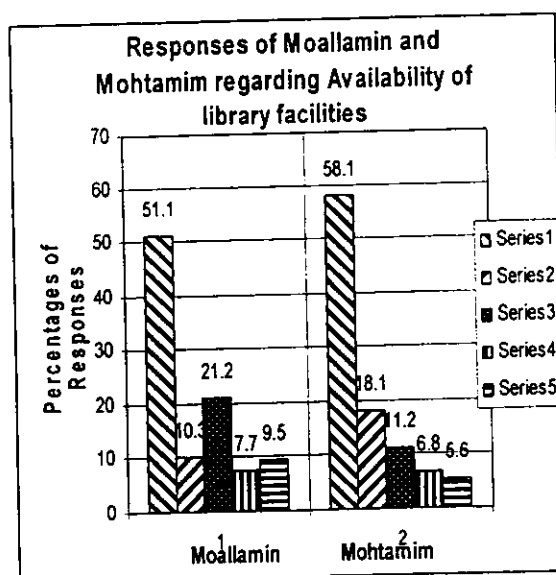


Table 134 reflects that *Moallamin* (51.1%) and *Mohtamim* (58.1%) of *Madaris* strongly agreed with the statement that library facilities were available for the teaching of integrated curricula in their educational institutions.

**Table 135: Usage of library facilities**

Category	Frequency	SA	A	UD	DA	SDA	Total
<i>Moallami</i> <i>n</i>	Responses	330	28	14	43	37	452
	Percentage	73.0%	6.1%	3.0%	9.5%	8.1%	100%
<i>Mohtamim</i>	Responses	98	24	21	10	7	160
	Percentage	61.2%	15%	13.1%	6.25%	4.3%	100%

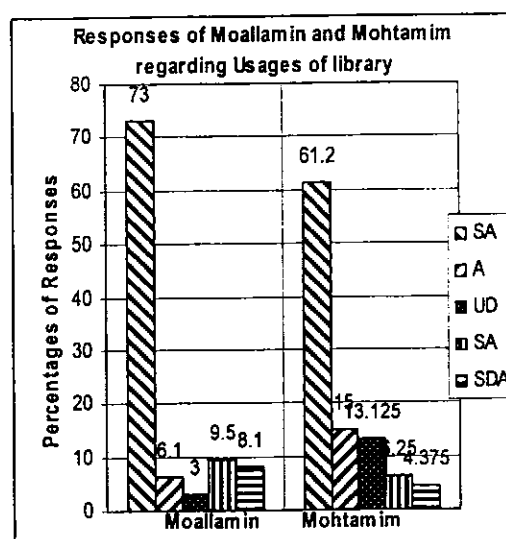


Table 135 shows that *Moallamin* (73%) and *Mohtamim* (61.2%) of *Madaris* strongly agreed with the statement that library facilities were used for the teaching of integrated curricula in *Madaris*

**Table 136: Availability of laboratory facilities**

Category	Frequency	SA	A	UD	DA	SDA	Total
<i>Moallamin</i>	Responses	78	82	18	144	130	160
	Percentage	17.25%	18.14%	3.98%	31.85%	28.76%	100%
<i>Mohtamim</i>	Responses	37	10	13	57	43	160
	Percentage	23.12%	6.25%	8.12%	35.62%	26.87%	100%

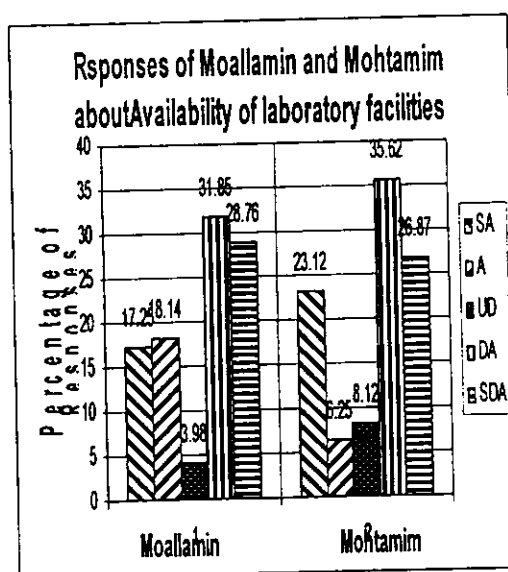


Table 136 indicates that *Moallamin* (31.8%) and *Mohtamim* (35%) of *Madaris* disagreed with the statement that laboratory facilities were not available for the teaching of curricula integration in their educational institutions.



**Table 137: Usage of laboratory facilities**

Category	Frequency	SA	A	UD	DA	SDA	Total
<i>Moallamin</i>	Responses	34	18	14	51	43	452
	Percentage	21.25%	11.25%	8.75%	31.87%	26.87%	100%
<i>Mohtamim</i>	Responses	80	79	19	140	134	160
	Percentage	17.62%	17.47%	4.20%	30.97%	29.64%	100%

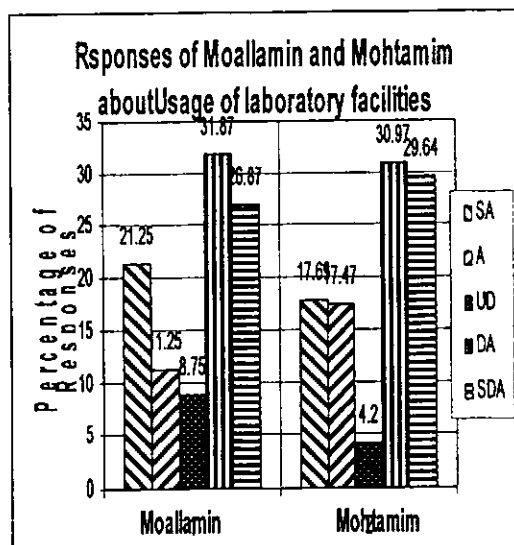


Table 137 shows that *Moallamin* (31.8%) and *Mohtamim* (30.97%) of *Madaris* disagreed with the statement that laboratory facility were used for the teaching of curricula integration in educational institutions.

## Part four

### 4.5 Data Analysis of Questionnaires about Teachers and Headmasters

Part four deals with analysis of data obtained from Headmasters and Teachers of elementary schools by questionnaires. Data are presented in tables 138 to 164

**Table 138: Harmonization of Society**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
Teachers	Observed	413	46	24	21	8	512	37.78*
	Percentage	80.66%	8.98%	4.68%	4.10%	1.56%	100%	
	Expected	390.09	48.76	25.90	31.23	16		
Headmaster s	Observed	99	18	10	20	13	160	
	Percentage	61.87%	11.25%	6.25%	12.5%	8.12%	100%	
	Expected	121.90	15.23	8.09	9.76	10.45		

\* Significant

df = 4

$\chi^2$  at 0.05 level = 9.49

Table 138 reflects that the calculated value of  $\chi^2$  was found to be 37.78 which was greater than the table value at 0.05 level of significance. It indicates that the responses of teachers and Headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between teachers and Headmasters on the statement that society could be harmonized with the curricula integration of *Madrassa* and Mainstream systems of education.

**Table 139: Minimization of religious issues**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
Teachers		305	86	69	33	19	512	24.28*
	Observed Percentage	59.5%	16.7%	13.4%	6.4%	3.7%	100%	
	Expected	300.95	78.47	63.23	41.90	27.42		
Headmasters		90	17	14	22	17	160	
	Observed Percentage	56.25%	10.62%	8.75%	13.75%	10.625%	100%	
	Expected	94.04	24.52	19.76	13.09	8.57		

\* Significant

df =4

$\chi^2$  at 0.05 level= 9.49

Table 139 indicates that the calculated value of  $\chi^2$  was found to be 24.28 which was greater than the table value at 0.05 level of significance. It indicates that the responses of teachers and Headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between teachers and headmasters on the statement that religious issues could be minimized with the curricula integration of *Madrassa* and mainstream systems of education.

**Table 140: Development of a balanced personality**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
Teachers		247	104	77	49	35	512	19.32*
	Observed Percentage	48.24%	20.31%	15.03%	9.57%	6.83%	100%	
	Expected	262.09	87.61	73.90	48.76	39.61		
Headmasters		97	11	20	15	17	160	
	Observed Percentage	60.62%	6.87%	12.5%	9.37%	10.62%	100%	
	Expected	81.90	27.38	23.09	15.23	12.38		

\*Significant                      df=4                       $\chi^2$  at 0.05 level= 9.49  
 Table 140 shows that the calculated value of  $\chi^2$  was found to be 19.32 which was

greater than the table value at 0.05 level of significance. It indicates that the responses of teachers and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between teachers and headmasters on the statement that a balanced personality could be developed, with the curricula integration.

**Table 141: Equal opportunities of progress for both types of the students**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
Teachers	Observed	337 65.8%	63 12.3%	57 11.1%	32 6.2%	23 4.49%	512 100%	29.92*
	Expected	332.19	55.61	50.28	39.61	34.28	390.09	
Headmasters	Observed	99 61.87%	10 6.25%	9 5.62%	20 12.5%	22 13.75%	160 100%	
	Expected	103.80	17.38	15.714	12.38	10.71		

\*Significant                      df =4                       $\chi^2$  at 0.05 level= 9.49

Table 141 indicates that the calculated value of  $\chi^2$  was found to be 29.92 which was greater than the table value at 0.05 level of significance. It indicates that the responses of teachers and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between teachers and headmasters on the statement that students of *Madaris* and schools could have equal opportunities of progress with the help of integrated curricula.

**Table 142: Teaching of modern subjects in the Islamic perspectives**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
Teachers	Observed	419 81.8%	53 10.3%	14 2.7%	19 3.7%	7 1.3%	512 100%	84.41*
	Expected	390.09	49.52	24.38	23.61	24.38		
Headmasters	Observed	93 58.1%	12 7.5%	18 11.2%	12 7.5%	25 15.6%	160 100%	
	Expected	121.90	15.47	7.6	7.38	7.6		

\*Significant

df =4

$\chi^2$  at 0.05 level= 9.49

Table 142 reveals that the calculated value of  $\chi^2$  was found to be 84.41 which was greater than the table value at 0.05 level of significance. It indicates that the responses of teachers and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between teachers and headmasters on the statement that modern subjects could be taught in the Islamic perspectives with the help of curricula integration.

**Table 143: One system of education benefiting from the facilities of other system**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
Teachers	Observed	232 45.31%	90 17.57%	20 3.90%	113 22.07%	57 11.13%	512 100%	32.53*
	Expected	252.19	78.47	20.57	95.23	65.52		
Headmasters	Observed	99 61.87%	13 8.12%	7 4.37%	12 7.5%	29 18.12%	160 100%	
	Expected	78.80	24.52	6.42	29.76	20.47		

\*Significant                       $df = 4$                        $\chi^2$  at 0.05 level= 9.49  
 Table 143 depicts that the calculated value of  $\chi^2$  was found to be 32.53 which was

greater than the table value at 0.05 level of significance. It indicates that the responses of teachers and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between teachers and headmasters on the statement that one system of education could benefit from the facilities of other system, by integrated curricula.

**Table 144: Graduates offer equally their services in all walks of life**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
Teachers	Observed	413	46	24	21	8	512	99.10*
	Percentage	80.6%	8.9%	4.6%	4.1%	1.5%	100%	
Headmasters	Expected	385.5	36.5	37.3	25.1	27.4		
	Observed	93	2	25	12	28	160	
	Percentage	58.1%	1.2%	15.6%	7.5%	17.5%	100%	
	Expected	120.4	11.4	11.6	7.8	8.5		

\*Significant                       $df = 4$                        $\chi^2$  at 0.05 level= 9.49

Table 144 exhibits that the calculated value of  $\chi^2$  was found to be 99.10 which was greater than the table value at 0.05 level of significance. It indicates that the responses of teachers and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between teachers and headmasters on the statement that graduates of curricula integration of *Madrassa* and mainstream system of education could be equally be offered their services in all walks of life.

**Table 145: The strengthening of national integrity and prosperity**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
Teachers	Observed	388 75.78%	55 10.7%	18 3.51%	31 6.05%	20 3.90%	512 100%	32.39*
	Expected	367.23	51.80	26.66	40.38	25.90		
Headmasters	Observed	94 58.75%	13 8.12%	17 10.62%	22 13.75%	14 8.75%	160 100%	
	Expected	114.76	16.19	8.33	12.61	8.09		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 145 reflects that the calculated value of  $\chi^2$  was found to be 32.39 which was greater than the table value at 0.05 level of significance. It indicates that the responses of teachers and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between teachers and headmasters on the statement that the national integrity and prosperity could be strengthened with the help of curricula integration.

**Table 146: Immensity in the curricula integration**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
Teachers	Observed	425 83.00%	43 8.39%	13 2.53%	20 3.90%	11 2.14%	512 100%	65.70*
	Expected	392.38	48.76	30.47	25.14	15.23		
Headmasters	Observed	90 56.25%	21 13.12%	27 16.87%	13 8.12%	9 5.62%	160 100%	
	Expected	122.61	15.23	9.52	7.85	4.76		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 146 shows that the calculated value of  $\chi^2$  was found to be 65.70 which was greater than the table value at 0.05 level of significance. It indicates that the responses of teachers and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between teachers and headmasters on the statement that there is immensity in the curricula integration of *Madrassa* and mainstream school systems of education.

Table 147: Chi-Square Test for Agreement

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
Teachers							512	18.52*
	Observed	364	45	28	36	39		
	Percentage	71.09%	8.78%	5.46%	7.03%	7.61%	100%	
Headmasters	Expected	346.66	44.95	37.33	36.57	46.47		
	Observed	91	14	21	12	22	160	
	Percentage	56.87%	8.75%	13.12%	7.5%	13.75%	100%	
	Expected	108.33	14.04	11.66	11.42	14.52		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 147 indicates that calculated value of  $\chi^2$  was found to be 18.52 which was greater than the table value at 0.05 level of significance. It indicates that the responses of teachers and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between teachers and headmasters on the statement that curricula integration could be helpful for the spiritual purification of students of both the systems of education.



**Table 148: Equally beneficial for both types of students**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
Teachers	Observed	436	39	12	15	10	512	62.36*
	Percentage	77.53%	8.98%	4.68%	5.66%	3.12%	100%	
	Expected	402.28	47.23	22.85	22.85	16.76		
Headmasters	Observed	92	23	18	15	12	160	
	Percentage	57.5%	14.37%	11.25%	9.37%	7.5%	100%	
	Expected	2.82	1.43	5.157	2.70	2.72		

\* Significant

df =4

$\chi^2$  at 0.05 level= 9.49

Table 148 reveals that the calculated value of  $\chi^2$  was found to be 62.36 which was greater than the table value at 0.05 level of significance. It indicates that the responses of teachers and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between teachers and headmasters on the statement that students of *Madrasa* and mainstream system of education could equally benefit from the curricula integration.

**Table 149: Teachers need same educational efficacy**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
Teachers	Observed	283	46	24	72	87	512	80.2*
	Percentage	55.2%	8.9%	4.6%	14.0%	16.9%	100%	
	Expected	271.2	47.2	52.5	59.4	81.5		
Headmasters	Observed	73	16	45	6	20	160	
	Percentage	58.1%	11.2%	17.5%	6.2%	6.8%	100%	
	Expected	84.7	14.7	16.4	18.5	25.4		

\*Significant

df =4

$\chi^2$  at 0.05 level= 9.49

Table 149 depicts that the calculated value of  $\chi^2$  was found to be 80.21 which was greater than the table value at 0.05 level of significance. It indicates that the responses of teachers and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between teachers and headmasters on the statement that teachers of *Madaris* and mainstream system of education needed same educational efficacy to teach integrated curricula.

Table 150: Teachers' reaction to professional training

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
Teachers	Observed	338	46	24	51	53	512	6.61*
	Percentage	66.0%	8.9%	4.6%	9.9%	10.3%	100%	
Headmasters	Expected	332.1	48	29.7	52.5	49.5		
	Observed	98	17	15	18	12	160	
	Percentage	61.2%	10.6%	9.3%	11.2%	7.5%	100%	
	Expected	103.8	15	9.28	16.4	15.4		

\*Not Significant

df =4

$\chi^2$  at 0.05 level= 9.49

Table 150 exhibits that the calculated value of  $\chi^2$  which was less than the table value at 0.05 level of significance. Though, majority of headmasters and teachers agreed with the statement, however, this agreement may be accidental and did not reflect the real agreement. It is, therefore, concluded that there was no significant agreement in the views of headmasters and teachers on the statement that teachers of *Madrassa* and mainstream

system of education needed same professional training to teach curricula integration. In other words, they differed from each other regarding the statement.

**Table 151: Teachers need same in-service refresher courses**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
Teachers	<b>Observed</b>	392	35	15	43	27	512	23.7*
	<b>Percentage</b>	76.5%	6.8%	2.9%	8.3%	5.2%	100%	
Headmasters	<b>Expected</b>	373.33	40.38	24.38	43.42	30.47		
	<b>Observed</b>	98	18	17	14	13	160	
	<b>Percentage</b>	61.2%	11.2%	10.6%	8.7%	8.1%	100%	
	<b>Expected</b>	116.6	12.6	7.6	13.5	9.5		

\*Significant

df =4

$\chi^2$  at 0.05 level= 9.49

Table 151 reflects that the calculated value of  $\chi^2$  was found to be 23.77 which was greater than the table value at 0.05 level of significance. It indicates that the responses of teachers and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between teachers and headmasters on the statement that teachers of both the systems of education needed the same in-service refresher courses to teach integrated curricula.

system of education needed same professional training to teach curricula integration. In other words, they differed from each other regarding the statement.

**Table 151: Teachers need same in-service refresher courses**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
Teachers	<b>Observed</b>	392	35	15	43	27	512	23.7*
	<b>Percentage</b>	76.5%	6.8%	2.9%	8.3%	5.2%	100%	
Headmasters	<b>Expected</b>	373.33	40.38	24.38	43.42	30.47		
	<b>Observed</b>	98	18	17	14	13	160	
Headmasters	<b>Percentage</b>	61.2%	11.2%	10.6%	8.7%	8.1%	100%	
	<b>Expected</b>	116.6	12.6	7.6	13.5	9.5		

\*Significant

df =4

$\chi^2$  at 0.05 level= 9.49

Table 151 reflects that the calculated value of  $\chi^2$  was found to be 23.77 which was greater than the table value at 0.05 level of significance. It indicates that the responses of teachers and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between teachers and headmasters on the statement that teachers of both the systems of education needed the same in-service refresher courses to teach integrated curricula.

**Table 152: Satisfaction of students with the teaching methods of teachers**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
Teachers	Observed	414	36	15	31	16	512	30.97*
	Percentage	80.85%	7.03%	2.92%	6.05%	3.12%	100%	
Headmasters	Expected	387.80	44.95	19.80	38.09	21.33		
	Observed	95	23	11	19	12	160	
	Percentage	59.37%	14.37%	6.87%	11.87%	7.5%	100%	
	Expected	9.52	121.19	14.04	6.19	11.90		

\*Significant

df =4

$\chi^2$  at 0.05 level= 9.49

Table 152 shows that the calculated value of  $\chi^2$  was found to be 30.97 which was greater than the table value at 0.05 level of significance. It indicates that the responses of teachers and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between teachers and headmasters on the statement that students were satisfied with the teaching methods of teachers of integrated curricula.

**Table 153: Completion of curricula within specific time**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
Teachers	Observed	421	26	11	33	21	512	49.74*
	Percentage	82.22%	5.07%	2.14%	6.44%	4.10%	100%	
Headmasters	Expected	394.66	31.23	25.14	34.28	26.66		
	Observed	97	15	22	12	14	160	
	Percentage	60.62%	9.37%	13.75%	7.5%	8.75%	100%	
	Expected	123.33	9.76	7.85	10.71	8.33		

\*Significant

df =4

$\chi^2$  at 0.05 level= 9.49

Table 153 indicates that the calculated value of  $\chi^2$  was found to be 49.74 which was greater than the table value at 0.05 level of significance. It indicates that the responses of teachers and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between teachers and headmasters on the statement that teachers completed the teaching of integrated curricula within the specified time.

Table 154: Solution of problems by the teachers

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
Teachers	Observed Percentage	411 80.27%	27 5.27%	16 3.12%	28 5.46%	30 5.85%	512 100%	37.2*
	Expected	384.76	31.23	26.66	36.57	32.76		
Headmasters	Observed Percentage	94 58.75%	14 12.5%	19 10%	20 8.75%	13 10%	160 100%	
	Expected	120.23	9.76	8.33	11.42	10.23		

\*Significant

df =4

$\chi^2$  at 0.05 level= 9.49

Table 154 reveals that the calculated value of  $\chi^2$  was found to be 37.26 which was greater than the table value at 0.05 level of significance. It indicates that the responses of teachers and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between teachers and headmasters on the statement that teachers could solve the problems by themselves raised during the teaching of integrated curricula.

**Table 155: Academic problems during the evaluation**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
Teachers	<b>Observed</b>	84	46	40	180	162	512	143.4*
	<b>Percentage</b>	16.4%	8.98%	7.81%	35.15%	31.64%	100%	
Headmaster s	<b>Expected</b>							
		136.38	54.09	39.61	148.57	133.33		
Headmaster s	<b>Observed</b>	95	25	12	15	13	160	143.4*
	<b>Percentage</b>	59.37%	15.62%	7.5%	9.37%	8.12%	100%	
Headmaster s	<b>Expected</b>							
		42.61	16.90	12.38	46.42	41.66		

\*Significant df=4  $\chi^2$  at 0.05 level= 9.49

Table 155 depicts that the calculated value of  $\chi^2$  was found to be 143.40 which was greater than the table value at 0.05 level. It indicates that the responses of Headmasters and teachers of elementary schools showed a significant agreement. The majority of headmasters agreed with the statement that teachers faced the academic problems during the evaluation of curricula integration. On the other hand, most of the teachers disagreed with the statement that teachers did not face the academic problems during the evaluation of integrated curricula.

**Table 156: Problems in assimilation of papers**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
Teachers	<b>Observed</b>	58	50	53	173	178	452	199.93*
	<b>Percentage</b>	11.32%	9.76%	10.35%	33.78%	34.76%	100%	
Headmasters	<b>Expected</b>	122.66	45.71	54.09	144	145.52		
Headmasters	<b>Observed</b>	103	10	18	16	13	160	199.93*
	<b>Percentage</b>	64.37%	6.25%	11.25%	10%	8.12%	100%	
Headmasters	<b>Expected</b>							
		38.33	14.28	16.90	45	45.47		

\*Significant                      df =4                       $\chi^2$  at 0.05 level= 9.49

Table 156 exhibits that the calculated value of  $\chi^2$  was found to be 199.93 which was greater than the table value at 0.05 level of significance. It indicates that the responses of teachers and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between teachers and headmasters on the statement that teachers faced problems in the assimilation of papers of curricula integration. However, the teachers (68.4%) disagreed with the statement that teachers did not face problems in the assimilation of papers.

**Table 157: Problems in scoring the papers**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
Teachers	<b>Observed</b>	46	45	53	190	178	452	229.0*
	<b>Percentage</b>	8.98%	8.78%	10.35%	37.10%	34.76%	100%	
Headmasters	<b>Expected</b>	115.04	41.90	48.76	156.19	150.09		
	<b>Observed</b>	105	10	11	15	19	160	
	<b>Percentage</b>	65.62%	6.25%	6.87%	9.375%	11.87%	100%	
	<b>Expected</b>	35.95	13.09	15.23	48.80	46.90		

\*Significant                      df=4                       $\chi^2$  at 0.05 level= 9.49

Table 157 reflects that the calculated value of  $\chi^2$  was found to be 229.08 which was greater than the table value at 0.05 level of significance. It indicates that the responses of headmasters and teachers of elementary schools showed a significant agreement. The majority of the headmasters strongly agreed with the statement that teachers faced the problems during scoring the papers. On the other hand, teachers



disagreed with the statement that teachers did not face the problems during scoring the papers.

**Table 158: Production of feedback about the teacher's teaching methods**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
Teachers	Observed Percentage	44 8.5%	43 8.3%	120 23.4%	155 30.2%	150 29.2%	512 100%	199.76*
	Expected	105.1	45.7	107.4	129.5	124.1		
Headmasters	Observed Percentage	94 58.7%	17 10.6%	21 13.1%	15 9.3%	13 8.1%	160 100%	
	Expected	32.8	14.2	33.5	40.4	38.8		

\* Significant                      df=4                       $\chi^2$  at 0.05 level= 9.49

Table 158 shows that the calculated value of  $\chi^2$  was found to be 199.76 which was greater than the table value at 0.05 level. It indicates that the responses headmasters and teachers of elementary schools showed a significant agreement. Majority of the headmasters strongly agreed with the statement that students were asked to produce feedback about the teacher's teaching methods of integrated curricula at the end of year. However, majority of the teachers did not agree with the statement that students were not asked to produce feedback about the teacher's teaching methods at the end of year.

**Table 159: Head of institution facilitate the teachers to solve the problems**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
Teachers	<b>Observed</b>	368	29	20	49	46	512	63.1*
	<b>Percentage</b>	71.8%	5.6%	3.9%	9.5%	8.9%	100%	
Headmasters	<b>Expected</b>	345.9	25.9	44.1	49.5	46.4		
	<b>Observed</b>	86	5	38	16	15	160	
	<b>Percentage</b>	53.7%	3.1%	23.7%	10%	9.3%	100%	
	<b>Expected</b>	108.0	8.0	13.8	15.4	14.5		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 159 indicates that the calculated value of  $\chi^2$  was found to be 63.1 which was greater than the table value at 0.05 level of significance. It indicates that the responses of teachers and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between teachers and headmasters on the statement that head of their educational institution facilitated the teachers to solve the problems during the teaching of integrated curricula.

**Table 160: Curricula of Social Studies of class *Mutawassta* / VIII class is according to mental level of students at elementary stage**

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
Teachers	<b>Observed</b>	363	37	31	59	22	512	13.9*
	<b>Percentage</b>	70.89%	7.22%	6.05%	11.52%	4.29%	100%	
Headmasters	<b>Expected</b>	342.85	47.23	35.04	60.19	26.66		
	<b>Observed</b>	87	25	15	20	13	160	
	<b>Percentage</b>	54.37%	15.62%	9.37%	12.5%	8.12%	100%	
	<b>Expected</b>	107.14	14.76	10.95	18.80	8.33		

\*Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 160 reveals that the calculated value of  $\chi^2$  was found to be 13.90 which was greater than the table value at 0.05 level of significance. It indicates that the responses of teachers and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between teachers and headmasters on the statement that the curricula of social studies subjects of class VIII th were according to mental level of students at elementary stage.

Table 161: Curricula of General Science of class *Matwassta* /VIII is according to mental level of students at elementary stage

Category	Frequency	SA	A	UD	DA	SDA	Total	$\chi^2$
Teachers	Observed	340	37	31	65	39	512	14.0*
	Percentage	66.4%	7.2%	6.0%	12.6%	7.6%	100%	
Headmaster s	Expected	331.42	38.85	41.90	61.71	38.09		
	Observed	95	14	24	16	11	160	
	Percentage	59.3%	8.75%	15%	10%	6.8%	100%	
	Expected	103.57	12.14	13.09	19.28	11.90		

Significant

df=4

$\chi^2$  at 0.05 level= 9.49

Table 161 reflects that the calculated value of  $\chi^2$  was found to be 14.0 which was greater than the table value at 0.05 level of significance. It indicates that the responses of teachers and headmasters of elementary schools showed a significant agreement. Hence, it showed a strong agreement between teachers and headmasters on the statement that the curricula of General Science subjects of class VIIIth was according to mental level of the students at elementary stage.

**Table 162: Availability of audiovisual facilities**

Category		SA	A	UD	DA	SDA	Total
Teachers	Responses	397	46	24	29	16	512
	Percentage	77.53%	8.98%	4.68%	5.66%	3.12%	100%
Headmasters	Responses	98	12	26	11	13	160
	Percentage	61.2%	7.5%	16.2%	6.8%	8.1%	100%

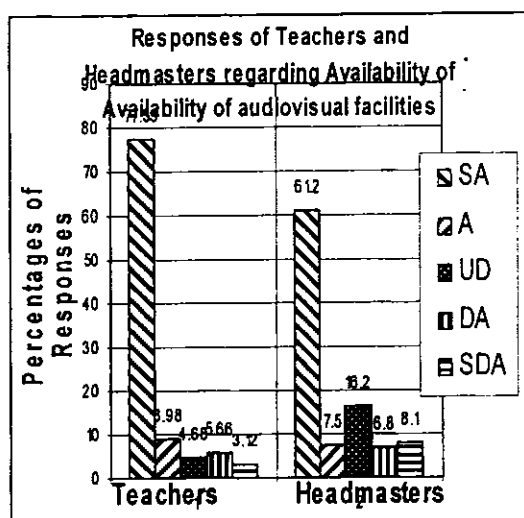


Table 162 shows that majority of the teachers (77.5%) and headmasters (61.2%) of elementary schools strongly agreed with the statement that audiovisual facilities were available for the teaching of integrated curricula in their educational institutions.

**Table 163: Usage of audiovisual facilities**

Category	Frequency	SA	A	UD	DA	SDA	Total
Teachers	Responses	411	48	20	20	13	512
	Percentage	80.27%	9.37%	3.90%	3.90%	2.53%	100%
Headmasters	Responses	96	17	23	14	10	160
	Percentage	60%	10.6%	14.3%	8.7%	6.2%	100%

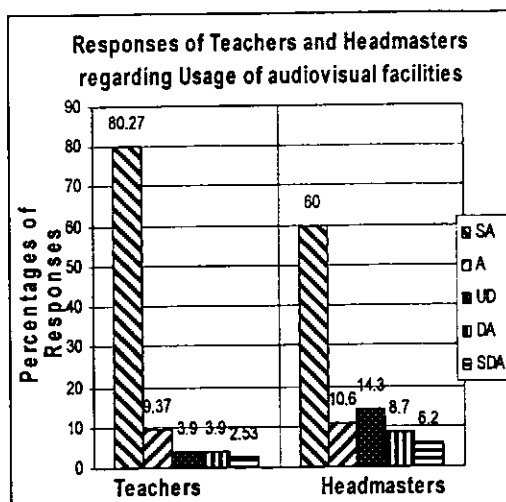
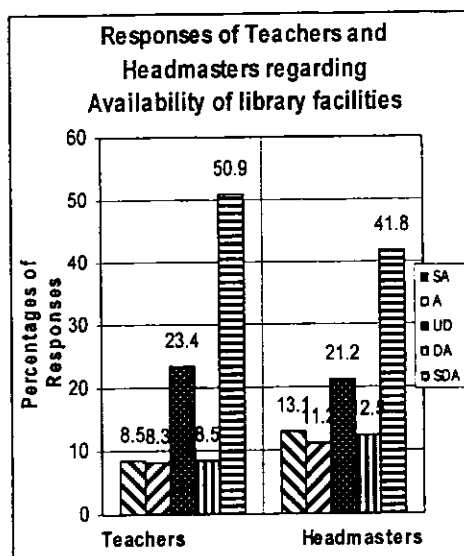


Table 163 indicates that teachers (80%) and headmasters (60%) of elementary schools strongly agreed with the statement that audiovisual facilities were used for the teaching of integrated curricula in their educational institutions.

**Table 164: Availability of library facilities**

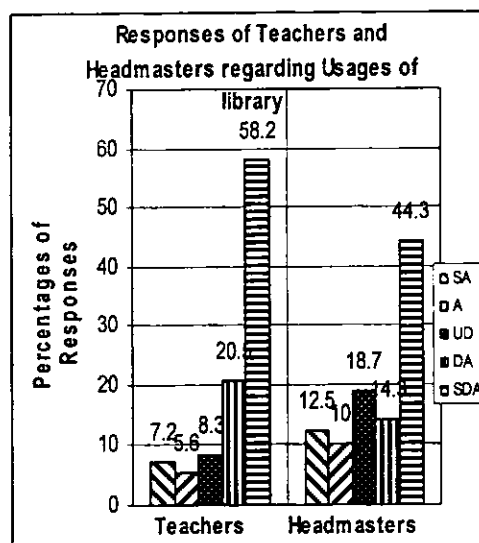
Category	Frequency	SA	A	UD	DA	SDA	Total
Teachers	Responses	44	43	120	44	261	512
	Percentage	8.5%	8.3%	23.4%	8.5%	50.9%	100%
Headmasters	Responses	21	18	34	20	67	160
	Percentage	13.1%	11.2%	21.2%	12.5%	41.8%	100%



The table 164 shows that Teachers (50.9%) and Headmasters (41.8%) of elementary schools disagreed that library facilities were not available for the teaching of integrated curricula in their educational institutions.

**Table 165: Usage of library facilities**

Category	Frequency	SA	A	UD	DA	SDA	Total
Teachers	Responses	37	29	43	105	298	512
	Percentage	7.2%	5.6%	8.3%	20.5%	58.2%	100%
Headmasters	Responses	20	16	30	23	71	160
	Percentage	12.5%	10%	18.7%	14.3%	44.3%	100%



The table 165 reflects that majority of the teachers (58.6%) and headmasters (78.8%) of elementary schools disagreed with the statement that library facilities were used for the teaching of integrated curricula in their educational institutions.

**Table 166: Availability of laboratory facilities**

Category	Frequency	SA	A	UD	DA	SDA	Total
Teachers	Responses	413	46	24	16	13	512
	Percentage	80.66%	8.98%	4.68%	3.12%	2.53%	100%
Headmaster s	Responses	87	16	27	16	14	160
	Percentage	54.37%	10%	16.87%	10%	8.75%	100%

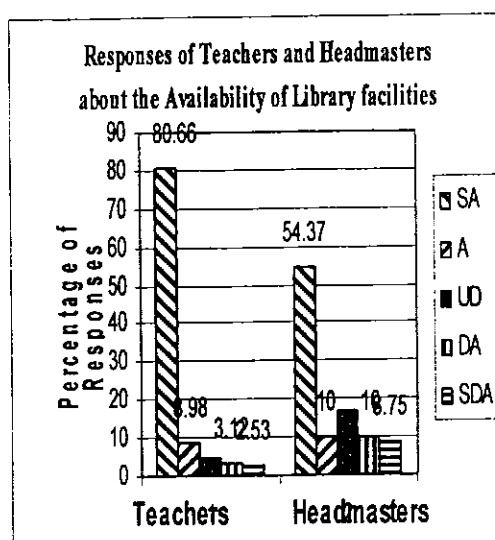


Table 166 reveals that majority teachers (88.5%) and headmasters (64.3%) of elementary schools agreed with the statement that laboratory facilities were available for the teaching of integrated curricula in their educational institutions.



**Table 167: Uses of laboratory facilities**

Category	Frequency	SA	A	UD	DA	SDA	Total
Teachers	Responses	408	46	24	19	15	512
	Percentage	79.68%	8.98%	4.68%	3.71%	2.92%	100%
Headmasters	Responses	94	20	16	14	16	160
	Percentage	58.75%	12.5%	10%	8.75%	10%	100%

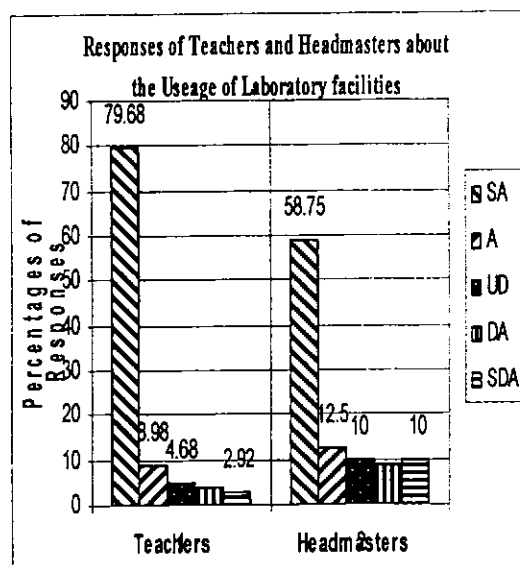


Table 167 depicts that majority teachers (86.5%) and headmaster (71.8%) of elementary schools agreed that laboratory facilities were used for the teaching of integrated curricula in their educational institutions.

## Part Five

### 4.6 Interviews with Administrators and Curriculum Experts of *Madaris* and Elementary Schools

To make the study more useful the researcher visited the offices of *Mohitamim*, curriculum experts and headmasters of elementary schools to discuss key issues for integration of curricula of *Madrassa* education and Mainstream system at elementary level in Pakistan. All interviews began with structured protocol and progressed to open-ended questions, usually asking respondents what else they thought about the integration of curricula of *Madrassa* and mainstream systems of education at elementary level in Pakistan. Since the interview yielded qualitative data, different themes were identified which are analyzed as under:

**Integration of both the systems:** Fourteen headmasters of elementary schools, ten curriculum experts and eleven *Mohitamim* of *Madaris* were in favour of integration of both the systems. They predicted that aims, objectives, contents and methods of teaching, as promoted in the *Quran* and the *Sunnah*, had not been successfully translated into the educational system of Pakistan. They quoted the example of Bangladesh, where *Aalia Madrassa* and *Quami Madaris* were running under the same system of education. These two systems were integrated with different linkages. The graduates of the *Madaris* had limited understanding of modern world and they could play their useful role in the modern societal. Similarly, some heads gave the examples of some Muslim countries Iran like Egypt and Saudi Arabia where only single integrated system of education was running in which all elements of education were included in the light of Islamic values

and principles. These elements were coordinated and organized in such a way that they became a unit for the acquisition of Islamic aims of education. These aims and objectives were reflected not only in the syllabi of Islamic studies but also in all other disciplines. So it was the need of the hour that objectives of both the systems might be integrated. Then contents might be structured in such a way that Islamic aims of education could be achieved. However, nine religious scholars had negative opinions. They were not in favour of integration of curricula. They suggested that the present structure of *Madaris* might be preserved so that their autonomy and independence is not tampered with.

**Revision of Curricula:** Thirteen *Mohtamim*, eleven religious scholars, fifteen headmasters and ten curriculum experts viewed that Islamic concept, cultural values and moral ideas might be introduced in the integrated curricula for harmonization of society, but they can understand the intellectual, physical and material demand of the society. It may be beneficial equally for the students of both the systems. The respondents of both the systems viewed that integrated curricula might provide chances for all students to study the modern and traditional knowledge according to rapidly changing in post modern era with Islamic ideology and balanced personality can be developed. Therefore, integrated curricula might be revised in Islamic perspective to bring harmony in the students of both the systems to cope with theological and modern society.

**Equal Qualification:** During the interviews, thirteen curriculum experts pointed out that the teachers of both the systems had separate academic qualification. The teachers of *Madaris* needed to enhance their academic and professional qualification to

maintain same educational efficacy to teach integrated curricula. However, nine *Mohtamim* of *Madaris* held the opinion that that Arabic teachers were teaching in mainstream system of education with the same qualification i.e. *Shahadat-ul-Alimiya*. They got this type of degree from the recognized *Madrassa* board/ *Wafaq*. They can teach the Social Studies and General Science in both the set-ups.

**Teacher Training:** Fourteen *Mohtamim*, twelve religious scholars, sixteen headmasters and fifteen curriculum experts pointed out that there was no concept of induction training at the time of appointment for *Moallamin* to provide orientation regarding integrated curricula. *Moallamin* of *Madaris* did not have any in-service training courses. Moreover, there were no refresher courses arranged for the *Moallamin* of *Madaris* during the service. Therefore, the *Moallamin* of *Madaris* did not follow modern teaching methods due to non availability of A.V aids and innovative technologies. There was lack of resources and non availability of innovative technologies for the teaching of integrated curricula in the *Madaris*.

**Lack of facilities for teachers:** Eleven *Mohtamim* and fourteen religious scholars pointed out that the teachers of *Madaris* having no job security, proper pay package and any sorts of compensation. They also mentioned the burden of lengthy and over loaded curricula of *Madaris* along with integrated curricula of Mainstream system of education. Only five heads of *Madaris* were in favour of this integration due to benefits and compensation: those were being paid to the teachers of

mainstream system of education. According to their opinion, because of the integration, the teachers of *Madaris* might also enjoy all these benefits.

**Provision of Physical facilities for Institutions:** Sixteen headmasters and fifteen curriculum experts described that elementary schools of mainstream system of education had better physical facilities: necessary audio visual aids, laboratory facilities but lacking in *Madaris*. Similarly, the use of these aids was also neglected in *Madaris*. Both the heads of *Madaris* and Elementary schools thought that the outcomes of integration of curricula might prove fruitful.

**Evaluation System:** Ten *Mohtamim*, thirteen religious scholars, sixteen headmasters and fourteen curriculum experts viewed that the teachers may be trained to solve their problems by themselves during assimilation and scoring of papers. They suggested modifying the system of evaluation to meet the challenges of twenty first century.

## **Part Six**

### **4.7 DOCUMENT ANALYSIS OF SOCIAL STUDY AND GENERAL SCIENCE**

Relevant information was obtained through the study of documents of the study and it served many purposes. The curriculum documents were the basic sources of information of educational activities. These documents provide the evidence of subject. The Social Studies and General Science curricula designed by the Ministry of Education and the Textbook Boards. Social Studies and General Science for elementary classes were published by the provincial Textbook Board, March 2010. It lacks the verity of

examples and lack of breadth. Pedagogical problems also existed in the curricula of both the subjects.

#### **4.7.1 Social Studies**

Social Study is a basic subject that draws its content primarily from history, the social science. It is an elementary school subject, to make the children understand and comprehend values that were quintessential for the well being of the individual, the society and the country. The Social Studies curriculum could play a large part in helping the students to become more aware of their cultural background. The entire educational curricula contribute the responsibilities for citizenship education, but social studies had historically occupied a unique role in contributing that process (Jarho, 1986). Social Studies is a systemic study of human behaviour, the creation of knowledge and the refinement of the existing one in the social, economics and cultural context of human being. It has its primary objectives of development of the learners who possess the attitudes, understanding and ability to critically examine effectively apply the information and skill created and used in social Sciences. The Social Studies curriculum planned for any community, society at any level, emphasizes the understanding of its growth in social relationship and of personal social problems of the individual (Jarho, 1986).

##### **4.7.1.1 General Aims and Objectives of Social Studies**

The general aims and objectives with reference to Social Studies can be framed such as;

- 1) The development of effective ways of thinking.

- 2) The development of increased sensitivity of social problems and issues of Pakistan.
- 3) The inculcation of social rather selfish attitude towards different people and communities in Pakistan.
- 4) The development of appreciation of literature. Art and music of the different regions of Pakistan.
- 5) The increased personal-social adjustment into the rapidly changing conditions of life of Pakistan society (Government of Pakistan, 1996).

#### **4.7.1.2 Specific Objectives of Social Studies**

The Social Studies was introduced as a compulsory subject in 1960. The purpose of the curricula of Social Studies was to promote the knowledge about the country and the world around him, significance of nation building problems (Government of Pakistan, 1996). A wide variety of objectives of Social Studies had been framed which was hoped to reflect the true spirit of the course. According to the above source, the objectives of the Social Study may be described as under:

- 1) The Social Studies would help learners to come to an awareness of them, to classify and examine their values and to establish a sense of self identify as a true Pakistani.
- 2) It would provide learners with an understanding of the past events of Pakistan movement and of their roles.
- 3) It would promote learners a concern for the development of an understanding and acceptance of others in different regions of this country.

- 4) It would provide learners knowledge of human systems in the areas of economics, government and culture of Pakistan.
- 5) It would provide learners with the skill necessary to carryout independent investigation of problems and to react critically to the solution posed by others.
- 6) It would provide learners with an awareness of possible features and the roles they might play in shaping those features.
- 7) It would provide learners with an appreciation of people's efforts improve human conditions, through creative expression and problems solving.
- 8) It would provide atmosphere to learn with an understanding of decision making process involved in human interaction and with skill necessary to become effective decision maker.
- 9) It would provide learners with the ability to utilize both cooperative and competence circumstances for the achievement of goals.
- 10) It would provide learners with sensitivity towards their own potential and their fellow human beings (Elbis, 2007).

#### **4.7.1.3 General Objectives of Social Studies at Elementary Level (VI-VIII)**

According to the implementation strategy of National Educational Policy (1979) highest priority was assigned to the revision of curricula with a view of reorganize the entire content around Islamic thought, giving education an ideological orientation so that Islamic ideology permeates the thinking of younger generation and help them with necessary conviction and ability of refashion society according to Islamic tenets (Government of Pakistan, 1979). The recommendations of "Subject Expert Committee"



were placed before the 'National Committees' constituted separately for each subject. The objectives framed by the National Committee (1979) for the teaching of Social Studies at elementary level were stated below:

### **1) Cognitive**

To enable the students to acquire

- a. Knowledge of the ideology of Pakistan
- b. Knowledge of the struggle for freedom and establishment of country.
- c. Knowledge of Islamic code of personal and social life.
- d. Knowledge of the contribution of provincial leaders.

### **2) Affective**

To enable the students to develop

- a. Attitude to respect Islamic way of life.
- b. Appreciation of the Movements for freedom.
- c. Appreciation for the pride in our cultural heritage.
- d. Appreciation for the reliable sources of information.

### **3) Psycho Motor**

- a. To enable the students to undertake activities to promote Islamic Values.
- b. To enable the students to develop skill for organizing ideas and statements.
- c. To enable the students to acquire ability to solve problems.
- d. To enable the students to undertake activities for preserving our private and public property (Government of Pakistan, 1979).

#### **4.7.2 General Science**

The curriculum of General Science is fundamental to science education, which provides a systematic approach to the students learning in Science in a well defined and organized framework. Therefore, the curriculum of General Science is to act as a foundation document for achieving the goals of developing scientific knowledge in a systematic way for all the students of elementary level.

The study of General Science is based on scientific method. An explanation is based on observations, and can be used to make predictions, the theory remains as current theory until a new experimental fact contradicts (Lee, 1992). Then theory is modified, or changed to a new theory that fits the facts until a new fact disproves the theory and so on (Govt of Pakistan, 2009). The elementary science education provides for the individual growth of students. Gifted students are quick to learn, read easily and rapidly, and remember concepts longer and with sharper detail than average students. They have a longer attention span, greater power of concentration, and are more persistent in working with problems that confront them (Govt. of Pakistan, 2009).

##### **4.7.2.1 General Aims and Objectives of General Science**

The objectives of General Science may help the students to grow their scientific knowledge because objectives are vital to science subject. They serve as a guide to decide which learning activities may be used for effective learning (Govt of Pakistan, 2009). The general aims and objectives of General Science at elementary level are given below:

- 1) To achieve a broad and genuine appreciation and understanding of different aspects of science.

- 2) To promote scientific literacy among the masses.
- 3) To prepare the younger generation for careers in modern science and high technology so as to catch up with the developed nations of the world.
- 4) To develop the scientific, technological and vocational manpower for the rapid socioeconomic development of the country.
- 5) To develop the scientific approach in the young pupils, so that they acquire knowledge gained, towards a solution of social problem.
- 6) To provide the opportunity to an individual to determine his interests and aptitudes in science problems.
- 7) To bring back the glory, prestige and honour of the past to the Muslim Ummah by rapid development and unprecedented progress in science and technology.
- 8) To encourage the young generation to adopt careers in scientific and technological research (Govt. of Pakistan, 2009).

#### **4.7.2.2 Specific objectives of General Science**

Following aims and objectives have been mentioned of General Science at elementary level:

##### **1-Enquiring and investigating**

Knowledge is acquired through a verity of activities and experiences. Teaching of science at elementary should helps to

- 1) Develop an ability to recognize, define and analyze a problem.

- 2) Take accurate measurements, observe carefully and record observations.
- 3) Design and carry out single investigations to verify information.
- 4) Draw conclusion and make inferences (Govt. of Pakistan, 2009).

## **2- Understanding and Applying Scientific knowledge**

Understanding of scientific knowledge, principles and processes helps children to apply this knowledge to solve their everyday problems. Thus, they become active and responsible citizens. Science education at elementary level aims to develop

- 1) Knowledge and understanding of basic concepts, principles and processes of science.
  - 2) Application of scientific knowledge in familiar and unfamiliar situation and in daily life including those of personal, social of environment nature
  - 3) Ability to utilize simple technologies
  - 4) Understanding of the personal, social (both benefits and drawbacks) and environmental implication of science
  - 5) Understanding of the economic and technological application of science.
- (Govt. of Pakistan, 2009).

## **3-Communication of scientific knowledge**

Learning of science should focus on developing communication skills in children so that they can report scientific information in simple but clear and accurate verbal or in written form elementary level students should be able to:

- 1) Discuss ideas and present arguments
- 2) Report observations and finding verbally or in written form of table
- 3) Explain event of their daily life (Govt. of Pakistan, 2009).

#### **4-Developing Scientific Attitude**

Activities and learning experiences in science should also lead to the development of scientific attitude in children. Teaching of elementary science should develop:

- 1) An attitude of curiosity, interest and enjoyment in science
- 2) The habits of critical thinking and to draw inferences from observation
- 3) Behaviour of scientifically literate citizen
- 4) Appreciation that Allah is the creator and sustainer of this universe
- 5) A commitment to learning and working independently as well as working effectively with others
- 6) A tolerance for other scientific opinions. (Govt. of Pakistan, 2009)

#### **4.7.3 Analysis of Social Studies and General Science**

In this study, document analysis provided basic information of Social Studies and General Science. Researcher looked critically into both the books of Social Studies and General Science about the existing practices and procedures of the Textbook Boards about the development, review and approval of textbooks. This was based on internal criticism and external criticism.

##### **4.7.3.1 Internal Analysis**

A curriculum normally focuses on four areas: aims and objectives, content, methodology and evaluation. The curriculum documents of Social Studies and General Science were generally structured around these principles but these appeared to be a poor understanding of their meaning. The inferences drawn from content analysis of Social Studies and General Science books are as under:

The content analysis of Social Studies clearly indicates: first, the selection of material in the textbooks presents Islam not simply as a belief system but a political ideology that must be accepted by all citizens. Second, the main objective of the Social Studies textbooks is to indoctrinate children for a romanticized Islamic state as conceptualized by Islamic theocrats. Third, although the vocabulary in the textbooks underscores Islamic virtues, such as piety, obedience, and submission, was mentioned about critical thinking, civic participation, or democratic values of freedom of speech, equality, and respect for cultural diversity. Fourth, the textbooks offer a biased treatment of non-Muslim citizens in Pakistan. The textbook undertaken shown that the book narrowly focused on the Muslim community and the account were one-sided. Pakistani nationalism was repeatedly defined in a manner that excluded non-Muslim Pakistani. The books on Social Studies systematically misrepresented events that happened throughout the Pakistan's history, including those which were within living memory of many people.

The Science curriculum is fundamental to the science education, which can provide a systematic approach to the student's learning in science in a well defined and organized framework. General Science curriculum was to act as a foundation document for achieving the goal of developing scientific literacy in a systematic ways for all students, which addressed the basic scientific fields of study life, physical, earth and space science. General Science of class VIII offered a wide range of learning activities for children thus makes it possible for school to provide for the varied abilities, interests and needs that had. These activities went beyond the classroom because they provided students with understandings that they could not obtain through instruction in the class

room. This process of science provides children an opportunity to think critically and creatively. This type of knowledge was acquired through verities of activities and experiences.

#### **4.7.3.2 External Analysis**

Curricula of Social Studies and General Science of elementary level were a national curriculum and were followed throughout the country. It was a centralized curriculum throughout in Pakistan. Whosoever wanted to develop textbooks for Government and private schools affiliated with public examination bodies of Pakistan had to follow the national curriculum. The Textbook Boards and the private publishers developed textbooks following the guidelines given in the intact national curriculum. Some of the guidelines specifically given by the Curriculum Wing for the textbook writers were as under: (1) The language should be simple, clear and logical. (2) The time limit for the course completion should be considered. (3) The book should be student centered. (4) Avoid unnecessary details while developing the material. (5) The sequential development of topics as suggested in the curriculum should be kept in mind. (6) The activities and guidelines for teachers should be given at proper places. (7) There should be glossary at the end of the textbook to clarify the key terms (Government. of Pakistan, 2002).

### **4.8 DISCUSSION**

Pakistan is an Islamic state and Islamic ideology is the key concept in the educational system. *Madaris* and schools are such institutions that cultivate proper values, attitudes and beliefs in learners. Different tools were used for this purpose. Among them,

one of the tools was curriculum. Through curriculum these institutions achieved their educational objectives.

*Madaris* are imparting the Islamic concept of education in all over the world. *Madrassa* system of education and its reforms according to challenges of modern era was a burning issue in all over the Muslim world. The merits and demerits of this system were also being discussed in public forums of Pakistan. There were two government sponsored reports on *Madaris*; one in 1962 and the other in 1979. Both the reports present governmental attempts to control the *Madaris* by recommending reform in their organization and curriculum in order to bring them in conjunction with the mainstream education. J. D. Kraan's monograph, "Religious Education in Islam" provides a succinct introduction of *Madrassa* education in Pakistan. Jamal Malik's "Colonialization of Islam" was major contribution towards understanding the *Madaris* in relation to post-colonial state of Pakistan (2005).

A study sponsored by the World Bank and published in 2005, using the published data, deals only with the enrolment issue in Pakistani *Madaris*. The report asserts that *Madaris* were enrolling only less than one percent of all enrolment in Pakistan, a claim rejected by the ICG Report (2007). An excellent ethnographic study was conducted by Masooda Bano. She argued in its place "a *Madrassa*, even today, was primarily a social entity with a specific socio-economic role." A recently published book on *Madaris* edited by Robert Hefner and Muhammad Qasim Zaman examines the varieties of modern Muslim education and their implications for national and global (Zaman, 2009).



An integrated system of *Madrassa* and mainstream education system was being demanded to implement in the Islamic Republic of Pakistan. Mainstream system of education had been regarded as the system for the secular or modern subjects. *Madaris* were such educational institutions in which all elements of educational system were arranged in the light of Islamic principles. On the other hand, the institutions of integrated curricula were increasing day by day in various profiles. In these circumstances there was a dire need of study to examine the integrated curricula of *Madaris* and mainstream education system with respect to objectives, contents, teaching methodology, teacher training and evaluation of these two systems of education. The present study was designed to analyze the possibilities of integration of curricula of *Madrassa* and mainstream system of education at elementary level in Pakistan.

The results of this study show that different efforts were made for the integration of curricula of *Madrassa* and mainstream system of education at Government and private levels. These efforts showed in the educational policies and plans of the country. These educational policies and plan documents sufficiently reflect this commitment. However, the aims, objectives, contents and method of education, as promoted in the *Quran* and the *Sunnah*, have not been successfully translated into the educational system of Pakistan. Therefore, integrated curricula might be revised in Islamic perspective to bring harmony in the students of both the systems to cope with theological and modern society. It might enable them to be aware of the modern and traditional learning for better performance of a balanced personality in future. As it was cleared in Third Five Year Plan (1965-70);

curricula integration needed to 'bring the country's spiritual and cultural heritage into harmony with the contemporary world'. Seven education policies in over the sixty years were announced in the country. During these sixty years, policy makers always felt that the state did not have the resources to do according to their recommendations. In the absence of popular financial support the Sharif Commission (1959) Report failed terribly. This Report established the role of religious education as 'humanizing' (Ministry of Education, 1959). The Report recommended that Islamic education may be made compulsory for Muslim students at the basic level of education, thus laying the groundwork for introducing the subject in formal education. Bhutto announced nationalization education policy. It was announced that education would be free and universal up to class X for all children. This policy acknowledged the role of *Makateb* and *Madaris* in providing education. The National Education Policy of 1979 reasserted the role of mosque schools. It advocated the need for understanding Arabic as a language, to make the meaning of the *Quran* accessible to the educated masses (Govt., 1979). The National Education Policy of 1992, with a separate chapter on "Religious and Moral Education", clearly indicated the emphasis on Islamic education and the significance attributed to it in imparting moral values (Govt., 1992). National Education Policy 'IQRA' 1998–2010 clearly indicates an image of Islamic ideology. This policy also focused on the need for integration of the *Madaris* (religious schools) and mainstream schools. This was an important step that a separate Board might be established to integrate all willing institutions into the mainstream public education system. Incentives of financial resources, printing of textbooks, training of teachers, opportunity for higher

education, equivalence of degrees, and facilities and concessions to students, etc., were offered to the affiliated institutions.

The results of this study showed that audio visual, and laboratories facilities were comparatively better in mainstream educational institutions than *Madaris*. So, practical work was neglected during the teaching of integrated curricula at *Madaris* because shortage of scientific equipment in these educational institutions. Akhtar (2000) described that *audio visual aids* were of importance during the teaching. Iqbal (1996) declared that curricula stressed theoretical rather than practical courses. This study indicated that the usage of libraries facilities were comparatively better in *Madaris* than in mainstream schools at elementary level.

The socio-economic conditions of Pakistan demand more competitive and skilled teachers were needed. This showed the clear fact that qualified teachers was possessed by schools than *Madaris*. The reason was that majority of the teachers of elementary schools were trained and they knew to use of audio visual facilities for teaching. Anees (2005) also supports the above findings. Similarly, the pre-service teachers training of *Madaris* needed to enhance their academic and professional qualification to maintain same educational efficacy to teach integrated curricula. The teachers were not properly trained in evaluation and testing techniques (Tables, 4.16-4.20). Isani and Virk (2004) argued that due to lack of training facilities for teachers training, their professional competencies and training was alarmingly low. Shirazi (2004) reported the same result. The elementary teachers were not trained in designing teaching aids. Anees (2005) did

not support that the pre-service teachers training focused on modern instructional strategies.

The study also pointed out that there was no concept of induction training at the time of appointment for *Moallamin* to teach integrated curricula. *Moallamin* of *Madaris* did not have any in-service training courses. Moreover, there were no refresher courses arranged for the *Moallamin* of *Madaris* during the service. Therefore, the *Moallamin* of *Madaris* did not follow modern teaching methods. For this purpose, training for using modern educational technology was essentially needed for the teachers of *Madaris*. Regarding in-service teacher training, it was found that in-service teacher training was provided by professional trainers for the improvement of teaching skills. So, professional and in-service training courses updated the knowledge and competencies of teachers (Ramzan, 2002). Bentely (2001) stated that training changes the aptitude of teachers. There was no pre-service teacher training programme for the *Moallamin* of *Madaris*. So, *Moallamin* were inexperienced as compared to the teachers of mainstream system of education (Tables, 45 to 48). There were no such serious efforts made for curricula integration by the Government of Pakistan. Similarly no such specific amount was allocated for the welfare of *Madaris* in the last sixty years in any annual budget. There was lack of Government's interest; financial matters and social status were the main hindrance in the integration of curricula of both the systems of education (Tables, 62 to 67). Moreover, curricula were not revised and up-dated according to the Islamic ideology. Physical facilities were not provided to *Madaris*. Rehman (1984) revealed the problems of education in Pakistan as, lack of funds, lack

of policy makers and teachers, ineffective system of evaluation: aims and objectives are not described in clear and inadequate laboratories.

Other difficulties those were identified in this study: the lack of Govt.'s interest, financial matter, lack of trained and skillful teachers, Social status and rigidity. Particularly lack of funds for education remained the major problem from the creation of Pakistan. Financial constraints and the reluctance of Government of Pakistan to finance about the curricula integration of *Madrassa* and Mainstream systems of education had been a great dilemma of this country as less than 2% of GDP budget was allocated for education. It was recommended in the study that more funds may be earmarked for elementary education especially for integration of curricula of both the systems. Share of elementary education may be increased by increasing total allocation for education from 2.7% to 4% of GDP by the year 2012.

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## CHAPTER 5

### SUMMARY, FINDINGS, CONCLUSIONS AD RECOMMENDATIONS

#### 5.1 SUMMARY

The elementary level is the first ladder of Pakistani educational system. The curricula for elementary level are very significant as it lays the foundation for the subsequent levels. By this stage universal literacy can be attained within community and talents of gifted children may be identified. At present, almost all the Muslim countries have two systems of education, (Traditional Islamic system of education) *Madrasa* system of education and modern system of education (Secular system of education). It is generally held that the graduates of these *Madaris* have limited understanding of modern world and their life is restricted to mosques and *Madaris*.

Some philanthropists have ever been aspiring and channalising their efforts to establish the integrated institutions by combining their curriculum. As different attempts seemed to be made to weld together these two systems of education by integrating the curricula so that two systems could interact with different linkages. But the gaps and flaws of integration of curricula have not been filled. The aim of this study was to find out the possibilities of curricula integration of both the systems at elementary level which might fulfill the requirements of religious education as well as mainstream system of education. The major objectives of the study were as under: (1) To review the efforts made for integration of curricula of *Madaris* and mainstream schools in Pakistan. (2) To study the

nature and pattern of integration of curricula at elementary level in Pakistan. (3) To identify the factors influencing the process of integration of curricula at elementary level of both the systems in Pakistan. (4) To explore the prospects of integration of curricula for both the systems at elementary level.

The estimated number of *Deeni Madaris* and mainstream elementary schools in the four provinces of Pakistan was 11006 and 13251 respectively (EMIS, 2007). All the Heads and teachers working in *Madaris* and mainstream elementary schools in Pakistan were included as population of the study. Sample of the study consist of 1664 with the break up of 1600 for questionnaires and 64 for interviews. Detailed description of sample is given as under.

Stratified random sampling technique was adopted to select the sample for questionnaires. Sample of the study consisted of 1600 respondents with a breakup of, 160 *Mohtamim* (heads of *Madaris*), 160 Headmasters of Elementary schools, 640 *Moallamin* (teachers of *Madaris*) and 640 teachers of Elementary schools. There were 105 districts in all the four provinces of Pakistan; Punjab, Sindh, Balochistan and KPK. Sixteen districts (15%) of total population were selected randomly for selecting sample from all the four provinces of Pakistan. From Punjab province, six districts were selected and four from Sindh and KP provinces while two districts were selected from Balochistan which was followed by the selection of 10 *Madaris* and 10 elementary schools from each district. From each sample educational institution, an administrator of the educational institution and four teachers teaching at elementary level were



randomly selected as sample. The sample for interviews consist of 64 with the break up of 32 stakeholders from each stream of *Madaris* and mainstream system of education was selected by random sampling technique for conducting their structured interview.

For the collection of data, two questionnaires with five points rating scale were used to elicit the opinions of administrators and teachers. One questionnaire was for the teachers of *Madaris* and Elementary Schools while the other questionnaire was for Heads of *Madaris* (*Mohtamim*) and elementary schools. Questionnaires for teachers and Heads of educational institutions consisted of 40 items. Questionnaires were reviewed, pilot tested and validated to make them authentic and credible measuring instruments. The internal reliability of the questionnaires was evaluated by split-half method. Religious scholars, *Mohtamim* of *Madaris*, Headmasters of elementary schools and curriculum experts were selected by random sampling technique for conducting their structured interview. The collected data was tabulated and processed by using chi-square test for Homogeneity of proportions and percentage method. On the bases of findings, Conclusions were drawn and recommendations were made in the perspective of the data.

## 5.2 FINDINGS

The major findings of this study were as follows:

- 1) The document analysis traced that different efforts were made for the integration of *Madrassa* and mainstream system of education through Govt. and private sectors which are as under:
  - i. Efforts made for integration at individual level.

- ii. Efforts made for integration at institutional level. In *Madaris*, the integrated subjects i.e. Social studies, Science, Mathematics, English and Urdu of class III to VIII were introduced at *Eidadiya* , Aoola and *Mutawassta* levels of education,.
  - iii. In the same way, in some *Madaris*, the subjects of *Dars-i-Nizami* were reduced and the subjects of mainstream education were integrated.
  - iv. Similarly the curricula of both systems were going on at the same time in some *Madaris*. They pursued the same curriculum of concerned BISE at secondary and higher secondary levels of education.
- 2) The document analysis found that different efforts were made for integration of curricula of *Madrasa* and mainstream systems of education at Government and private sectors. These education policies and plans documents sufficiently reflected this commitment. Different attempts of integration of curricula in formal system of education were started by the government in 1947 as;
- i. Sharif Commission Report recommended that Islamiyat would be a compulsory subject up to class VIII for Muslim students and modern knowledge would be integrated in *Madaris*.
  - ii. Integration of both the systems of education was proposed in New Education Policy 1969.
  - iii. Islamiyat was declared as compulsory subject up to class X in 1972.
  - iv. The National Education Policy of 1978 re-asserted the role of mosque schools in Islamic society. It advocated the need for understanding Arabic language,

to make the meaning of the *Quran* accessible to the Muslim children. Religious education was introduced through mosque and *Mohallah* Schools in 1978. Integration of modern knowledge was proposed in *Madaris*.

- v. A national survey was conducted in 1979 and the report of the committee (The Halepota Report) proposed the improvement of the economic condition of *Madaris* and modernizing them with the aim of eventually integrating the religious and the formal education sectors.
  - vi. The need for integration of curricula of *Madaris* and mainstream schools was stressed in National Education Policy 1998. Implementation strategies about religious education were proposed.
  - vii. The *Madrassa* Project 2001 aimed at: educating students of *Madaris* in mainstream subjects from the primary to the secondary level and also imparting training of teachers to interact them with modern knowledge, subjects, teaching methods and audio-visual aids.
- 3) Majority of the *Mohtamim* (54.6%), Headmasters (73%), *Moallamin* (88.2%), and teachers (89.6%) showed a significant agreement and held opined that society can be harmonized with the curricula integration of *Madrassa* and mainstream system of education (Tables 28, 68, 108 and 108).
- 4) The proportions of *Mohtamim* (61.2%), Headmasters (66.8%) *Moallamin* (65.2%) and teachers (76.2%) showed that there was no significant agreement in the views of *Mohtamim* and headmasters regarding the minimization of religious issues with the curricula integration. However, the responses of *Moallamin* of *Madaris* and teachers of

- elementary schools showed a significant agreement on that religious issue could be minimized with the curricula integration of *Madrassa* and mainstream school system of education (Tables 29, 69, 109 and 139).
- 5) Most of the *Mohtamim* (59.3%), Headmasters (67.4%), *Moallamin* (65.4%) and teachers (68.5%) showed a significant agreement and made it clear that a balanced personality can be developed by curricula integration of *Madrassa* and mainstream school system of education (Tables 30, 70, 110 and 140).
  - 6) *Mohtamim* (62.5%), Headmasters (65%), *Moallamin* (76.9%) and teachers (78.1%) showed a significant agreement and opined that equal opportunities of progress could be available for students of *Madaris* and mainstream system of education (Tables 31, 71, 111 and 141).
  - 7) Most of the *Mohtamim* (62.5%), Headmasters (65.6%), *Moallamin* (86.7%), and teachers (92.1%), showed a significant agreement and opined that modern subjects could be taught in the Islamic perspectives with the help of curricula integration (Tables 32, 72, 112 and 142).
  - 8) *Mohtamim* (59.9%), Headmasters (69.9%), *Moallamin* (86%), teachers (62.8%), showed a significant agreement from each other and viewed that one system of education could benefit from the facilities of other system by curricula integration of *Madrassa* and Mainstream systems of education (Tables 33, 73, 113 and 143).
  - 9) A proportion of *Mohtamim* (59.2%), Headmasters (59.3%) *Moallamin* (59.2%) and teachers (89.6%) showed a significant agreement and opined that the graduates of both

the systems could equally offer their services in all walks of life (Tables 34, 74, 114 and 144). The curriculum experts were also more confident in the statement.

10) Most of the *Mohtamim* (67.4%), Headmasters (66.9%) *Moallamin* (85.7%) and teachers (75.7%), showed a significant agreement from each other and viewed that the national integrity and prosperity can be strengthened with the help of the integrated curricula (Tables 35, 75, 115 and 145). The curriculum experts were also in favour of the statement.

11) Majority of the *Mohtamim* (64.9%), Headmasters (69.3%) *Moallamin* (85.1%) and teachers (91.3%) showed a significant agreement and viewed that there was immensity in the integrated curricula of *Madrassa* and mainstream systems of education (Tables 36, 76, 116 and 146).

12) Majority of the *Mohtamim* (64.9%), Headmasters (65.5%) *Moallamin* (82.5%) and teachers (79.8%), showed a significant agreement and favoured that integration of curricula can be helpful for the spiritual purification of students of both the systems (Tables 37, 77, 117 and 147).

13) Most of the *Mohtamim* (50.6%) Headmasters (57.5%), *Moallamin* (92.2%) and teachers (86.5%) showed a significant agreement and opined that the students of both the systems of education can equally be benefited from the integrated curricula (Tables 38, 78, 118 and 148).

14) Most of the *Mohtamim* (56.2%), Headmasters 55.6%), *Moallamin* (80.7%) and teachers (86.5%), showed a significant agreement and revealed that teachers of *Madrassa* and mainstream system of education needed the same educational efficacy to

teach the integrated curricula (Tables 39, 79, 119 and 149). In interviews, most of curriculum experts and religious scholars pointed out that the teachers of both the systems had different academic qualification. The teachers of *Madaris* needed to enhance their academic qualification to maintain same educational efficacy to teach the integrated curricula.

15) *Mohtamim* (57.4%), Headmasters (71.8%) *Moallamin* (63.%) and teachers (89.6%)

showed a significant agreement and opined that the teachers of *Madrassa* and mainstream systems of education needed some professional training to teach the integrated curricula (Tables 40, 80, 120 and 150). In interviews, most of curriculum experts and religious scholars pointed out that the teachers of *Madaris* and background schools did not need same of *Madaris* and schools needed same refresher courses to teach the integrated professional training because they had different academic

16) Most of the *Mohtamim* (55.5%), Headmasters (72.4%) *Moallamin* (68.1%) showed a

significant agreement and viewed that the teachers of *Madrassa* and mainstream systems of education needed same in-service training courses to teach the integrated curricula (Tables 41, 81, 121 and 151). In interviews, majority of the curriculum experts and religious scholars pointed out that the teachers of both the systems needed same in-service training courses.

17) *Moallamin* (71.2%) and teachers (33.5%) showed a significant agreement and viewed

that students were satisfied with the teaching methods of teachers. However, the teachers of elementary schools made it clear that the students were not satisfied with their teaching methods. (Tables 42, 82, 122 and 152).

- 18) Majority of the *Mohtamim* (68%), Headmasters (69.9%) and teachers (89.5%) showed a significant agreement and made it clear that the teachers complete the curricula of Social Studies and General Science within the targeted time. On the other hand, the majority of the *Moallamin* (60.5%) disagreed with the statement due to overload syllabus of *Madaris* (Tables 43, 83, 123 and 153).
- 19) Most of the *Mohtamim* (71.8%), Headmasters (67.5%) and teachers (88.6%) showed a significant agreement and revealed that teachers could solve the problems by themselves, raised during the teaching of the integrated curricula. However, majority of *Moallamin* (60.6%) indicated that they can not solve problems during the teaching of curricula integration (Tables 44, 84, 124 and 154).
- 20) Most of the *Mohtamim* (43.7%), Headmasters (74.9%) and teachers (66.7%) showed a significant agreement and revealed that teachers face the academic problems during the evaluation of integrated curricula. However, majority of *Moallamin* (56.6%) indicated that they did not face the academic problems during the evaluation of integrated curricula (Tables 45, 85, 125 and 155).
- 21) *Moallamin* (69.2%) and *Mohtamim* (48.74%) showed a significant agreement and viewed that *Moallamin* faced problems in the assimilation and scoring the papers of integrated curricula. On the other hand, teachers (66.1%) and Headmasters (70.6%) indicated that the teachers of mainstream system did not face any problems in assimilation and scoring the papers. The teachers of mainstream system were well trained and they did not face any problems in assimilation and scoring the papers (Tables 47, 87, 127 and 157).

- 22) Majority of *Mohtamim* (69.3%), Headmasters (68.12%), *Moallamin* (73.6%) and teachers (70.8%) showed a significant agreement and opined that curricula of Social Studies and General Science of class VIII was designed according to mental level of students of elementary stage (Tables 51, 91, 131 and 161).
- 23) Majority of the Teachers (86.4%) and Headmasters (68.7%) revealed that audiovisual facilities were available for the teaching of integrated curricula. On the other hand, *Moallamin* (78.3%), and *Mohtamim* (68%) of *Madaris* pointed out that audiovisual facilities were not available for the teaching of integrated curricula in their institutions (Tables 52, 92, 132 and 162).
- 24) Most of the Teachers (89.5%) and Headmasters (70.6%) revealed that available audiovisual facilities were used for the teaching of curricula integration. However, majority of *Moallamin* (68%), and *Mohtamim* (65%) of *Madaris* pointed out that audiovisual facilities were not used for the teaching of integrated curricula due to non-availability of them (Tables 53, 93, 133 and 163).
- 25) Most of the *Mohtamim* (76.2%) and *Moallamin* (79.1%) of *Madaris* agreed with the statement that available library facilities were used for the teaching of integrated curricula. On the other hand, Headmasters (58.6%) and teachers (78.7%) of elementary schools pointed out that library facility were not used for the teaching of integrated curricula due to non-availability of them (Tables 55, 95, 135 and 165).
- 26) Majority of teachers (80%) and Headmasters (71.2%) revealed that available laboratory facilities were used for the teaching of integrated curricula. However, majority of



*Moallamin* and *Mohtamim* (58.7%) did not agree with the statement due to non-availability of laboratory equipment (Tables 57, 97, 137 and 167).

27) Majority of *Mohtamim* (80.6%), Headmasters (91%) *Moallamin* (79.8%) and teachers (90%) indicated that teachers of their institutions did not face any difficulty during the teaching of Social Studies. (Tables 58, 59, 98 and 99).

28) Most of the *Mohtamim* (85.6%), Headmasters (86.8%) *Moallamin* (59.2%) and teachers (85.7%) of both the systems pointed out that did not face any difficulties during the teaching of General Science (Tables 60, 61, 100 and 101).

29) Majority of *Mohtamim* (80%), Headmasters (88%) *Moallamin* (70%) and teachers (72%) of both the systems pointed out that lack of government's interest; financial matter and social status were the great hindrances in curricula integration of both the systems (Table 62, 63, 102 and 103).

30) The problems identified by the *Mohtamim*, Headmasters, *Moallamin* and teachers in open ended questions are given with percentages as follows:

- (i) The *Mohtamim* (85%) and Headmasters (94.3%) indicated that no proper planning was undertaken to solve the problems of curricula integration.
- (ii) The *Mohtamim* (80%) and Headmasters (93.1%) pinpointed that non Islamic curricula hampered in integration of curricula.
- (iii) The *Mohtamim* (77%) and Headmasters (88.1%) reported a lack of coordination between teachers and curriculum developers.

(Tables 64 & 65)

- (iv) The *Moallamin* (95.1%) and teachers (85.75%) pointed out a lack of sufficient funds for curricula integration.
- (v) The *Moallamin* (94.4%) and teachers (85.35%) viewed that laboratory equipments were not available.
- (vi) The *Moallamin* (88%) and teachers (76.3%) pinpointed the lack of sources and AV aids.
- (vii) The *Moallamin* (81.1%) and teachers (75%) noted that no proper planning was undertaken to solve the problem of curricula integration.

(Tables 104 & 105)

31) For improving integration of curricula at elementary level in Pakistan, *Mohtamim* (86.25%) and Headmasters (85%) suggested that sufficient physical facilities would be provided to all educational institutions. Moreover, *Mohtamim* (82%) and headmasters (87%) suggested that there would be proper planning for problems solving in curricula integration whereas *Mohtamim* (76.8%) and Headmasters (93%) agreed that coordination would be enhanced for curricula integration between teachers and curriculum developers of both the systems. According to *Mohtamim* (75%) and Headmasters (78%) suggested that curricula would be regularly revised according to new needs and 73% of *Mohtamim* and 82% of Headmasters stressed to increase sufficient funds for curricula integration (Table 66 & 67).

32) For more integration of curricula at elementary level, teachers (87.3%) and *Moallamin* (76%) suggested to increase sufficient funds. The teachers (68%) and *Moallamin* (73.4%) suggested for the provision of physical facilities to all educational institutions

without any discrimination whereas teachers (60%) and *Moallamin* (40%) stated that teaching material for integrated curricula would be revised and updated regularly. According to teachers (58%) and *Moallamin* (56%) suggested that teachers may be trained with the latest techniques and modern teaching method to meet the new challenges (Tables 106 & 107).

### 5.3 CONCLUSIONS

In the light of findings of the study, the following conclusions were drawn:

- 1) The results of this study showed that different efforts were made for integration of curricula of *Madrassa* and mainstream system of education at Government and private levels. These efforts were pointed out in the educational policies and plans of the country. These education policies and other documents sufficiently reflected this commitment.
- 2) Since 1947, in Pakistan some efforts were made for integration of both the systems in different patterns i.e. by integrating the subjects of mainstream system of education in *Madaris*, by combining the both systems' subjects at different levels and by pursuing the same curricula at the same time.
- 3) In the light of teachings of Islam the integrated curricula was mandatory for the harmonization of society in Pakistan. The balanced personality could be created, removal of various religious issues and equal chance of progress for every individual are there in integration of curricula of both the systems so that both types of the students could serve in all walks of life.

- 4) The necessary audio-visual aids and laboratory facilities were better in elementary schools but lacking in *Madaris*. The usage of these aids was also neglected in *Madaris*.
- 5) Library facilities were better in *Madaris* than those of schools. Resultantly the *Madaris* were availing library facility more than the schools. The library facilities and their utilization were not consistent with the needs of school students.
- 6) Majority of *Moallamin* and *Mohtamim* of *Madaris* pointed out that they needed professional and in-service training courses for the teaching of Integrated curricula to update their knowledge in contents and pedagogy.
- 7) The heads and teachers of *Madrassa* and mainstream systems of education showed a significant agreement on the suitability of contents of the Social Studies and General Science to the mental level of elementary students. The teachers of both the systems of education did not face any difficulty during the teaching of Social Studies and General Science.
- 8) No solutions were addressed regarding the problems occurred during teaching of integrated curricula of *Madrassa* and mainstream systems of education.
- 9) There was no co-ordination among the curriculum developers, Headmasters, *Mohtamim*, religious scholars and teachers of both the systems of education.

## 5.4 RECOMMENATIOINS

Following recommendations are made on the basis of conclusions:

- 1) Practical steps may be taken for the curricula integration of both the systems for harmonization of society with the consultation of curriculum experts, educationists, religious scholars and Ulema i.e. by integrating the subjects, revision of curricula in Islamic perspective, teaching methodology, teacher's training courses, provision of physical facilities and funds, evaluation methods etc.
- 2) The integrated curricula may be revised by merging all the components of curricula (objectives, contents, teaching strategies and evaluation) of both the systems in the light of Islamic ideology as well as the need of modern age.
- 3) Teaching of Islam may be incorporated in all the subjects of integrated curricula. It may prepare students to adjust themselves in theological and modern society which may harmonize the society.
- 4) Integrated curricula may be revised after every five years in Islamic perspective in the consultation with religious scholars and Ulema. In this way, students of both the systems may be given opportunities to study the integrated curricula so that it may enable them to be aware of the modern and traditional learning for better development of their balanced personality.
- 5) Pre-service teachers' training centers may be established in every *Madrassa* Board for the *Moallamin* of *Madaris* so that their knowledge may be updated in contents and pedagogy for the teaching of integrated curricula.
- 6) In-service teacher's training courses and refresher courses may be started for the *Moallamin* and teachers under the supervision of higher authorities, so that their similar knowledge may be updated in contents and pedagogy for the teaching of

integrated curricula. They may also be offered special incentives i.e. special pay package, job security, reasonable salaries, rewards etc. for it.

- 7) Audio-visual aids are necessary for better understanding and learning. It is suggested that necessary audio-visual aids facilities may be provided for the teaching of integrated curricula to all *Madaris* and elementary schools with out any discrimination.
- 8) Special refresher courses may be started for the *Moallamin* of *Madaris* and teachers to help them to use the facilities of audio-visual aids and modern instructional technology in teaching.
- 9) *Moallamin* of *Madaris* and teachers of elementary school may be imparted training for the assimilation and scoring of papers so that the teachers may solve their problems themselves during assimilation and scoring of papers.
- 10) Special funds may be provided for elementary education especially for integration of education of both the systems. Share of elementary education may be increased by increasing total allocation for education from 2.7% to 4% of GDP by the year 2012.
- 11) There was no co-ordination between the curriculum experts, religious scholars and teachers of *Madaris* and mainstream systems of education in past. It is recommended that a committee of curriculum experts, religious scholars, administrators of *Madrassa* Boards, representatives of *Itehad-e- Tanzimat Madaris-e-Deeniya* (ITMD), and teachers of both systems of education may be set up to remove the hindrances and difficulties in integration of curricula.

- 12) More research studies may be encouraged to find out the possibilities of more integration of curricula of *Madrassa* and mainstream systems at other levels of education. The integration of curricula of both the systems may thus fulfill the requirements of religious education as well as mainstream system of education.

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**APPENDIX A**

**QUESTIONNAIRE**  
**(QUESTIONNAIRE FOR THE HEADS OF *MADARIS***  
**AND MAINSTREAM ELEMENTARY SCHOOLS)**

Name (Optional): \_\_\_\_\_ Designation: \_\_\_\_\_

Qualification: a) Academic Degree: \_\_\_\_\_ completed in: \_\_\_\_\_ years: \_\_\_\_\_ months

b) Professional Degree \_\_\_\_\_ completed in: \_\_\_\_\_ years \_\_\_\_\_ months

Experience a) As a Teacher: \_\_\_\_\_ years \_\_\_\_\_ months

b) As a Head of institution \_\_\_\_\_ years \_\_\_\_\_ months

Name of Madrassa/ School \_\_\_\_\_ Phone No. \_\_\_\_\_

Tehsil \_\_\_\_\_ District \_\_\_\_\_

Note: Please tick (✓) the column that you consider the most appropriate one. Strongly Agreed = SA, Agreed = A, Undecided = UD, Disagreed = DA, Strongly disagreed = SDA

S/ no	Statements	S A	A	U D	D A	S D A
1	Society can be harmonized with the integrated curricula of Madrassa and Mainstream Schools system of education.					
2	Religious issues can be minimized with the integrated curricula of Madrassa and Mainstream Schools system of education.					
3	A balanced personality can be developed, with the curricula integration of Madrassa and Mainstream Schools.					
4	The students of Madaris and Schools will have equal chances of progress with the help of integrated curricula.					
5	Modern subjects can be taught in the Islamic perspectives with the help of integrated curricula.					

6	One system of education can be benefited with the facilities of other system by integrated curricula of Madrassa and Mainstream Schools.					
7	The graduates of integrated curricula of Madrassa and Mainstream school can equally offer their services in all walks of life.					
8	The national integrity and prosperity can be strengthened with the help of integrated curricula of <i>Madrassa</i> and Mainstream Schools.					
9	There is immensity in the integrated curricula of Madrassa and Mainstream Schools.					
10	Integrated curricula can be helpful for the purification of students of both streams.					
11	The students of Madrassa and Mainstream system of education can be equally benefited from the integrated curricula.					
12	Audiovisual facilities are available for the Teaching of integrated curricula in your institution.					
13	Audiovisual facilities are used for the Teaching of integrated curricula in your institution.					
14	Library facilities are available for the Teaching of integrated curricula in your institution.					
15	Library facilities are used for the Teaching of integrated curricula in your institution.					
16	Laboratory facilities are available for the Teaching of integrated curricula in your institution.					
17	Laboratory facilities are used for the Teaching of integrated curricula in your institution.					
18	The teachers of <i>Madrassa</i> and Mainstream system of education have the same educational efficacy to teach					

	integrated curricula.					
19	The teachers of <i>Madrassa</i> and Mainstream system of education need same professional training to teach integrated curricula.					
20	Your teachers need the same in-service refresher courses to teach integrated curricula during their service.					
21	The students are satisfied with the teaching methods of your teachers of integrated curricula.					
22	Your teachers complete the teaching of integrated curricula within the specified time.					
23	Your teachers can solve the problems by themselves, raised during the teaching of integrated curricula.					
24	Your teachers face the academic problems during the evaluation of integrated curricula.					
25	Your teachers face problems in the assimilation of papers of integrated curricula.					
26	Your teachers face the problems during scoring the papers of integrated curricula.					
27	Students are asked to produce Feedback about the teacher's teaching methods of integrated curricula at the end of year.					
28	Teachers approach to Head of institution to solve the problems during the teaching of integrated curricula.					
29	The following subjects of integrated curricula of <i>Madrassa</i> and Mainstream system of education are according to mental level of elementary stage.	Social Studies				
		General Science				

30	Do your teachers face any difficulties during the teaching of Social Study's topic: System of Universe? If yes, write down the difficulties.	Yes / No _____ _____
31	Do your teachers face any difficulties during the teaching of Social Study's topic: Population and Economics? If yes, write down the difficulties.	Yes / No _____ _____
32	Do your teachers face any difficulties during the teaching of Social Study's topic: Political awareness in the Muslims of South Asia? If yes, write down the difficulties.	Yes / No _____ _____
33	Do your teachers face any difficulties during the teaching of Social Study's topic: UNO? If yes, write down the difficulties.	Yes / No _____ _____
34	Do your teachers face any difficulties during the teaching of General Science's topic: Classification of living Organisms? If yes, write down the difficulties.	Yes / No _____ _____
35	Do your teachers face any difficulties during the teaching of General Science's topic: Elements and Chemical reaction? If yes, write down the difficulties.	Yes / No _____ _____
36	Do your teachers face any difficulties during the teaching of General Science's topic: Light and Lens. If yes, write down the difficulties.	Yes / No _____ _____
37	Do your teachers face any difficulties during the teaching of General Science's topic: Modern Technologies? If yes, write down the difficulties.	Yes / No _____ _____

38- In your opinions, what types of hindrances remain in integration of curricula of Madrassa and Mainstream system of education?			
S./no	Hindrances	Tick according To choice	Suggestion
1	Financial matters		
2	Narrow Mindedness		
3	Rigidity		
4	Lack of Professionalism		
5	Personal Status		
6	Social Status		
7	Government's lack of interest		
8	Any other		
39- What are the difficulties faced during the teaching of integrated of curricula of Madrassa and Mainstream system of education? _____ _____ _____			
40- Please give your suggestions to more integrate the curricula of Madrassa and Mainstream system of education at elementary level of education.			
Social Studies		_____ _____ _____	
General Science		_____ _____ _____	

**APPENDIX B**

**QUESTIONNAIRE  
(QUESTIONNAIRE FOR THE TEACHERS OF MADARIS  
AND MAINSTREAM ELEMENTARY SCHOOLS)**

Name (Optional): \_\_\_\_\_ Designation: \_\_\_\_\_

Qualification: a) Academic Degree: \_\_\_\_\_ completed in: \_\_\_\_\_ years: \_\_\_\_\_ months

b) Professional Degree \_\_\_\_\_ completed in: \_\_\_\_\_ years \_\_\_\_\_ months

Experience a) As a Teacher: \_\_\_\_\_ years \_\_\_\_\_ months

b) As a Head of Institution \_\_\_\_\_ years \_\_\_\_\_ months

Name of Madrassa/ School \_\_\_\_\_ Phone No. \_\_\_\_\_

Post Office \_\_\_\_\_ District \_\_\_\_\_

Note: Please tick (✓) the column that you consider the most appropriate one. Strongly  
Agreed = SA, Agreed = A, Undecided =UD, Disagreed = DA, Strongly disagreed =SDA

S/ no.	Statements	S A	A	U D	D A	S D A
1	Society can be harmonized with the integrated curricula of Madrassa and Mainstream Schools system of education.					
2	Religious issues can be minimized with the integrated curricula of Madrassa and Mainstream Schools system of education.					
3	A balanced personality can be developed, with the curricula integration of Madrassa and Mainstream Schools.					
4	The students of Madaris and Schools will have equal chances of progress with the help of integrated curricula.					
5	Modern subjects can be taught in the Islamic perspectives with the help of integrated curricula.					
6	One system of education can be benefited with the facilities of other system by integrated curricula of Madrassa and Mainstream Schools.					



S/ no.	Statements	S A	A	U D	D A	S D A
7	The graduates of integrated curricula of Madrassa and Mainstream school can equally offer their services in all walks of life.					
8	The national integrity and prosperity can be strengthened with the help of integrated curricula of <i>Madrassa</i> and Mainstream Schools.					
9	There is immensity in the integrated curricula of Madrassa and Mainstream Schools.					
10	Integrated curricula can be helpful for the purification of students of both streams.					
11	The students of Madrassa and Mainstream system of education can be equally benefited from the integrated curricula.					
12	Audiovisual facilities are available for the Teaching of integrated curricula in your institution.					
13	Audiovisual facilities are used for the Teaching of integrated curricula in your institution.					
14	Library facilities are available for the Teaching of integrated curricula in your institution.					
15	Library facilities are used for the Teaching of integrated curricula in your institution.					
16	Laboratory facilities are available for the Teaching of integrated curricula in your institution.					
17	Laboratory facilities are used for the Teaching of integrated curricula in your institution.					
18	The teachers of Madrassa and Mainstream system of education have the same educational efficacy to teach integrated curricula.					

S/ no.	Statements	S A	A	U D	D A	S D A
19	The teachers of Madrassa and Mainstream system of education need same professional training to teach integrated curricula.					
20	The teachers need the same in-service refresher courses to teach integrated curricula during their service.					
21	The students are satisfied with the teaching methods of teachers of integrated curricula.					
22	The teachers complete the teaching of integrated curricula within the specified time.					
23	The teachers can solve the problems by themselves, raised during the teaching of integrated curricula.					
24	You face the academic problems during the evaluation of integrated curricula.					
25	You face problems in the assimilation of papers of integrated curricula.					
26	You face the problems during scoring the papers of integrated curricula.					
27	Students can be asked to produce Feedback about the teacher's teaching methods of integrated curricula at the end of semester.					
28	The head of institution facilitate the teachers to solve the problems during the teaching of integrated curricula.					
29	The following subjects of integrated curricula of Madrassa and Mainstream system of education are according to mental level of elementary stage.	Social Studies				
		General Science				

38- In the following, tick the hindrances that need to be removed for the integration of curricula of Madrassa and Mainstream system of education and also give the suggestion?

S/no	Hindrances	Tick according to choice	Suggestion
1	Financial matters		
2	Narrow Mindedness		
3	Rigidity		
4	Lack of Professionalism		
5	Personal Status		
6	Social Status		
7	Government's lack of interest		
8	Any other		

39- What are the difficulties faced during the teaching of integrated curricula of Madrassa and Mainstream system of education?

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40- Please give more suggestions for the integration of curricula of the following subjects at elementary level.

Social Studies

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General Science

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38- In the following, tick the hindrances that need to be removed for the integration of curricula of Madrassa and Mainstream system of education and also give the suggestion?

S/no	Hindrances	Tick according to choice	Suggestion
1	Financial matters		
2	Narrow Mindedness		
3	Rigidity		
4	Lack of Professionalism		
5	Personal Status		
6	Social Status		
7	Government's lack of interest		
8	Any other		

39- What are the difficulties faced during the teaching of integrated curricula of Madrassa and Mainstream system of education?

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40- Please give more suggestions for the integration of curricula of the following subjects at elementary level.

Social Studies	<hr/> <hr/> <hr/> <hr/>
General Science	<hr/> <hr/> <hr/> <hr/>

## APPENDIX C

### QUESTIONNAIRE (Urdu Version) (QUESTIONNAIRE FOR MOALLAMIM OF MADARIS AND TEACHERS OF MAINSTREAM ELEMENTARY SCHOOLS)



انٹرنیشنل اسلامک یونیورسٹی اسلام آباد

ایجوکیشن ڈیپارٹمنٹ

محترم مولوی محمد تقی

راقم الحروف موجودہ مدرسہ نظام تعلیم (متوسطہ درجہ) اور سرکاری سکول نظام تعلیم (ایلیمنٹری لیول) کے نصاب تعلیم کے مربوط کرنے (Integration) کے امکانات کا جائزہ لینے کے لئے Ph.D کی سطح پر ایک تحقیقی مقالہ پر کام کر رہا ہے۔ مندرجہ بالا دونوں نظام ہائے تعلیم (مدرسہ نظام تعلیم اور سرکاری سکول نظام تعلیم) کے نصاب کو مربوط کرنے کے امکانات کو سامنے رکھ کر مزید تحقیقی محقق نے ایک سوالنامہ تیار کیا ہے جسے آپ کی خدمت میں پیش کیا جا رہا ہے۔ ازراہ کرم اس سوالنامہ میں پوچھے گئے سوالات کے مناسب جوابات دے کر مشکور فرمائیں۔ آپ کی فراہم کردہ معلومات انتہائی مستند و اہم رکھی جائیں گی اور صرف دوسرے تحقیقی مقاصد کے لئے استعمال کی جائیں گی۔ آپ کے تعاون کا ایک بار پھر شکریہ۔

شکر گزار

ملک محمد افضل Ph.D. اسکالر

انٹرنیشنل اسلامک یونیورسٹی اسلام آباد

0300-5200496

فون نمبر: 0345-5187871

afzalphd47@iiu.edu.pk

muhammadaafzal123@yahoo.com

موجودہ

پتہ:

باؤس نمبر A-133، بخش 04

رحمت آباد، کالہا راہ، لاہور

۱۔ مربوط: مختلف تصورات کو مؤثر انداز میں ملانا۔



ہاں / نہیں	حق ہیں	کلیہاں	حق ہیں	ہاں / نہیں
				۲۱۔ اساتذہ کے مربوط نصاب تعلیم کے تدریسی طریقہ کار سے طلبہ مطمئن ہوتے ہیں۔
				۲۲۔ اساتذہ مربوط نصاب کی تدریس کی تکمیل مقررہ مدت میں کر لیتے ہیں۔
				۲۳۔ اساتذہ مربوط نصاب تعلیم کی تدریس میں درپیش مسائل خود حل کر سکتے ہیں۔
				۲۴۔ آپ کو مربوط نصاب تعلیم کی تدریس کے جائزہ میں تعلیمی (Academic) مسائل پیش آتے ہیں۔
				۲۵۔ مربوط نصاب تعلیم کے جائزہ کے لئے پرچہ بنانے وقت اساتذہ دقت محسوس کرتے ہیں۔
				۲۶۔ مربوط نصاب تعلیم کے پرچہ جات کی جانچ میں مشکلات آتی ہیں۔
				۲۷۔ مربوط نصاب تعلیم کی تدریس کے آخر پر اساتذہ کی تدریس کے بارے میں طلبہ سے فیڈ بیک لی جاتی ہے۔
				۲۸۔ مربوط نصاب تعلیم کی تدریس کے دوران درپیش مشکلات کے حل کے لئے سربراہ ادارہ اساتذہ کی رہنمائی کرتا ہے۔
				۲۹۔ مدرسہ اور سکول کے درج ذیل مربوط نصاب تعلیم کے مضامین متوسطہ / ایشیائی درجہ کے طلباء کی عقلی سطح (Mental Level) کے مطابق ہیں
				۱۔ معاشرتی علوم
				۲۔ جزیل سائنس
ہاں / نہیں				۳۰۔ آپ کو معاشرتی علوم کے عنوان نظام کائنات کی تدریس میں کسی قسم کی مشکلات پیش آتی ہیں۔ اگر ہاں تو کس قسم کی مشکلات ہو سکتی ہیں۔
ہاں / نہیں				۳۱۔ آپ کو معاشرتی علوم کے عنوان آبادی اور معیشت کی تدریس میں کسی قسم کی مشکلات پیش آتی ہیں۔ اگر ہاں تو کس قسم کی مشکلات ہو سکتی ہیں۔
ہاں / نہیں				۳۲۔ آپ کو معاشرتی علوم کے عنوان جنوبی ایشیاء کے مسلمانوں میں سیاسی بیداری کی تدریس میں کسی قسم کی مشکلات پیش آتی ہیں۔ اگر ہاں تو کس قسم کی مشکلات ہو سکتی ہیں۔
ہاں / نہیں				۳۳۔ آپ کو معاشرتی علوم کے عنوان اقوام متحدہ کی تدریس میں کسی قسم کی مشکلات پیش آتی ہیں۔ اگر ہاں تو کس قسم کی مشکلات ہو سکتی ہیں۔
ہاں / نہیں				۳۴۔ آپ کو سائنس کے عنوان جانوروں کی درجہ بندی کی تدریس میں کسی قسم کی مشکلات پیش آتی ہیں۔ اگر ہاں تو کس قسم کی مشکلات ہو سکتی ہیں۔
ہاں / نہیں				۳۵۔ آپ کو سائنس کے عنوان عناصر اور ان کے کیمیائی تعاملات کی تدریس میں کسی قسم کی مشکلات پیش آتی ہیں۔ اگر ہاں تو کس قسم کی مشکلات ہو سکتی ہیں۔
ہاں / نہیں				۳۶۔ آپ کو سائنس کے عنوان روشنی اور ان کے قوانین کی تدریس میں کسی قسم کی مشکلات پیش آتی ہیں۔ اگر ہاں تو کس قسم کی مشکلات ہو سکتی ہیں۔
ہاں / نہیں				۳۷۔ آپ کو سائنس کے عنوان جدید ٹیکنالوجی کی تدریس میں کسی قسم کی مشکلات پیش آتی ہیں۔ اگر ہاں تو کس قسم کی مشکلات ہو سکتی ہیں۔

۳۸۔ آپ کے خیال میں مدرسہ اور سکول کے نصاب کو مربوط کرنے میں اب تک درج ذیل میں سے کون کون سی رکاوٹیں حائل رہی ہیں۔ ان رکاوٹوں کو (✓) کر کے دور کرنے کے لئے تجاویز بھی دیں۔

رکاوٹیں	انتخاب کے لئے تک کریں	تجاویز
مادی وسائل کی کمی		
متعلقہ افراد کی تنگ نظری		
قدامت پسند نظریات		
مستقبل میں روزگاری کی		
موسم شروع میں مرتبہ کا مسئلہ		
موسم شروع میں ترجیحات		
حکومتی مشینری کی سست روی		
کوئی اور رکاوٹ ہو تو درج کریں		
۳۹۔ مربوط نصاب تعلیم کی تدوین کے دوران کن کن مشکلات کا سامنا کرنا پڑ سکتا ہے۔		
۴۰۔ مدرسہ اور سکول کے متوسط / اعلیٰ معمری لیول کے مندرجہ ذیل مضامین کے نصاب کو مزید مربوط بنانے کیلئے تجاویز دیں۔		
۱۔ معاشرتی علوم		
۲۔ جنرل سائنس		



## APPENDIX D

### QUESTIONNAIRE (Urdu Version) (QUESTIONNAIRE FOR MOHTAMIM OF MADARIS AND HEADMASTERS OF MAINSTREAM ELEMENTARY SCHOOLS)



## انٹرنیشنل اسلامک یونیورسٹی اسلام آباد ایجوکیشن ڈیپارٹمنٹ

محترمی مکتوبی السلام علیکم

راقم الحروف موجودہ مدرسہ نظام تعلیم (متوسطہ درجہ) اور سرکاری سکول نظام تعلیم (ایلیمنٹری لیول) کے  
نسباً تعلیم کے مربوط کرنے (Integration) کے امکانات کا جائزہ لینے کے لئے Ph.D. کی سطح  
پر ایک تحقیقی مقالہ پر کام کر رہا ہے۔ مندرجہ بالا دونوں نظام ہائے تعلیم (مدرسہ نظام تعلیم اور سرکاری سکول  
نظم تعلیم) کے نسباً کو مربوط کرنے کے امکانات کو سامنے رکھ کر زیر تخطی محقق نے ایک سوالنامہ تیار کیا  
ہے جسے آپ کی خدمت میں پیش کیا جا رہا ہے۔ ازراہ کرم اس سوالنامہ میں پوچھے گئے سوالات کے  
مناسب جوابات دے کر مشکور فرمائیں۔ آپ کی فراہم کردہ معلومات انتہائی صیغہ راز میں رکھی جائیں گی  
اور صرف اور صرف تحقیقی مقاصد کے لئے استعمال کی جائیں گی۔ آپ کے تعاون کا ایک بار پھر شکریہ۔

شکر گزار

ملک محمد افضل Ph.D. اسکالر

انٹرنیشنل اسلامک یونیورسٹی اسلام آباد

0300-5200496

فون نمبر: 0345-5187871

afzalphd47@iiu.edu.pk

muhammadafzal123@yahoo.com

مورخہ

پتہ

بلاک نمبر 133-A فٹنل ہاؤس

رہت آباد چکوالہ III ارواپنڈی

۱۔ مربوط: مختلف تصورات کو مؤثر انداز میں ملانا۔



۲۱۔	اساتذہ کے مربوط نصاب تعلیم کے تدریسی طریقہ کار سے طلبہ مطمئن ہوتے ہیں۔	ہاں / نہیں	معاشرتی علوم	ہاں / نہیں
۲۲۔	آپ کے اساتذہ مربوط نصاب کی تدریس کی تکمیل ضرورت میں کر لیتے ہیں۔	ہاں / نہیں	معاشرتی علوم	ہاں / نہیں
۲۳۔	آپ کے اساتذہ مربوط نصاب تعلیم کی تدریس میں درپیش مسائل خود حل کر سکتے ہیں۔	ہاں / نہیں	معاشرتی علوم	ہاں / نہیں
۲۴۔	آپ کو مربوط نصاب تعلیم کی تدریس کے جائزہ میں انتظامی (Administrative) مسائل پیش آتے ہیں۔	ہاں / نہیں	معاشرتی علوم	ہاں / نہیں
۲۵۔	مربوط نصاب تعلیم کے جائزہ کے لئے پرچے بناتے وقت آپ کے اساتذہ کو وقت محسوس کرتے ہیں۔	ہاں / نہیں	معاشرتی علوم	ہاں / نہیں
۲۶۔	مربوط نصاب تعلیم کے پرچہ جات کی جانچ میں آپ کے اساتذہ کو مشکلات پیش آتی ہیں۔	ہاں / نہیں	معاشرتی علوم	ہاں / نہیں
۲۷۔	مربوط نصاب تعلیم کی تدریس کے آخر پر اساتذہ کی تدریس کے بارے میں طلبہ سے فیڈ بیک لی جاتی ہے۔	ہاں / نہیں	معاشرتی علوم	ہاں / نہیں
۲۸۔	مربوط نصاب تعلیم کی تدریس کے دوران درپیش مشکلات کے حل کے لئے اساتذہ ضرور معاون اور مددگار رہتے ہیں۔	ہاں / نہیں	معاشرتی علوم	ہاں / نہیں
۲۹۔	مدرسہ اور سکول کے درجہ ذیل مربوط نصاب تعلیم کے مضامین متوسط، اعلیٰ، درجہ کے طلباء کی ذہنی سطح (Mental Level) کے مطابق ہیں۔	ہاں / نہیں	معاشرتی علوم	ہاں / نہیں
۳۰۔	معاشرتی علوم کے عنوان نظام کائنات کی تدریس میں آپ کے اساتذہ کو کسی قسم کی مشکلات پیش آ سکتی ہیں۔	ہاں / نہیں	معاشرتی علوم	ہاں / نہیں
۳۱۔	معاشرتی علوم کے عنوان آزادی اور معیشت کی تدریس میں آپ کے اساتذہ کو کسی قسم کی مشکلات پیش آ سکتی ہیں۔ اگر ہاں تو کس قسم کی مشکلات ہو سکتی ہیں۔	ہاں / نہیں	معاشرتی علوم	ہاں / نہیں
۳۲۔	معاشرتی علوم کے عنوان جنوبی ایشیاء کے مسلمانوں میں سیاسی بیداری کی تدریس میں آپ کے اساتذہ کو کسی قسم کی مشکلات پیش آ سکتی ہیں۔ اگر ہاں تو کس قسم کی مشکلات ہو سکتی ہیں۔	ہاں / نہیں	معاشرتی علوم	ہاں / نہیں
۳۳۔	معاشرتی علوم کے عنوان اقوام متحدہ کی تدریس میں آپ کے اساتذہ کو کسی قسم کی مشکلات پیش آ سکتی ہیں۔ اگر ہاں تو کس قسم کی مشکلات ہو سکتی ہیں۔	ہاں / نہیں	معاشرتی علوم	ہاں / نہیں
۳۴۔	سائنس کے عنوان جانوروں کی درجہ بندی کی تدریس میں آپ کے اساتذہ کو کسی قسم کی مشکلات پیش آ سکتی ہیں۔ اگر ہاں تو کس قسم کی مشکلات ہو سکتی ہیں۔	ہاں / نہیں	سائنس	ہاں / نہیں
۳۵۔	سائنس کے عنوان عناصر اور ان کے کیمیائی تعاملات کی تدریس میں آپ کے اساتذہ کو کسی قسم کی مشکلات پیش آ سکتی ہیں۔ اگر ہاں تو کس قسم کی مشکلات ہو سکتی ہیں۔	ہاں / نہیں	سائنس	ہاں / نہیں
۳۶۔	سائنس کے عنوان روشنی اور آن کے قوانین کی تدریس میں آپ کے اساتذہ کو کسی قسم کی مشکلات پیش آ سکتی ہیں۔ اگر ہاں تو کس قسم کی مشکلات ہو سکتی ہیں۔	ہاں / نہیں	سائنس	ہاں / نہیں
۳۷۔	سائنس کے عنوان جدید ٹیکنالوجی کی تدریس میں آپ کے اساتذہ کو کسی قسم کی مشکلات پیش آ سکتی ہیں۔ اگر ہاں تو کس قسم کی مشکلات ہو سکتی ہیں۔	ہاں / نہیں	سائنس	ہاں / نہیں

۳۸۔ آپ کے خیال میں مدرسہ اور سکول کے نصاب کو مربوط کرنے میں اب تک درج ذیل میں سے کون کون سی رکاوٹیں حائل رہی ہیں۔ ان رکاوٹوں کو (✓) اگر کے دور کرنے کے لئے تجاویز بھی دیں۔

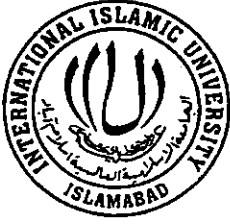
رکاوٹیں	انصاب کے لئے نکد کریں	تجاویز
مادی وسائل کی کمی		
متعلقہ افراد کی محکم نظری		
قدامت پسند نظریات		
مستحقین میں روزگار کی کمی		
موسم میں مرتبہ کا مسئلہ		
موسم میں ترجیحات		
محکماتی مشینری کی مست روی		
کوئی اور رکاوٹ ہو تو درج کریں		

۳۹۔ مربوط نصاب تعلیم کی تدوین کے دوران کن کن مشکلات کا سامنا کرنا پڑ سکتا ہے۔

۴۰۔ مدرسہ اور سکول کے متوسطہ / اعلیٰ مہتری لیول کے مندرجہ ذیل مضامین کے نصاب کو مزید مربوط بنانے کیلئے تجاویز دیں۔

۱۔ معاشرتی علوم

۲۔ جنرل سائنس



**APPENDIX E**

**International Islamic University Islamabad**  
**(Faculty of Social science)**  
**Department of Education**

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Dear \_\_\_\_\_

I feel immense pleasure in introducing Mr. Malik Muhammad Afzal to you. He is a Ph.D. Scholar in the Department of Education, IIUI. His research topic is: "Integration of Curricula of *Madrassa* and Mainstream Systems of Education at Elementary Level in Pakistan: An analytical Study"

For collecting data on the above mentioned research topic, he has developed two questionnaires which are enclosed herewith. You are requested to kindly go through these questionnaires and give your valuable suggestions for their validation and further improvement. Thanks for your co-operation, please.

Dr. A.R. Saghir,  
Professor,  
Department of Education  
International Islamic University  
Islamabad

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Faculty of Social Science, International Islamic University, New Campus, Sector H-10  
P.O. Box No. 1243 Islamabad Ph: 92-51-925796-2.

## **APPENDIX F**

**A list of experts and educationists who gave valuable suggestions for the validation and amendment of questionnaires**

<b>S/no.</b>	<b>Name</b>	<b>Designation</b>	<b>Department</b>	<b>Institutions</b>
1.	Dr. Khalid Hassan Bukhari	Chairman	Education	IIU Islamabad
2.	Dr. A. R. Saghir	Head of Dept.	Education	IIU Islamabad
3.	Dr. <i>Hafiz</i> Bashir Ahmed	Head of Dept.	FOA	IIU Islamabad
4.	Dr. Zafar-ul-Baig	Head of Dept.	FOSL	IIU Islamabad
5.	Dr. Ali Asghar Chishtti	Head of Dept.	Arabic Dept.	AIOU Islamabad
6.	Dr. Mumtaz Ahmed	Director IRI	IR	IIU Islamabad
7.	Dr. Ahmed Jan	Professor	FOSL	IIU Islamabad
8.	Dr. Muhammad Ghuri	Professor	FOA	IIU Islamabad
9.	Dr. Habib-ur-Rahaman	Professor	FOA	IIU Islamabad
10.	Dr. Asad Abbas Rizvi	Asst. Professor	Education	IIU Islamabad
11.	Dr. Munire Kayani	Asst. Professor	Education	IIU Islamabad
12.	Dr. Saeed-u-Rahman i	Asst. Professor	Education	IIU Islamabad
13.	Dr. Siraj ud Din	Asst. Professor	Ecnomics	AIOU Islamabad
14.	Dr. Qandil Abbas	Asst. Professor	IR	IIU Islamabad
15.	Dr. Sana-ul- Allah	Asst. Professor	FOA	IIU Islamabad
16.	Mufti Muhammad Ismail Turoo	Mufti	Aaloom Islamia	Jamia Islamia Saddar RWP
17.	Mufti Wali-ur-Rahamn	Mufti	Aaloom Islamia	Jamia Islamia Saddar RWP
18.	Mufti Muhammad Ishque	Mufti	Aaloom Islamia	Jamia Razvia Zia-ul-Quran Rwp
19.	Mufti Muhammad Hanif	Mufti	Aaloom Islamia	Jamia Razvia Zia-ul-Quran Rwp
20.	Mufti Muhammad Liaqat	Mufti	Aaloom Islamia	Jamia Razvia Zia-ul-Quran Rwp
21.	Mufti Shahid Mehmood	Mufti	Aaloom Islamia	Darul Aloom Karachi
22.	Jamil-ur-Rahamn	Moallim	Aaloom Islamia	Darul Aloom Karachi
23.	Molana Muhammad Idrees Haqqani	<i>Mohtamim</i>	Aaloom Islamia	Jamia Rahmania Chaklala Rwp
24.	Molana Muhammad Fazal-ul-Rahaman	Moallim	Aaloom Islamia	Taleem-ul-Quran RWP
25.	Molana Muhammad Wali	Moallim	Aaloom Islamia	Jamia Rahmania RWP

## **APPENDIX H**

**Questionnaires dispatched and received from Administrators (*Mohtamim* and Headmasters) of *Madaris* and Elementary Schools from each District**

<b>S/no.</b>	<b>Province</b>	<b>Districts</b>	<b>Dispatched</b>	<b>Received</b>	<b>Percentage</b>
1	Punjab	Attock	20	20	100%
2	Punjab	Rawalpindi	20	20	100%
3	Punjab	Chakwal	20	20	100%
4	Punjab	Lahore	20	20	100%
5	Punjab	Khanewal	20	20	100%
6	Punjab	Multan	20	20	100%
7	Sindh	Karachi	20	20	100%
8	Sindh	Sukkur	20	20	100%
9	Sindh	Larkana	20	20	100%
10	Sindh	Jacobabad	20	20	100%
11	KPK	Haripur	20	20	100%
12	KPK	Peshawar	20	20	100%
13	KPK	Buttgram	20	20	100%
14	KPK	D.I. Khan	20	20	100%
15	Balochistan	Quetta	20	20	100%
16	Balochistan	Zoab	20	20	100%

## ANNEXURE I

### QUESTIONNAIRE FOR INTERVIEW OF ADMINISTRATORS AND EXPERTS

There are two systems of education i.e. *Madrassa* education and Mainstream system of education. The researcher would like to get your scholarly opinions about the integration of both the systems and to reduce the gap between these two systems. The researcher is trying his best to explore the ways in depth for integration of curricula which is the need of the day. I came to discuss some key areas with your honour. I assure you that this will be used only for this research purpose.

- 1) How can you see the integrated curricula of both the systems at elementary level?
- 2) What are the core areas where the curricula can be integrated?
- 3) How can we get the fruitful results after integration of curricula? One system despite teaching separately.
- 4) Would you like to indicate the positive and negative effects of integration of curricula in future?
- 5) What steps may be taken by the Govt. in this regard to integrate curricula of both the system.
- 6) What kind of training may be given to the teachers for teaching of integrated curricula of both the systems?
- 7) Are you foreseeing the interest of the public and politicians for the integration of both the systems?
- 8) Are you satisfied with the present system of evaluation?
- 9) What is your opinion about the evaluation of the newly integrated curricula?
- 10) Have you any other suggestions regarding the question of integrated curricula of both the systems which the researcher may not be quarried to you.

