



Madrasah Education: Protecting and Educating Children in Islam



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Child Protection



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Madrasah Education: Protecting and Educating Children in Islam

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Foreword

Over the last two decades Islamic Relief through its work in many marginal and challenging regions has come into contact, interacted with, and in some cases worked with Madrassahs in tackling poverty. They represent an extremely important institution in the lives and psyche of billions of Muslims worldwide who struggle to educate their children and maintain their faith teaching and way of life. In many of the poorest countries and regions madrassah education may be the only choice as a means of education, so they represent an important developmental institution in the lives of millions of people.

Islamic Relief commissioned this study in order to better understand to what extent and how it should attempt to harness the positive contribution of madrassahs in improving the lives of poor people and in particular child protection. In many countries madrassah networks and religious educational bodies more generally have become alienated from the state and are not recognised as developmental institutions which the state can harness to improve the human capital of its citizens. This often is a result of the secular model of governance many countries inherited from colonial times in which religion and religious civil society organisations and traditions were sidelined and alienated. This has generally led to negative consequences for how some Muslim communities view the legitimacy and relevance of the state and their place as citizens. The recommendations of the report and the advocacy we are intending to conduct emerging from it include a call for governments to harness and work with madrassah movements, to create enabling environments that provide recognition, support and capacity for the development and protection of children.

Madrassah education, as this report attests to, faces numerous very serious challenges including the need to improve the protective environment for children. However Islamic Relief believes that we must build on the positives and examples of good practice and provide support to madrassahs as well as governments to fulfil the enormous potential they represent for transforming the lives of millions of young people.

We would like to commend this report and the sincere efforts of Timoun 's research team in producing an insightful and balanced understanding of the various opportunities to achieve this.

In particular, the findings emphasise the important need for Islamic Relief to complete its work on a toolkit that will enable Madrassah and other Islamic institutions to communicate and

implement child protection using faith values and teachings that resonate with the hearts and minds of Muslim communities.

Atallah FitzGibbon

Policy & Strategy Manager

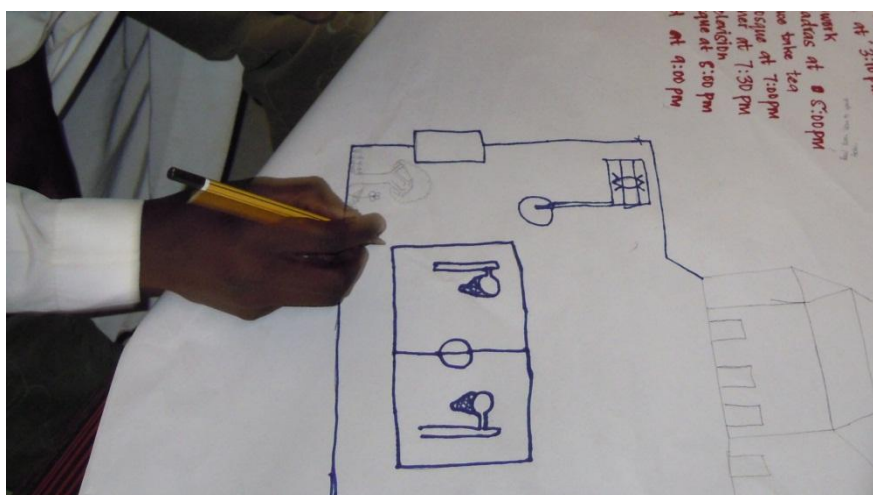
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The authors would also like to thank the many government officials, experts and Islamic scholars who gave their time for interviews and insights into their country's system of education. Special thanks also goes to the madrasah leaders, boards, and staff who allowed us to enter their schools, patiently answered questions, and played welcoming hosts to the research teams. Several madrasahs expressed specific requests that they be able to read and learn from this report, it is hoped it presents a relevant contribution to their work.

Lastly of course special acknowledgement must go to the parents and especially the children who participated in the research. The children's enthusiasm, honesty, insights and also artistic endeavours have made this report a more valuable document. Drawings from the Children's FGDs have been used to illustrate this report, and we thank them for their contributions.



Executive Summary

The research looks at evidence from case studies and literature from madrasahs in Kenya, Indonesia and Pakistan and documentation from Mali, to understand the contribution that madrasahs make to a protective environment for children.

The research reviews the concept and tradition of madrasahs and their different forms in the four research countries. It also uses a conceptual framework based on Child Rights and Islamic thinking and the Protective Environment concept developed by UNICEF.

Tools were developed to answer the six Research Questions set out in the TOR. The questions were:

- 1. To what extent do madrasahs contribute to children's development and protection?**
- 2. Do they compensate for a conventional government education in any way and a child's developing sense of citizenship and identity?**
- 3. To what extent do the madrasah systems interact with the state and other institutions in the provision of services?**
- 4. To what extent, and how does the madrasah system compete with other formal and informal provision of educational services?**
- 5. To what extent are there opportunities for provision of wider educational services and other important services through the madrasah?**
- 6. What are the attitudes of State officials towards madrasah education?**

The research was principally qualitative and involved conducting key informant interviews with Madrasah Leaders, Government and Non-Governmental Officials and Focus Group Discussions (FGD) with Teachers, Parents and Children.

Boarding school madrasahs were identified as the main unit of study and selection criteria for the madrasah sample were developed taking into account ages, level and gender of children as well as expertise and programming areas of the Islamic Relief county offices. An indicator tool was developed to assist in comparing madrasahs across countries.

Main Findings

The main findings relating to each question are summarised below. The findings are highlighted in bold within the text of each section of the report. Within the report each element is analysed in more detail and good or negative practices from the case studies are highlighted.

Question 1: To what extent do madrasahs contribute to children's development and protection?

To respond to this question a framework using the CRC and a series of indicators developed for institutional care for children had been developed. Data showed that, with regards to children's basic care, all madrasahs provided regular food, basic sanitation and shelter for children. A few (3/18) required that children beg for food but the majority did not require children's work to run the madrasah. Children's development is not encouraged through child participation in decision making and access to information is restricted. Contact with the family is maintained but can range from once a week to once a month or less. Across all madrasahs there is a lack of Child Protection (Safeguarding) policies, with insufficiently systematic approaches to training on the issue. Madrasahs used a range of disciplinary measures, with a trend towards policies banning corporal punishment. Islamic teaching within the madrasahs had to rely on a minimal range of resources but demonstrated some diversity in teaching techniques. The majority of children received a mix of Islamic and secular education. The majority of madrasahs have recruitment procedures, addressing academic qualifications and character references.

Question 2: Do they compensate for a conventional government education in any way and a child's developing sense of citizenship and identity?

The findings are that, parents and children had a range of reasons for children's attendance at madrasahs. The primary 'compensation' for the extra time dedicated to Islamic education was the perceived impact it had on children and their religious knowledge and character. The majority of stakeholders placed equal value on accessing some secular education as well as religious. There were also pragmatic concerns relating to cost, access to employment and building strong citizens. Two thirds of the madrasahs favoured an outward looking Islamic identity in their teaching. Some madrasahs do promote sectarian or 'inward-looking' Islamic identities.

Question 3: To what extent do the madrasah systems interact with the state and other institutions in the provision of services?

The findings showed that Indonesian madrasahs saw the most support from government officials, while Pakistani madrasahs saw the least. Kenyan madrasahs demonstrated a mix of support. Even when government services were not of good quality, the existence of governmental institutional support had an impact on the quality of the madrasahs' care, protection and education of children.

Question 4: To what extent, and how does the madrasah system compete with other formal and informal provision of educational services?

The findings showed that there was no conclusive evidence that madrasahs offered educational services where there were no other providers, as all of the locations visited had access to state schools as well as madrasah schools. Cost was one consideration for parents, but the principal conclusion was that madrasahs don't necessarily compete with government services. However, if madrasahs were taken seriously by governments as a proper model for delivering education in an integrated curriculum, then that would necessitate competition for funding from the government's existing educational budget.

Question 5: To what extent are there opportunities for provision of wider educational services and other important services through the madrasah?

The findings show that Madrasahs are attempting to provide extra educational services, particularly vocational training. This is to both provide job opportunities for older students and to boost the income of the madrasah. Madrasahs are important institutions in their communities, so development of their use could be beneficial. Due to complicated legal frameworks and concerns of madrasahs to preserve their role, this may need careful management.

Question 6: What are the attitudes of State officials towards madrasah education?

The findings show that in all three countries, there is a trend of increasing numbers of madrasahs and Islamic education providers. There are new forms of madrasah/Islamic education including 'integrated schools' - combining Islamic education and secular education. There are many unreported/unregistered institutions that exist at local/community level.

Funding is also a challenge where there are no proper governance and registration procedures. These unregistered Madrasahs are usually out of the remit of government officials. In all three countries, sensitivities about madrasah education remain. A key reason is the difficulty of separating madrasah education from religious and political identities. Another challenge is to respond to increased interest in madrasah education but to ensure that madrasahs meet the educational and care standards that are demanded from other institutions. This is underwritten by a lack of clear policy guidance on madrasah education, in all its forms.

Conclusions: These are offered in the context of a ‘protective environment for children’.

- Indonesia has the most protective environment and Pakistan the least. There is a strong correlation between the oversight and resource structures, and the type of protective environment offered by the madrasah.
- Children acquire protective moral values and life skills in the madrasah, protecting against negative social behaviours and ‘incorrect’ Islamic teaching.
- There is a significant lack of child protection systems and safeguarding policies in madrasahs.
- There is a serious lack of documentation of children’s health, psychosocial, educational and legal needs.
- Children face serious risks to healthy development due to heavy timetables and lack of sleep, relaxation and play.
- Madrasahs offer special protection for orphaned or poor children.
- Madrasahs and their staff (especially those teaching Islamic topics) are often prevented from accessing resources, training and support although they often express a wish for professional development.

Recommendations: These are presented via the three main audiences for the report.

Governments and Religious/Educational Authorities

- Child Protection (Safeguarding) Policies should be implemented in all child care institutions, including madrasahs.
- Systems to register and define Islamic educational institutions should be improved.
- Development of clear comprehensive standards and monitoring systems for madrasahs is needed.

- Recognition and support for the contributions madrasahs make to educational objectives should be given. Religious authorities should also work to improve the quality and standards of Islamic education.
- Recognition and support for the work madrasahs do with orphans, poor and vulnerable children should be given.
- Governments and authorities should support madrasahs to offer extra educational services, especially vocational training.

Islamic Relief, Civil Society Organisations, Non-Governmental Agencies

- Should research child protection within the Islamic belief and traditions
- Should provide support and training to governments and quasi-governmental groups
- Should conduct research on a country by country basis to understand and analyse the reasons for excessive timetables
- Should support parents in Islamic communities to deal with modern challenges (eg information technology) from faith based perspective
- Should help madrasahs work on basic preparedness procedures for small and major emergencies

Madrasahs, Boards, and Parents

- Need to become aware of and raise awareness of the negative impact of excessive work and lack of rest on children's health and development.
- Should work to implement an integrated (i.e. Islamic and Secular) education as well as allow children to rest and play.
- Parents should request more information from madrasahs and maintain more frequent family contact as part of their parental responsibilities.
- Madrasahs should be supported to develop basic standards and accountability, and increase networking amongst themselves.
- Madrasahs should improve the quality and practice of documentation for children.

In the context of a highly politicised framework that casts Islam in binary to Western liberal philosophy and its Christian roots, the subjects of gender justice, gender relations and the role of women in Islam are controversial and sensitive. A combination of ignorance in relation to theology and its complex praxis over Muslim history and geography, and the impact of social, economic, political and cultural factors on gender relations amongst Muslim populations have resulted in a perceived clash between a 'Western feminism' and a 'patriarchal Islamic framework'.

1 Introduction

1:1 Background to the Research

“Seek knowledge even if it be in China” is a saying often attributed to the Prophet. Thankfully for many poor children in the Islamic world they have not had to go to China to seek knowledge, they have instead been able to access education through the Islamic educational system usually provided through a ‘Madrasah’. Nonetheless, these ‘Madrasahs’ providing educational services for children have often been unrecognised by the state despite the fact that in many poor and fragile countries, the state struggles to provide adequate formal education for many of its children. Islamic Relief Worldwide (IRW), as an international NGO with a special interest in the Islamic world, decided to initiate a research project as part of a series of projects they have commissioned to address child protection in Islamic contexts.

Over the last two decades Islamic Relief through its work in many marginal and challenging regions has come into contact, interacted with, and in some cases worked with madrasahs in tackling poverty. They represent an extremely important institution in the lives and psyche of billions of Muslims worldwide who struggle to educate their children and maintain their faith teaching and way of life. In many of the poorest countries and regions madrasah education may be the only choice as a means of education, so they represent a very important developmental institution in the lives of millions of people.

Islamic Relief commissioned this study in order to understand to what extent and how it should attempt to harness the positive contribution of madrasahs to improving the lives of poor people. In many countries, madrasah networks and other religious educational bodies are alienated from the state and not recognised as developmental institutions which the state can harness to improve the human capital of its citizens. This generally leads to negative consequences for how some Muslim communities view the legitimacy and relevance of the state and their place as citizens.

Madrasah education, as this report attests to, faces numerous very serious challenges including the need to improve the protective environment for children. However Islamic Relief believes that we must build on the positives and examples of good practice and provide support to madrasahs as well as governments to fulfil the enormous potential they represent for transforming the lives of millions of young people. The research therefore was

commissioned as part of an on-going process that Islamic Relief has engaged in to support children and their families in Islamic contexts.

There is no single definition of a madrasah. In Arabic, the term refers to all kinds of schools and does not differentiate between those that are secular and those that are religious. The debate on madrasahs is somewhat polarised, with supporters on one side pointing to their important role in the teaching of the Qur'an and potential to provide education, in some



cases the only means available, for the poorest children in the community. On the other side, detractors focus on the social impacts madrasahs have on society, such as segregation and obstruction to integration, as madrasahs are based on different schools of thought and often serve different ethnic groups. This concern is even more pronounced in relation to funding and regulation as most operate independently and therefore are not subject to the same oversight as state-funded educational institutions.

Having identified this polarisation IRW developed a research project that aimed to provide a more accurate and extensive evidence base on madrasahs. The objectives were initially to identify what madrasahs do well, where they could improve and how they can be supported and harnessed by the state to deliver health, education and nutrition where no viable alternatives exist. The research was also required to explore government attitudes towards the madrasahs system/network and whether if government planning makes provision or takes into account this resource.

IRW decided to focus their research into four national madrasah systems/networks: Indonesia, Kenya, Mali and Pakistan, and their role as a protective environment for children (0 to 18 years). The proposed outcomes were a research paper and an evaluation framework that would assist Islamic Relief in their programming with madrasahs.

1:2 Madrasahs – the evolving context

In recent years international perception of the role of madrasahs in the lives of children has been coloured by the actions of some Muslim fundamentalists. Observers were quick to point to a role for madrasahs in 'creating' terrorists and much of the literature available on madrasahs has been carried out under the pressure of this perspective. However more

enlightened commentators have also taken an active interest in the madrasah system that provides education in so many Islamic countries, especially where the government has failed to provide education in remote or rural areas, and where poor families have no access to formal school. In all of the four countries selected for this research madrasahs play a major role in educating children. There are significant challenges in ascertaining the exact numbers of children attending madrasahs (not least because the very definition of a madrasah is problematic). However, by any classification the numbers are astounding: in Mali an estimated 13% of school age children attend madrasah schools. In Pakistan the number of madrasahs registered with the Ministry of Education¹ reached 20,000 in 2010. In Indonesia madrasahs serve 20% of all junior secondary school children, and the Pesantren (a particular form of Islamic boarding school) alone service over 3 million children. Even in Kenya where universal primary education is now free, many parents still choose to send their children to madrasahs to supplement their secular education and in Garissa central district (a majority Muslim area) 50% of school going pupils are attending public and private integrated Islamic schools², demonstrating their popularity for contemporary Muslim parents.

What then is the definition of a "Madrasah"? Put simply the word "Madrasah"³ is Arabic for school, and is commonly used throughout the Arab and Islamic world to refer to any place of learning. According to the Cambridge dictionary a Madrasah is "a school where people go to learn about the religion of Islam". Already a source of debate about the definition of madrasahs comes from the fact that some people understand it as 'a learning place' and some prefer to describe it as a specifically 'Islamic religious learning place'. This definition is further coloured by the very recent linkage of the term to Islamic fundamentalism or Muslim radicalisation. However, the tradition of madrasahs as an academic institution is centuries old.

¹ Chishti Ali K, "Punjab, the new Fata ": Daily Times of Pakistan: June 2010, retrieved in February 2012, http://www.dailytimes.com.pk/default.asp?page=2010%5C06%5C07%5Cstory_7-6-2010_pg3_6

² "Qu'ranic Schooling and Education for Sustainable Development in Africa: the case of Kenya" (Working Document), by Ministry of Education, Kenya National Commission for UNESCO, Study National Steering Committee, ADEA Working Group on Education Management and Policy Support, for the Triennale on Education and Training in Africa (Ouagadougou, Burkina Faso, February 12-17, 2012)

³ The spelling 'Madrasah' is used throughout this document, taken from Wikipedia, 29th January 2013 <http://en.wikipedia.org/wiki/Talk%3AMadrasah> and the Google translate from the Arabic. In the case that the local spelling is different it is used in the text.

1:3 History

The first established Madrasah, known as the Nizamiyah⁴ was built in Baghdad during the 11th century A.D. For the first time this madrasah offered cooked food, lodging, and a free education for everyone. The madrasah concept and network spread rapidly throughout the Muslim Ummah (world) along with the Nizamiya curriculum and produced Islamic religious scholars (ulama) to promote Islamic teaching.

The mosque was the first place of learning (school) in Islam. In the early days of Islam, there were no universities but only the mosque, which continued to be the centre of learning even after the Prophet's death. Muslim scholars taught the Qur'an (the holy book), the Sunna (the knowledge of deeds of the prophet) and the Hadith (sayings of the Prophet) in mosques. Muslim⁵ experts would develop sophisticated writings and textbooks on *Fiqh* – Islamic jurisprudence, *Sunna* – Prophet's traditions, *Hadith* – Prophet's sayings, and *Tafseer* – the interpretation of the Qur'an, that began the tradition of madrasahs. This tradition formed the basis of much of the Islamic curriculum taught in madrasahs today. More information on the classic madrasah curriculum can be found below in Section 1:4.

In the nineteenth and early twentieth century, during the era of European colonial rule, madrasahs played a very active role in Islamist politics. In the twentieth century political developments saw the growth of madrasahs and their cultural and political role in Islamic countries. The many changes in the Islamic world such as the Iranian revolution; the evolution of self-rule in many colonised states (e.g.: Western Africa); the development of indigenous Islamic identity in East Asian countries (e.g.: Indonesia, Malaysia); the promotion of Islamic identity by the Zia government in Pakistan; and the Afghani jihad all boosted the profile of madrasahs and saw a significant increase in madrasah numbers worldwide. The political significance of these events also saw the rise of the interest in 'the madrasah' in the international media⁶, with the subsequent modern misuse or confusion about the term and analysis that is at times adversarial.

⁴ Blanchard Christopher M: "Islamic Religious Schools, *Madrasas*: Background": CRS report for Congress, (2008) <http://www.fas.org/sqp/crs/misc/RS21654.pdf>

⁵ Anzar U: "Islamic Education A Brief History of Madrassas With Comments on Curricula and Current Pedagogical Practices": Thesis published by University of Vermont: (2003): retrieved in August 2012 <http://www.uvm.edu/~envprog/madrassah/madrassah-history.pdf>

⁶ Pg 10, Behind the Walls: Re-Appraising the Role and Importance of Madrasas in the World Today, Farish A. Noor, Yoginder Sikand and Martin van Bruinessen, Introduction chapter in, The Madrasa in Asia Political Activism and Transnational Linkages, Farish A. Noor, Yoginder Sikand & Martin van Bruinessen (eds.), © ISIM / Amsterdam University Press, Amsterdam 2008

1:4 The ‘classic Madrasah curriculum’

Although each madrasah will have a different take, priority and even ‘interpretation’ of the Islamic curriculum the following basic components frequently appear in madrasah teaching. Some madrasahs also specifically prioritise aspects of the curriculum and this forms part of the identity of the school.

All Islamic education is based on the **Qur’an**⁷ as the holy book, also the **Hadith** (the sayings of the Prophet) and the **Sunna Rasool** (the life of the Prophet). The majority of the madrasahs start teaching from junior classes the **Alimulnahwa** (Arabic Grammar) or **Jamalul Qur’an** (Arabic Phonics) including language parts such as masculine and feminine, singular and plural. A significant part of all madrasah education is **Hafiz**, i.e. the memorisation of Qur’an which can take up a lot of time due to the requirements of recitation and checking.

Other topics that are often included are:

Nazira: Nazira means to look and read a word, sentence or paragraph. In Nazira the students learn how to read the Qur’an as well as phonics for spelling out words.

Tajweed: Tajweed means learning how to read a word in a special tone or a special way. This is called Almi Qerrat (pronouncing in a special way). Beautiful pronunciation of the Qur’an in Arabic is considered a special skill in the Islamic world.

Serf o Nahwa: Serf o Nahwa is a core subject which basically teaches Arabic grammar.

Tafseer: Many of the madrasahs we visited teach Tafseer, meaning the interpretation of the Qur’an (i.e. to teach the meaning for non-Arab Muslim populations)

Fiqa: Fiqa means Instructions, condition, principles, explanation and result. Fiqa is effectively Islamic jurisprudence. In Fiqa students are taught how to deal with daily life problems and issues: for example how someone can marry or divorce, inheritance law, what is right and wrong etc. This is the core subject of **Sharia** (Law).

Loghat: Loghat means logic. This subject is also a core subject of the Islamic curriculum in Madrasahs.

Takhsus or **Felfiqa:** Takhsus is a two year extra course which means that a student can become a subject specialist, once they have completed their first eight years course. Students can then be called Mufti and may be able to give a statement or decree on certain issues.

⁷ Please note that throughout this document for consistency we have used the description and spelling of the ‘Qur’an’ to refer to the Holy Qur’an, no disrespect is intended for Muslim readers.

Hafiz: Almost all madrasahs provide for the memorization of the Qur'an. The teachers often use the 'Terteeb' (read or repeat 7 or 10 times one small sentence) technique. In Islamic education memorising the Qur'an is a core subject, which is compulsory in almost every madrasah and of high interest and value to parents and students. A person who has learnt the whole of the Qur'an and memorised it can be called a 'Hafiz' as a title and will be honoured by their community. One madrasah manager described the teaching process as follows: firstly the student must show their commitment and focused attention for the memorization. Secondly the child must demonstrate consistency; it is essential that they remain consistent and not skip even a single day. Lastly he emphasised that the timing, atmosphere, the memorisation with meaning and using techniques of working in pairs (i.e. one reciting and the other listening) must be taken into consideration to ensure a good knowledge of 'Hafiz'. These tips and tool are not mentioned in any curriculum or text book but most of the madrasah teachers learn this technique from one generation to another. Some teachers will make a student repeat up to 500 times until they are fluent. As will be noted later in the study this dedication to memorisation has implications for time allocation.

2. Conceptual Framework for the study

2:1 What is understood by a 'protective environment'?

This study uses the overall framework of **UNICEF's 'Protective Environment'** as the background to the analysis. The Protective Environment is a systems based approach that sees child protection being achieved through eight elements. If these eight elements are in place within a country and positively contributing towards child protection then it can be deemed to have a more protective environment. This is best explained through the graphic below:



The eight elements are:

1. **Governmental commitment** to fulfilling protection rights (including appropriate policies and budgets);
2. **Legislation and enforcement;** to ensuring protection rights
3. **Attitudes:** including traditions, customs, behaviour and practices which support CP;
4. **Open discussion:** including the engagement of media and civil society;
5. **Children's life skills:** knowledge and child participation;
6. **Awareness of community:** capacity of those in contact with the child;
7. **Essential Services and rehabilitation:** basic and targeted services;
8. **Monitoring and reporting:** oversight and accountability

When reviewing the evidence and drawing conclusions from the research, the study uses the framework to analyse how madrasahs are contributing to strengthening these elements and supporting a protective environment for children in their specific countries. In general, madrasahs can be seen as a powerful force for protection (or harm) for children as they not only provide basic services but also potentially boost life skills and contribute to monitoring and oversight. At the same time, religious attitudes (which madrasahs exist to promote and uphold) strongly influence the level of open discussion of child abuse, the way abuse is dealt with and the approaches people take to understanding traditional practices (some of which

may be harmful or simply no longer appropriate in a modern world that has rapidly changing technological and cultural practices). This study's approach was to take a positive enquiring attitude and to discover what contributions madrasahs make – and to what extent – to the protective environment for children in their country.

2:2 Developing a conceptual framework for the Study

The research team took the **Convention on the Rights of the Child (CRC)** as the conceptual underpinning of the study. As such madrasahs are seen as part of a wider system providing fulfilment of children's rights (not just their right to protection) and contributing a range of benefits to children and their families and to the wider society (including non-Muslim children). This approach is justified by the fact the CRC provides an international framework for understanding the rights and responsibilities of children and their caregivers. In addition, all of the selected research countries have signed and ratified the CRC and regularly provide reports to the international committee. It also enabled the researchers to situate the study within a framework that non-Muslims may easily understand.

However, as is only reasonable when studying an Islamic institution the underlying CRC framework has been contextualised and also reinforced by **Islamic teachings on children and their rights and responsibilities**, as well as that of their caregivers and educators. It is not the main objective of a religion to create a legal and social framework of rights; it is there to provide people with a right relationship with God and with each other (which then underwrites legal structures). The research team do not wish to confuse the two. However, the Islamic tradition(s) provide a rich range of guidance and wisdom for the treatment, care, protection, correction, and legal provision for children, and is essential to understand the work of madrasahs within a frame of reference that they would recognise for themselves. In this respect the research team have drawn heavily on the work of Al-Azhar University's study of children in Islam, as well as a range of resources that Islamic Relief are developing and collecting, that address the issue of children and child protection in Islam across a range of Islamic faith traditions. References have also been made to the Organisation of Islamic Cooperation's Covenant on the Rights of the Child in Islam (3 of the 4 research countries are members of the OIC)⁸.

⁸ "Covenant on the Rights of the Child in Islam", OIC/9-IGGE/HRI/2004/Rep. Final, Organisation of Islamic Cooperation. <http://www.oic-oci.org/home.asp>

2:3 Guiding Principles: the CRC and Islamic Teaching to Inform Research and Analysis

As guiding principles the research team use the four CRC principles: **Non-Discrimination, Best Interests of the Child, Children's rights to survival and development and Children's rights to participation**. It is interesting to note that the Islamic faith also places importance and respect for these values within its writings.

Non Discrimination:

Article 2 of the CRC, affirming the application of the Convention to all children no matter race, religion, abilities, economic status, and gender etcetera. This is also addressed as 'Equality' in Article Five of the OIC Convention⁹

Within the Islamic tradition there are strong prohibitions against discrimination on the basis of particular characteristics. For example the Qur'an upholds the importance of the girl child as much as boys. The Qur'an condemns those who celebrate the birth of males, but express sadness and dismay when females are born.

The Almighty Allah says: And when the female [infant] who was buried alive is asked [on the day of judgement] for what sin was she killed? (Al-Takwir, or The Folding Up: Verses 8-9) ¹⁰

In the Prophet Peace Be Upon Him (PBUH)'s last sermon he strongly emphasises that all are equal, irrelevant of a person's race or colour:

"All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black has any superiority over white except by piety and good action."

Best Interests of the Child:

Article 3 of the CRC demands that all decisions are taken with the child's best interests as the primary deciding factor.

Within the Islamic tradition it is understood that parents have the principal role in ensuring good decision making for the child's future. The Prophet, (PBUH) said: *"Nothing a parent may award his (or her) child is better than a good upbringing."* The implication here is that the child's whole development is more important than gifts or economic support. Supporting the development of the child's good character is also essential: The Prophet, (PBUH) said: *"May*

⁹ Article 5, Ibid

¹⁰ Pg 98, "Children in Islam: Their Care, Upbringing and Protection": Al-Azhar University in co-operation with UNICEF, (2005) [http://www.unicef.org/egypt/Egy-homepage-Childreninislamengsum\(1\).pdf](http://www.unicef.org/egypt/Egy-homepage-Childreninislamengsum(1).pdf)

Allah have mercy on a parent who helps his or her child to be good to him or her." When others take over or share this role of the parent then it is expected that they will apply the same standards of the child's welfare and development before their own needs.

Several articles in the OIC Convention on the Rights of the Child in Islam also recognise these obligations and the need to balance family responsibilities with the protection of children in their own best interests¹¹ within a framework of the State's responsibilities.

Child's right to Survival and Development:

Article 6, all children have the right to life, and rights to develop according to their abilities.

On this point Islam is clear as it says in the Qur'an "the Almighty Allah says: *Kill not your children because of poverty. We provide sustenance for you and for them...*" (Al-An'am, or the Cattle Verse 151)¹². Many other statements in the Qur'an also make clear the collective responsibility to ensure that poverty does not prevent children (and adults) from accessing their basic needs. This is also echoed in Article Six of the OIC Convention.

Child Participation:

Article 12 of the CRC demands respect for the views of the child. Other articles - 13, 14, 15, 16, 17 relate to their access to information, rights for privacy and rights to have individual opinions.

This is a sensitive topic within Islam (as it is within many religions, cultures and traditions). The concept of a child having rights to their own views and opinions and autonomy can be seen as a challenge to the role and rights of the parent to bring up children as they see fit. However, at the same time Islam has a strong concept of children's role as agents -i.e. that they are seen as taking on responsibilities (and therefore an active role in society) according to their evolving capacities. They also have rights to good information and to develop skills in forming conclusions. The Prophet, (PBUH), said: *"Play with the child for seven years; discipline him (or her) for seven years; accompany him (or her) for seven years; and then release him (or her) to lead his (or her) own life."*

¹¹ For example, Article Eight – Family Cohesion, Article Eleven – Upbringing, "Covenant on the Rights of the Child in Islam", OIC/9-IGGE/HRI/2004/Rep. Final, Organisation of Islamic Cooperation. <http://www.oic-oci.org/home.asp>

¹² Pg 98, "Children in Islam: Their Care, Upbringing and Protection": Al-Azhar University in co-operation with UNICEF, (2005) [http://www.unicef.org/egypt/Egy-homepage-ChildreninIslamengsum\(1\).pdf](http://www.unicef.org/egypt/Egy-homepage-ChildreninIslamengsum(1).pdf)

Through the research Muslim staff also pointed to the example of the Prophet Ibrahim and his son the Prophet Ismail (an important story in the Islamic faith) and of the intensive discussion between father and son about the sacrifice of Ismail that had been required by God. The way in which the Prophet Ibrahim consulted and listened to his son on this important decision was described as an example of how important decisions should incorporate child participation. In a more legal form this right is also defined in the OIC Articles Nine – Personal Freedoms and Article Ten – Freedom of Assembly.

Other points of particular importance in the Islamic faith (and corresponding to articles of the CRC) are: the **importance of the family**; the **right and importance of good quality education**; and the **rights to protection from harm**.

Education is considered of paramount importance within the Islamic faith and injunctions to seek knowledge (specifically wise and useful knowledge) are throughout religious texts. The Prophet (PBUH) said *“Seeking knowledge is obligatory upon every Muslim, male or female.”*¹³ Another aspect that is relevant for our research is the **importance of leisure and rest** within the Islamic tradition. This can be seen in the gentle and playful way that the Prophet (PBUH) would treat his children/grandchildren. A story often cited is that of when the Prophet (PBUH) was once praying when his grandson Al-Hasan climbed on his back, prompting the Prophet to prolong his prostration. When the prayer was over, his companions asked him “Why did you prolong the prostration?” The Messenger of Allah said: “My son climbed on me, and I feared toppling him.”¹⁴ Here it is clear that children’s playfulness is not to be condemned but to be understood and tolerated as part of their development.

In developing the research framework and analysing the results these **CRC principles and Islamic priorities** will be used to inform the research conclusions.

3. Defining the Unit and Focus of the Study

3:1 Defining the terms and usage of terms

One of the challenges in conducting an overview of madrasah research is the messy and ill-defined way that many researchers use the term. It is therefore very difficult to compare studies and research as each researcher had their own conception of madrasah (often not

¹³ Pg 100, Ibid

¹⁴ Pg 118, Ibid

specified in the research methodology). However, to overcome this, the research team tried to understand the term from several perspectives:

3:1:1 Legal/state/registration definitions

This refers to the processes that a madrasah has to go through to register with the specific government of their country. A quick overview of each of the research countries is presented below (3.2). More detail is provided under each country review found in the Annexes.

3:1:2 Social/Public definitions

Some attempt has been made to understand what people think of when they hear the term 'Madrasah' in their particular country and language. This was helpful simply to ensure that the team are using precise language when looking at madrasahs in the specific country and advice was sought from each Islamic Relief country office before beginning the research.

3:1:3 Functional descriptions

A categorisation of types of madrasah has been attempted via the functions they perform. For example: by timetable, curriculum, time assigned to study, study conditions, age, gender, etcetera.

3:2 Overview of the four research countries

The four countries chosen by IRW were **Pakistan, Indonesia, Kenya and Mali**. Each was first researched via a **Desk Review (see 4:1 pg 35)**, and then research questions were devised, standardisation techniques developed (**see 4:2 pg 36**) and field research planned. Sadly Mali was only able to participate in the Desk Review due to the military coup which took place in March 2012 and prevented the field trip taking place, but it is hoped that the research tools can still be used there at a later date.

3:2:1 Madrasahs in Indonesia

In Indonesia madrasahs are well defined and there is a clear process of registration. The main two types of Islamic schools in Indonesia are: "Madrasahs" and "Pesantrens" or 'Pondok Pesantren'. Most Indonesian madrasahs are integrated into the state school system and teach a broad range of subjects. The curriculum at a pesantren usually focuses more on religion but often still teaches national curriculum subjects and can even offer practical courses in farming

or small industry. Indonesian madrasahs provide education at three levels: primary, lower secondary and upper secondary. These schools teach the national education curriculum and use extended hours in which to teach basic Islamic education and principles. The majority of the madrasahs are privately owned and operated while others operate under the Ministry of Religious Affairs or are linked to certain religious foundations. Pesantren offer full time boarding, and serve both primary and secondary levels, and even offer a form of teacher training college after higher secondary levels. Both 'Madrasahs' and 'Pesantren' need to register with the Directorate for Madrasahs and Pesantren, which comes under the Ministry of Religious Affairs (MoRA). They also need to be registered with the Department for Religious Affairs at provincial/local level. In Banda Aceh a 'Pesantren' can also be called 'Dayah'.

3:2:2 Madrasahs in Mali

In Mali the system is more diverse with a mixture of formal and informal Islamic education. The major types of madrasah in Mali are the 'Formal Madrasah' (either 'Franco-Arabe', or 'Medersa Arabe'), the second type is the informal madrasah called Qur'anic school. Within the Franco-Arabe school, children study the Arabic language and religious subjects added to the usual governmental curriculum of different subjects in Arabic and in French. Examinations consist of local and governmental exams. With governmental accreditation the students can get national certification, which will allow them to attend University (which is usually francophone). The majority of students attend these madrasahs as day school students. The madrasahs follow the government school system with Primary school starting from Year 1 to Year 9 – resulting in a Primary school certificate, the High school or Secondary schools starts from Year 10 to Year 12, leading to a Baccalaureate certificate.

The Medersa Arabe is very similar to the Franco-Arabe school but the students study only in Arabic and don't necessarily follow the governmental curriculum. This type of school issues their own certificate which is not recognized by the government, which is a problem as students are excluded from university or public service jobs. These schools are also mostly day schools and follow the same age organization as the Franco-Arabe schools Yr 1-9, Primary school certificate, Year 10-12, Baccalaureate certificate. Both of the formal madrasahs, Franco-Arabe and Medersa Arabe have to register with the Ministry of Education and the process is the same as for the French language private schools.

Finally there are a huge number of informal madrasahs usually called 'Qur'anic schools'. These schools range from a type of 'Mosque school' providing Islamic part time education to day

schools, or in many instances boarding schools where children stay in the home of the Qur'anic school teacher. For the Qur'anic school the teachers teach the Qur'an and Arabic in their house. There is no system of certification and the curriculum is purely Islamic. On many occasions children are required to go out and visit different houses within the community to bring food for their teacher and classmates. Although this may build on a positive Islamic tradition of feeding the poor, it can also be exploitative with some reports of children spending large parts of their day working in the Qur'anic School teachers' fields or begging.

3:2:3 Madrasahs in Pakistan

In Pakistan the madrasah usually means a religious school. As a strongly Islamic country, Islamic education is offered in a wide range of contexts. Islamic education is available in mainstream and private schools, through mosque schools, and even through scholars being invited into the home for home school classes. However, the main source of 'formal Islamic learning' is the madrasah and this is usually exclusively or principally devoted to an Islamic curriculum. Pakistan also has Islamic colleges or universities but these are not usually referred to as 'Madrassas'. In Pakistan most of the madrasahs have no formal admission procedures, and academic schedules are often flexible except for a few major madrasahs. In Pakistan madrasahs tend to be closely identified with different schools of Islamic thought, these are systematised into: Wafaq-ul-Madaras (Deobandi); Tanzim-ul-Madaras (Barelwi); Wafaq-ul-Madaras (Ahle-e-Hadith); Wafaq-ul-Madaras(Shia); and Rabita-ul-Madaris (Jummat-e- Islami). These five different madrasah organisations are all working under the umbrella of Ittehad Tanzimat Madaris-e-Deeniya (a Federation of Madrassa Boards) and want to establish a Madrassa Education Board. This is the source of some disagreement with the government as Education boards in Pakistan are governmental organisations, and the government is reluctant to recognize private boards for education.

Until 1994, madrasahs, like other civil society organizations in Pakistan, registered under the Societies Registration Act 1860, Amendment Ordinance 2005 and were monitored by the Ministry of Religious Affairs. However, after 9 /11¹⁵ this process stalled and on 7 October 2010, the ITMD signed an accord with the Minister of the Interior which covered a range of topics

¹⁵ 9/11 refers to 11th September 2001 when four coordinated suicide attacks took place in the USA, bringing down the World Trade Centre twin towers, hitting the Pentagon and the fourth plane was brought down in Pennsylvania. Responsibility for the attacks was attributed to and later claimed by Al Qaeda.

including: uniform, curriculum, subject, registration and awarding madrasahs degrees. However, many madrasahs continue to run unregistered and unsupervised outside this system. Madrasahs in Pakistan can be full time or part time. Sometimes children attend them after attending their national curriculum school in the morning/afternoon. Madrasahs have an open entry policy so can potentially accept children from 3-4 up to adulthood. However, in general children tend to go to madrasah after 10 years old. This is particularly the case for full time boarding schools. A significant number of madrasahs in Pakistan offer full time boarding – mostly for boys but sometimes for girls as well.

3:2:4 Madrasahs in Kenya

In Kenya the term madrasah is again used in different ways. In Kenya there are broadly three different types of madrasahs: The traditional ‘Duksi’ (sometimes ‘Dugsi’ or referred to as ‘chuo’) schools which draw on the traditional style of teaching and teach a purely Islamic curriculum mostly of memorisation of the Qur’an (i.e. to become a hafiz), basic Arabic writing and an ‘alim’ course that prepares the student to become a scholar in their community. They may also include other Islamic subjects such as: Arabic, ‘tafseer’, ‘sharia’, ‘hadiths’ and Muslim history. Other schools along this ‘continuum’ are then Madrasahs which teach an Islamic curriculum and include some formal/national curriculum topics, to modern ‘Integrated Islamic schools’ where there is a combination of religious education and national curriculum.

Currently Qur’anic traditional schools (duksi) are established without government approval and are therefore quick and easy to establish. They are owned mainly by individuals and groups of individuals. Many of the traditional schools are free, but consequently suffer from a lack of regular funding. The number of duksis is particularly on the rise in areas where Somali immigrants are living. In the case of Madrasahs many of them exist in permanent structures (though not necessarily in good condition) and run more formal classes (sometimes sharing structures with formal schools). It is not clear how many madrasahs are registered with the government and there is no clear national system for madrasah registration. Some madrasahs are funded by Muslim NGOs and Muslim communities and are attached to mosques or associated with them. In the case where madrasahs also provide education and boarding to orphans as an orphanage, then they registered that part with the Kenyan Ministry of Gender, Children and Social Development. In the government statistics, traditional Islamic schools come under the label of Non Formal Education, whereas the Islamic Integrated Schools are registered as mainstream schools. There appears to be some level of competition between the

two types of school but also crossover and even duplication. Some students can attend state schools and then the traditional schools and some attend madrasahs. A surprising number of children attend all three. The lack of formal systems in traditional schools is also reflected in the lack of an established/standardised curriculum and testing. Integrated schools tend to use the government system although the religious curriculum is not standardised in the same way.

3:3 Defining the Focus of the Study: Full-time Boarding School Madrasahs

As can be seen from the above country summaries, there are a wide range of madrasahs that cover all aspects of the educational spectrum: from full time day schools offering a mixed national and Islamic curriculum, to small mosque schools offering an after school or extra hours Islamic education. In order to narrow our focus and also to investigate the madrasahs that have received less research attention, we decided (in conjunction with Islamic Relief) to focus on the full time boarding school type of madrasah. These are called ‘pondok pesantren’ in Indonesia, ‘Qur’anic Schools’ in Mali and ‘Madrasah’ in Pakistan and Kenya. (Please note that the original plan for the research did not include Kenya but due to political events in Mali it became necessary to adapt the research plans. Therefore several non-boarding, or mixed boarding and day school madrasahs were included in the Kenyan section of the research.). In addition it was recognised that institutional care (i.e. through orphanages or full time boarding) faces a large number of inherent challenges and child protection issues that mean children are often more at risk in these environments¹⁶, please also see 3.4 for a discussion of the issues. Lastly, the Desk Review highlighted that the number of boarding school madrasahs were on the rise in several countries (e.g.: Indonesia, Mali) and therefore examining the boarding school as a unit of study potentially represented a useful contribution in the analysis of a growing trend.

In order to gain a representative overview of both the protective and developmental risks and benefits of the full time boarding school madrasah we also decided to seek out representative madrasahs for the case study research that represented a range of services offered to children in these countries.

¹⁶ A good overview of the body of literature on the topic can be found on the Better Care Network website hosted by CRIN: (accessed 23rd Jan 2013) http://www.crin.org/BCN/topic_more.asp?topicID=1023&themeID=1003

3:4 Key care, protection and child development issues identified in the Desk Review

A principal reason for selecting the full time boarding school madrasah model was due to the particular challenges and opportunities it presents, for child protection but also for access to education. The full time boarding madrasahs seem to present both risks and benefits. For example, many full time boarding madrasahs offer cheaper or free education, food, and boarding to all students. In a significant majority of full-time madrasahs, students are poorer or vulnerable (orphan/single parent), or children who come long distances from the madrasah location. In this respect the madrasahs offer an important point of access to education for the poorest members of the community.

At the same time, the Desk Review suggested that boarding madrasahs often had heavy timetables with an early start before 7 am and a timetable of activities finishing in the late evening with little time allocated for play or rest. A common feature of childcare institutions (i.e. orphanages, care homes, boarding schools) is the fact that children's labour is required to run the institution, potentially affecting their access to education. Lastly, many of the existing concerns raised around madrasahs were heightened when the madrasah had twenty-four hour care and responsibility for children. For example, any concerns about extremism or modelling negative models of Islam and/or of negative adult behaviour are more acute where madrasah staff can exercise close control over the children without much external involvement and supervision.



4. Research Methodology

4:1 Methodology

The Research Methodology proposed was a **case study approach** coupled with **key informant interviews** with relevant government, international and non-governmental staff and **a review of policies** wherever available. The Research questions (**see 4:3 pg 37**) were carefully reviewed, analysed and then a research approach was devised using a combination of techniques: policy document review, literature review, key informant interviews, focus group discussions and direct observation.

The research approach was principally qualitative and was via case studies of madrasahs within the target countries. The same methodology was used in each country to assist some comparison across countries and to identify common themes and issues. Further analysis was done using a research framework devised for the study.

The case studies were selected by deliberate (information orientated) sampling. Please see Section 3 on Defining the Unit and Focus of the Study for the overall analysis of the types of madrasahs existing in each country and the selection of the specific unit of study – the full time Islamic boarding school type of madrasah. This unit was selected as an area that is still under-researched and also presents a specific range of protective risks and challenges – for children and for madrasah staff and management.

In an attempt to further identify ‘examples’ of madrasah schools the case study madrasah were to be selected on the basis of the following criteria.

- Age: secondary or primary
- Gender: boys or girls madrasahs
- Well-resourced madrasah that had received some kind of external support
- Under resourced madrasahs that received little or no external support
- Madrasahs that served the poorest or most vulnerable children in the population
- Madrasahs that were exclusively devoted to an Islamic curriculum.

The rationale is also explained in detail in Section 3 Defining the Unit and Focus of the Study pg 28. The objective of the research was to try and get an insight into a range of madrasahs, the range of services they provided to children and to identify wherever possible, positive

contributions that madrasahs made to the protection of children. The hypothesis was also that madrasahs that receive more external support or funding will provide better examples of playing a protective role in the lives of children. However, this would need to be tested through examination of the case studies. The reverse could also be true. The desk review also revealed that all of the research countries contained examples of all of the different types of madrasahs – specifically within the ‘full time Islamic boarding school’ functional description so it is felt that a fair comparison could be made. It should be noted that Kenya was not initially included in the research, although the later desk review demonstrated that boarding schools are often used by the Kenyan government and private school institutions to deliver secondary school education, so it was felt that the study was still relevant to that context. In practice several constraints had to be taken into consideration. Practical considerations within the sampling were to choose areas where Islamic Relief had already been working (in communities and madrasahs) and were therefore more able to facilitate field access and permission from the targeted madrasahs for the research. Lastly, it was hoped that access to the community, and in particular parents, would be further increased. Further detail on country specific locations and decisions are provided in the Country Studies in **Annexes 1-4**.

Although the case study approach does not allow for a wider application of conclusions (as the sample size is too small and too targeted) it does build up a picture of the roles that madrasahs play in the lives of children and the degree of protection that they offer. The case studies were also compared with other research studies conducted in the specific countries to see if data was congruent with wider research findings. In the case that there were major disparities with all other studies then the case study would be re-examined and explanations for the disparity sought. If possible, questionnaires focusing on some of the key information points were to be sent to other Madrasahs meeting the research criteria. This information collected would be used to triangulate any findings from the case studies.

4:2 Research Framework

The Research framework was principally **qualitative**, as there were insufficient resources to undertake quantitative investigations. The team identified 5 categories of key **stakeholders** who should be interviewed to give their views and experience. These were: **Madrasah leaders, children, teachers, parents** and **government** and **non-governmental officials**. The Madrasah leaders were essential for understanding the policies, governance and leadership of

the madrasah. The children as the 'end users' of madrasah services had interesting insights and also offered a 'reality check' when comparing policy with practice. Teachers were essential for understanding the range of skills, capacity and teaching and caring practices of the madrasah. Parents were considered an important group, especially as they partially fund madrasahs. Although it was difficult in the boarding madrasah context to access parents (as many of necessity live far away) it was essential to understand their views and choices in sending their children to madrasah and also to get further evidence on the levels of family contact. Key informant interviews were also arranged with government officials and non-governmental figures who have worked with madrasahs. Further details have also been provided on this group under Section 6 – Detailed Findings pg 44).

In order to answer all of the research questions (see below) two approaches were required. The first related to measuring madrasah contributions to children's development and protection against some framework of standards. This allowed the research team to compare madrasahs over different countries, assign some basic levels of weighting and offer some suggestions as to where there are gaps or positive contributions and practices. The second approach was to analyse attitudes and adopt an open enquiry approach to learn more about the way madrasahs are perceived, the ways they contribute to society and the (potentially unknown) ways in which they serve the population. For this part of the research, clusters of open questions were posed around specific issues, and answers were compared and analysed inside and across countries. In this respect the first research trip to Indonesia was used as a pilot of the tools in order to standardise the methodology between the two researchers and generate feedback from the madrasahs and field teams.

4:3 Examining the Research Questions

Islamic Relief had already set out six research questions in the Terms of Reference that they wished to address through the research. As explained in Section 1, this was part of a wider research programme they have been undertaking to understand and analyse the situation of children and child protection in the Islamic world.

Each of the proposed research questions were examined in detail, discussed with the Islamic Relief research managers and the scope and extent of the research determined. More details on the analysis of each question and the methodologies employed to answer the questions are given below in the Detailed Findings Section 6, pg 44.

Islamic Relief TOR: Research Questions

1. To what extent do madrasahs contribute to children's development and protection?
2. Do they compensate for a conventional government education in any way and a child's developing sense of citizenship and identity?
3. To what extent do the madrasah systems interact with the state and other institutions in the provision of services?
4. To what extent, and how does the madrasah system compete with other formal and informal provision of educational services?
5. To what extent are there opportunities for provision of wider educational services and other important services through the madrasah?
6. What are the attitudes of State officials towards madrasah education?

In the case of the first research question: 'To what extent do the madrasah contribute to children's development and protection?' Islamic Relief and the researchers recognised that there was a need to identify some kind of standard to measure the madrasahs contributions against. As there is no baseline or universally accepted standard/set of standards used amongst madrasahs, it's difficult to know how to assess these contributions. Therefore the research team proposed to adapt and modify the standards and indicators used in Save the Children's (SCF) report 'Raising the Standards: Quality Childcare provision in east and central Africa'¹⁷ and subsequent 'Applying the Standards: Improving quality childcare provision in east and central Africa'¹⁸ documents. This particular document was chosen as having been tested in an African and subsequently the Indonesian context and applied to a variety of full time care institutions. As the research targeted full time care for children, many of the basic standards for quality full time institutional child care applied to boarding schools. However, as the role of the family within the lives of children in boarding schools was expected to be significantly greater (not least because many of them provide fees in return for the expected educational outcomes) that element was incorporated wherever possible.

¹⁷ Raising the Standards: Quality Childcare provision in east and central Africa, Save the Children, 2005

¹⁸ Swales Diane M, Rena Gelbel & Neil McMillan: "Applying the Standards: Improving quality childcare provision in east and central Africa": London: Save the Children: 2006.
http://www.savethechildren.org.uk/sites/default/files/docs/ApplyingTheStandards_1.pdf

For the remaining research questions, clusters of questions and some of the identified indicators were used to draw out information and attitudes towards madrasahs. These focused around:

- The **added value** of a madrasah Education. What do children and their parents value and like about a madrasah education?
- The **reasons for choosing** a madrasah Education. What influenced parental (and where applicable child) choice in selecting the madrasah as the place of education? Of particular interest is why they chose full time boarding school care as opposed to the many other Islamic educational options.
- What **added services** do madrasahs provide? What **services could they provide**?
- What are the **trends in State attitudes** towards madrasahs and/or Islamic Education in general?

4:4 Tools for collecting and analysing data

4:4:1 Constraints of the research

Islamic Relief field staff also encountered significant challenges in securing access to madrasahs, who were concerned about the agenda of the research. (It is important to note that this methodological issue was raised in several other studies of Islamic institutions or child care institutions, so is unfortunately a product of the current global climate and not specific to this research.) Many of the madrasahs cited issues of potential prejudice towards Muslims and hidden agendas, and it took considerable effort and explanations to gain acceptance by the madrasahs. Sometimes local Islamic networks and figures provided suggestions of suitable madrasahs to visit. At the same time we found upon entry that many madrasahs were keen to have their voice heard and have a more realistic picture painted of their activities.

The research questions, although very relevant to gaining a more balanced picture of the relationship of madrasahs to their governments and society, were also quite challenging to address given the limited time available to conduct the research in each country. The strength of the research approach was to look at case studies in very different countries and contexts and attempt to identify trends, similarities and also the extremes i.e. the most positive and most negative cases which delineate the range of madrasahs existing in a country. However, the challenge for the design of the data collection tools was to create tools for collection and analysis that would be applicable to all contexts, culture and countries. The research team

needed to identify a framework that would provide some level of standardisation across countries in order to assign weighting to issues and to identify trends.

In general the research schedule was very tight and in several cases the madrasah had not prepared or been prepared fully for the visit. However, focus groups with all stakeholders were completed in all of the Indonesian and Kenyan madrasahs. In the Pakistani madrasahs it was not possible to meet with parents but madrasah leaders, children and teachers participated in the focus groups. Where time allowed a tour was given of the facilities and photos taken for our records. None of these photos will be presented in the report for confidentiality reasons.

4:4:2 Identifying standards and indicators

In order to assess what elements 'should' be addressed by a boarding school madrasah the researchers looked at the literature available to identify the potential risks and benefits of madrasah boarding education. It was determined that some kind of tool was required which set out key indicators, was linked to international standards for alternative care for children, and which focused on the aspects of madrasah services that related to the care, protection and development of children. This focus naturally excluded a deep investigation on one of the most important aspects of madrasah services, i.e. the quality and type of education on offer and the educational outcomes of madrasah education. However, it was also noted following the desk review that several other studies have been carried out on this aspect in a number of the target countries (e.g.: Mali, Kenya and Indonesia).

The researchers therefore developed their own tool, drawing upon and adapting a set of standards and indicators taken from Save the Children Fund's (SCF) project and report called *Raising the Standards*¹⁹ that was developed from work in Central and Eastern Africa. The standards had then been tested and implemented in 5 agencies in Central and Eastern Africa to assess how they could be practically used (see *Applying the Standards*²⁰). Although the research team knew that it would not be possible to use the standards in the way suggested in the Save the Children report, it seemed to provide a tried and tested set of standards for institutions providing 24 hour care for children. This was further reinforced by the fact that the

¹⁹ Raising the Standards: Quality Childcare provision in east and central Africa, Save the Children, 2005

²⁰ A Swales Diane M, Rena Gelbel & Neil McMillan: "Applying the Standards: Improving quality childcare provision in east and central Africa": London: Save the Children: 2006.

same standards had been applied and used in a comprehensive piece of research²¹ conducted in Indonesia (one of the 4 target research countries) by Save the Children, Unicef and the Government of Indonesia's Ministry of Social Affairs to assess the quality of childcare institutions in Indonesia. This suggested that the basic framework was robust and translated into different contexts (i.e. Africa and Asia).

The research team felt that by drafting an overall 'checklist' of indicators it would provide a basis for standardising responses, comparing answers across countries and identifying trends. Recognising that the SCF tool had been developed for orphanages and children's homes and not boarding schools the researchers further adapted the tool. Surprisingly, no international set of standards has been developed for boarding schools, so the researchers added in indicators that addressed the specific role of parents in boarding madrasah education. This was also considered essential given the importance that Islam places on the role and responsibility of the family in the life of a child.

Indicators were developed to address the needs for family contact, the transfer and sharing of information on children's academic and personal performance and health and legal records, parental information on the madrasah's activities etcetera. Although the scope of the study was clearly not to measure Islamic education outputs, it was also considered relevant to identify the range of educational inputs on offer, the 'hidden' (i.e. non-Islamic specific) educational and life skills that the children were acquiring, and the skills and capacities of the teachers and carers to engage with children and communicate using basic educational techniques. Further indicators were developed to cover these points, as were questions surrounding the registration, governance and relationship with government and institutional services.

The result was a weighty table of 81 indicators, with a basic notation structure of 1-4, and 'no evidence' in order to characterise the type of performance of each madrasah. Please find an example of the tool in **Annex 5**. It was recognised that the indicator tool was probably far more comprehensive and in-depth than the time allowed for each individual madrasah research activities. However, it was retained as a background research framework from which all the data collection tools were derived and as a checklist to ensure that important issues or detailed information were not lost. Reasons for retaining the tool were:

- 1) Islamic Relief had specifically requested as a secondary output of the research an evaluation framework that would assist them in future programming work by field staff.

²¹ Someone that Matters: The Quality of Care in Childcare Institutions in Indonesia: DESPOS, UNICEF: Save the Children: 2007

By identifying key topics and indicators and comparing it with the field realities and challenges of collecting relevant data, it was expected that lessons could be drawn for developing an effective programming tool in the future.

- 2) The indicator tool – whilst requiring far more in-depth investigation to complete thoroughly (for comparison the Indonesian childcare institution study used about 48 researchers staying in each care home for around a week) provided a comprehensive list of issues to be addressed that generated the focus group discussion questions, participatory tools and provided a background for the checklist for tours and for madrasah documentation.
- 3) As no such tool had been developed for boarding school contexts, it was felt that by identifying possible indicators and testing their relevance to boarding school madrasahs a possible contribution to governments and child care professionals might be made.

4:4:3 Data Collection Tools

Having identified the key stakeholder groups that the researchers needed to talk to, (i.e. the madrasah management/leaders, the children, the teachers and where possible the parents) tools were developed to facilitate focus groups as the main method of data collection. The focus group guidance notes can be found in the **Annex 6**. These along with the indicators framework were used to guide discussions. However, in each context the priorities, concerns and challenges of the madrasahs were different so the researchers also allowed for free discussion and investigating certain issues as they arose.

The Children's Focus Group Discussion (FGD) tools had to be adaptable to a wide range of ages, and so some techniques were developed that could be adapted to each group. However, in all locations, if possible, a 'timetable' or picture of daily life was drawn up by the children. Children were encouraged to draw pictures to explain their life and some of those images have also been used in this report to help illustrate different sections. The timetables were also used to generate graphs giving a general overview of the allocation of a child's day to different tasks, and gender differences were also noted where they existed. These timetables are not conclusive as children were given free rein to determine how to characterise their day's activities and the level of detail provided. Nor were the timetables fully triangulated with evidence from teachers and the madrasah manager. However, they provide a useful and fairly accurate indicator of how children view their daily lives.

5. Findings: Summary

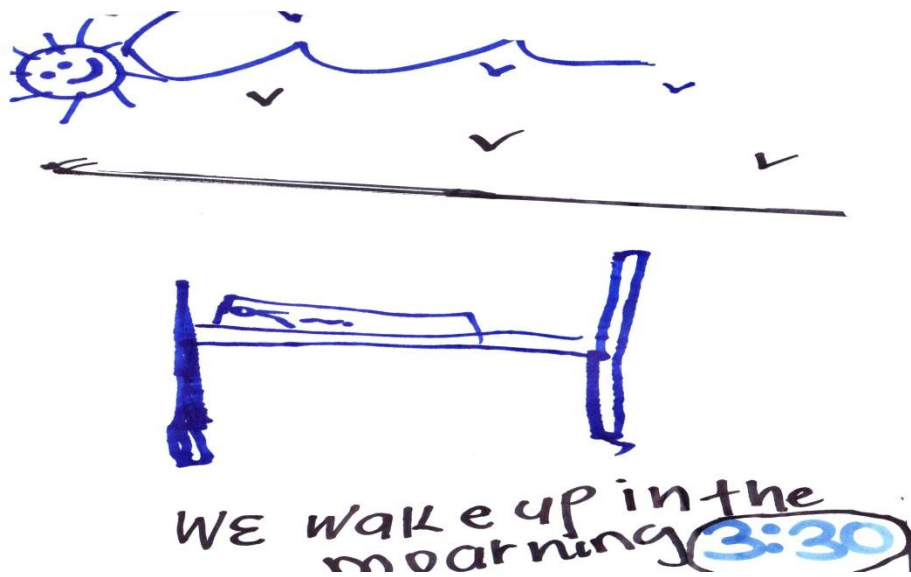
5.1 Overview

Eighteen madrasahs participated in the research. Despite efforts to include primary age madrasahs the majority of the case studies and focus groups were with children from 10 – 18 years old. Some of the madrasahs contained children from as young as 4 or 5 years old, but there was insufficient time to investigate the special provisions for these children, if they existed. Parents were, from necessity, mostly drawn from near the madrasah location, so it was difficult to get a complete picture of the views of those parents who lived at greater distances, and who may potentially have different views on topics such as family contact, parental information and also the value added of the school (given the extra challenges to access education in more remote areas). A good mix of teachers, those who taught secular subjects, purely Islamic subjects or provided care and counselling were included in the focus groups. As madrasahs in Kenya are often after school, weekends, or are integrated on one compound with government secular schools, we were even able to interview a few non-Muslim secular school teachers who provided an interesting ‘outsiders’ perspective. The madrasah leaders also provided documentation during interviews and several madrasah leaders specifically requested to see the final public report but also to receive feedback if possible.

5.2 Overall findings

The biggest issue and **risk** facing children in the madrasah environment were the **excessively long days**. We found across all madrasahs a tendency to demand long study and work hours of children, with insufficient time allocated to sleep, and also to rest and relaxation and to personal tasks. This risk was at its greatest in boarding school madrasahs and day school children had significantly more time for rest. However, even in the case that children only attended madrasahs and secular school in the day, they still had heavy timetables with very little time for their own activities.

On average children were getting less than 6.5 hours sleep, in comparison with the recommended 10 hours sleep for 8-12 year olds (usually 8-9 for secondary age). Overwork and exhaustion could affect children’s development and health as well as their basic capacity to learn. It was also potentially harmful for staff who also had long working days with limited time off. Although madrasah staff frequently reassured us that the children were fine we found that children and teachers did mention tiredness as affecting the quality of attention in classes.



The biggest **value** of madrasahs was the fact that they offered (in at least two thirds of the cases) a (potentially) **more comprehensive curriculum** that allowed children to access opportunities in this world, through a good quality secular education. At the same time stakeholders affirmed the need to prepare themselves to be good citizens of the hereafter through a **deep understanding of Islamic faith and principles**. Children and all other stakeholders repeatedly affirmed this. Also, children want to learn about their religion and there is an emerging trend to go beyond a basic education – i.e. memorising of some parts or all of the Qur’an to developing an understanding of the meaning of the Islamic way of life, translating and understanding the Qur’an and the Hadith, and to prepare themselves for a modern world in which Islam is one amongst many religions existing within a specific country or within a challenging and globally connected world. Some children even wanted to contribute to the development of the Islamic religion by becoming teachers and leaders and preachers for the future.

6. Detailed Findings to each Question

6:1 Research Question 1: To what extent do the Madrasahs contribute to children’s development and protection?

Using the clusters of indicators and the detailed notes from the Focus Group Discussions (FGD) with Madrasah Leaders, Teachers, Children and Parents and photographs and notes from

direct observation, the findings have been grouped under headings below. This section describes the initial analysis and findings, however, in the conclusions and recommendations section some further attempts at contextualisation have been made. Where possible the weighting of the issues (i.e. what proportion of madrasahs manifest a particular characteristic) is given. In addition, as part of using the case study approach the most excellent, and in some cases the most negative cases have been described to demonstrate the range of cases encountered in the madrasahs. It is not possible to derive from the sample size (18 madrasahs) conclusive evidence about the performance of all madrasahs in these countries, however, definite trends, gaps or challenges have been noted.

6:1:1 Child Participation

Main Finding: *In general children do not participate in decision making within madrasahs. There are no programmes of systematically increasing the responsibilities and choices of children - in keeping with their evolving capacities.*

As was acknowledged in the theoretical framework child participation is not particularly emphasised in the Islamic traditions (or indeed most other religious traditions). On the other hand there is a strong recognition of the evolving responsibilities of children as they grow older. It was difficult to get a sense of this differentiation from the madrasah leaders or managers, or even the children themselves. Rules around behaviour and privileges were applied to all children without much reference to age. However, in some cases older children were given care or supervisory roles over younger children, sometimes generating further problems – see below. Older children did not seem to receive monitoring or training for fulfilling these responsibilities.

Children were rarely asked to **comment on their academic and behavioural progress reviews**, although some madrasahs showed a commitment to regular discussions with the families about a child's progress. Some of the best examples were in integrated madrasahs where there were a range of secular and religious topics and activities on offer and children were allowed to choose between them. In some cases madrasah staff also spent time with the children to help them identify future career paths, although in general individual attention was limited, partially due to the large numbers of children in the institutions. It was also difficult to get much detailed information on choice and decision making, particularly in the Kenyan contexts where many children were attending madrasahs as day children and therefore had a

different approach to risk and decision making depending on their home culture and parental decisions.

Across the board, children's **access to news and information** was limited. There were a few extreme cases, such as one madrasah in Pakistan where children seemed totally unaware of the external world and regarded media tools (i.e. newspapers, television) as corrupting. For disciplinary, practical and protection reasons, access to personal phones was banned in all madrasahs. Parents also approved of limiting children's access to external influences: for example many Indonesian parents expressed their fears around the impact of 'globalisation' and the inappropriate messages and images in the media. In some cases children were allowed to watch TV for age appropriate programmes or special events (i.e. football or the Olympics). The Children's FGDs (across all three countries) highlighted the differences in the experiences of older and younger children. **Older children would exploit their power over younger children** by threatening/beating them, or controlling their days. In addition to problems of bullying it seemed that in some cases adults had simply delegated their authority and discipline powers to older students without always ensuring good monitoring of their behaviour. This was the case particularly in boarding schools and was validated by several ex-pupils' experience including some of our translators. This represents a potential child protection concern. Nonetheless in one of the Pakistani madrasahs the children emphasised how they looked to the older children for emotional support.

6:1:2 Family Contact

Main Finding: Family contact ranges from once a week to once a month or less. Attitudes towards the importance of family contact strongly influence children's willingness to initiate contact. Children often emphasised the importance of friends for emotional support instead.

As explained in the methodological section, parental contact and interaction with the madrasahs was regarded as very important for good protection and development. The family is considered the primary caregiver in Islam and in many cases parents provided some or all of the school fees so are key stakeholders for madrasahs. Children were asked about the regularity of their family contact, which was done partially through a discussion of the rules but also with a visual tool that allowed children to describe the frequency and types of family contacts. Sensitivity was also required to avoid distressing the children who might be homesick or have a deceased parent. Parents were asked about their knowledge and interactions with

the madrasahs both before sending their children to the madrasah and current interactions. Madrasah leaders were also asked for their views on the ways that parents could better support their children in madrasahs.

Overall there is quite a varied picture of family contact. Analysing children's answers demonstrated that a reasonably regular family contact was possible about once or twice per week through contact by phone or visiting. Such contacts also had to take place within children's packed daily schedules.

However, children's experiences ranged wildly between individual children and seemed to be **influenced by children's expectations of what was 'acceptable'**, by parental attitudes and by staff and madrasah leader attitudes. Family contact was not necessarily promoted during school time and a frequently used phrase when discussing family contact was "children can contact when they 'need' to". The attitude of staff also influenced the regularity of children's contact i.e. via access to mobile phones in order to call their families. The researchers were regularly told that **children could call home if they wanted**, i.e. by using staff mobile phones to make the call and asking parents to call back. In all of the countries we visited this was a perfectly acceptable form of contact as there is wide mobile phone usage and coverage.

However, in the children's focus groups the pattern was different as **children frequently said they felt shy or reluctant** or discouraged from asking teachers to use their phones. Phones were only to be used for 'emergencies' not to catch up with family news. Family contact was also dominated by issues of distance and funding, however, in more than half of the madrasahs children reported regularly talking and seeing family members (brothers, aunties, uncles) who lived nearby and would take a guardianship role in visiting the child on behalf of the family. Weekends and holidays were recognised as good opportunities to see family members, and some of the madrasahs would allow parents to come to the school and see children after classes. Some schools had a policy of allowing children (whose families lived nearby) to go home every Friday or Saturday. One good practice identified was in **one madrasah who included in their budget the costs to send orphans²² home** in the school holidays and ensured staff time to take them there. Some of the Pakistani girls' madrasahs had a strong protective policy of checking on the identity of visitors to ensure they were pre-approved by parents before allowing the girls to go out of the compound.

²² Please note that in the Islamic traditions an orphan is usually a child who has lost their father (who is considered mainly responsible for their care and protection). 'Double orphans' refer to children who have lost both parents. There were no cases of orphans who had no family members (including brothers/sisters, aunts/uncles etc) and so they were able to visit their extended family on the 'home' visits.

A very positive indication of madrasahs' intentions to support poorer families and those who lived far away from the boarding madrasahs was the **provision of guest rooms** for family members who were coming to visit the children. This occurred in seven of the madrasahs researched. In the cases where there was not a specific guest room there were large compounds and areas where visitors and children could talk privately, even if they were in a public area. This was a problem for some of the urban madrasahs who had limited space available. Some gender bias was shown with **only fathers taking on the family contact role**. In one madrasah in Pakistan female relatives were not permitted to enter the madrasah. In other contexts in both Kenya and Indonesia the father's role in decision making and interaction with the madrasah and child was promoted and the mother's role demoted. For example, in an all-male discussion in a Parents FGD, fathers were asked about the mother's role in deciding and supporting their son to come to the madrasah. Their answers suggested they were not as included in the discussions.

6:1:3 Child Protection Policy & Safeguarding

Main Finding: Across all madrasahs there is a lack of Child protection (Safeguarding) policies. There are insufficiently systematic approaches to training, awareness raising, reporting structures and recruitment procedures.

Although the research team recognised that 'a child protection policy' was a rather technocratic term, none of the madrasahs had a proper formal CP (Safeguarding) policy, in other words it did not contain the key elements you would expect in such a policy²³. The researchers asked a range of questions regarding the **key elements** of such a **policy** i.e. addressing behaviour of staff and children, identifying reporting systems, raising awareness amongst stakeholders and detailing investigation procedures. The majority of the madrasahs (and all stakeholders) had no awareness of child abuse issues and reporting structures. In some cases training had been delivered to madrasah staff in Kenya on child protection, but when questioned the focus of the child protection training seemed to be about protecting children's basic rights, and avoiding the more difficult physical and sexual abuse implications. The challenge for the researchers is to know how much the sensitivity of the topic, and the difficulty of directly addressing the issues with children, parents, teachers and leaders affected the quality of the answers. However, the focus group questions were carefully designed to ask

²³ For an idea on standards please refer to the Keeping Children Safe Coalition materials. For example - <http://www.keepingchildrensafe.org.uk/sites/default/files/KCSTool1-%20English.pdf>

the question from different angles and also where some level of trust had been built up the question was reiterated more directly. It was clear when the **researchers asked about specific features of a CP system**, e.g.: a reporting system, for *any* complaint, including about other children bullying them etcetera (a more socially understood area of abuse) that children did not confidant about complaining. In nearly all cases the madrasahs had some type of system of reporting (usually to the class teacher), and in some madrasahs there were good practices where teachers, madrasah leaders and care staff tried to reach out to children and invite them to talk about issues, for example in a weekly meeting. Children were also able to give examples when they had complained about something (not abuse) and it was addressed. In general **madrasah teachers and carers** (often the two roles were combined) **received very little training on child abuse, psychosocial support, substance abuse, child development and psychology** etc. It was also difficult within the time constraints of the research to get good data on the knowledge levels of staff. However, there were some good examples of government departments (usually departments of social welfare who had responsibilities for Orphans and Vulnerable Children (OVC)) offering some level of training to madrasah staff, and in several cases madrasah teachers specifically requested more training on these topics, which demonstrated an attitude of openness to discuss these issues further. However, this should be balanced by the experience gathered by one NGO who had worked systematically on child protection issues with madrasahs in Indonesia. They noted that initial willingness to work on child protection can diminish over time as madrasahs realise the full implications, and become sensitive to potential criticism or serious changes to their existing working methods. The **most successful change makers** identified in this NGO project were those **madrasah leaders who had changed practices** within their madrasahs and seen the potential benefits. They were powerful advocates to other madrasah leaders to change attitudes and practices.

Another serious risk for child protection was simply the **hours worked by staff**. Some have staff working full time (teachers say they are on call 24 hours a day), and most of them have dual teaching and care roles. In several cases teachers had classes or supervisory groups that were too large to manage, and in one instance was positively dangerous (i.e. 2 supervisors for a day madrasah class of 105 children aged 5-10 years). Teachers were either therefore on permanent supervisory duty or more realistically delegated some of these roles to older children or simply were unable to monitor children's behaviour. Children did indicate the

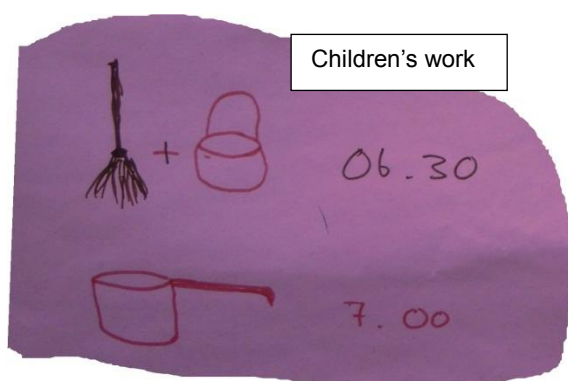
impact of such stress on teachers, i.e. shouting and being irritable, and this was confirmed by some of the teachers themselves.

6:1:4 Children's education, children's work, children's play and children's timetables

Main findings: *Apart from three exceptions - where children were required to beg for food - most madrasahs did not require children's labour to operate. Nearly all madrasahs provided some free time for children but evidence from discussions show that this was also required for personal tasks.*

Children's work:

The majority of the madrasahs had good regimes, with children participating in the care of the madrasah but not usually to an onerous or exploitative level. In some madrasahs cleaning was part of the punishment regime, i.e. watering plants, sweeping the yard or cleaning the toilets.



Most madrasahs had cleaning and cooking staff, who provided general services to the children and children's labour was not usually diverted to caring for the madrasah. However, children were still expected to take care of their personal hygiene and cleaning of clothes, which was still quite a challenge given the very intensive timetables of all of the

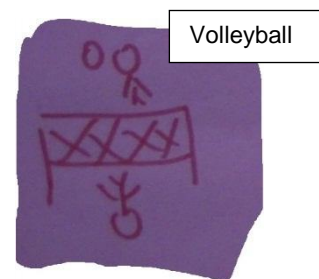
madrasahs.

Three madrasahs in Pakistan required children to go out to **beg for food four times a day.** This took about an hour on average, therefore 4 hours a day. The desk research suggested that this was also a common issue in Mali, it would be important to investigate this issue further, if possible in the future.

It was not possible to fully explore gender differences as in some cases madrasahs only served boys or the researchers were not able to always get boy/girl timetables. However an analysis showed that **girls are expected to do more domestic labour** than boys, especially where they only attend the madrasah part time (i.e. non-boarding). **Boys** on the other hand are often expected to attend mosque and can **have longer working days.** It may also be because girls reported using some of their 'free time' to do personal domestic tasks whereas boys described this as for 'relaxing', also see section below.

Children's play:

All of the madrasahs gave limited formal time for children to play. However, given the children's regular identification that friendship and feelings of 'togetherness' were an important feature of madrasah life, it is likely that **children find plenty of methods to spend time playing** and enjoying each other's company, usually when they are supposed to be moving to another activity. (The researchers often observed children maximising their opportunities to play together in-between activities during the visits.) Children's needs and types of play obviously evolve with their evolving capacities, but this did not seem to be reflected in the timetables presented by different age groups. There were some differences also noted between the experiences of boys and girls. Girls were often expected to provide more support to housework, especially in the case that they were day pupils. Boys reported more access to information such as news/television. The most **significant challenge for girls in madrasahs is to access exercise and physical activity**. Housework, although physically demanding is not a replacement for proper sports. Some madrasah leaders recognised this issue and tried to find culturally appropriate activities for girls. One madrasah stood out in particular for **providing excellent sports facilities for boys AND girls**. Girls could play volleyball and basketball on their own court, away from the view of male children and staff. Although there are obvious cultural sensitivities about the dress and appropriate activities for girls this demonstrates that there is no reason why they should not access sport in facilities or at times set aside for women and girls only.



6:1:5 Care, Control, Sanctions: Discipline of Children

Main Finding: Madrasahs used a range of disciplinary measures with children with a trend towards policies banning corporal punishment. Children presented a more complex picture with severe punishment methods still being used in practice. Calling upon parental intervention was a regular discipline measure. The presence of good/non-violent state education policies and practices appeared to influence the discipline regimes of madrasah leaders.

Inevitably in a discussion of madrasahs and child protection a review of the policies and practices to protect, discipline and control children must be addressed. The focus group discussions with different stakeholders on rules and discipline revealed interesting gaps in

knowledge of and experiences of discipline in the madrasahs. Encouragingly **fifteen of the eighteen madrasahs stated that they had banned corporal punishment in their policies.** This was particularly true in Kenya and Indonesia where corporal punishment has been officially banned in all state schools. At the same time **discussions with children revealed a rather different picture,** with nine of the eighteen madrasahs still using corporal punishment (although it was impossible to examine the extent of its usage and for what infractions). Only two of the madrasahs had comprehensively banned and enforced the ban on corporal punishment and this was corroborated by all stakeholders. It demonstrates however, that good practices do exist and madrasah authorities were able to find alternative sanctions. Other sanctions identified by children were ‘counselling’ which usually meant having to talk to a care staff member or class teacher. This could be potentially escalated up the system until parents were brought in and expulsion was used as a last resort. This was quite an effective sanction given that many of the orphaned or vulnerable children, in Kenya for example, had been placed in the madrasah by families as a method of accessing education. Other **sanctions ranged from mild,** e.g.: cleaning, tidying up the madrasah facilities **to physically onerous** – for example girls in Indonesia could be asked to stand outside in the hot sun for anything up to an hour if they committed a serious fault, boys in the same institutions tended to get their heads shaved instead. There was one serious example of a very conservative madrasah that beat children with a plastic pipe, but this appeared to be an exception out of all the cases we researched. Several of the institutions kept a careful record of sanctions and used this to progressively address children’s behaviour and escalate it up the hierarchies when required.



Madrasah rules varied from institution to institution, depending on their philosophy of care and discipline. In the majority of madrasahs mobile phones were banned and **access to technology restricted**. Rules naturally addressed issues of behaviour and classroom management. Time keeping, especially for the prayers five times a day was emphasised, as were appropriate relations between boys and girls and standards of children's dress. Rules about access and entry and exit from the madrasahs were also frequently noted, and maintaining the security of the madrasah compounds was a concern for several of the madrasahs, as it presented child protection and safety challenges for them.

Bullying and stealing were often raised by children in focus groups as a frequent problem. Children stated that they often chose not to report it as they assumed nothing could be done, or didn't have confidence in the teachers to handle it in a confidential manner. In fact, in some cases where they had reported, for example, stealing, children reported that the madrasah staff had tried to investigate and/or awarded a collective punishment and responsibility where all children contributed some funds to the 'victim' to be reimbursed.

As also might be expected in a religious institution there was a strong focus on promoting good behaviour and discussing moral issues. Staff often used assembly and smaller meetings as opportunities to reinforce messages on good behaviour and in several of the focus groups parents, teachers and children often used the word 'respect', 'love' and 'togetherness' to refer to lessons about communal life and Islamic conduct. In a few madrasahs **participatory approaches were used to develop, discuss or set rules for the madrasah**, this was a practice also noted in all of the secular schools in Kenya (existing in madrasah compounds) where this seems to be a standard school activity.

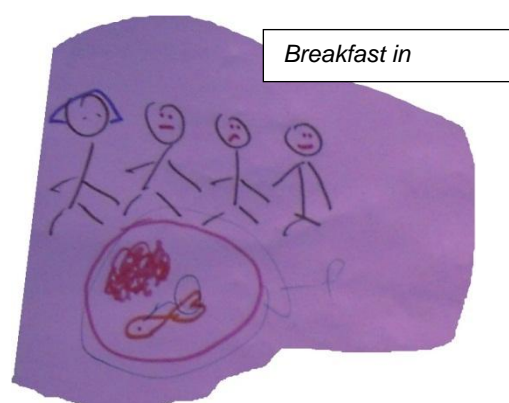
6.1.6 Diet, Food, Nutrition, Health and Sanitation

Main finding: All madrasahs provided regular food, basic sanitation and shelter for children. The most significant Gaps in provision are for water and sanitation. Health services are mainly provided by a mix of private support and government services but individual record keeping is poor across the board. Minimal evidence of training for staff on health issues, especially sexual and reproductive health. Infrastructural issues were often raised by all of the stakeholders in the requests for further support.

In terms of basic services all of the madrasahs were able to provide regular food for children, clean drinking water, water for washing, cleaning and all personal hygiene, and latrines and bathing areas for girls and boys that were separate and relatively clean. A full infrastructure and basic services assessment was not the main focus of the research but a range of quality and gaps in services were noted across the case studies. In many cases the madrasah leaders raised these issues themselves and these were often reiterated in discussions with children, teachers and parents.

Food:

In the three madrasahs where children had to beg for food a regular food supply could not be guaranteed, nor that it was sufficiently varied and nutritious in diet. One madrasah in Pakistan had a more systematic approach to securing charitable food donations from the community which involves distributing empty sacks during the wheat harvest seasons to the community to collect wheat. The community then returns the sack with a percentage of surplus wheat which therefore provides a supply of basic foodstuffs for the year. The Kenyan madrasahs that had orphanages in their compound sometimes received food from the government as well. At least five madrasahs

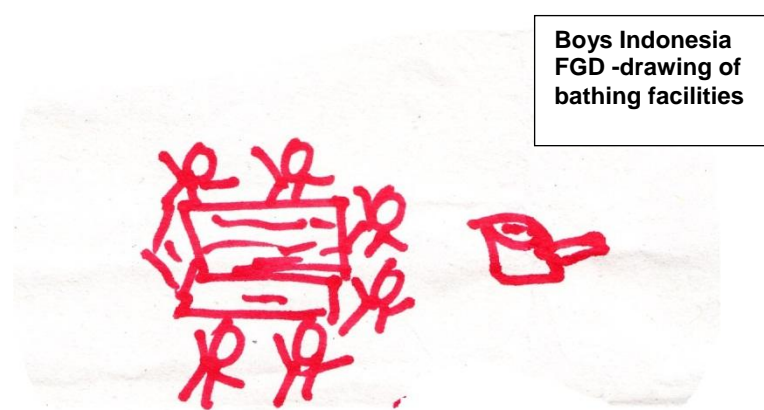


specifically indicated financial challenges to ensure a sufficiently varied and regular diet. In three of the eighteen madrasahs (in Indonesia) children cooked for themselves, in another three in Pakistan, children begged for cooked food from the community. Two in Kenya were day schools only, so did not provide food on site. In the remaining ten, food was provided by the madrasah to the children. Due to the time constraints, issues around nutrition and special diets were not really explored although one madrasah specifically mentioned catering for allergies. Where children (majority of which were boys) cooked for themselves the researchers discovered that they had learned all their cooking skills from their friends, rather than their mothers. Direct observation suggested that they did not have much knowledge about hygiene and preparation, although it was noted that the children cooking for themselves were of adolescent age and were therefore able to use cooking stoves unsupervised. Cooking facilities where they existed were also of varying quality and observations by the researchers were that in several cases the kitchen facilities were limited and very hot and uncomfortable for the

kitchen staff, and sometimes not safe where children also had access to the cooking area and open fires.

Water and sanitation:

Providing water and sanitation also presented challenges for madrasahs, and five out of the eighteen had limited or poor water supplies. Latrines were present in all locations but the hygiene and maintenance standards were varied. Many of them had doors but often they were broken or not lockable. Water for bathing was usually available, for most of the boys this was a large shared tub area (see children's drawings). In one madrasah the boys were required to wash and do all their washing and washing up in the river, which in itself was not a major hygiene issue. However, the madrasah kitchen rubbish dump was positioned 10 metres upstream and fell directly into the river. The research team did not have time to check the numbers of latrines and staff/children to latrine ratios, however at least two children's FGDs specifically mentioned difficulties in accessing bathrooms. Girls in particular complained of hour long queues and this significantly added time on to their already busy mornings.



Health

Health services were accessible for children in all of the madrasahs. However, the levels of support and quality of health record keeping were variable. Although **record keeping** is often overlooked by parents and madrasah leaders alike, a child's medical records are essential for their future health and development as well as important for their legal protection. **Two madrasahs in particular demonstrated excellent practice with medical data and records systematically collected on admission** (including important information on allergies or other on-going health conditions). If any medical intervention was required, the majority (i.e. 90%) informed the parents of the child's condition. However, there were no examples of

madrasahs having an official exit procedure e.g. to hand over children's documentation (including medical records), although the two madrasahs with good practices had the capacity to do so. Nine out of the eighteen madrasahs had no clear documentation procedures at all. Health provision was not the main focus of this research but madrasahs displayed ingenuity in using a mix of medical volunteers as well as governmental or private medical services to ensure healthcare for children. Further investigation in the costs and quality and regularity of care would be useful in the future. The levels of **health training** that teachers and care staff received was also variable, a few of them had received training on hygiene, HIV/AIDS etc. A potentially good practice that would require further investigation was the use of specific sections in Islamic text books on health, hygiene and for the older children sex education. Some teachers reported that they did talk about sexual and reproductive health with children and included medical as well as Islamic perspectives, however for both timing and also cultural reasons it was not possible to investigate the quality and impact of such teaching in the research. SUPKEM²⁴'s Programming staff in Kenya were also able to provide examples of **useful materials** on issues such as HIV/AIDS or maternal child health care **which integrated technical information and faith based perspectives**. These materials could be shared with madrasahs to help them in this respect.

6.1.7 Education

Main Findings: The value of religious and secular education was strongly promoted by the majority of madrasahs although the level and methods 'integrating education' varied widely. Some teachers used a range of teaching techniques but the majority had to rely on a minimal range of resources and materials.

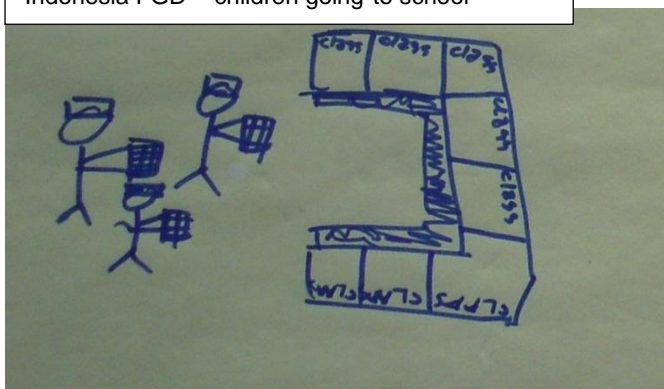
Seventeen out of the eighteen surveyed madrasahs had a curriculum and syllabus which they were able to share with parents. In several cases parents said that they had attended the same madrasah and so knew about the courses of the school.

Only one madrasah in Indonesia and one in Pakistan deliberately excluded secular topics and only taught religious education. The Pakistani madrasah was the only one to explicitly keep children away from modern education and in fact **Madrasah and Islamic leaders in all three countries actively promoted attendance to some secular education**. In Kenya, 90% of the

²⁴ SUPKEM is the umbrella body of all the Muslim organisations, societies, mosque committees and groups in Kenya Accessed 26th Jan 2013.<http://www.supkem.com/>

children attended primary secular school or integrated school education. The extent to which secular education was included in the children's timetable depended on the type of school and its educational philosophy regarding the importance of Islamic topics. Several of the Indonesian madrasahs were able to clearly articulate their vision and policy and they saw themselves as preparing Muslim children for modern life. Three of the Pakistani madrasahs also followed government education policy and their Madrasah Board policies, and shared this vision of a combined education. Many of the Kenyan Madrasahs also articulated their support for a secular and Islamic education, although when it came to integration there were sometimes examples of duplication of topics and no unified educational strategy. In total fifteen out of eighteen were able to articulate some kind of educational policy and vision.

Indonesia FGD - children going to school



Regarding examinations and review the **majority of the madrasahs (83%) are quite systematic and have regular exams and feedback to parents and children.** In Indonesia, five out of seven madrasahs have an examination system and provide a Detailed Mark Sheet to every child after the examination, however two of the Islamic

curriculum madrasahs did not have a clear examination system. Another challenge was the lack of a central authority to provide Islamic qualifications. In Pakistan the students have to pass two exams; one from the government school board and one from their own madrasah board. In Kenya children were regularly tested but there was significant diversity in the syllabus sources so it was not easy to transfer from one madrasah school to another as one school may use a Saudi Arabian syllabus and another school may use one from Mombasa.

In general we found a **lack of trained Madrasah Islamic teachers.** The teachers who taught secular topics usually had some kind of professional teacher training and sometimes had their salaries paid for by Education Departments. However, Islamic education teachers were less likely to have teacher training, any training given tended to be provided in-house or by NGO, UN and Government providers. Some of the teachers did use a range of teaching techniques and were familiar with basic teaching methodologies such as developing lesson plans and adapting resources to their classes. In Indonesia we found two madrasahs where we observed teachers using the latest equipment for example, tape recorders, picture, LCD and laptops.

(These teachers were trained at universities or by the government.) Some teachers also demonstrated knowledge of modern teaching techniques, such as role play, brainstorming, play way method, child to child approach, story-telling techniques and use of drama. In Pakistan madrasahs, teachers were only aware of lesson planning and some teaching techniques. In Kenya, madrasah teachers had received education up to university level (see next section) but had not received teacher training. They were more aware of gaps in their knowledge as many of them worked alongside trained secular teachers, and Kenyan madrasah teachers particularly identified the need for more teacher training to support them. It should be noted that some madrasah teachers specifically resisted learning new teaching techniques (particularly those coming from (self- described) traditional schools). They were of the philosophy that teaching should follow the same methodologies used to teach themselves when young, and they only recognised their leader or headmaster as the proper authority on how to teach Islamic topics. Interestingly, despite coming from quite religiously conservative madrasahs, Pakistani teachers were keen to get government training and skills. This would indicate caution about equating theological views with educational philosophies amongst madrasah staff.

It was difficult to get sufficient evidence on the extra skills taught by madrasahs. Some madrasahs did offer vocational training and further information on this is presented under Section 6.5 pg 80. Only 20% of the madrasahs offered evidence of developing academic or life skills, however we found some good practices such as: holding debates, and developing children's presentation skills, or having a Qur'an recitation competition, but these were not widespread or regularly mentioned in discussions with children and teachers. Access to information about the world outside the madrasahs was sometimes restricted but the majority (89%) provided access to newspapers and selective internet usage or TV viewing.

6.1.8 Staff Recruitment and Training

Main Findings: The majority of madrasahs have recruitment procedures that address both academic qualification and character references. Procedures for orientation and management of madrasah staff rely on verbal interaction which can cause difficulties for continuity and accountability. Class sizes vary widely and staffing levels are not always sufficient for full cover of rosters. 78% of madrasahs had mixed gender staff. In general staff lacked training, however when they received training it came mostly from the

madrasah leader, the government, NGOs and sometimes the UN. Teachers requested more training.

Originally we hoped to gain insights into the recruitment and training for both care and academic staff, in practice we got more detail on the academic staff (some of whom also played caring roles) as we were more easily able to meet with them in focus groups. For any future research attention should be paid to the contributions and experience of care and support staff including: administrators, cleaners, kitchen staff and care workers.

Recruitment:

Overall the madrasahs were quite thorough in hiring staff. **Madrasah managers described procedures to check teachers' qualifications** – some doing tests to check their language skills and other technical knowledge. Although many madrasahs tried to hire from the pool of existing or just graduated students the **majority still did a reference check** on character and also the accuracy of work records. Where there was a full hiring process the Boards in several madrasahs would take the lead. Although we were not able to get information for seven of the eighteen madrasahs, the rest all had probation periods for the newly hired staff (at least a month) and one or two madrasahs showed a participatory approach by deliberately soliciting feedback from other teachers and children on the performance of new teachers. Several madrasahs were able to give instances of not hiring or firing someone when their checks did not stand up, suggesting that in most cases these were genuine checks and not a mere formality. Although hiring from within or asking for a personal recommendation from an existing staff member is not a fail-safe method of child protection, it does suggest that - combined with proper reference checking - concerns about candidates' behaviour could be identified early on in the recruitment process.

Many madrasahs seemed to **rely on verbal communication for the orientation and organisation of new teachers and their tasks**. Only four out of the eighteen madrasahs provided written Job Descriptions (JDs) and a clear orientation process on arrival. Six of the eighteen provided some materials in written form and explained the rules/regulations upon arrival. This finding should be contextualised within countries/cultures that may still prioritise verbal interaction over written documentation; however, a lack of documentation can hamper handover and accountability between different stakeholders. It was equally difficult to get evidence of the levels and types of supervision and feedback that care and

teaching staff received. Some formal checking methods were employed by some leaders, such as checking children's books, checking registers and reviewing lesson plans but it was not clear how feedback was given. One or two madrasahs had some good practices such as regular staff meetings but this did not explain how individual support and feedback was given.

Staffing levels:

Care staffing levels were also hard to ascertain as were roles and responsibilities in relation to children. Some staff played dual roles of teacher and carer and some teachers were given special responsibilities to act as 'counsellors' to children. However, in the children's FGDs rightly or wrongly **children tended to see care/counselling staff as disciplinarians** and responsible for 'telling them off'. This may be an outcome of the challenges of such a role, but when asked follow up questions, children were able to identify other teachers who they preferred to talk to about issues (i.e. in one case the maths teacher!).

Class sizes varied widely, at least half of the madrasahs had smaller class sizes (i.e. less than 25) or a teacher allocation of 1 teacher to 10-15 students (obviously classes vary between levels with lower level classes being much more oversubscribed). In one starter class a madrasah reported having 100 children which would exceed safety limits. Of the remaining madrasahs the majority had classes of 40-50 children, which despite being challenging from a classroom management perspective are not unusual for schools in those countries. Some madrasahs demonstrated good practice by setting limits to class sizes at admission stage. At the same time **madrasahs still faced challenges to ensure sufficient cover for care and teaching staff.** Three out of the eighteen madrasahs had a proper roster system but the majority left it to teachers to arrange themselves, and in the case that



several teachers were away/ill then the substitution system was insufficient. As noted before, secular teachers tended to have higher qualifications (and often higher salaries) than madrasah/Islamic teachers whose qualifications ranged from university education (particularly in Kenyan madrasahs from Arabic speaking universities) to madrasah certification, usually to secondary level.

Gender balance in staffing is an important consideration in Islamic contexts. In the case that the madrasah is full boarding and especially if the children are young (e.g.: under 10 years old) it is important to have some female staff either for teaching or caring even for boys only

madrasahs. For girls it is important to have female staff. **In fact our research showed that half of the madrasahs had a mixed staff force and only 22% had no mixed gender staffing.** The researchers were also able to directly observe the levels of interaction between girls and boys in many of the FGDs in Indonesia and Kenya and in the majority of cases noted positive interaction where social boundaries were maintained, but communication was respectful and confident with equal participation by girls and boys. In Pakistan all interaction between girls and boys was banned. Even though interaction was strictly circumscribed between sexes it would be interesting to conduct further research on the capacity of girls/boys for future socio-professional interaction based on their experiences of studying in the same classes.

Training:

Six of the madrasahs provided no training whatsoever to staff and did not deem it a priority, eight had received training, the regularity and quality of which was not fully investigated in this research. **Most of the training teachers received was provided either by the madrasah leader, or the government, NGOs and the UN.** (Further details on training services are provided under 6.3.3. pg 74.) The training topics provided were quite diverse and many seemed relevant to madrasahs: ranging from child psychology, classroom management to health and emergency preparedness. However, there was no evidence that training was provided on the basis of a participatory needs assessment. Teachers received training when opportunities arose and when government or NGO partners had funds or when senior teachers or madrasah leaders had time. At the same time **training was clearly valued by many teachers** who asked for or expressed a need for more training throughout focus group discussions (8 of the 18 Teacher FGDs). **Madrasahs also tried to use creative approaches to improve their capacity;** one madrasah in Indonesia described how they arrange exchanges with formal schools to learn from different practices. In one region in Kenya the four leading madrasahs shared the responsibility to arrange an annual training for madrasah teachers and another Kenyan madrasah described arranging a training session for other madrasahs on an Islamic topic that was their speciality.

6:2 Research Question 2: Do they (Madrasahs) compensate for a conventional government education in any way and a child's developing sense of citizenship and identity?

6.2.1 Introduction

This question was complicated by the fact that madrasah education in principle can be complementary or supplementary to national secular/non Islamic education and is not always in 'competition' as such. However, it is generally acknowledged that by increasing the Islamic elements of the curriculum and studies, less time is left for other subjects (that are also regarded as valuable by the child, family and state). Therefore, some element of 'trade-off' is implicitly accepted by a child and their family when they attend part or full time Islamic education. This 'trade-off' may be increased when a child attends a madrasah with a curriculum of more than 50% purely Islamic content.

The desk review shows that other writers acknowledge this challenge and approach it in different ways. Abdel Jalil Akkari in his analysis of Qur'anic schools²⁵ observes that the acquiring of certain (Islamic) skills give status and acceptance of children into their society, and as such builds and sustains their sense of identity as a Muslim and also a member of their society. This may even be at the sacrifice of other analytical skills or mastery of the Arabic language.

"despite the seemingly archaic cognitive system (rote memorization and recitation of the Qur'an), what is at stake in the Qur'anic School is the entry into a 'community of Islamic believers.' The knowledge of the Qur'an is of interest only if the individual is recognized as being worthy of the confidence of the local community."

6.2.2 Methodology

To answer the question the researchers used certain elements of the data collection. We have presented findings generated by the analysis of the timetables that children developed showing their daily lives, and responses to the question which was posed to all stakeholders ***"What is the value added of a Madrasah education, in your view?"***

²⁵ Page 12, Akkari Abdel Jalil: "Socialization, Learning And Basic Education in Qur'anic Schools", *Mediterranean Journal of Educational Studies*, Vol.9 (2)(2004) pp.1-22

The research did not address all Islamic educational services on offer. The main focus was on the boarding school madrasahs but other madrasahs were ultimately included.

Four Madrasahs offered an **'integrated'** (i.e mixed) curriculum of both secular and Islamic subjects.

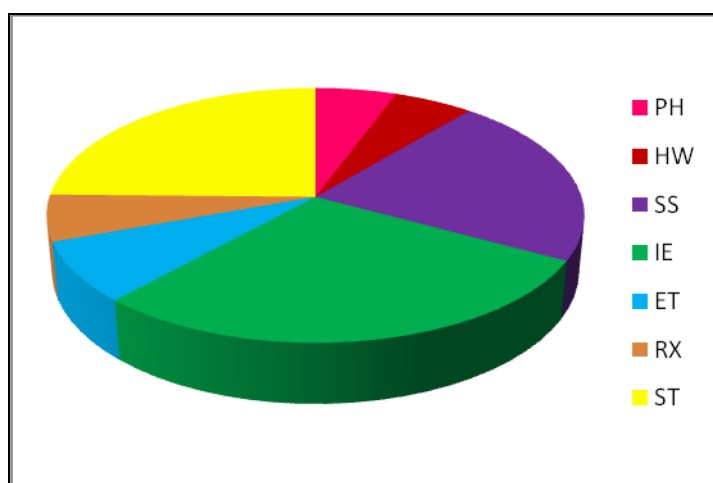
Nine Madrasahs offered a purely **Islamic** curriculum

Five Madrasahs offered a **supplementary** curriculum of **Islamic** education, usually taking place after secular school and on Saturdays/Sundays. In these cases all the children also attended secular school full time.

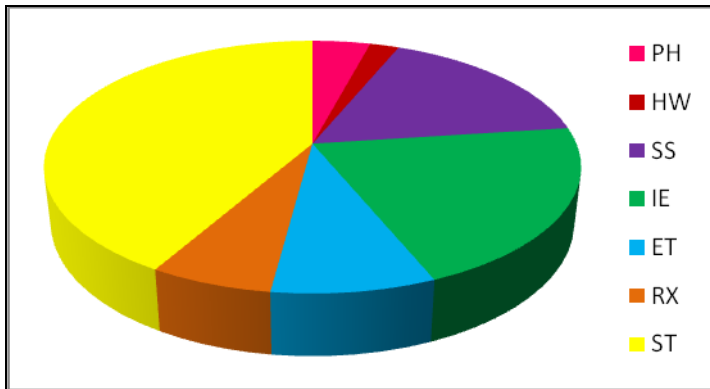
6.2.3 How much time do Madrasahs assign to which type of activity?

Using the children's timetables of their daily lives a rough picture was built up of the time allocated to different topics, providing a sense of the demands and types of 'trade off' between Islamic education, secular education and the other activities that children need to do in their daily lives.

Total personal care	PH
House Work	HW
School Study	SS
Total Islamic education	IE
Eating Time	ET
Relaxing	RX
Sleeping Time	ST



Averages of Madrasah timetables



Hypothetical Graph of an integrated timetable, with recommended sleeping time.

Children **spend the biggest allotment of their time in Islamic education and prayer**, and those who attend an integrated school spend the second largest proportion of their time in secular school. The time spent on begging was taken out for clarity but begging took on average 4 hours a day. An analysis of the timetables shows us that children are getting considerably less sleep than is recommended. To create the hypothetical timetable recommended sleep times were taken from the NHS website using averages from the Millpond Clinic²⁶. The comparison of the two pie charts shows that children are getting much less sleep than they need. The graph also shows how little time children have for personal hygiene and taking care of their own affairs. As the majority of these children are at boarding school they also need time to organise their belongings, tidy their space etcetera, however, they have little spare time to do so.

6.2.4 What is the ‘added value’ of Madrasah education in the view of key stakeholders?

In order to understand what all stakeholders (including children themselves) valued about a madrasah education we asked them what they saw as its added value, in particular in relation to a purely secular state school education. The answers ranged from perhaps the obvious ‘becoming a good Muslim’ to many other extra or semi -hidden benefits which stakeholders valued. In Kenya we also had the opportunity to ask non-Muslim Kenyans working within Islamic contexts what they thought. This was an interesting exercise for triangulating/evaluating some of the assertions made by Muslim respondents.

The most common answers were around the religious, moral and civic benefits of learning about their religion.

²⁶ Data retrieved 31st January 2013, <http://www.nhs.uk/Livewell/Childreussleep/Pages/howmuchsleep.aspx>

Prepare for “this world and the next”: Nearly all stakeholders reiterated the value of ‘heavenly’ rewards as much as ‘earthly’ ones, and this perspective informed their other comments. One respondent put it rather eloquently: “*Islam is a way of life, children should understand why they have to act certain ways, why they have to do certain things. They need to be able to participate in the secular world, they have to make a living, have to know what is happening in the world. The best person in the world can fit in all environments.*” Respondents reinforced this point of view to underline the importance of learning about their Muslim faith and practice.

Some points that were emphasised by teachers and madrasah leaders in particular were:

Learning how to Worship God: The madrasahs teach children how to worship God in the proper way. They start with teaching young children to pray and then build up children’s knowledge. Some madrasahs also offered extra religious subjects such as Islamic singing, and calligraphy so they can produce beautiful (and religiously appropriate) objects celebrating their faith.

Developing citizenship and family values: Leaders pointed to the importance of teaching children respect for each other, for society and for the family. They claimed that they were creating better husbands, sons, wives, daughters and citizens. They felt that the discipline, teaching and affirmation of good moral behaviour made children into better citizens. When asked, other non-Muslim respondents in Kenya also said that they felt the madrasah students demonstrated stronger civic values and good behaviour than those who only went to state school.



Countering negative social behaviours: Madrasah leaders and teachers in particular emphasised the importance of stopping bad behaviour such as smoking or drug abuse. In Indonesia, smoking is forbidden for all children, and in Pakistan, students and teachers are not allowed cigarettes or snuff. According to respondents the teacher should be a role model for all children. In Kenya, parents and teachers frequently mentioned their worries about drug abuse and how spending time in school and madrasah prevented children from being tempted into bad behaviour. They also linked bad behaviours to a lack of employment opportunities for Kenyan educated youth.

Corruption versus Good Character: one of the Pakistani madrasah leaders said the madrasah provided good citizens and helped prevent corruption. Others pointed to the respected status of madrasah graduates. In Kenya one leader suggested the military would even take a madrasah certificate as a sign of a good candidate who is disciplined and knows how to behave properly and it might enhance their chances for employment. Again good moral character was also seen as a value added for employment opportunities.

Economic contributions

Two thirds of the madrasah leaders supported both forms of education (religious and secular). They were concerned about the modern world challenges that face the secular student. They also mentioned the range of **faith based jobs** that students could access after graduation. In addition to preaching, teaching and leading prayers and worship, students could also go on to build further expertise and act as advisors and civil ‘lawyers’ through their knowledge of the Islamic courts (Khadiz) and practice. Madrasahs themselves provided employment for many teachers and also taught other vocational skills to enhance children’s chances of employment.

Preventing ‘incorrect’ Islamic teaching

Madrasah leaders in particular but also parents and teachers spoke about the importance of madrasahs preventing wrong teaching on Islam. This was also a concern for many of the key informants from the government and non-governmental worlds. In most cases this was explained in the context of preventing Islamic fundamentalism and extremism.

One leader said that “a little education is dangerous” and pointed to how those who had grown up in their faith from nursery were less likely to be swayed by extremists. This point is also put forward by Woodward, Rohmaniyah, Amin, and Coleman²⁷ in their paper which suggests that the lack of an Islamic education of secular university students is one of the reasons they are more vulnerable to radicalisation at university by fundamentalist groups, as they are unable to deconstruct and analyse the Islamic information they receive.

Madrasah leaders pointed to creating a welcoming atmosphere for all community members, and one Kenyan madrasah leader said that their madrasah was a central point in their urban community. He described at the time of Ramadan children often came to eat Iftar, including non-Muslims. These values were affirmed by other Kenyan and Indonesian leaders, especially

²⁷ Woodward M, I. Rohmaniyah, L. Amin, A. Coleman, et al :” Muslim Education: Celebrating Islam and Having Fun As Counter-Radicalization Strategies in Indonesia”: *Perspectives on Terrorism*, North America, 4, Nov. 2010. Available at: <<http://www.terrorismanalysts.com/pt/index.php/pot/article/view/114>>. Date accessed: 24 Jan. 2012.

those living in multi-faith areas. However, at the same time madrasahs could also reinforce exclusive versions of Islamic religious practice. Respondents from one madrasah in Indonesia, for example, particularly valued the transmission of their cultural and religious values. A parent stated *"this is the way to transmit the religion in a way that is correct for Aceh"*. All madrasah leaders agreed however, that a more solid knowledge of Islamic scripture and learning provided students with a strong religious base that helped them deal with differences of opinion.

Some leaders in particular saw a good madrasah education as improving international relations in the Islamic world (i.e. providing a common language – Arabic, and holding exchanges with different Muslim countries). Both Kenya and Pakistan madrasahs sent graduates to the Arab world and Indonesian madrasahs had sent children to Iran for sports competitions. One leader also saw an opportunity to reduce sectarianism and promote 'One Islam'.

The Madrasah leader association in Indonesia was particularly eloquent on the topic of building character. One of the founder members described (in his view) the wrong teaching for example, about 'jihad'. The meaning of this has been distorted. *"Jihad is not about war, it means struggling in many ways: economy, education, goodness in the country"*. Such views show the concern that today's Muslims have about the tensions existing between different groups/views within their religion and in the global 'ummah'. Several Madrasah leaders also commented on inter-faith issues and contemporary pressures on the Muslim community.

Children and Parents had a slightly different set of priorities to the Madrasah leaders, officials and teachers. Younger children were not asked what they saw as 'added value', which is too abstract, but what they liked about their madrasah. Older children were asked about added value as they were more able to conceptualise their ideas.

Friendly and protected: Children often referred to their friendships and feelings of 'togetherness' with the other pupils. Friendship networks and sharing tasks were considered positive features of the madrasah. Many of them also liked their madrasah staff and said that the madrasah is more protected than schools. They described the teachers as paying attention to their education and providing constant care. However, this was not the case in all countries/madrasahs because in some madrasahs children still face corporal punishment and expressed fear of being in trouble with the staff.

Poverty: Many children pointed to the low costs of madrasah education and the financial opportunities (i.e. getting scholarships for further study or sponsorship as orphans). This was particularly true of the Kenyan madrasahs we visited where a significant proportion of the pupils were supported as orphans so this may reflect the bias of the children's experience.

Learning Arabic: Many children pointed to the extra language skills they acquired in Arabic as being of significant value. For children in all countries this was principally so they could learn to read and understand the Qur'an and the Hadith and develop their religious knowledge. However, the linguistic value was also appreciated, i.e. the ability to talk to other Muslims and Arabs. This was particularly true in Kenya where access to Arabic speaking countries is more likely, through trade links or educational opportunities.

Access to religious jobs: Children and parents, especially older children, valued the opportunities that a madrasah education offered for religious jobs. Children, especially those in traditional or all-Islamic content madrasahs wanted to become teachers, preachers or Islamic leaders. Older children/young adults described how they could also then combine two careers by working for their communities as Muslim teachers and clergy and also fund further study or run small businesses. Both girls and boys were interested in the possibility of religious jobs and in some cases the decision to attend madrasah and develop their skills was a personal choice based on strong belief. Many parents, particularly those in Kenya who worried about the number of secular school graduates who had left school without jobs saw it as adding another 'string to their bow' or giving them more opportunities. One father in Indonesia put it like this: *"Those who attend the Pesantren can be anything: a governor, police, singer and a religious person. But if you attend normal school then you can be a governor, policemen, singer – only."* In Pakistan students were also able to learn leadership skills that would help them resolve conflicts in their communities by analysing and issuing decrees on certain issues. This was a culturally specific semi-religious role that students could play in their communities.

Access to games and clubs: Children in those madrasahs with facilities and clubs particularly valued these opportunities. Some madrasahs invested more time in providing sport and one madrasah had produced an Olympic player in Indonesia. Children also described how they loved going to Scouts or participating in clubs, but the reality for most of the children was that they had to play with limited time and resources.

Further discussion of parental views and choice are also presented under 6.4.2 Reasons for Choosing Madrasah educationpg 78.

In conclusion; parents and children had a range of reasons and different drivers for children's attendance at madrasahs. The primary rationale and benefit or 'compensation' for the extra time that was dedicated to Islamic education was the impact it had on children and their religious knowledge and character. The majority of stakeholders placed equal value on accessing some level of secular education and as well as the religious imperative, there were also pragmatic concerns relating to cost, access to employment and building strong citizens.

6.2.5 How did Madrasahs promote identity and citizenship?

A topic that is frequently touched upon in debates about the utility of madrasahs is their impact on children's identity and citizenship. On the one hand Muslim parents see Islamic education as essential to building up children's identity as Muslims and increasing their knowledge of what that entails. On the other hand, concerns about what *kind* of Islamic identity is being promoted is what lies at the root of many criticisms of madrasah education. In reality during our research we encountered both viewpoints. It is true that those madrasahs that offered a purely Islamic education (i.e. not supplemented by any form of secular education) tended to see promoting a strong (and sometimes specific) view of Islam as part of their vision. Those that offered a mixed curriculum or a supplementary form of schooling tended to emphasise the outward looking aspects of their religious identity. A general conclusion is that a third tended towards an inward looking identity/citizenship and two thirds were (to varying degrees) more outward looking in their educational approach. In principle the lack of standardisation in Islamic curricula (across all four countries) made it difficult for madrasah students to migrate from one madrasah to another, and parents may choose certain madrasahs because they promote a specific identity or belief (some parents expressed this view in the FGDs).

Inward looking identity: promoting individual approaches to religion.

Unfortunately, we found the most sectarian views were prevalent in the madrasahs in Pakistan. Some of the focus group questions asked about how other religions are viewed, but also other sects in Islam. The answer in Pakistan was that 'they [i.e. members of other sects] are not Muslims and we don't agree with them'. This kind of religious identity was also carefully controlled by not allowing the madrasah children to play with other children from the local community. One of the Indonesian madrasahs also strongly asserted the need to preserve their traditional practices and culture in contradistinction to other madrasahs in the area. In this

context they were partially defending their cultural heritage as they also wished to assert the value of their traditional identity and values in a rapidly changing world.

Outward looking identity: promoting skills for today's Muslims

We found that most of the Kenyan madrasahs and the majority of the Indonesian madrasah had – to varying degrees – a more outward looking view of identity and citizenship. Some madrasahs emphasised the need for *respect* for families, parents, civic identity and also respect for other religions. Many leaders were at pains to point out that they want/have to live in a multi-faith society and a modern world that has technology and science, but with a religious education that strengthens Muslims to play their role in it. They felt strongly the need to counter a negative view of Islam and some of them expressed a more unifying, less sectarian outlook. One leader expounded at some length on the brotherhood of Islam and how it extends to the Muslim world but also to those of other faiths. We found that many children were able to expound the same views (suggesting that they were taught them in practice and these ideas were not saved up only for foreign researchers!) and talked of mutual respect and non-interference with other religions and also linking up with other Islamic countries. However, they had varying degrees of knowledge about other countries or religions and in general did not prioritise this in their learning.

Stewardship

A positive viewpoint promoted by many of the madrasahs is the concept of 'stewardship' that the whole world belongs to God and we belongs to God and that is why everyone should care and respect for each and everything. This viewpoint if accentuated can also promote a caring approach to the environment and respect for all peoples.

Key Findings:

- Providing an Islamic education and secular education does imply a 'trade-off' in the child's timetable and therefore of time assigned to certain topics.
- The primary rationale and benefit or 'compensation' for the extra time that was dedicated to Islamic education was the impact it had on children and their religious knowledge and character.
- The majority of stakeholders placed equal value on accessing some level of secular education, as well as the religious imperatives, and pointed to a range of employment related benefits.

- Parents and children valued the low costs associated with madrasah education, widening of access to employment (religious and secular) and in the case of children, the fellowship that they received through the madrasah experience.
- Two thirds of the madrasahs favoured an outward looking Islamic identity in their teaching. This was also influenced by the context of their country and the status of other faiths in that country (e.g. if they are protected by law). In practice the majority of the children expressed some knowledge of other countries, faiths and sects.
- Some madrasahs do promote sectarian or ‘inward-looking’ Islamic identities. Their reasons for doing so are varied. This study was only able to interview a very small number of madrasahs in each country and was bound by certain geographic considerations. Wider country studies would be required to understand the particular sectarian and identity issues in each country and the impact of madrasah education on those contexts.

6:3 Research Question 3: To what extent do the Madrasah systems interact with the state and other institutions in the provision of services?

6.3.1 Methodology

In order to understand the interaction between madrasahs and the state it is important to understand the country- specific contexts and in particular the legal framework and the typology of ‘Madrasahs’ or Islamic education deliverers that exist in each country. Each country has a very different approach and system for the definition, registration, monitoring and oversight of madrasahs. Services are often defined by the boundaries of the mandate of specific government departments and so the picture is complicated. Madrasahs have historically had a great amount of freedom to develop their own curriculum, model and funding sources. Akkail²⁸ cites both the freedom of religious hierarchical oversight and the learner centred approach (traditionally the learner went at their own speed through the curriculum irrespective of their age or educational background) as traditional strengths of the madrasahs that has enabled them to last so long. It was agreed that given the scope and time allocated to this study, it would not be possible to investigate thoroughly the extent of interaction between madrasahs and the state as well as madrasahs and religious authorities. However, the Desk Review used

²⁸ page 3, Akkari Abdel Jalil: “Socialization, Learning And Basic Education in Qur’anic Schools”, *Mediterranean Journal of Educational Studies*, Vol.9 (2)(2004) pp.1-22

all online and country based publically available literature to research the existing regulatory frameworks, and to understand what madrasahs are entitled to (in policy at least). These sources of information were then triangulated against the information and experiences of madrasah leaders and local, regional as well as national level government officials. There were particular difficulties to access information and government officials in Pakistan due to the many changes in political ownership of the issue and in some cases sensitivity about a difficult topic.

6.3.2 Detailed Information by Country

Madrasahs are not clearly defined in all of the research countries and the procedures for registration are confusing. This is further complicated by the fact that madrasahs often exist as part of a wider group of Islamic charitable institutions. When conducting the research the researchers often faced confusion in answers when respondents would refer to another part of the charitable institutions e.g. an orphanage or day school, and considerable care was required to define the different types of institutions and services on offer in a particular location.

Indonesia

A quick overview of the types of Islamic education and registration is provided here, further information can be found in the Indonesia Country Report in **Annex 1**.

Within Indonesia there is a range of Islamic education. **Madrasah** are very much like the mainstream educational institutions and can be divided up according to ownership: **State owned madrasah** (owned and funded by the Government) and **Privately owned madrasah** (owned and funded by private institutions/Muslim faith based foundations). These are registered with the Ministry of Religious Affairs (MORA) within a special section/ directorate: called the Directorate Madrasah, and also have to register at the local levels with the MoRA department. **Pesantren** are based on a different tradition and usually provide boarding services. They tend to be characterised by the type of curriculum they offer, either **Traditional** or **Modern** pesantren. They also have to register with the MoRA, with the Directorate Pondok Pesantren.

In Indonesia support from the government mostly took the form of support to infrastructure, such as buildings (the researchers directly observed the new kitchen in one madrasah provided by the government). Within certain policy frameworks some scholarships were provided for poorer children (for example, partially by Banda Dayah, mainly by the

Department of Social Welfare). Supplies were also given for books/pens. In some cases the madrasah received funds towards teacher salaries. Some operational funds were also given by Social Welfare departments - mostly for those supporting orphans and vulnerable children. Training was also sometimes given by Religious Affairs or Social Welfare departments, the topics depended on their interest and mandate.

Pakistan

An overview of the types of Islamic education and registration is provided here, further detailed information can be found in the Pakistan Country Report in **Annex 4**.

Until 1994, madrasahs, like other civil society organizations in Pakistan, were registered under the Societies Registration Act 1860, and the madrasahs registered voluntarily with the government. In 1990 the government stopped this, but in 2002 the Musharraf government started registration again, however after 9 /11 the process stalled. In 2008, the Pakistan People Party (PPP) government transferred madrasah registration from the Ministry of Religious Affairs (MoRA) to the Ministry of the Interior (MoI). According to local officials the new procedure is such that every madrasah should submit their application to the Regional District officer (RDO) of the Directorate of Industry and Commerce. Application formats are available in the RDO's office and registration is free of cost. The applicant must provide the madrasah's constitution; then sign a memorandum, and have a minimum of 7 people in the management committee. The application is then sent to the district police officer for checking. The RDO then visits the madrasah for inspection. They check the building (there must be two rooms with the mosque), students, staff, assets and records of the madrasah. If cleared they then forward the application for registration. The police must provide a Police Clearance Certificate regarding the madrasah. In two weeks a registration is issued under the society registration act 1860, amendment ordinance 2005. However, in our research most madrasahs did not seem to have a clear government registration, only two out of the five were registered. In a key informant interview a madrasah leader reported that the registration process was in reality very difficult and slow. Madrasahs reported receiving no governmental support, although one madrasah got a monitoring visit from a child protection official, and a madrasah that sends students on to higher education had received a visit from the Education Department. In some cases where the madrasahs were supported by sects/political parties, some levels of support and monitoring could be seen.

Government officials also admitted that no-one does regular monitoring of the madrasahs. If there are any criminal concerns than the police will address it, otherwise little supervision is provided. This reflects the ambiguity felt in Pakistani circles about the possible positive and negative aspects of Madrasah education in the country – see the Country Report for more detail. A key informant interview with a Saudi funded madrasah revealed that intelligence and security services regularly visited the madrasah for checks.

Kenya

A brief overview of the types of Islamic education and registration is provided here, further detailed information can be found in the Kenyan Country Report in **Annex 2**.

Qur’anic traditional schools (often called ‘duksi’) are established without government approval and are therefore quick and easy to establish. They are owned mainly by individuals and groups of individuals. ‘Madrasahs’ are more often in permanent structures, it is not clear how many are registered with the government. Some of them are funded by Muslim NGOs and Muslim communities and are attached to mosques or associated with them. Sometimes they also co-exist with secular schools and use the same facilities. The traditional Islamic schools come under the label of Non Formal Education whereas the Islamic Integrated Schools are registered as mainstream schools therefore with the Ministry of Education, usually under the same rules as private schools. Currently Kenyan madrasahs get very little support from the government, partially due to their supplementary status. Where a secular school existed (for example as part of the compound and institutions) support was provided for the secular school teachers’ salaries. Where orphanages or children’s homes existed, food and supplies and training were sometimes provided by the Department for Children. Madrasahs received no governmental support and a little support from other non-governmental Islamic networks. One madrasah that was supported by a foundation based in Nairobi was receiving a special training from foundation staff and volunteers during our visit. The foundation representatives also reported ensuring some levels of monitoring and qualitative support.

6.3.3 Were the services sufficient / appropriate?

The **training** that madrasah staff received was in some cases quite good (according to teachers) – and seemed to stimulate teachers. Teachers in Kenya, especially those had already had contact with trained teachers/teaching techniques, made specific requests for more

training to be given and on specified topics. In Indonesia one or two groups of teachers complained that there had been no needs assessment by government officials of what they (the teachers) thought they needed to learn. Topics and training times were dictated by the budgets and desires of the government departments, rather than the needs of teachers. Indonesian teachers also commented on the lack of follow up after training, this also applied to other trainings offered (by NGOs, UN etc). In addition in Kenya teachers noted that there were challenges to provide training in local languages, it often had to happen in Kiswahili with some translation (in the north of Kenya, Somali would be the dominant language).

Madrasah teachers' salaries (especially those who only provide Islamic education, no other subjects) were low in most countries and (where checked) were usually lower than salaries for secular teachers. Salary contributions were essential in some madrasahs for ensuring continuity of services and in retaining staff, however parents, teachers and madrasah leaders often requested more and regular funding from the government.

Overall the quality of **monitoring and meeting gaps** by government ministries was quite poor, and often focused (apart from training) on easy deliverables – like infrastructure, supplies etc. Nonetheless, by comparing the levels of care witnessed in the different madrasahs, we can see a pattern that **where a government or even non-governmental institution provided capacity building, monitoring and some funding, then the quality of care was improved** (according to our standards tool), even where the actual income or resources were much the same as the non-monitored madrasahs.

Some madrasahs also raised the question of providing extra services to their communities. One or two mentioned having clinics in their compound. Several mentioned providing vocational training – for targeting adolescents and youth - and several positive examples of this were noted in the research. These other services are discussed more fully under 6.5 pg 80 . Several madrasahs, especially in Kenya, wanted to look at using ‘waqaf’ donations to generate money for their own financial sustainability. An experienced government official in Kenya noted he had seen several examples where large hotels or investments generated income to support local Islamic institutions. Such models of sustainable funding may be of interest to madrasahs in other countries and could be further investigated.

6.3.4 Key findings

Overall, **Indonesian madrasahs** saw the most support from government officials and described a proactive approach by the responsible departments (e.g.: Banda Dayah in Banda

Aceh or the Ministry of Religious Affairs) who did outreach to ensure that they were registered with their department. This also reflects the more clearly defined legal framework and classification system for madrasahs that exists in Indonesia and some strong education, religious education and child care and protection policies.

Pakistani madrasahs saw the least government support and oversight with practically no services or monitoring from governmental authorities. Political and institutional affiliation seemed to determine their governance and support.

Kenyan madrasahs demonstrated a mix of support that depended very much on the type of institutions that existed in their campus/foundations. Kenyan government officials provided some (often small) amounts of support depending on their mandate. Those madrasahs that did not have any relevant institutional functions (i.e. providing secular education, care for orphans and vulnerable children and health services) received no support whatsoever. Some support was provided by funding foundations in a few cases.

All countries

- Where services were received from governments they were patchy, not always based on needs assessments and were dependent on when resources were available in a particular department.
- Even when government services were not of good quality the fact of governmental or non-governmental institutional support had an impact on the quality of the madrasahs care, protection and education of children.
- Support for madrasah staff salaries was regarded as particularly useful by madrasah managers as it enabled them to plan their budgets more sustainably.

6:4 Research Question 4: To what extent, and how does the Madrasah system compete with other formal and informal provision of educational services?

6.4.1 Analysing the Education ‘Market’

As mentioned under **6.2.2 Methodology**, within the madrasahs that we surveyed: Four madrasahs offered an ‘integrated’ (i.e. mixed) curriculum of both secular and Islamic subjects;

nine madrasahs offered a purely Islamic curriculum and five madrasahs offered a supplementary curriculum of Islamic education, usually taking place after secular school and on Saturdays/Sundays. Within the country reviews it is evident that madrasahs (in whatever form) play a major role in providing educational services. It should not be assumed that they are the only form of educational services competing with the government systems. In all three countries, private educational establishments provide a significant percentage of formal and informal education. For example in Mali the other biggest growing group of schools are community schools. In all four countries the growth of madrasah numbers has been strongly influenced by historical and political factors, but also by a general failure of mainstream education (either in terms of scale of provision or quality of education) to meet the expectations of families and children themselves. The choice of the madrasah school is just one amongst several options.

The research attempted to identify government and madrasah leader/administrators perceptions regarding the levels of competition between services. It also attempted to identify elements of parental and child choice in choosing a madrasah education over other possible options available to them. Studies on both Mali and Indonesia suggested that the adoption and strengthening of the children's Islamic identity is a powerful factor in parental school choice. The other more pragmatic concern remains the level of school fees demanded by madrasahs, which tend to be less than the state schools and the private schools.

Within all the countries surveyed there were a range of Islamic educational options available. The type of madrasah that was most likely to directly compete with secular education was the 'Integrated Madrasah' type, where students could attend secular (usually national curriculum) classes and Islamic subject classes. In Kenya and Mali a more direct form of competition could be seen where students learned in Arabic-medium schools and sufficient time learning the national/official languages of their country, i.e. Kiswahili, English and French. This created a risk that children were excluded from later access to the State system of education, i.e. universities etc. In fact many of the students that went on to tertiary education did so in Arabic speaking countries instead.

Within the madrasah/Islamic education systems some levels of competition can also exist and also high levels of duplication. As has been noted at various points in this report children in Kenya sometimes attended State school (which could include Islamic Religious Education lessons) then madrasah schooling (with different Islamic subjects including memorisation but

also classes in English, Maths, Kiswahili, history etc) and then duksi as well for memorisation and recitation of the Qur'an. Significant duplication in subject matter could occur.

In general though, **the majority of the madrasahs we visited did not see themselves as 'in competition' with secular education but as complementary.** They saw **their role to reinforce Islamic values in competition with too many secular pressures** (these may not be school based but more society based). Islamic schools that offered secular and Islamic education were considered to be a valid alternative to state school education. It was difficult to establish if these schools disadvantaged children by excluding them in some way from further education or employment opportunities since this was beyond the scope of the study. This would be an important question for future country specific studies as each country has a very different employment market.

Pakistan –
Children's
FGD



6.4.2 Reasons for Choosing Madrasah education

There was a considerable unity of views among the parents in Indonesia and Kenya. The parents were asked why they chose the madrasahs and what influenced their choice. Some chose integrated education where available, and some chose full time madrasah education. The choices were made primarily for 3 reasons:

1. Cost

Some madrasah were free, especially to poor or fatherless children. Even when the madrasah was not free/cheap, i.e. one madrasah required fees for children who were not sponsored, and the parents still saw it as valuable, although they couldn't afford to send their children. It was noticeable that in many of the madrasahs, particularly in Kenya, many of the parents were not paying for madrasah education, which created pressures on the madrasahs to ensure sufficient funding for teachers/supplies.

2. Education

Education is valued for its own sake. Islam places a high value on education and all parents saw opportunities for future employment as of high importance for their children. Some parents also mentioned the 'opportunities' offered e.g.: scholarships (Kenya) and religious based jobs such as becoming an imam or teacher (Indonesia).

3. Religious benefits

The overwhelming reason for choosing a madrasah education was religious. All parents saw madrasahs as offering a sound basis in Islamic education, that Arabic is an asset and that an Islamic education would help children to grow up as good Muslims. They also saw a madrasah education as instilling discipline, good behaviour and a sense of moral responsibility. Kenyan parents, some of whom came from very poor backgrounds, were keen to offer their children a more complete religious education than they had received themselves.

Most **parents** were positive about the value of secular education, but they expressed anxiety about secular values and behaviour and the influence that might have on their children. Indonesian parents who had sent their children to boarding madrasahs also saw madrasahs as a way of protecting their children against negative influences in the modern society. This suggested that some of them did not feel capable to counter such influences in their own homes. When the researchers asked in follow up question how children would cope when leaving the madrasah (having had no experience in handling these modern challenges) the answers lacked clarity or definite ideas. In general the hope seemed to be that children would have acquired strong self-discipline through living in the madrasahs and this would help them on departure.

Other considerations that parents gave for influencing their choice were: proximity to the home; pre-existing knowledge of the madrasah and its services; specific features of the madrasah's teaching approach; and in a few cases in northern Kenya, students from nomadic tribes were sent to madrasah to 'catch up' with their education.

6.4.3 Key Findings

In conclusion then, **the madrasah systems that we visited were not particularly in competition with state school systems.** We could not find conclusive evidence that they offered educational services where there no other providers, as all of the locations we visited

had access to state schools as well as madrasah schools. The cost of educational services was a consideration for parents and children but a more systematic study would be required to understand if this was the defining factor in parental choice. There were instances in some countries of competition between different types of Islamic education and different sects offering different interpretations. Parental choice in these cases may be based upon religious preference although it was only mentioned by a few parents in FGDs. The principal conclusion was that **madrasahs don't necessarily compete with government services**. However, if madrasahs were taken seriously by governments as a proper model for delivering education – (the assumption being that this would usually be an integrated curriculum) – then that would **necessitate competition for funding from the government's existing educational budget**.

6:5 Research Question 5: To what extent are there opportunities for provision of wider educational services and other important services through the Madrasah?

6.5.1 Introduction

Although the core educational business of a madrasah will always be the provision of an Islamic education they may offer many other services. From our understanding 'educational services' means any services relating to imparting any skill, knowledge, education or development of course content or any other knowledge enhancement activity or training for the betterment of children.

The desk reviews provided examples of madrasahs that have chosen to provide vocational training, agricultural education and other life skills or training opportunities. Within the research the team tried to identify creative and innovative practices within the madrasahs visited. In addition, where other services were made available to the community through madrasahs these have also been noted. We also asked teachers about other skills that they might have but are not on their job description. Some teachers were quite shy at first but many revealed interesting and relevant skills such as: knowing how to drive, computer technology, martial arts, preaching skills, calligraphy etcetera.

6.5.2 Literacy and Numeracy

All of the madrasahs visited provided basic literacy and numeracy classes alongside the Islamic subjects. This was not always successful where duplication occurred, e.g. where children

already attended a class on the same subject. However, when children came from specific groups, e.g. Nomadic children or youth in Northern Kenya, or children who had dropped out of school in Pakistan, the classes provided their only access to education. These children were unlikely to attend classes with alternative education providers. Although very few teachers interviewed had specific training in literacy/numeracy, nearly all had basic primary level qualifications and many above primary. There is potential for such services to be targeted and extended, and in particular training given on 'catch-up classes' in literacy/numeracy that would allow otherwise excluded children to re-enter the education system.

6.5.3 Agricultural Education

In Indonesia one madrasah had chosen (specifically for older children) to provide agricultural education alongside the religious education. Agriculture was offered as an optional part of the overall education for those that were interested. The purpose was to provide students on proper information and methods as well as a chance for practical application of skills. According to the madrasah manager, the program concentrated on the development of essential technical skills and also provided students with a chance to make money and provide food to the madrasah. The older children had grown crops, vegetable and fruits in every season and the researchers directly observed some well-maintained vegetable patches on the site. Rain and bad weather sometimes created problems but the teachers said they taught problem solving and decision making to resolve them, thus providing students with analytical as well as agricultural knowledge. It was not clear how much time agricultural activities took, or how girls were associated with the vocational training. However, the agricultural activities contributed to knowledge enhancement as well providing a way for older children to generate income for themselves and for the financial sustainability of the madrasah.

Two other madrasahs demonstrated how to incorporate vocational training into the upkeep and income generation for the madrasah. One madrasah described how necessary building work for the madrasah campus was completed with the help of older children, also providing them with knowledge of construction techniques which they could apply in the construction of their own homes in the future. Another madrasah in Indonesia had started a fish farm on site, the idea being that it would provide fish for the madrasah to eat (fish is a principal source of protein in this region) and also demonstrate how to set up a small business. Children were participating in the care of the fish farm and acquiring another technique for their future lives.

6.5.3 Resolving Land Issues

One Pakistani madrasah had opted to provide a 'Jirga' (a Jirga is a semi-legislative body in Pakistan) as a service to the community and to increase vocational training within their limited resources. The manager described teaching senior students negotiation and conflict resolution skills, especially around land issues. The local community regularly brings their issues to the madrasah for resolution. The madrasah senior students under the supervision of their teachers lead a discussion and analyse the issues under land law, Islamic law and with a respect for cultural values to solve the problem and bring peace to the community. The madrasah manager said that a major achievement in this process was that the community accepted their solutions and decisions. In this way madrasah students learn both economic and peace building skills and also are required to apply their analytical skills, their religious knowledge, and cultural knowledge to specific real life situations, which further strengthened their academic performance.

6.5.4 Services for Girls

During the research it was apparent that girls were less likely to benefit from these extra educational services. One positive exemption was a madrasah in Pakistan that provided embroidery training to senior students. The madrasah uses free hours to teach basic tailoring techniques from a professional female teacher and provides the basic materials. The senior students not only learn tailoring skills but they also provide clothing for the younger children, which helped poorer children to get new clothes/uniforms. Tailoring skills were also considered a suitable investment as not only could girls generate future income for themselves, but as a minimum benefit they can save money by providing clothes for their families.

6.5.5 Services to the Community

One madrasah in a poor urban setting provided important services to their community by selling water from their borehole to the community. As there was no other water point in that township this was an important service, and set at such a price that the community could supplement their water supply that they received by water tanker.

Other madrasahs such as those in Kenya, shared their compounds with secular schools which maximised the use of school buildings. Others had clinics on site which the local community

could access, and many had mosques which were also accessible to nearby communities. In the case that the madrasah was only an evening and weekend school it seemed that there was potential to better exploit the building infrastructure which in many cases was quite complete and well resourced. In Pakistan the research team observed that madrasahs offer their compound for civic activities such as funeral prayers, wedding ceremonies and other religious celebrations.



6.5.6 Services to Parents

One madrasah described an innovative approach to supporting parents to fulfil their parental role. They had held a special workshop to train and discuss with mothers how to value and to spend quality time with their children. According to the madrasah leader there was a good turn out and good results, one mother (from our FGD) who had participated in the event, recalled it as a happy day and very encouraging. Parents from two of the research countries had repeated concerns about managing the challenges of parenting in a modern world, so this seemed a constructive approach to support parents to play that role.

6.5.7 Key Findings

In general it seems that madrasahs are attempting to provide extra educational services, particularly in vocational training beyond their basic core content (only Islamic or Islamic and secular schooling). **All of the madrasah leaders mentioned this as a concern in their interviews, especially as a way of providing job opportunities for the older students, and also as a way of helping boost the basic income of the madrasah.** It was apparent that

some teachers had extra skills that could be useful for students, and madrasahs also mentioned motivated local parents coming in and offering special classes - on health and hygiene for example. However, it is difficult to see how vocational training can be increased without a significant reduction of time allocation to other educational areas - either secular or Islamic. This is difficult to assess as each madrasah offers a different blend of educational services, and this is strongly influenced by the aspirations of parents and children and the philosophy and vision of the madrasah leaders and boards themselves. Given the already packed timetables presented by Children FGDs it would not be helpful to try and treat vocational training or other educational services on life skills or creative skills as an 'add on'. It is likely that children would only lose out further on opportunities to relax, complete heavy academic obligations and sleep. At the same time, given the parent and children's interest in economic opportunities (see 6.2.4 pg 64) they would probably prioritise and value vocational training opportunities.

Madrasahs are important institutions with - in many cases - large compounds, good building infrastructures and central to their local community. There may be potential for hosting or using this infrastructure more creatively for the local communities. However, one madrasah that had several different institutions hosted on one compound noted the challenges of ensuring safety and security of the different sites, and monitoring who is coming and going through the school. Such usage arrangements would need to be worked out carefully to ensure that child protection standards are respected.

Lastly, given the sometimes complicated legal frameworks that exist for madrasahs, further investigation would be required to understand how extra services could be provided, and relationships with different government services clarified. At present, madrasahs do not have large administrative teams, so any increase in activity either in educational services or to the wider community would also require an increase in investment in management capacity, and better interaction with government officials. The willingness of madrasahs to broaden their scope would probably be linked to the possibilities of increased funding, but also their perceptions of the motives of outside donors or actors in supporting the increased services. Across the board madrasah stakeholders mentioned concerns about how madrasahs are perceived and how interventions could be manipulated or used to control them. At the same time **madrasahs were interested in improving their practices and increasing their capacity (physical and human resources) and could and should be consulted for their ideas.** Madrasahs in Kenya, Indonesia and Pakistan requested teacher training. In

Indonesia madrasahs wanted buildings, salaries, stationary, funds and other resources from their government. In Pakistan, madrasahs want the government to accept them as government institutions and provide all necessary facilities like electricity, water, food for children, salaries, buildings etcetera.

6:6 Research Question 6: What are the attitudes of State Officials towards Madrasah education?

6.6.1 Country Context

The attitudes of state officials are obviously strongly influenced by official state attitudes, policies and relations with madrasahs. These are highly contextual and differ from country to country. A general overview has been provided under Section 3.2 pg 29 of this report however to fully understand this section it is best to read the in-depth country reviews in **Annex 1-4** which provide a more detailed description of the history of madrasahs, the policy context and country specific issues.

6.6.2 Methodology

In order to generate a picture of official's attitudes towards madrasah education we tried to interview a wide range of people linked to policy and government implementation. Types of people interviewed in the research were:

- Local/Regional government officials in relevant Ministry of Education, Ministry of Social Welfare and local government departments.
- Technical experts on Child Protection/Education/Institutional care from the government, international NGOs, Local NGOs and UN agencies.
- Madrasah or Islamic representative organisations
- Special projects or individuals working on Madrasah education from an academic or implementation perspective.

It was impossible to assess how representative individual state officials' attitudes were in relation to a wider state policy. However, the researchers asked key informants to identify any trends in policy and governmental attitude towards madrasahs, and how they compared to attitudes towards madrasahs in the past. Some individuals had been working on education and Islamic education and child protection for a long time and were therefore able to provide a

more long term perspective on the evolution of policy and approaches. There were some methodological challenges to secure meetings with people at national level due to the limitations of time in country, the need to work round national holidays etcetera and the fact that some key staff did not know Islamic Relief's work well in this particular topic area, and so did not prioritise our requests. In Pakistan, people were also reluctant to talk due to concerns about the agenda for the research and security issues, it was also difficult to identify correct counterparts due to the many changes in madrasah policy. In Indonesia, due to physical and time constraints of meeting officials in such a large country, we focused attention at the regional level. In Kenya, there was insufficient time to visit all the areas where there is a high Islamic population i.e. the coastal areas where there are some well-known madrasahs and some well-established projects.

6.6.3 Indonesia

In general all stakeholders saw a trend of increasing numbers and interest in Islamic education, especially modern pesantren (boarding madrasahs). There seemed to be a trend amongst parents, but also identified by government officials, that boarding madrasahs 'pesantren' were seen as a method of protecting, shielding and preparing children for the negative impact of globalisation. Parents expressed worries about caring and disciplining children in an environment with unrestricted media access, often in their view to inappropriate content. It wasn't possible to find evidence if pesantren discipline really did prepare children for the outside world but the religious affairs officials pointed to alumni from the boarding madrasahs acting as ambassadors or 'marketing' for the pesantren by demonstrating their good moral behaviour and citizenship.

Although the Indonesian government had the clearest typology of Islamic education and registers the different institutions there is still a challenge to demarcate roles and responsibilities and there is a sense that children and their institutions can' fall through the gaps'. Whilst the Department of Social Welfare (DSW) were more familiar with the issues and challenges facing child caring institutions they did not have the direct responsibility for pesantren, as they come under the Ministry of Religious Affairs (MoRA), and in Aceh more specifically the 'Banda Dayah'. However, the 'Dinas Social' in Aceh had 222 pesantren registered with them as they also provided 'panti' (orphanage/children's home) services for 13,000 children. The Dinas Social provided inputs for these childcare institutions such as monitoring and evaluation, training on issues of child care (e.g.: child psychology, counselling

techniques etc), food supplies and financial sponsorship for the most vulnerable children. The Banda Dayah was a relatively new department under the MoRA for the Banda Aceh region. They tended to focus on training and infrastructure as well as registering the pesantren. There was a challenge to ensure a joined up approach between the two departments as they only had one formal meeting per year and the rest was informal contact by phone. There were significant differences in style and approach as well: for example, with MoRA saw corporal punishment as an acceptable method of discipline whereas the DSW banned it in their standards for childcare institutions. There were also examples raised by non-governmental partners of the challenges of getting different government departments to work together for pesantren. At the same time they gave a positive example of MoRA working with the Ministry of Education, to potentially share a 'character building' curriculum that was being developed for state schools.

Local and international NGOs also had varying experiences of working with madrasahs/pesantren and were usually more measured in their discussions of the positive but also potentially negative aspects of the trend towards boarding Islamic education. Indonesian political parties with strong links to Islamic groups were keen to promote these Islamic educational institutions (please find a more detailed discussion of the types of Islamic sects in Indonesia in the country study in the Annex 1). In general, government officials recognised a growing need to engage with them and address issues of supervision, quality and support.

This trend of increased popularity for madrasahs was also underlined by the pesantren (boarding madrasah) leaders who cited a growing membership of their network from 8 founding members in 2003 to a provincial membership in 2012 of 4932, caring for around 23,000 Indonesian children and young people. This network was established to improve the networking and coordination amongst pesantren and to improve the quality of their working, getting back to the spirit of Islam of love and respect for all people. The madrasah leaders in their FGD were very concerned to explain and promote a positive and peaceful form of Islamic learning that taught 'brotherhood' and peaceful relations with Muslims and non-Muslims. They described having some relations with the government to raise issues and seek funds. They also admitted not ascribing to any standards, although they were able to point to some good practices – such as establishing a clear code of ethics for pesantren teachers.

In conclusion, the trend in Indonesia was towards more integrated Islamic schools rather than less, and the government provided a range of services to madrasahs to support this. However,

contrary to some of the other trends for reform in Indonesia, i.e. of institutional care and improved educational standards, madrasahs faced a confusing system of regulation. The state officials interviewed during the research were in principle positive about Islamic education, but were hampered by their restricted mandates and underlying political sensitivities about interfering with religious matters.

6.6.4 Pakistan

The number of madrasahs in Pakistan is in itself a source of debate. A recent survey reveals that the number of madrasahs across Pakistan stands at 28,982²⁹. However, the Interior Ministry estimates the number of madrasahs in Pakistan to be 20,000 with over three million students. The figures have been hotly contested with ICG claiming in their report up to 33 percent³⁰, and a World Bank report that challenges that figure and claims only 1 percent³¹ of Pakistani children attend madrasahs.

The truth is probably somewhere in-between, and as both reports are not clear in their methodology regarding the definition of madrasahs there is some confusion. We could not find the exact number of madrasahs reportedly registered with the Interior Ministry, and there is no system of monitoring to identify whether these madrasahs are still functioning and how many children they serve. In reading the articles one notes that the authors tend to refer to madrasahs as providing full time education, although the reality is that most children will attend some sort of Islamic education, some of which may be provided by madrasahs on a part time basis (particularly in urban contexts). Many madrasahs choose not to register and of the madrasahs visited in Pakistan only two out of the five were registered and the researchers found upon investigation that this registration was with the Ministry of Social Welfare. As pointed out by Matt J. Nelson in his study on education in Pakistan,³² there has been a trend since the 1980s of a huge explosion of the educational market with many different types of schools being established, such as private schools and community schools supported by NGOs,

²⁹ Daily Times accessed February 2012 http://www.dailytimes.com.pk/default.asp?page=2010%5C06%5C07%5Cstory_7-6-2010_pg3_6

³⁰ Pakistan: Madrasahs, Extremism and the Military, 29th July 2002 International Crisis Group, Report No 36, Islamabad/Brussels

³¹ Madrasah Metrics: The Statistics and Rhetoric of Religious Enrollment in Pakistan, Tahir Andrabi, Jishnu Das, Asim Ijaz Khwaja, Tristan Zajonc,

³² Nelson Matt J: "Markets, Muslims and the Meaning of a 'Good Education' in Pakistan.": Asia Regional Policy Symposium 7-10 April 2005, Department of Political Science, Bates College

as well as the state provided education. This increase in schools has also seen a big increase in the number of madrasahs, which Nelson attributes to a strong desire to access religious education. The retired Government official we interviewed in the course of the research estimated the figure to be higher than 45,000 madrasahs, but agreed that it was impossible to prove given the lack of organisation of madrasahs. However, he was convinced that, given the high levels of funding by foreign countries as well as internally in Pakistan, there were many more than officially acknowledged.

It was difficult to get proper interviews with government international or non-governmental officials in Pakistan. This may be a result of current sensitivities around religious and political issues in Pakistan. The UN and NGOs are reluctant to engage with madrasahs – despite the high numbers of children living and learning in them – as agencies are often portrayed as promoting ‘Western³³’ and ‘liberal’ agendas. This critique was also raised in relation to UNICEF sponsored madrasah initiatives in Indonesia and Kenya that have arguably milder political climates and security situations than Pakistan.

The direct observation of the retired government official from his many visits to madrasahs was that he frequently encountered poor standards of education and care. In his view there was still a lot of value in providing an Islamic education but he felt that the government could and should do a lot more to support madrasahs. At the same time he noted that, given the current government policy towards the self-established Madrasah Board (Ittehad e Tanzeemat Madaris e Deeniya), it would be difficult to move things forward. If the Government took steps to accept or give the status to the Madrasah Board (ITMP) as an educational board, it would require funds to properly staff and establish set curricula/syllabi and standards for teachers etcetera. Considering the current economic and political environment in Pakistan, it is hard to see this happening any time soon. This situation is further complicated by the sensitive political issues of the wide variety of sects and views on how madrasahs should be run. In some cases each sect has its own political affiliations and some political parties play an active role in promoting madrasahs. Of the five madrasahs visited in Pakistan, two of them had members of a specific sect Jamat-e-Islami (which is also a political party) on the board. Although this did seem to assist in accessing funding and promoting quality, it also brings about difficult questions regarding madrasah relations with the current government, the

³³ Note the term ‘Western’ is meaningless for analytical purposes, but denotes the labelling assigned to development efforts, particularly those who favour human rights based approaches. This type of wording is regularly used by groups opposed to development efforts to justify their attacks on aid workers.

leadership of which is from a different political party. To understand the impact of sectarian views on the governance and education of madrasahs in Pakistan would have required a wider sample with more specific targeting of madrasahs by sect.

The main conclusion on the basis of such limited direct evidence is that the government of Pakistan is not currently offering services to madrasahs (none of the madrasahs visited had received government support). The study finds the evidence echoes the conclusions of the CRC committee³⁴ regarding the state of madrasahs and that the recommendations to the Pakistani government on madrasah registration and oversight (see Annex 4 for details) are still relevant. However, to implement such recommendations requires a lot more discussion and political will for change amongst all stakeholders.

6.6.5 Kenya

Different government and non-governmental informants all spoke of a trend of increasing Islamic education since the 1990s. Historically, government 'secular' education has been regarded with some suspicion by Islamic communities who saw schools as a tool of colonialist and Christian agendas. Further details on the history of madrasahs in Kenya can also be found in Annex 2 in the Kenya Country Review. It was difficult to find clear figures on madrasah numbers. In official government figures they tended to be hidden under 'non formal' schools. However, some more region specific statistics at least give an insight into Islamic community preferences. In Garissa central there are 26 private and four public Islamic Integrated Schools compared to only 19 public schools following the formal primary curriculum only. Of the 15,435 pupils in Garissa central, 7,885 are in Islamic Integrated schools accounting for over 50 per cent of the total enrolled pupils. In Wajir, the local education department could provide figures only on the formally registered madrasah/integrated schools of 6 schools serving 2205 boys and girls but noted that nearly every town/village had a small unregistered madrasah or duksi.

Several government officials that we interviewed saw positive trends towards the Islamic community and the strengthening of Islamic communities since the 90s. They pointed to the evidence of Muslims living in mixed faith communities and also the improved profile of Muslims through their active role in the business communities. One senior regional Education official saw the trend differently and commented on some political opposition towards Muslim

³⁴ Consideration of reports submitted by States parties under article 44 of the Convention, Concluding observations: Pakistan, Committee on the Rights of the Child, Fifty-second session, CRC/C/PAK/CO/3-4, 15 October 2009

initiatives. His view was that some Muslim children faced discrimination in secular schools, with children not being allowed to dress in their own way or have space for prayers. Informants from Islamic organisations such as SUPKEM were also conscious of political tensions and were active in reacting to incidents that could potentially inflame inter-faith relations. While we were conducting the research several incidents occurred and one church in Nairobi was attacked with a hand-grenade³⁵. The majority of these incidents were associated with Al Shabab, which is a Somali based Islamic fundamentalist group and home-grown Muslim radicals, and the rest of the Islamic community are quick to disassociate themselves from such actions. In fact, one urban madrasah specifically described their concerns of preventing Islamic fundamentalists from targeting their youth and promoting their brand of Islam.

An experienced government education official, who has worked on Islamic education for some time, listed common problems he had seen in madrasahs. These challenges were also mentioned and discussed by many of the non-governmental and madrasah stakeholders in their interviews. These problems present challenges for the Kenyan government to engage with madrasahs at a national policy level. Common problems were:

1. Lack of syllabus/common curriculum
2. Lack of support materials or curriculum
3. Lack of trained teachers (many had qualifications but no teacher training)
4. Lack of a common examination (and qualification)
5. Lack of supervision and monitoring of madrasahs
6. Madrasahs do not have regular/predictable funding.

The challenge of creating common curriculum/syllabus/exams was raised in all discussions with madrasahs and there proved to be a wide diversity of syllabi and teaching resources. Some used materials from Saudia Arabia, Sudan, South Africa and Egypt. A few also used materials from large madrasahs in Mombasa. From government officials' perspective, this presented problems by teaching children in a 'foreign environment', i.e. teaching them using resources from another country and relating to that country's concerns (including their history, geography etc). Similar concerns were raised regarding teaching languages, with madrasah staff demonstrating less capacity in English in interviews than their secular school counterparts. Representatives of the Islamic clergy noted their concerns that without English

³⁵ BBC story 'Deadly Kenya Grenade attack hits children in church', viewed 5th November 2012, <http://www.bbc.co.uk/news/world-africa-19776747>

or Kiswahili language skills, children may be disadvantaged when it comes to accessing work opportunities. Clergy in this region actively encouraged children to attend secular as well as Islamic education in order to ensure success in “this world and the next”.

At the same time, the government has taken initiatives to bring in new legislation that would allow for Islamic integrated schools (which would allow children to reduce some of the doubling up of time in school and madrasah). However, this initiative has been opposed by some Islamic groups who perceive it as an attempt to increase government control over Islamic education. Nonetheless, the majority of the madrasahs interviewed seemed more concerned to get better teaching resources and regular funding, than about government oversight, but this is clearly an on-going political discussion. Many madrasahs had also previously received unrestricted funds from other countries to fund their institutions and activities. The Kenyan government has now introduced controls on foreign country funding which limits it to certain inputs and oversight. We were not able to check all the details of this policy change, but it was a driving force for local madrasahs to diversify their funding base and change some of their activities.

In conclusion, it appears that both the Kenyan government and the Islamic community need to develop a common approach to Islamic education and create an indigenous system of education and materials, which would ensure that Muslim children can maintain their Islamic identity as well as their sense of Kenyan citizenship and identity. At the same time it is important not to exclude those who have had an alternative educational path but find methods to allow them to transition into Kenyan systems: for example, recognising or converting Arabic language qualifications, and providing madrasah teachers with teaching skills to transmit their knowledge more effectively.

6.6.6 Key Findings –Trends in Madrasah-State relations

As noted in the introduction, madrasahs play a significant role in Muslim children’s lives. **In all of the countries we looked at there is a trend of increasing numbers of madrasahs and Islamic education providers.** There is also an **emergence of new forms of madrasah/Islamic education** with the rise of ‘integrated schools’, fulfilling many parents’ desires for a better quality Islamic education and a good quality secular education. Some of these schools are private schools and also reflect a trend of increasing numbers of private educational facilities. This also comes at a time when some of the **governments in these**

countries are working to increase the quality and provision of state education. These **educational trends were largely confirmed in discussions with state officials** as well as through a review of the literature. One of the on-going challenges in working on Islamic education is the **large proportion of unreported/unregistered institutions that exist at local/community level.** On the positive side this is partially an expression of civil society and the desire of local communities to provide their children with religious education: on the negative side these institutions can grow too large, are not monitored and may lack expertise to deliver the standards that communities desire. Funding is also a challenge where there are no proper governance and registration procedures. These **unregistered Madrasahs are usually out of the remit of government officials.**

Across the board in all three countries where officials were interviewed **there remain sensitivities about madrasah education.** A key reason for this appears to be **the difficulty of separating madrasah education from religious and political identities.** Another challenge for officials is to respond to increased interest from parents in madrasah education but at the same time ensure that madrasahs meet the educational and care standards that are demanded from other institutions. This is underwritten by a **lack of clear policy guidance** on madrasah education, in all its forms.

7.0 Conclusions

The overarching framework for the study was that of UNICEF's concept of a 'Protective Environment' which breaks down into eight elements (see Section 2.1 of the study) that are the components of effective child protection systems. Within the study several conclusions link to specific aspects of the protective environment.

7.1 Comparing Madrasahs Case Studies Across Countries.

7.1.1 Oversight is Important

When comparing across countries using the standards tool, the findings from (the small) sample group indicated that **comparing across countries, Indonesia had the most protective/professional madrasahs and Pakistan had some of the least protective.** (See **Annex 7** for graph providing overview). These findings related to the services, education and care and protection of children that the madrasahs provided. However as the sample size was so small and in all cases insufficiently representative of the geographic and theological

diversity of an individual country's madrasahs it is not possible to draw conclusions regarding the overall performance of madrasahs in a particular country. Although it was not systematically proven, throughout the research there seems to be **a general correlation between the oversight and resource structures and the type of protective environment created by the madrasah.**

When comparing it is noticeable that Indonesian madrasahs provided a wide range of educational services including social sciences, medical education and engineering as well as technical and vocational education. In particular the modern pesantren (madrasahs) often had good quality facilities, including leisure facilities for boys and girls and even providing opportunities for access to agricultural plots or media and technology. These children had good opportunities to access jobs and further education in the 'outside world'. It is noticeable that the Indonesian government provided (particularly for modern pesantren) financial and logistical support and also provided some training to madrasah managers and other staff. There were also systems for accountability towards the children, staff and community, a trend which was also noted in Kenya which had less well-resourced madrasahs but was developing strong local accountability systems. In Kenya where a foundation/ charitable organisation or government department supported the madrasah, it was noticeable that there was better quality training and management of staff and children.

In contrast, the majority of the Pakistani madrasahs experienced a significant lack of interest from the government, with little or no monitoring. Children in these madrasahs were discouraged from accessing information and showing active participation in any area. Children often faced corporal punishment and experienced heavy timetables, in several cases they were required to beg food for the students and teachers. After the ending of madrasah education, such children faced challenges to gain acceptance in parts of the wider community and faced difficulties to get jobs in many sectors. It was noticeable that where a system of oversight occurred, e.g. from supporting donors/foundations, the quality of the education and protective environment was better. It appears therefore that the quality of oversight, monitoring and accountability as well as the regularity and predictability of funding and the clarity of basic educational and care policies (i.e. entrance criteria etc) are a key factor in improving the quality of the care and educational environment of the madrasah.

7.2 Child Protection and Child Development

7.2.1 Moral Values and Life Skills

Overall children acquired protective **moral values and life skills** in the madrasahs (see Section 6.2.4, pg 64). Children, parents and madrasah leaders identified this as a key ‘added value’ of a madrasah education and this was even reiterated by non-Muslims. Identified protective values are: **protecting against negative social behaviours, developing ideas of good character and of family and citizenship and protecting against negative or ‘incorrect’ Islamic teaching.** These values potentially link to the protective elements of: ‘Attitudes’, ‘Children’s life skills’ and ‘Awareness in the Community’ in the UNICEF Protective Environment framework.

By building social cohesion and community values, children are encouraged to show love and respect to each other (including those who are different from them), show compassion and increase their knowledge in their religion which empowers them to challenge violent/extremist interpretations of Islam. Of course, the extent to which such attitudes, life skills and community awareness contribute to a protective environment depends on how those values are taught and communicated. However, many madrasah leaders and teachers demonstrated an awareness of children’s rights, the reality of existing in a pluralist world and a need to counter specific negative interpretations in their own religion. This is counter to a view often expressed in studies/media³⁶ that madrasahs are active breeding grounds for non-protective elements in society: such as promoting violence, negative practices towards women, prejudice against non-Muslims etcetera. In addition the research encountered requests from teachers and madrasah leaders for extra training and resources to help them promote protective values and life skills in keeping with state commitments and children’s rights (see Section 6.1.8, pg 58). Although evidence from the research demonstrated that a few madrasahs actively promoted sectarian or isolationist views the majority of madrasahs took a very different approach, which emphasised preparing children ‘for this world and the next’.

³⁶ See for example the conclusions of Christopher. A. Bail in *The Fringe Effect: Civil Society Organizations and the Evolution of Media, Discourse about Islam since the September 11th Attacks*, describing the prejudicial reporting on Islam in the USA. 2012, *American Sociological Review* 77

7.2.2 Child Protection Policies and Documentation

There is a **significant lack of child protection systems and (safeguarding) policies in madrasahs** (see Section 6.1.3, pg 48) Questioning of stakeholders revealed a lack of understanding of the basic elements of a child protection policy (see KCS Standards³⁷) and limited training. However, where governments had a legal requirement in place (for example linked to orphanages/ child care institutions) then some policies were in place for training staff, banning/limiting corporal punishment and reporting issues. This is a significant risk for the safeguarding of children as a child protection policy is a basic element of any child care/educational institution. This is **particularly the case in full time boarding school madrasahs** which provided 24 hour care for children but often are not subject to the same standards as child care institutions, which are provided for in law. These gaps demonstrate weaknesses in the *'Monitoring and Reporting'*, *'Legislation'*, *'Awareness of the Community'* and *'Attitudes'* elements of the UNICEF's Protective Environment framework.

In general the researchers **found a major lack of quality documentation of children's health, psychosocial, educational and legal needs** (see Sections 6.1.3 pg 48, 6.1.5 pg 51, 6.1.6 pg 53, 6.1.7 pg 56). This **presents serious risks for children's care and protection, and in particular for their future adult lives** where information on past medical interventions, qualifications and identity are often essential for acquiring services and benefits from the state. In addition there were few data protection or confidentiality arrangements in place, which contravene children's right to privacy and to access information about themselves. At the same time various good practices were noted throughout the research and quite small technical changes regarding the quality, system, confidentiality and monitoring of documentation would assist madrasahs in providing a better protective environment for children with minimal cost and resources.

7.2.3 Child Development Needs

Children also face serious risks to their healthy development due to their heavy education and work timetables that allowed very little time for sleep, relaxation and play (See Section 5 pg 43, Section 6.1.4, pg 50 and 6.2.3 pg 63). Children on average had less than six hours sleep with the most sleep deprived in one madrassa getting four and a half official hours of sleep a night. This is in contradiction to the recommended average 10 hours sleep for primary school children and 8.5 hours for secondary school children.

³⁷ <http://www.keepingchildrensafe.org.uk/sites/default/files/KCSTool1-%20English.pdf>

Girls in particular were expected to shoulder extra responsibilities for housework and support to younger children. However, boys often faced earlier starts and intensive academic assignments due to their participation in the mosque prayer timetable. Where integrated education systems were not well defined/established, for example in Kenya, children also faced duplication attending similar classes at secular and madrasa schools. Many children in the FGDs complained of tiredness and having difficulties to concentrate in school and madrasah classes. Nonetheless, despite the heavy timetables, children of all ages continued to find ways in which to play, relax and build bonds with each other.

7.2.4 Parental Challenges in ensuring a Protective Environment for Children

Parents are sending children to madrasahs because they believe they are more protective for children than secular and home environments. As the evidence stated in Section 6.1.2 pg 46, 6.1.6 pg 53, and 6.2.4 pg 64 shows, parents had a range of concerns around sending their children to madrasahs.

The conversations with Parents FGDs demonstrated that **parents were not always fully aware of the child protection and development risks of institutional care.** Although some parents specifically referred to protection concerns the majority were not clear on child protection policies or reporting systems. **Family contact** (see Section 6.1.2 pg 46) **is also not promoted by madrasahs or parents, despite its known importance for children's emotional and psychological development**³⁸. Children reporting limited contact with their families also described how they learned to rely on friends as the main source of emotional support. There were also specific practical examples of how children were unprepared for their life in the madrasahs (see Section 6.1.6 pg 53) e.g.: in not knowing how to cook.

At the same time parents believed they were making the best choice for their children's spiritual and economic future. Parents frequently cited the religious as well as the vocational options available to children after an (Integrated) madrasah education. The majority of parents were concerned that children received both secular and religious education and wanted children to acquire strong moral values. However, when discussing their reasons for choosing madrasah education **parents also raised concerns about their own capacity to discipline their children and protect them from negative influences.** In conclusion therefore, parents

³⁸ See the Better Care Network for literature on the impact of separation from families on children. <http://www.crin.org/BCN/>. In addition, the primacy of the family as the main caregiver is a Child's Right, and is strongly emphasised in the Islamic tradition.

are choosing madrasah schools, in particular boarding schools, over other educational options believing it is in their children's best interest but without all of the relevant information on the risks and benefits for their children's protection and development. If parents were able to make more informed choices and feel empowered in caring for their children they would have a powerful influence over the types and quality of madrasah education available in a country, not least because they participate in the governance and funding for madrasahs in all three countries.

7.3 Educational Matters

7.2.1 Supporting integrated education

The study was unable to identify madrasahs where there were no other provisions for any form of education. All three countries had state provision for basic education and although **cost was a major consideration in choosing a madrasah education it was not the only factor that parents and children considered when making choices.** Evidence from the desk review of all four countries showed that educational provision is currently diverse with a wide range of educational institutions in addition to madrasahs are competing for children. For example a Kenyan study on madrasahs showed that where other forms of quality education were provided, madrasah numbers could reduce³⁹. (See also Sections 6.4 pg 76, 6.6 pg 85)

At the same time, the majority of the madrasahs studied **combined education with special provision for orphaned or poorer children and many children cited the quality of the education and the access to future study opportunities** (e.g. through scholarships to the Middle East) as key reasons for their motivation in attending the madrasah. Parents of girls attending secondary level madrasahs also focused on the provision of a safe and culturally appropriate environment for the girls to study in.

Despite the positive impact of madrasahs there are also **risks that children studying a purely religious madrasah curriculum are losing out on future economic opportunities.** Evidence from the research showed that children studying a purely madrasah curriculum lost out on opportunities to gain nationally recognised certification; learn national languages used for their government services and were potentially excluded from meeting other sections of their country and society. Despite these risks the researchers found that, excluding the views of

³⁹ Kenyan madrasah study

the important minority of 'inward-looking' madrasahs, the majority of madrasah staff, leaders, clerics and parents were very supportive of all forms of education. The main concerns raised are that children a) secure a good education and b) children do not lose their chance of Islamic education and to study in a culturally appropriate environment.

To conclude then, the capacity of madrasahs to support integrated education, either through provision of an integrated curriculum or by providing supplementary Islamic education, was affected by the range of issues detailed throughout this report. Discussions with key informants at all levels of leadership showed that the **main barriers come from political and theological debates in each country that prevent madrasahs accessing resources, training and support in a systematic way.** The research is not able to determine the best method for providing Muslim children with a holistic education, but it does offer insights into the current types and levels of madrasah education and the opportunities but also gaps that need addressing to support children to learn safely.

7.2.2 Staff Training

Madrasah Leaders and Teachers need more training and resources. Evidence from the research shows that **training has had a positive impact and madrasahs are seeking out opportunities for their staff** (see Section 6.1.8). However, the research also shows **significant gaps in the skills and knowledge of Madrasah Leaders**, especially with regards to safeguarding, documentation, human resources and administration. Leaders would benefit from training on these topics, as well as access to resources, e.g. stationery, computer etc. In addition Madrasah Leaders often provided teacher training to staff, so courses for Leaders to extend and refresh their education knowledge would be cascaded down to staff.

Madrasah teachers also need access to professional teacher training as many of them have received little or no formal teacher training. Madrasah teachers also provide valuable care roles in many madrasahs and **require capacity building on a range of skills for child care and discipline, psychosocial support and child development.** Madrasah teachers are often very committed due to their religious beliefs and are a potential untapped resource for improving education in the three countries. Training for vocational topics could also extend the education services that madrasahs offer (see conclusion 7.2.3 below).

7.2.3 Added Value and Extra Services

Madrasahs are an **underutilised resource for communities and for providing value added services**. Evidence from the good practices identified in this small sample of madrasahs (see Section 6.4 pg 76) shows that madrasahs are willing to engage in creative new ways to support children. In particular they have found ways to improve children's access to employment and to sustain the madrasah's income with vocational training and use of existing resources.

The **madrasah compounds are in most cases valuable community assets** and with careful support could assist in the provision of extra services to the community. One example would be adult education.

Caution is urged when trying to 'add on' services to the existing madrasah administrative structure as madrasahs already face problems to ensure sufficient staffing and care. However, if targeted support could result in increased technical and financial resources, the evidence from the research suggests that many madrasah leaders would be willing to engage with new ideas.

7.2.4 Education Services for the most excluded

Madrasahs provide education services for some of the most vulnerable groups in the population. Evidence from the research shows that **orphans, deprived children and excluded groups** (e.g.: nomadic children, refugees etc) form a **significant part of the madrasah population**. Evidence from the interviews with Madrasah Leaders and from the Parents FGDs showed that madrasahs significantly subsidise the costs for the poorest children with on average only a third of parents paying full fees for the madrasah. Any support provided to madrasahs to improve the quality of the education and care services they provide for children is likely therefore to target some of the most vulnerable children in a population. The research also demonstrated **good practices amongst madrasahs for the verification and prioritising of vulnerable children**. Madrasahs used their strong links with the community to ensure that the most needy children were selected for extra support.

8.0 Recommendations

Following discussions with Islamic Relief regarding the research findings and the range of conclusions produced, it was determined that the most relevant method to present recommendations was by the main audiences for the report. Islamic Relief also requested that

recommendations include suggestions for strategic follow up by stakeholders. In addition to expanding the evidence base on madrassas, Islamic Relief wanted the report to include programmatic recommendations that will support their policy and advocacy and programme implementation work. Where possible good practices already identified through the research have been highlighted as a resource for stakeholders.

8.1 Recommendations for Governments & Religious/Educational

Authorities

8.1.1 Governments and Religious/Educational Authorities should ensure child protection (safeguarding) policies should be implemented in all child care institutions, including madrasahs.

Governments and other authorities should recognise the active role that madrasahs can (and already do) play in creating a protective environment for children, within the madrasah but also as part of the wider society. Countries around the world struggle to build a strong child protection system and culture and to ensure a policy is implemented and monitored thoroughly⁴⁰. Evidence from the research suggests that support from theological and governmental authorities would have a significant impact on madrasahs' willingness to institute a policy and their understanding of the issues. For example, the ban on corporal punishment in Kenyan government schools had led to many madrasahs adopting the same approach. *All child focused institutions (including madrasahs) should be included into any child protection reforms and ensure that new government policies apply to these non-governmental institutions. As an absolute minimum **such institutions should receive training and information on child protection policies from the government, and receive government support to implement them as part of the government's national responsibilities for child protection.***

8.1.2 Governments should improve the systems for registering and defining Islamic educational institutions.

Madrasahs, in particular, may fall between different systems i.e. between social welfare departments, education and religious departments, leading to duplication or more often gaps

⁴⁰ See for example UNICEF's work on Child Protection Systems
[http://www.unicef.org/protection/Conceptual_Clarity_Paper_Oct_2010\(3\).pdf](http://www.unicef.org/protection/Conceptual_Clarity_Paper_Oct_2010(3).pdf)

in provision, monitoring and support. Where an institution is linked to several government departments, efforts should be made to coordinate between the departments to avoid duplication and omission. This recommendation links to other recommendations about government oversight and their role in supporting madrasahs. Our research revealed that very little attention is paid to the needs of boarding schools versus orphanages or children's homes or full time schools, and minimal monitoring is done with regards to their role in child protection. In reality, boarding schools face similar challenges to those of child care institutions and provide many of the same services (including for vulnerable children who would otherwise not access education).

8.1.3 Governmental and quasi-governmental bodies with responsibilities for the oversight of Islamic education, integrated Islamic education and boarding schools and child care institutions should support the development of clear comprehensive standards and monitoring systems for madrasahs.

In all three countries there are degrees of sensitivity about governmental intervention into religious institutions (see Country Reviews, Annex 1-4). However, governments and religious/educational authorities could provide support and expert advice to madrasah networks and supporting institutions (e.g.: madrasah leader networks, or Muslim teacher associations) to lead their own processes of developing standards for madrasahs, in particular boarding school madrasahs. Good practices identified in this research demonstrate that when madrasah organisations 'own' the standards they are more likely to effectively implement them. Tools such as the 'Indicators Tool' (See **Section 4** and **Annex 5**) used in this research can be used alongside national care, education and protection standards to develop minimum standards that madrasahs can sign up to. Further training tools and resources will be required to implement them. Lessons can also be drawn from research initiatives in-country (for example see the Someone that Matters Report⁴¹ from Indonesia) and Save the Children's conclusions from 'Applying the Standards'. This research has also highlighted specific examples of good practices from the case study madrasahs (see Sections 6.1 – 6.6) which can be used to encourage madrasahs to analyse what they already do well and share their experiences.

⁴¹ Someone that Matters: The Quality of Care in Childcare Institutions in Indonesia: DESPOS, UNICEF: Save the Children: 2007

8.1.4 Governments should recognise the contributions that madrasahs make to achieving educational objectives and support them where appropriate in the development of an integrated curriculum. Religious Authorities also need to play a role in improving the quality and standards of Islamic Education.

Evidence from the research shows that madrasahs currently serve a significant proportion of the population of school going children in the three countries, and often target the most vulnerable children for support. Governments need to recognise this potential resource to achieve their education goals and provide targeted support to the development of integrated curricula. Religious authorities also need to recognise their important role and responsibility in standardising religious education and providing advice and support to governments to achieve an integrated education that will allow children to develop qualifications for their future life. Governments should consider, for example, special teacher training and care and protection schemes that would allow madrasah teachers to acquire qualifications and more transferable skills. Currently there is a risk that madrasah teachers become locked into a particular educational system that doesn't allow them to expand their skills: for example, due to language barriers or because their qualifications are not recognised. Governments and Religious Authorities should develop joint action plans to develop integrated Islamic/Secular education options and ensure the political will for any necessary changes to education policies.

8.1.5 Governments should explore new ways to support madrasahs to offer extra educational services – especially vocational training - for children and youth.

Governments need to recognise the existing efforts of many madrasahs to offer extra services to children. Vocational training would be particularly relevant for those children wishing to pursue theological studies but access economic opportunities. Government departments could consider providing technical support and start up resources for madrasahs to increase the services they provide. An additional benefit of increasing services is that it could also help improve the financial sustainability of madrasahs by generating further income, for example, selling agricultural products, or providing catch up literacy classes.

8.2 Recommendations for Islamic Relief, Civil Society Organisations and Non-Governmental agencies.

8.2.1 CSOs (like Islamic Relief) should continue to research child protection within the Islamic belief and traditions. *Training programmes and awareness raising of child rights*

and child protection within Islam should be offered to Islamic and non-Islamic educational institutions so that teaching of moral values and life skills contribute towards creating a protective environment in that country/context.

Based on the experience of conducting this research, the most practical method of introducing the topics of child rights and child protection to madrasahs would be to use the legal and religious frameworks identified in Section 2 of this report as a starting point. Training is more likely to be successful where it starts with objective criteria (such as the CRC, teaching on children in Islam and national laws and regulations) and facilitates a discussion with madrasah leaders and staff about how these might apply to their context. CSO trainers should use case studies (including some of the of this research) that would permit madrasah staff to discuss the sensitive topic of child protection in a neutral way and to identify the ways in which they already contribute to a protective environment.

8.2.2 CSOs and other relevant agencies (e.g.: UN) should provide support and further training to governments and quasi-governmental groups (e.g.: Madrasah Boards), Madrasahs and their supporting organisations/networks to develop child protection (safeguarding) policies and the creation of basic standards and accountability systems.

Based on the research evidence, CSOs (see Section 6.1.8 pg 58) and non-governmental agencies are already providing valuable training and resources to madrasahs in the case study countries. Madrasah staff expressed appreciation of these programmes and solicited further support to improve the quality of their care and education services. CSOs should work with madrasahs and their support networks to conduct an analysis of their needs (especially for staff training); identify good practices; and to help madrasahs develop standards for quality and accountability.

For the development of safeguarding policies, valuable learning can be taken from the many similar projects that introduce and develop child protection policies in child focused institutional contexts. During the research we found Social Welfare Government Departments, UNICEF, Save the Children and local child focused NGO coalitions have projects on these issues in the case study countries. **Islamic Relief should also make the existence and implementation of a child protection (safeguarding) policy a basic requirement of**

partnership with madrasahs. Useful resources for this can be found on the Keeping Children Safe Coalition website⁴².

8.2.3 Islamic Relief and other concerned CSOs should conduct further research on a country by country basis to better understand and analyse the reasons for excessive timetables for madrasah pupils, particularly those attending boarding schools.

Significant factors drawn from this research would appear to be, practical concerns caused by infrastructure (i.e. insufficient bathrooms, lack of space for play/relaxation); lack of staffing (care and support staff); poor integration of secular and religious topics and curriculum; teaching methodologies (particularly in the religious topics) that relied on lengthy and unimaginative learning techniques which take up more time; parental expectations about children's performance, etcetera. The proposed research would provide a stronger evidence base for the implementation of the recommendations listed here for the government and religious/educational authorities and for madrasah leaders, boards and parents.

8.2.4 CSOs working on community based programmes with Islamic communities should provide support to parents to acquire parenting skills that enable them to deal with modern challenges (for example modern technology) from a faith based perspective.

Such parenting programmes would not necessarily be confined to madrasah linked parents but could form a part of other community based child protection initiatives. Initiatives could combine information from this research, existing parent/life skills projects in each country and - given the concerns around modern technology - resources from projects such as World Vision's 'Keeping Children Safe Online'⁴³ which has been implemented in several Middle Eastern countries.

8.2.5 Islamic Relief and other agencies should help Madrasahs work out basic procedures for small and major emergencies. Other disaster preparedness activities

⁴² Keeping Children Safe Coalition materials. For example - <http://www.keepingchildrensafe.org.uk/sites/default/files/KCSTool1-%20English.pdf>

⁴³ For some examples of resources please see here: <http://www.saferinternetday.org/web/guest/home>, World Vision Regional Office: <http://beta.wvi.org/meero>, and a resource in Arabic for parents here: <http://beta.wvi.org/jerusalem-west-bank-gaza/publication/keep-children-safe-online>

could take place to look at hazards and risks and build in mitigation strategies and preparedness plans.

Only two of the Madrasahs researched had any emergency preparedness procedures in place. This is despite the fact that two of the countries have regularly suffered natural disasters (Indonesia and Pakistan) and Kenya also faces environmental issues and conflict on its northern borders. Again basic disaster preparedness measures and small health and safety changes could greatly increase the protectiveness of Madrasahs at a relatively small cost.

Basic elements of disaster preparedness plans would include:

- Provision of first aid kits and basic first aid training (with regular checks to ensure kits are up to date).
- Provision of basic fire safety equipment and training for children on basic health and safety behaviours
- Planning for evacuations, including contact lists with parents, evacuation routes etc.
- Basic disaster preparedness training and drills with children and staff.

8.3 Recommendations for Madrasahs, Boards and Parents

8.3.1 Awareness should be raised amongst children, parents, teachers and community and madrasah leaders of the negative impact of excessive work and a lack of proper rest (especially sleep), on children's development. This issue is often not taken seriously, especially when adults themselves may also be suffering from sleep and rest deprivation and they see this as a natural part of life.

8.3.2 Madrasahs should consider how to ensure that children can receive an integrated education (in whichever format is appropriate to the country context) and that proper time is set aside in daily timetables to allow children to relax and play. This may be a combination of reviewing academic timetables, analysing what children are actually doing in their working day, and providing extra resources for infrastructure and staffing for children to have rest periods. Madrasah teachers and care staff should be supported to develop educational techniques and resources that enable them to reduce duplication in the syllabus and improve educational performance with less class time. The research also revealed that children can and should participate in decisions about their time. There were examples where children had elected to concentrate on one part of their education over another, for example

opting out of secular education for a year to focus on Islamic education, or dropping Islamic classes whilst preparing for important national exams.

8.3.3 Parents should request information from madrasahs before sending their children, prepare children for their stay and encourage them to maintain family contact.

Information parents require could include:

- information on madrasah standards;
- information on the curriculum and timetable;
- advice on questions to ask madrasahs to check their educational and care philosophy, for example: how they handle discipline with children, or how they deal with emotionally distressed children, how they see the role of parents, etc.
- suggestions about how to prepare children for entry into a boarding madrasah e.g.: on health and hygiene, cooking etc.

8.3.4 Madrasah networks, unions, foundations and federations should be supported to develop basic standards and accountability systems and increase networking amongst them. Even though madrasahs may come from different Islamic traditions they should be encouraged to develop core professional standards that cut across sectarian lines. Good practices for networking exist already in the targeted countries. For example, Pesantren leaders in Ban Province in Indonesia had formed themselves into an Association and Madrasah leaders and clerics in a town in the north of Kenya, shared training opportunities and ideas regularly amongst themselves. The madrasahs visited during the research came from a wide range of theological and traditional practices of Islam, but the research demonstrates that they frequently shared the same concerns, values and ambitions for their madrasahs. These commonalities should be focused on as a starting point for discussions.

8.3.5 Madrasahs need to improve the quality and standardised practices for documentation for children. With the support from civil society agencies to bring together government officials, child care professionals, madrasahs should establish common requirements and share ideas and good practices. Governments and non-governmental organisation should also provide basic financial support and training to ensure that confidential and secure documentation systems can be established.

Some examples of types of documentation required would be:

- Clearly defined **entrance** and **exit** forms that contain standard important information and would also ensure the development of requirements for entrance and admission.
- Standards for the admission of children and requirements depending on age. For example there should be a prohibition on admitting young children into full time boarding due to the impact of institutionalisation on their mental and social development. (Several of the case study madrasahs had very young children from the age of 3 in their care.)
- Standards for the provision, documentation and sharing of health and care information, in particular a child's health record should be handed over to them and their parents when leaving the madrasah. Confidentiality should be ensured for children, in particular regarding sexual and reproductive health information.
- Procedures should be developed for all identity, educational and other governmental/official documentation to be backed up and evacuated in times of emergency. Experience from many disasters has shown that replacing or finding lost documentation can be highly problematic for families and government departments as well as very costly.



Annexes

Annex 1:

Country Review: Indonesia

Overview: Children in Indonesia

Indonesia remains a poor country, despite enormous economic growth, access to world markets and a growing democracy and civil society. Indonesia faces tremendous challenges borne out of the reality of a country which has the fourth highest population in the world (estimated 2011 - 245,613,043⁴⁴ people) 27.3% of which are under 14 years old, and with 17,000 islands making up the nation. It contains a diverse population with a large number of different tribal groups and many minority religions, including Christianity, Hindus and Buddhists, as well as traditional religions. Islam remains the dominant religion in Indonesia, which also has a larger Muslim population than any other country in the world, with approximately 202.9 million people identified as Muslim (88.2% of the total population) as of 2009⁴⁵. Indonesia also regularly faces environmental challenges with natural disasters such as earthquakes, volcanoes and cyclones often hitting the region and making it one of the most disaster prone (and disaster preparedness focused) countries in the world.

Indonesia has an overall literacy rate (population over 15) of 90.4%, although with a significant disparity between male and female (male 94%, female 86.8% (2004 estimate)⁴⁶. Improvements have been made but the UNICEF Statistics at a glance⁴⁷ (updated 2 March 2010) show that Primary school net enrolment/attendance (%), 2005-2009*⁴⁸ was still at 85% across the country. Therefore nearly a 6th of all primary school age children are not enrolling in school. Positive trends demonstrate that gender equity is relatively good in Indonesia with boys and girls attending school at generally equitable rates. Children continue to face huge challenges with a high rate of orphans and vulnerable or abandoned children existing in the

⁴⁴ CIA Factbook: <https://www.cia.gov/library/publications/the-world-factbook/geos/id.html>

⁴⁵ (<http://pewforum.org/newassets/images/reports/Muslimpopulation/Muslimpopulation.pdf>)

⁴⁶ CIA Factbook: <https://www.cia.gov/library/publications/the-world-factbook/geos/id.html>

⁴⁷ http://www.unicef.org/infobycountry/indonesia_statistics.html, 2 March 2010, Unicef

⁴⁸ Ibid, **Net primary school enrolment/attendance** - Derived from net primary school enrolment rates as reported by UNESCO/UIS (UNESCO Institute of Statistics) and from national household survey reports of attendance at primary school.

country. UNICEF estimates in 2009 the following: 4700 estimate (thousands) Children (aged 0-17) orphaned due to all causes, 2009⁴⁹.

General Policy Frameworks

Government Policies on Child Protection

The Indonesian government has signed and ratified the CRC and has regularly reported to the CRC committee. It has also included many of the articles and principles of the CRC within its legal system.

The Indonesian government has made great strides in reforms, in particular with regards to the rights and protection of children in the last decade. With regards to child protection the Indonesian government introduced the Child Protection Law in 2002 that draws heavily on the articles of the CRC and institutes a clear system of care and protection for children. Unfortunately, implementation of the law has been harder to achieve, necessitating a huge process of reform, capacity building of social and judicial services and also challenged by processes of decentralisation to the provinces and the on-going high rates of poverty in the country. Nonetheless it provides a useful baseline reference for this study.

The CRC Committee's concluding comments on Indonesia's report in 2004 noted continuing concerns regarding children's protection from violence and abuse, and the widespread use of corporal punishment. (Comments 42, 44⁵⁰). The committee specifically noted efforts by the Indonesian government to monitor madrasahs and boarding schools but still gave the following specific recommendation: *"64. The Committee recommends that the State party continue and strengthen its efforts to streamline the education given in madrasahs and boarding schools in order to ensure that they are more compatible with regular public education and establish a stronger monitoring system for ensuring quality education."* This is also in line with other comments regarding improved institutional care for children as well.

Government Policies on Education

Indonesia has a strong system of support for madrasahs and has developed a pro-active approach to integrate them within the education system. Under the new national education law (20/2003), 'madrasahs' were formally integrated into the national education system as equal

⁴⁹ http://www.unicef.org/infobycountry/indonesia_statistics.html, 2 March 2010, Unicef

⁵⁰ COMMITTEE ON THE RIGHTS OF THE CHILD, Thirty-fifth session, CONSIDERATION OF REPORTS SUBMITTED BY STATES PARTIES, UNDER ARTICLE 44 OF THE CONVENTION, Concluding observations: Indonesia, CRC/C/15/Add.223, 26 February 2004

partners with general (secular) schools. Madrasahs are registered with the Ministry of Religious Affairs (MoRA) but a new policy of integration with the Ministry of National Education (MoNE) was instituted in 2006 in order to develop a national educational strategy. Due to the importance of madrasahs towards achieving Indonesian educational goals donors, have contributed significant funds towards the improvement of madrasah teaching quality (e.g: the ADB, the World Bank, USAID, AUSAID amongst others). Indonesia itself spends about 2.8% of GDP on all education⁵¹. It is interesting to note that a Quality of Education in Madrasah study showed that madrasahs were quite equitable with the gender balance for Yr 9, (average age 14.5 years) showing that 52.6% of students were female⁵².

Islamic Education in Indonesia

Legal framework of Madrasahs

In Indonesia, unlike other countries in this research there is a very clear definition of madrasahs⁵³. This is partly due to the control of the government and also their recent history under Dutch colonial rule. In addition to the 'madrasahs' there are a range of other Islamic educational institutions, in particular the 'pesantren' that also have their own established definition and history. These are all described below:

Madrasah. These are very much like the mainstream educational institutions and can be divided up according to ownership: **State owned Madrasah** (owned and funded by the Government) and **Privately owned Madrasah** (owned and funded by private institutions/Muslim faith based foundations). These types of Madrasah are registered in the relevant government institution: the Ministry of Religious Affairs (MORA) within a special section/directorate: called the Directorate Madrasah, under the Directorate General Pendidikan Islam (Moslem Education). They are also required to register with the local Office of Religion Department at the Province and District Levels. These madrasahs share a national curriculum that is the same as government or private schools, but with additional studies and emphasis on Islamic religious topics.

⁵¹ CIA Factbook: <https://www.cia.gov/library/publications/the-world-factbook/geos/id.html>

⁵² Quality of Education in Madrasah: Main Study: Ministry of Religious Affairs, Australian Council for Educational Research, Indonesian University for Education. February 2011, pg 33

⁵³ Please note that the spelling 'madrasah' has been used throughout the documentation for this study, although in Indonesia the spelling used is 'madrasa'. This is to maintain some consistency throughout.

Madrasahs in Indonesia serve all age levels:

Madrasah Ibtidaiyah: The same level as Elementary school, Grade 1 – 6, Usually grade 1 starts between 6 – 7 years old.

Madrasah Tsanawiyah: The same level as Junior High School, Grade 7 – 9, ideally grade 7 starts at age 12 – 13 years.

Madrasah Aliyah: The same level as High School, Grade 10 – 12, ideally grade 10 starts at age 14 – 15 years.

In addition there are the **Raudhatul Athfal** that operate at kindergarten level supplying Early Child Education and Development needs. This particular type tends to be privately owned by Muslim faith based foundations or certain Muslim communities.

Pondok Pesantren (Islamic Boarding School). The Pesantren tradition in Indonesia is popularly supposed to come from a Javanese tradition called ‘pondokan’ and shares similarities with the Hindu ‘ashram’ and Buddhist ‘viharas’ and imply a boarding school with dormitories where children learn about their religion. The Islamic pesantren model is well established in Indonesia where students are expected to come and devote their time to their studies, separated from their family and community. Many pesantren also serve as ‘orphanages’ providing services for orphan or vulnerable children. The Pondok Pesantren also tend to serve the poorer communities and may offer a wide range of types of curriculum and ownership.

Pesantren can be characterised by the type of curriculum they offer. These are sometimes referred to as: **Traditional & Modern** pesantren. Like the madrasahs they have to register with the Ministry of Religious Affairs, with the Directorate Pondok Pesantren, under the Directorate General Pendidikan Islam (Moslem Education), coming under the Indonesian Ministry of Religious Affairs.

The **traditional pesantren** tend to teach a purely Islamic curriculum, they are often run out of the community and by local religious leaders. Their funding may come from private benefactors, fees, and sometimes support by the government or by religious associations. It is important to note that the term ‘traditional’ can also refer to the type of Islamic teaching that is offered and the ‘traditional’ theological perspective. (More detail on this is given below in the history section).

The **modern pesantren**, in addition to an Islamic curriculum can also teach students on general subjects. Some modern pesantren send their children to a public school or madrasah for part of the time to get a national curriculum education. Some modern and sophisticated

pesantren use English and even Chinese as their second language after Indonesia and Arabic. As implied for the traditional pesantren the term 'modern' can refer to theological views, for example, to the 'Muhammadiyah' school of Islamic thought. Therefore the term 'modern' can also refer to the kind of theological training on offer. The Muhammadiyah schools can be linked to the Muhammadiyah religious foundations and receive support from them. Modern pesantren, like traditional pesantren are funded by a mixture of fees, government support, private funding and foundations. The pesantren services are similar to that of madrasahs offering education for children from 5-6 years old up to 18 and older.

Lastly, within the Islamic linked education there is a range of **Modern Moslem faith based Educational Institution/ Schools**, ranging from Kindergarten, Elementary school, up to the Islamic Universities. These tend to be found in the big capital cities of the Provinces of Indonesia. These institutions combine the values and culture of Islam, with modern curricula taught with modern educational methods and in (usually) good quality facilities.

History

The history of madrasahs is intertwined with that of the colonial history and education system. The governmental schools took their model from the colonial schools established during Dutch rule, whilst the madrasahs were established to provide education to the majority of the Indonesian population. This was in response to the perception that the Dutch schools were only accessible to the ruling elite and government officials. Because of this history the madrasah education system is commonly seen as a more indigenous form of education and in many communities in Indonesia to this day local madrasahs are the main path to literacy for poor children, especially for girls (MoRA, 2003; USAID, 2006).

The unique history of the madrasah system in Indonesia was that from its inception it adopted a mixed curriculum of secular (general school curriculum) and religious education, building on the educational experiences of scholars who returned from study in the Middle East. The study 'Quality of Education in Madrasah⁵⁴' describes how this mixture was maintained:

"There were no legal requirements for madrasahs to do so, however, until well after independence, with a joint decree in 1976 that required 30 percent of teaching in madrasahs to follow MoNE curriculum. A decade later this ratio was reversed, with Law 8/1989 mandating a formal relationship between MoRA and MoNE and calling upon madrasahs to allocate 70

⁵⁴ Pg 8, Quality of Education in Madrasah: Main Study: Ministry of Religious Affairs, Australian Council for Educational Research, Indonesian University for Education. February 2011,

percent of their teaching to the curriculum followed by general schools (MoRA, 2003). This proportion is retained under current legislation.”

The pesantren also have a respected history in Indonesia, some pesantren in particular were very famous for producing new ideas and excellent scholars. The pesantren are also often affiliated to two types of Indonesian Islamic thought, which it is useful to briefly describe here. New pesantren may be affiliated to different types of Islamic sects as Indonesians continue to interact with the rest of the global Islamic world.

In the first decades of Indonesia’s independence, mainstream Islam was conventionally represented as consisting of a ‘modernist’ and a ‘traditionalist’ stream, with the associations Muhammadiyah and Nahdlatul Ulama. Persis and Muhammadiyah; were associated with the reformist movements in Islamic Indonesia, and more recently a Saudi-inspired Salafi movement has gained ground (not to be confused with the ‘Salafiyah’ traditionalists who take different theological views). The reformist movements have been associated with ‘modern’ school types with a heavy emphasis on general, non-religious subjects, and tend to be oriented towards secular professional careers.

The Muhammadiyah, established in 1912, focused most of its energies on education and welfare, establishing hospitals and modern schools, both modelled on Christian missionary examples. The Nahdlatul Ulama (NU) was an association of *kyais* (*pesantren*-based ulama) with a mass following, which after Independence became a political party⁵⁵.

The traditional *pesantren* tend to follow Sufism and hold the visiting of graves in high esteem. An important aspect of the *pesantren* tradition is the emphasis on the oral transmission of knowledge, even of written texts. The traditional school of thought is more linked to other historical and religious traditions in Indonesia, whereas the ‘modernist’ school of thought sees itself as reforming some of these (perceived) ‘syncretistic’ practices.

Martin van Bruinissens’s essay on Indonesian pesantren reports that between them, Muhammadiyah and Nahdlatul Ulama can lay claim to the loyalties of about half the Indonesian population. In a nationwide survey⁵⁶, 42% of the respondents indicated that they felt more or less represented by the NU, 12% by Muhammadiyah.

⁵⁵ Ch 8: in, *Traditionalist and Islamist Pesantrens in Contemporary Indonesia*, Martin van Bruinissen of *The Madrasa in Asia Political Activism and Transnational Linkages*, Farish A. Noor, Yoginder Sikand & Martin van Bruinissen (eds.), © ISIM / Amsterdam University Press, Amsterdam 2008

⁵⁶ Saiful Mujani and R. William Liddle, ‘Indonesia’s approaching elections: politics, Islam, and public opinion’, *Journal of Democracy* 15(1), 2004, 109-123., cited in in, Ch 8: in, *Traditionalist and Islamist Pesantrens in Contemporary Indonesia*, Martin van Bruinissen of *The Madrasa in Asia Political Activism and Transnational Linkages*, Farish A. Noor, Yoginder Sikand & Martin van Bruinissen (eds.), © ISIM / Amsterdam University Press, Amsterdam 2008

Functional Framework of Madrasahs

In the 2007/08 academic year, *madrasah* institutions constituted over **17 percent** of all formal educational institutions in the primary and secondary levels in Indonesia. Close to 13 percent of Indonesian primary and secondary students were enrolled in one of these institutions. See table below (taken from Quality of Education in Madrasah study⁵⁷)

Table 1.1 Proportion of Indonesian Students Enrolled in Madrasahs

Level of Schooling	Schools / Institution	Enrolled Pupils	%
Primary	165,755	29,489,266	
General Education (SD)	144,567	26,627,427	90.3%
Madrasah Ibtidaiyah (MI)	21,188	2,870,839	9.7%
Junior Secondary	39,160	10,961,492	
General Education (SMP)	26,277	8,614,306	78.6%
Madrasah Tsanawiyah (MTs)	12,883	2,347,186	21.4%
Senior Secondary	22,383	7,353,408	
General Education (SMA)	10,239	3,758,893	51.1%
Madrasah Aliyah (MA)	5,398	855,553	11.6%
Vocational (SMK)	6,746	2,738,962	37.2%

Source: "Ikhtisar Data Pendidikan Nasional Tahun 2007/2008", Kemdiknas (2008)

With regards to *Pesantren*, the National Policy Forum⁵⁸ cites a figure of **14,000 pesantren** registered with MoRA in a conference in 2005, so it is likely that there are even more today. In the 2007 DESPOS/UNICEF/SCF study 'Someone that Matters' the figure given was: **14,655 pesantren** serving **3,364,180 children**⁵⁹. In Aceh alone 860 pesantren, or 'dayah' as they are known, are registered⁶⁰.

Although there are many positive historical and social reasons for the presence of pesantren in Indonesia, their expansion, as well as that of orphanages, demonstrates a worrying trend in abandonment, or more usually deliberate placing of children in full time boarding and care options by parents in Indonesia. The reasons for this placing are usually a combination of financial issues and a desire for children to access educational opportunities. The 'Someone that matters' study of childcare institutions, whilst not focusing on the situation of pesantren,

⁵⁷ Pg 9 Quality of Education in Madrasah: Main Study: Ministry of Religious Affairs, Australian Council for Educational Research, Indonesian University for Education. February 2011,

⁵⁸ National Policy Forum: Promotion of Improved Learning Opportunities for Street Children in Indonesia, Jakarta, 29-30 January, 2005.

⁵⁹ Someone that Matters: The Quality of Care in Childcare Institutions in Indonesia: DESPOS, UNICEF, Save the Children, 2007, pg 47

⁶⁰ Supporting the Development of the Alternative Care System at Provincial (Aceh) and National Levels in Indonesia, Unicef & ISS, 24 November 2005

suggests that there are serious child protection concerns regarding this trend, and also recommends that further study and attention is paid to the pesantren service model. The study paints, despite some positive examples, an overall worrying picture of childcare institutions which are inadequate to meet children's development and protection needs. At the same time, it is important to note that pesantren provide educational opportunities that would otherwise be lost to poorer children. Interestingly a DBE3 USAID Indonesia funded report on secondary education suggests that pesantren significantly serve the needs of the poor, showing that 2005-2005 83% of parents of children in pesantren had an income of only Rp16,500 –i.e about US\$1.80 per day⁶¹.

Madrasah Curriculum

As already detailed above, both 'madrasah' and 'pesantren' teach a mixture of national curriculum and religious subjects. The 'madrasah' in particular serve as a replacement for government schools, but many pesantrens nowadays also teach a government-approved curriculum consisting of 70% general subjects and 30% religious subjects⁶² and can give children diplomas similar to that of 'madrasahs'. Interestingly the large study on 'Quality of Education in Madrasahs', also revealed that many children (overall 19%) attending madrasahs live in boarding hostels. In the Western region 24.5% children reported staying away from home (i.e in pesantren) suggesting that some pesantren farm out some of the educational responsibilities to other schools and focus on the provision of boarding care⁶³.

Some pesantren, also called 'salafiyah' provide a purely religious education, without the national curriculum elements. The DBE3 Consortium baseline study further refines these figures, stating that "Of the almost 15,000 *pesantren* in Indonesia, approximately 31 percent are characterized as *pesantren ashriyah* or *pesantren khalafiyah*, meaning that they offer a formal education and include general subjects such as science, languages and social studies. Twenty-two percent are characterized as *salafiyah*. These *pesantren* teach only the traditional Islamic

⁶¹ Analysis of the Current Situation of Islamic Formal Junior Secondary Education in Indonesia, DBE3 Consortium (SCF, AED, IRD) funded by USAID Indonesia, 2006

⁶² Chapter 8, Traditionalist and Islamist Pesantrens in Contemporary Indonesia, Martin van Bruinessen pg 226

⁶³ Pg 35-36, Quality of Education in Madrasah: Main Study: Ministry of Religious Affairs, Australian Council for Educational Research, Indonesian University for Education. February 2011,

texts and do not offer any formal curriculum. The remainder (47 percent) offer an integrated curriculum of both traditional Islamic texts and general subjects”⁶⁴

Perspectives on Madrasahs in Indonesia

Although in recent times there has been some concern about the ‘Islamist’ influence of pesantren madrasahs in Indonesia this is centred around one single example that came to prominence in the world news. Some of the bombers associated with the ‘Bali bombings’ had attended pesantren that were linked to a fundamentalist pesantren in Al-Mukmin in Ngruki near Solo. However, this was a specific example that, whilst stirring up international anxieties, does not suggest a trend in madrasah or pesantren education. In fact, commentators have pointed to other issues that could lead to radicalisation in Indonesia such as, the Wahabi sect, which is characterised by many mainstream Indonesian Muslims as antagonistic to both their local form of Islam and also peaceful values. So much so, that Indonesians refer to fundamentalists as Wahabi, although many Wahabi followers do not believe in violent forms of change and reform⁶⁵. Another source of concern has been the radicalisation of secular students who are ‘caught’ by fundamentalist groups whilst they attend university. In fact, Woodward, Rohmaniyah, Amin, & Coleman in their paper, suggest that it is the *lack* of an Islamic education experienced by these students that makes them most vulnerable to radicalisation as they are unable to deconstruct and analyse the Islamic information they receive⁶⁶. In general, for most Indonesians ‘madrasahs’ and ‘pesantren’ are vital parts of the education system that provide access to education for boys and girls, many of whom are from poorer families who otherwise would not get any education at all. Their unique history of blending secular with religious subjects also reduces the competition between two types of education and helps provide children with opportunities in modern Indonesian life.

⁶⁴ Analysis of the Current Situation of Islamic Formal Junior Secondary Education in Indonesia, DBE3 Consortium (SCF, AED, IRD) funded by USAID Indonesia, 2006

⁶⁵ WOODWARD, M., ROHMANIYAH, I., AMIN, A., COLEMAN, D.. Muslim Education, Celebrating Islam and Having Fun As Counter-Radicalization Strategies in Indonesia. *Perspectives on Terrorism, North America*, 4, nov. 2010. Available at: <<http://www.terrorismanalysts.com/pt/index.php/pot/article/view/114>>. Date accessed: 24 Jan. 2012.

⁶⁶ WOODWARD, M., ROHMANIYAH, I., AMIN, A., COLEMAN, D.. Muslim Education, Celebrating Islam and Having Fun As Counter-Radicalization Strategies in Indonesia. *Perspectives on Terrorism, North America*, 4, nov. 2010. Available at: <<http://www.terrorismanalysts.com/pt/index.php/pot/article/view/114>>. Date accessed: 24 Jan. 2012.

Annex 2

Country Review: Kenya

Overview: Children in Kenya

Kenya is a large country in East Africa with a significant coastline on the Indian Ocean and borders with Somalia, Ethiopia, South Sudan, Uganda and Tanzania. Kenya has a diverse religious identity with Christianity as the dominant religion, but with significant minorities of indigenous and Muslim believers. Figures from the CIA factbook are⁶⁷: Protestant 45%; Roman Catholic 33%; Muslim 10%; indigenous beliefs 10%; other 2%. However, as the CIA factbook acknowledges, estimates for the percentage of the population that adheres to Islam or indigenous beliefs vary widely. In the border regions the significant influx of Somali refugees has also increased the number of Muslims in specific locations. In the last few years Kenya has seen repeated outbreaks of violence between ethnic communities/tribes. One of the biggest outbursts of violence followed the Presidential elections in 2007 where people were forced off their land and targeted in ethnic violence. At the same time Kenya has had internationally recognised free and fair elections in 2002, and a revised constitution which includes a bill of rights in 2010, and is regarded as one of the more vibrant democracies of the African continent. HIV/AIDS is widely prevalent in the country and according to UNAIDS it ranks 11 in the world for HIV/AIDS prevalence, estimated 1.5 million (15-4 years old⁶⁸). However, ART treatment has risen (432.6 thousands⁶⁹) in 2010 and deaths from AIDS have been in decline. There are an estimated 1.2 million children orphaned as a result of AIDS deaths (2009 estimates) and many mechanisms have been established to support these children, from elderly members and extended families taking on extra children, to child headed households and orphanages and other systems of alternative care.

Kenya has only reported twice to the CRC Committee and should – theoretically – be reporting again soon. The last report was presented on 20th September 2005 and detailed a number of child rights and child protection challenges. Key protection issues that were raised in the

⁶⁷ CIA Factbook, retrieved in August 2012, Kenya data, <https://www.cia.gov/library/publications/the-world-factbook/geos/ke.html>

⁶⁸ UNAIDS, retrieved in August 2012, HIV/AIDS prevalence Kenya, <http://www.unaids.org/en/dataanalysis/datatools/aidsinfo/>

⁶⁹ UNAIDS, retrieved in August 2012, ART treatment, Kenya <http://www.unaids.org/en/dataanalysis/datatools/aidsinfo/>

government report⁷⁰ were: high numbers of orphans and vulnerable children; on-going challenges in the country to serve the needs of displaced people (internally displaced and refugees from neighbouring countries); and discrimination against certain groups (e.g. children with disabilities, children from pastoral or nomadic communities, street children etc). In the area of education, the problem of increasing enrolment in primary education whilst ensuring sufficient funding for new policies reducing/abolishing fees for primary school education was highlighted.

In a recent draft report monitoring progress of the attainment of MDGs, Kenya is estimated as *'likely to achieve full primary school enrolment by 2015'*. The enrolment rates of children into primary school education continue to increase, partially due to the introduction of free primary school education in 2003. 1.9 million children enrolled in school in 2009 (all data taken from the Sept 2010 draft monitoring report on the attainment of MDGs⁷¹). Gross enrolment rates went from 93% in 2002 to 110% in 2010. The transition rate from Primary to Secondary school has gone from 47% in 2002 to 45% in 2010. The net enrolment rate in 2009 was 49% but disparities are evident in coverage, with the Arid and Semi-arid Land Districts (ASAL) showing lower rates of enrolment. An important indicator of retention of primary school pupils is the primary completion rate, which also shows continuing improvement from 83.2% in 2008 to 97.8% in 2009. In general Kenya has made good progress on its Education provision but as the draft monitoring report showed, the ASAL regions and the Nairobi slum areas in particular are far behind the rest of the country. Gender disparities are also evident across the board with boys still being favoured over girls for enrolment and retention in school. The school structure includes public schools, private schools and increasingly community schools or non-formal education. Figures from 2009 show 18,543 public primary schools, 8,124 private schools and 1,345 non formal schools, the majority of which were in the Nairobi slums and in the ASAL districts. There are also high pupil teacher ratios – especially in the slums and ASAL districts with problems of overcrowding in classrooms.

⁷⁰ Committee on the Rights of the Child, "Second periodic reports of State Parties due in 1997: Kenya [20 September 2005]", State Party Report CRC/C/KEN/2, 4 July 2006

⁷¹ Draft Progress in Attainment of MDGs and Way Forward Towards Achieving MDGs by 2015 in Kenya: September 2010, Government of Kenya & UNDP, retrieved March 2013, <http://planipolis.iiep.unesco.org/upload/Kenya/KenyaDraftMDGReport2010.pdf>

General Policy Frameworks

All of the current policies in Kenya come under the governments 'Vision 2030' policy framework. This provides a broad policy overview but there is a special focus on ensuring a good education with a strong component of vocational training, as well as having a strengthened human rights environment with a stronger reinforcement of the rule of law.

Government Policies on Child Protection

The majority of the data below is taken from the recent paper from November 2011: 'The Framework for the National Child Protection System for Kenya' produced by the Kenyan government and the National Council for Children's Services with support from Save the Children⁷².

The 2001 Children's Act has set out the legal framework for a child protection system⁷³. A study was then commissioned to look at the services available for child protection in Kenya and this, alongside other international developments pushed policy development further. For example the UN study on Violence against Children in 2006 provoked a national study in 2007 where the efforts to establish a National Child Protection System were revisited. With the introduction of the 2010 constitution which enshrines child rights as part of the constitution, efforts have been increased to improve child protection in the country. Other policy initiatives are on-going to map and implement a national child protection system with the involvement of government ministries, such as the judicial departments; the Ministry of Gender; Children and Social Development; Ministry of Home Affairs; and Ministry of Education; Finance; Labour; Local Government; Health and Planning; and National Development. The policy also applies down to the local levels, taking into account the Advisory Councils at County, District and local levels.

Government Policies on Education

The structure of education in Kenya has evolved over time. It originally followed the British colonial system, but after a report from the government was changed to an 8-4-4 system.

⁷² The Framework for the National Child Protection System: National Council for Children's Services, November 2011, available from SCF <http://resourcecentre.savethechildren.se/content/library/documents/framework-national-child-protection-system-kenya>

⁷³ A child protection system is a way of describing the laws, policies, inter-agency activities (including civil society organisations) and government – local and national that provide support and protection for children.

(Please note the majority of the information is principally taken from Wasuju's overview, 'The system of Education in Kenya'⁷⁴.)

Pre-primary (currently not officially funded by the government and out of the system) is for 3-6 year olds for 1-2 years of schooling. An estimated 47% of eligible pre-primary school children were enrolled by 2002 and the Aga Khan foundation in particular funded a special programme for Early Childcare and Development (ECD) madrasah programmes in the coastal region⁷⁵.

Primary (government funded and with a national curriculum) is for 6-14 year olds (although older pupils can join) for 8 years of schooling. At the end of their schooling children take the Kenya Certificate of Primary Education (KCPE) which will determine entry into the secondary school. It covers five core subjects, none of which are specifically religious. Dropout rates have been an on-going problem in improving free universal primary education in Kenya. In some areas parents are choosing not to send their children to free primary schools but send them to fee paying Islamic integrated schools or traditional 'dugsi' instead.

Secondary (government funded with a national curriculum) is for 14-18 year olds for 4 years of schooling. Children will take their Kenya Certificate of Secondary Examination (KCSE) which can cover a range of subjects from different groupings. English, Maths and Kiswahili are core subjects that everyone must take. Islamic or religious subjects are covered under 'Group 3' which include other social sciences. The enrolment levels show closer gender parity with 43% girls and 47% boys enrolling in secondary schools. Due to the challenges of providing sufficient numbers of secondary schools with enough coverage of the country there are more boarding schools providing education at secondary than primary level.

Tertiary/University education. Students can then take a further 4 years of schooling at university level. There is increasing provision of universities in Kenya and some support in the form of bursaries for students to attend.

As well as the Ministry of Education there is the Kenya Institute of Education which provides technical support and guidance on curriculum development and training for teachers.

⁷⁴ The System of Education in Kenya: C. Wosauju

⁷⁵ "The Madrasa Early Childhood Programme: 25 Years of Experience, A Project of the Aga Khan Foundation", 2008 Aga Khan Foundation, Agh Khan Development Network, www.akdn.org

Islamic Education in Kenya

For all of the following sections this paper draws heavily on a working document 'Qur'anic Schooling and Education for Sustainable Development in Africa: the case of Kenya'⁷⁶.

Legal framework of Madrasahs

The study: Qu'ranic Schooling and Education for Sustainable Development in Africa: the case of Kenya⁷⁷ reported that Qur'anic traditional schools are established without government approval and are therefore quick and easy to establish. They are owned mainly by individuals and groups of individuals. Most of the 'madrasahs' were in permanent structures (though not necessarily in good condition). It was not clear how many were registered with the government. The study's conclusions found that: *"(5) Children enrolled in traditional Muslim schools...are not formally recognized as part of the national education system."*⁷⁸

At the same time, Islamic integrated schools are on the increase but are usually registered as private schools only. For the government's own statistical purposes, the traditional Islamic schools come under the label of Non Formal Education, whereas the Islamic Integrated Schools are registered as mainstream schools (private). According to the researchers there appears to be some level of competition between the two types of school but also crossover and even duplication. Some students can attend state schools and then the traditional schools. Where there are well established Islamic integrated schools then the number of traditional schools tend to go down, however, where there are doubts about the performance of the integrated schools then children may be sent to traditional schools instead. The lack of formal systems in traditional schools is also reflected in the lack of an established/ standardised curriculum and testing. Integrated schools tend to use the government system although the religious curriculum is not standardised in the same way.

In some traditional schools other activities and skills are learned but are in danger of being lost. Calligraphy, Arabic language and traditional choirs have been popular activities with children and parents.

Most madrasahs are funded by Muslim NGOs and Muslim communities and are attached to mosques or associated with them. Many of the traditional schools are free, but have

⁷⁶ Qu'ranic Schooling and Education for Sustainable Development in Africa: the case of Kenya (Working Document), by Ministry of Education, Kenya National Commission for UNESCO, Study National Steering Committee, ADEA Working Group on Education Management and Policy Support, for the Triennale on Education and Training in Africa (Ouagadougou, Burkina Faso, February 12-17, 2012)

⁷⁷ Ibid, pg23

⁷⁸ Ibid, pg 8

consequently suffered from a lack of funding. Several sources report the number of 'duksis' is particularly on the rise in areas where Somali immigrants are living and this was echoed by Islamic Relief Kenya's own experience working in refugee camps on the Somali border. Islamic integrated schools reported to researchers for the government study that they lacked funding. They charge fees and therefore are not easily accessible for low income families. They also reported a lack of such schools in comparison with the increased demand from parents. The working document study's conclusions found that: *"(8)Qur'anic schooling in Kenya has made some progress in contributing towards achieving some of the EFA [education] goals. Qur'anic schools in Kenya provide religious education to the poor and less privileged children particularly in the marginalized areas. Qur'anic schools that are sponsored by Muslim NGOs or through community efforts charge no fees. Privately owned duskis/chuos however, charge low fees, averaging US\$3 per month – in some cases, learners unable to pay fees are allowed to attend free of charge. Islamic Integrated schools charge an average fee of US\$ 45 per month."*⁷⁹

History

Muslims have lived in what is now modern Kenya for centuries. The population of Muslims are mainly concentrated in the coastal regions: Mombasa, Malindi and Lamu where they make up about 30% of the population (mostly Swahilis and Digo tribes). There are also significant populations of Muslims in the north who are mostly Somali and in the main cities of Nairobi, Kisumu, Nakuru and Eldoret⁸⁰. Islam was introduced mainly from contact with Arab traders and was strongly influenced by the Sunni Shaf'I sheiks from Hadramut and the South of the Arabian Peninsula. Most Muslims in the region tend to come therefore from that tradition, although there are Sh'ia minorities. Islamic schooling took places in mosques and scholar's homes in the form of 'darsa' (sessions) conducted in a 'halaqa' (study circle). This educational tradition of a scholar teaching a group of children and youth (usually male) can be seen in the more traditional 'dugsi' or 'chuo' schools that exist today. There are also similarities to other traditional Islamic school systems across the African continent.

The evolution towards the modern picture of Islamic education in Kenya was strongly affected by interactions with the colonial system of education. The British colonial government paid little attention to the Islamic schools and favoured instead Christian mission schools that eventually turned into formal schools that frequently received government grants. This created

⁷⁹ Ibid, pg 8

⁸⁰ Islam and Politics in Kenya, Arye Oded

a strong mistrust in Muslim parents towards western style education, seeing the schools as a tool for evangelisation. This was further exacerbated by a racially segregated system of schooling adopted after the Fraser Education Commission in 1909 that was divided into Europeans, Asians and Africans together with Arabs, and a recommendation to use only English and Kiswahili as the language of instruction and to abolish the use of Arabic language in schools.

In the post-colonial era there were several initiatives to reform and nationalise the education system. After winning independence in 1963 the Kenya government focused on education as a key element in developing the country and initially significant investments were made to improve the education system. Subsequent commissions and reports since that time have addressed some elements of religious education but failed to address fully the issues of Islamic education. Often initiatives to increase the Islamic education component have failed due to lack of qualified teachers and facilities. At the same time within the Islamic community some initiatives took place to create madrasas that integrated modern subjects into the curriculum. The first such school was established in 1933 by Shaykh Muhammad Abdalla Ghazali in Mombasa. One well known initiative established in the coastal region was the Madrasa Resource Centre (established 1986 in Mombasa and funded by the Aga Khan Foundation⁸¹) which attempted to integrate an Islamic and secular education for early childhood centres in low-income communities.

Functional Framework of Madrasahs

It is difficult to find clear figures on madrasah numbers. In official government figures they are hidden under 'non formal' schools. However, some more region specific statistics at least give an insight into Islamic community preferences. In Garissa central there are 26 private and four public Islamic Integrated Schools compared to only 19 public schools following the formal primary curriculum only. Of the 15,435 pupils in Garissa central, 7,885 are in Islamic Integrated schools accounting for over 50 per cent of the total enrolled pupils.

⁸¹ "The Madrasa Early Childhood Programme: 25 Years of Experience, A Project of the Aga Khan Foundation", 2008 Aga Khan Foundation, Agh Khan Development Network, www.akdn.org

Madrasah Curriculum

In Kenya there are broadly three different types of 'Madrasahs': The traditional '*Duksi*' (sometimes '*Dugsi*') and '*Chuo*' schools which draw on the traditional style of teaching and teach a purely Islamic curriculum mostly of memorisation of the Qur'an (i.e: to become a hafiz) and an 'alim' course that prepares the student to become a scholar in their community. They may also include other Islamic subjects such as: Arabic, 'tafsir', 'shariah', 'hadiths' and Muslim history. Other schools along this 'continuum' are then '*madrasas*' which teach an Islamic curriculum and include some formal/national curriculum topics, to modern '*Integrated Islamic schools*' where there is a combination of religious education and national curriculum. Different types of Islamic schools follow different school timetables and calendars. Islamic integrated schools follow the formal school calendar of the government operating from Monday to Friday. The traditional schools mainly teach during the weekends on Saturdays and Sundays. In addition during Ramadan many schools close down.

A repeated concern throughout the literature on Islamic education in Kenya is the challenges for students to manage their workload, and also the potential for repetition and duplication of subjects and topics. The government supported study 'Qu'ranic Schooling and Education for Sustainable Development in Africa: the case of Kenya (Working Document)' found "(13) *...learners as well as teachers are overburdened by the current dual system of education of having formal education being taught beside Islamic religious education in the Islamic integrated schools.*"

It is also important to note that in the national curriculum English and Kiswahili are already mandatory, which makes the inclusion of tribal languages and Arabic challenging in an already full school timetable. In addition not all students attend either public/formal education or madrasah education but sometimes attend both at different times. Again the picture of Islamic education is quite mixed and depends on the services available to children and parents and family choices about educational priorities.

Perspectives on Madrasahs in Kenya

The Qu'ranic Schooling and Education for Sustainable Development in Africa: the case of Kenya (Working Document)' on madrasahs drew a number of conclusions about the place of Islamic education in the country.

Amongst the Islamic community it has seen a positive increase in support.

“(7) Qur’anic schooling system occupies a very significant place in the Muslim fraternity and is perceived to be a source of holistic inspiration that assist in the spiritual and good moral upbringing of learners.” In addition, *“(9)...girls access to Qur’anic schools is on the rise.”*, suggesting that for many Muslim parents the Islamic education system offers a more appropriate environment for their children.

However, within the wider context of Kenya tensions exist between the Islamic minority community and the wider majority. This has been exacerbated by specific incidents, such as the Kenyan government’s involvement in operations in Somalia from October 2011, and terror attacks in various regions including the border, Nairobi and Mombasa. This is in a context of regional differences within Kenya and ethnic tensions, such as those that arose in the post-election period in 2007-2008⁸².

⁸² Wikipedia: http://en.wikipedia.org/wiki/2007%E2%80%932008_Kenyan_crisis

Annex 3

Country Review: Mali

Overview: Children in Mali

Mali is one of the poorer countries in the world, ranking 175 on the Human Development Index. Out of a population of 13,796,354 (July 2010 est.) 47.6% are under the age of 14. Literacy rates stand with only 46.4% of the population over 15 being able to read and write. Those figures break down to 53.5% for men and 36.3% (2003 estimate) for women and this is reflected in the lower number of girls attending school. The country is predominantly Islamic with 90% of the population being Muslim, 9% traditional religions and 1% Christian⁸³.

The country covers a huge geographical area and contains large parts of the Sahara desert. Malnutrition remains a constant problem within the region with rates of 27.9% of children under 5 moderately underweight and 11.3% of children under 5 severely underweight (2006 figures⁸⁴).

In general Mali still suffers from relatively lower levels of schooling for children. Historically the country made progress from independence but over time, especially over the late 80s/early 90s there has been a general drop in children going to school, and in particular children going to state schools. Instead many parents are choosing to send their children to community or madrasah schools. In the school year 2008/2009 madrasahs represented 12.5 percent of the total education on offer to Malian children in the first cycle (years 1-6).

Table below taken from the Annual Statistics from the Mali ministry of Education 2008/2009⁸⁵.

Table: National Total, Schools in the First Cycle

Status	Schools	Classrooms used	Teaching Groups	Teachers in charge of the	Pupils	Pupil/teacher ratio
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⁸³ CIA Factbook, Mali, retrieved February 2012, <https://www.cia.gov/library/publications/the-world-factbook/geos/ml.html>

⁸⁴ MDG Statistics, www.mdgs.un.org – retrieved 10th February 2012

⁸⁵ Annuaire National des Statistiques Scolaires de l'Enseignement Fondamental 2008-2009, Ministère de l'Éducation, de l'Alphabétisation et des Langues Nationales, Cellule De Planification et de Statistique, Novembre 2009

				teaching		
Public	4188	17828	22880	18700	1160709	62
Private	871	6030	5376	4738	196372	41
Community	3172	8593	12239	9156	328582	36
Madrasah	1631	6724	8450	5819	240579	41
Total	9862	39175	48945	38413	1926242	50

As can be seen in comparison with the table below (in French following the same categories) madrasahs play a less significant role at secondary or second cycle level (yrs 7-9).

Public	1 339	4 942	5 155	8 207	384 139	47
Privé	389	1 339	1 371	2 454	48 935	20
Communautaire	29	74	74	133	2 571	19
Medersa	361	920	1 000	1 312	25 694	20
Total	2 118	7 275	7 600	12 106	461 339	38

Mali spends around 3.8% of its GDP on education and has a Ministry of Education, Literacy and National languages. General challenges for Mali's education system, as apparent in the statistics shown in this document, are the on-going problems of facilities, class sizes (with the average remaining 50 children per teacher), and the disparity between boys and girls, and also urban and rural education. Madrasahs in general reflect the national averages in terms of access for boys and girls and also urban and rural differences.

General Policy Frameworks

Government Policies on Child Protection

The Malian government has signed and ratified the CRC and has reported to the CRC Committee. The CRC Committee's observations on Mali⁸⁶ recognise a wide range of protection issues: including children in alternative care, traditional practices towards girls and general issues of violence and exploitation. Various comments were made specifically around Education and the role of Qur'anic schools. In particular comments were made on the practice of corporal punishment in Qur'anic schools (39), the need for Qur'anic schools to respect national curricula (61) and particular concerns were raised regarding the situation of 'garibous'(child beggars) under the guardianship of 'maribouts' (Islamic teachers) in a

⁸⁶ Committee on the Rights of the Child Forty-Fourth Session. Concluding Observations: Mali – CRC/C/MLI/CO/2, 3 May 2002.

Qur'anic school. The Committee specifically raised its concerns regarding "*their vulnerability to, inter alia, all forms of violence, sexual abuse, and exploitation as well as economic exploitation.*" (62) and specifically requested that a study be made of the situation of these children and schools (63).

A study on the situation of children in Mali demonstrated that children recognise education as an important right and obligation⁸⁷. However, there are still disparities in children's access to education. Girls still only make up 42-47% of the school going population (depending on the type of school), and the overall rates of literacy in the country reflect this on-going challenge. Rates of literacy in adults would also suggest that education for girls has often been inadequate in the past (some commentators point to factors such as the lack of separated washing and latrine facilities discouraging girls' participation) and this is also reflected in pass and repetition (redoublement) rates.

A particularly sad finding that causes concern when looking at the protective environment in Mali is the lack of recourse for most victims of abuse and violence. In the study by the Observatoire 75.7% children reported seeing no channels for support against the violation of their rights. (This was in response to the question: « Si vous avez été victime d'atteinte à vos droits, quel types de recours avez-vous utilisé ? ».)⁸⁸

Government Policies on Education

The table below shows the evolution of madrasah contributions to the education of Mali, with the numbers of pupils showing an increase over time, resulting in Madrasahs supporting 12% of the total number of children in primary (First cycle: 1-6 years) education.

⁸⁷ *Rapport 2008 Sur La Situation De L'enfant Au Mali*, Bamako, Aout 2009, by, Observatoire Du Suivi De La Condition De l'Enfant CNDIFE, on behalf Of The Ministère de la Promotion de la République du Mali Femme de l'Enfant et de la Famille, Secrétariat Général, Centre National de Documentation et D'Information sur la Femme et l'Enfant (CNDIFE)

⁸⁸ Ibid, pg 32

➤ Evolution du nombre d'élèves du 1er cycle, par statut d'école et genre, de 2005 à 2008

Tableau V

Statut des écoles	Genre	Effectifs des écoles de 1er cycle					T.A.M.A.
		2004-2005	2005-2006	2006-2007	2007-2008	2008-2009	05 à 08
Public	G	531 934	555 078	579 530	599 553		4,1
	F	416 260	446 322	476 656	501 788		6,4
	% F	44	45	45	46		
	T	948 194	1 001 400	1 056 186	1 101 341		5,1
% public/Ensemble		63,0 %	62,2 %	61,5 %	60,4 %		
Privé	G	71 434	77 654	85 969	93 004		9,2
	F	62 313	68 989	76 644	83 461		10,2
	% F	47	47	47	47		
	T	133 747	146 643	162 613	176 465		9,7
% privé/Ensemble		8,9 %	9,1 %	9,5 %	9,7 %		
Communautaire	G	153 412	163 679	174 732	188 782		7,2
	F	104 535	114 048	124 052	137 809		9,6
	% F	41	41	42	42		
	T	257 947	277 727	298 784	326 591		8,2
% communautaire		17,1 %	17,3 %	17,4 %	17,9 %		
Medersa	G	95 383	104 975	114 176	124 334		9,2
	F	70 632	79 234	85 197	94 306		10,1
	% F	43	43	43	43		
	T	166 015	184 209	199 373	218 640		9,6
% medersa/Ensemble		11,0 %	11,4 %	11,6 %	12,0 %		
Ensemble	G	852 163	901 386	954 407	1 005 673		5,7
	F	653 740	708 593	762 549	817 364		7,7
	% F	43	44	44	45		
	T	1 505 903	1 609 979	1 716 956	1 823 037		6,6

It is interesting to note, when returning to the issue of why parents are increasingly choosing madrasahs over – for example – government education, the number of children per class which suggests a marginally better pupil/teacher ratio.

As will be described in more detail below, the Government of Mali has to a certain extent institutionalised and accepted madrasahs (or rather, certain types of madrasahs) within its system. The officially acknowledged types of madrasahs are reported upon as part of government statistics (as seen above) and children who graduate from these madrasahs can potentially attend university. It is important to note that access to French language education and graduation is still a significant barrier to those children who only study in Arabic language madrasahs. French is the main academic language and the language of the state, meaning

access to governmental and other jobs requiring higher education is diminished for children lacking this qualification.

Islamic Education in Mali

Legal framework for Madrasahs

[A quick note regarding language: in Mali the French term may be used ‘medersa’ for ‘madrasah’, and ‘école coranique’ for informal madrasahs or ‘Qur’anic school’. To try and maintain consistency throughout the whole report, we have adopted the spelling ‘madrasah’ and ‘Qur’anic School’ (also known/spelt as Koranic school), unless we are referring to a phenomenon specific to the country.]

Within the Malian and wider West African context the term Madrasah (medersa) is used for only part of the Islamic education on offer for children and youth. A cross country study commissioned by UNESCO: ‘A Synthesis of studies of Madrasahs and other Qur’anic Schooling Centres in Gambia, Mali, Niger and Senegal’ by ROCARE/ERNWACA⁸⁹ chose to characterise the Islamic school system in the following categories:

(a) The **TRADITIONAL ISLAMIC SCHOOLS** (Also known as Qur’anic Schools) of which there are three sub-categories:

- The Daaras (in Wolof), Karanta (in Mandinga), Makaranta (in Hausa), Dudal (in Fulfulde)
- The Maglises
- The Qur’anic Memorisation Centres

(b) The **NEW ISLAMIC SCHOOLS**, of which there are two subcategories:

- the Modernised Qur’anic Schools
- the Reformed Qur’anic Schools

(c) The **MADRASAHS** which include formal, state run, bilingual Schools and private modern Qur’anic Schools teaching Arabic, the official language and the community’s lingua franca.

Madrasahs are generally linked to a more formal system that have exams and a curriculum. In Mali many of these can provide secular subjects as well as the Islamic curriculum. Further information is provided under the Functional Framework for Madrasahs section below. Note

⁸⁹ pg 17, A synthesis of studies of Madrasahs and other Qur’anic Schooling Centres in Gambia, Mali, Niger and Sénégal, ROCARE / ERNWACA, November 2007, www.rocarae.org

that the Madrasahs and the New Islamic School have to register with the Ministry of Education and the process is the same as for the French language private schools.

History

The following section draws heavily on the history section of the thesis of Emilie Roy⁹⁰ for a summary and overview of the history of madrasahs. Mali has a long and rich tradition and association with Islam and linkages with the Islamic world which is impossible to capture here, however a few key points relating to madrasahs and their growth have been noted down for context.

Mali has long been a place of religious learning and one of the most famous African Islamic universities grew up out of the Sankare Masjid (Mosque) in Timbuktu in the 14th Century. The Sankare mosque was at the centre of trade routes with the Middle East and North Africa and as such welcomed Islamic traders from all over the region. Over time the mosque and then the madrasah developed one of the largest libraries in the world with up to 700,000 manuscripts and books⁹¹. The madrasah university was made up of Qur'anic schools/colleges, each run by a single master or imam. Students studied under a teacher and courses took place in the courtyards of the mosques or in private residences. This tradition still informs the style and teaching methodologies of the Qur'anic Schools today which often have a single 'marabout' master and favour oral transmissions of learning.

Early Islamic empires and on-going contact with Islamic traders were forces for opening up Mali to Islam, these trends continued throughout the history of Islamic life in Mali. Malian students were sent to study in Fez in Morocco and brought back ideas and pedagogical approaches to Mali. The interaction between madrasahs and the French Colonial administration was significantly more complicated. In an attempt to sustain 'l'islam noir' as opposed to 'l'islam arabe' the French colonisers opened their first 'medersa franco-arabe' in an attempt to build up a local muslim elite who would help in governing the country. Other forms of Islamic schooling such as the Qur'anic school and the 'medersa arabe' were limited in their use of foreign languages. The Qur'anic schools were only authorised to teach in local languages and Arabic in the learning of the Qu'ran. The medersa arabe were seen as teaching a 'foreign' language and were discouraged by the French who were fearful of the 'internationalisation' of

⁹⁰ Les Medersas Du Mali: l'influence Arabe sur l'enseignement Islamique Moderne, Faculté de Théologie et de Sciences Religieuses Université Laval, Québec, Janvier 2007 © Emilie Roy

⁹¹ Information taken from summaries available on Wikipedia.

Islam and the influence of the Middle East. This created a division which can still be seen today in the different curricula and the use of French as the medium for government and administration, as well as academia.

Functional Framework of Madrasahs

We have chosen to characterise the Madrasahs under the following functional categories. The major types of madrasah in Mali are the 'Formal Madrasah': either 'Franco-Arabe', or 'Medersa Arabe' and the Informal Madrasah called Qur'anic school.

'Medersa Franco-Arabe': Within this type of school children study the Arabic language and religious subjects in addition to the national governmental curriculum of different subjects in Arabic and in French. Examinations are made up of local and governmental exams. With governmental accreditation the students can get national certification, which will allow them to attend University (which is usually French medium). The majority of students attend these madrasahs as day school students. The madrasahs follow the government school system with Primary school starting from 1st Cycle Year 1 to Year 6, 2nd Cycle Year 7 - Year 9 – resulting in a Primary school certificate, the High school or Secondary schools starts from Year 10 to Year 12, leading to a Baccalaureate certificate.

This type of madrasah is not so common.

'Medersa Arabe': is very similar to the Franco-Arabe school but the students study only in Arabic and don't necessarily follow the governmental curriculum. This type of school issues their own certificate which is not recognized by the government, which is a problem as graduates can be excluded from university or public service jobs. These schools are also mostly day schools and follow the same age organization as the Franco-Arabe schools Yr 1-9, Primary school certificate, Year 10-12, Baccalaureate certificate.

As noted above, both of the formal madrasahs: Franco-Arabe and Arab have to register with the Ministry of Education and the process is the same as for the French language private schools. Interestingly, an education writer Etienne Gerard⁹² suggested in his paper in 1993 that

⁹² Le Développement Des Medersas Au Mali Le Signe D'une Réorientation De la Demande Scolaire Étienne GERARD, Colloques et séminaires, ORSTOM 1993.

in one location 6 out of 8 madrasahs were not officially registered with the government. This may have changed since then, with greater control by the government.

Qur'anic School: Finally there is a large number of informal madrasahs usually called 'Qur'anic schools'. These schools range from a type of 'Mosque school' providing Islamic part time education, to day schools, or in many instances boarding schools, where children stay in the home of the Qur'anic school teacher. In the case of the Qur'anic school the teachers often teach the Qur'an and Arabic in their house. There is no system of certification and the curriculum is purely Islamic. On many occasions children are required to go out and visit different houses within the community to bring food for their teacher and classmates. Although this may build on a positive Islamic tradition of feeding the poor, it can also be exploitative, with some reports of children spending large parts of their day working in the Qur'anic School teacher's fields or begging⁹³.

Madrasah Curriculum

A review of Madrasah and Koranic schools across four West African countries in a cross-country comparison revealed the following types of curriculum available to students. Interestingly the study also showed that in Mali in general the Qur'anic Schools (of the 3 that responded) devoted 100% of their time to Arabic language and the learning of the Koran, versus a more varied curriculum in the majority of the madrasah. Even in the case of madrasahs, time devoted to Arabic (and Koranic) learning varied wildly from a maximum of 67.5 hours a week to a minimum of 9 hours per week⁹⁴.

⁹³ Pg 3-4, *Enfants Et Adolescents En Danger Dans La Rue A Bamako (Mali) Questions cliniques et anthropologiques à partir d'une pratique*, Olivier DOUVILLE, *Psychopathologie africaine*, 2003-2004, XXXII, 1

⁹⁴ A synthesis of studies of Madrasahs and other Qur'anic Schooling Centres in Gambia, Mali, Niger and Sénégal, ROCARE / ERNWACA, November 2007, www.rocare.org

Table: 3.1

**Some characteristics of programmes of study
at the Traditional Islamic/Quranic Schools and at the New Islamic Schools**

Programmes at the Traditional Islamic/Quranic Schools		Programmes at the New Islamic Schools		
At the Quranic Schools (other than the Madrassas)	At the Madrassas	At the Modernised Islamic Schools	At the Reformed Islamic Schools	At the Bilingual Islamic Schools
The Koran	The Koran	The Koran	The Koran	The Koran
		The Arabic Language (as Medium of instruction)	The Arabic Language (as Medium of instruction)	The Arabic Language (as Medium of instruction) for the Islamic religious subjects
	Islamic Law Hadiths History Geography Arithmetic Grammar	Islamic Law Hadiths History Geography Arithmetic	Islamic Law Hadiths History Geography Arithmetic	The Official Language of the country (as Medium of instruction) for the State's National Basic Education Programme
	The Official Language of the country	The Official Language of the country	The Official Language of the country	
			Occupational Training	
Individual teaching		Whole class/ Group teaching	Whole class/ Group teaching	Group teaching

The Synthesis study revealed that some Madrasahs in Mali were very large indeed, with one madrasah amongst the 21 surveyed Islamic schools enrolling about 2000 students in one year. The gender balance of attendance between Madrasah versus the Qur'anic Schools (QSC) showed that madrasah had a slightly more equitable access for girls (37.9% in 2005/6) versus QSC (22.8% in 2005/6).

An interesting finding of the Synthesis study was also that a surprising number (95%) of Islamic schools offered life skills and support in the form of 'counselling services', particularly those in Mali. It wasn't totally clear what these services involved, although similar services offered in Gambian schools included support to organising conferences in the community or

playing a peace-building role. Madrasahs that offered subjects that were examined, demonstrated reasonable pass rates, comparable with the other schools⁹⁵.

Full time boarding Madrasah

The majority of Madrasahs (Medersas) in Mali are not full time boarding schools. They run as day schools and operate in much the same way as the state and private or community schools. However, for the provision of full time boarding care and Islamic education the biggest number of madrasah are Qur'anic Schools – often called different names depending on the local language. These form part of a long term tradition within the region of sending children to stay in the home of a master or 'marabout' who would provide education, principally in the form of memorising the Qur'an (Koran). In general only boys are sent to this type of madrasah. More detail on the historical details are presented in the section below. It is important to note that this tradition did not necessarily involve a long term or long distance separation of the child from the family. The marabout could live in the village or in a nearby town or village from the child's family. The child would be expected to work in the marabout's fields and seek out food through begging (mendiant) from the community for their meals in return for their education. However, in the modern world with trends of urbanisation and migration, more children may be sent a long way to receive their education and possibilities for monitoring and visits to the family may be much reduced. This phenomenon is well known throughout the region and is the subject of much debate and study. The CRC Committee has commented on these child protection risks and the Mali government also lacks data on the numbers and existence of these schools. The data they provided in their Government report in 2006 to the CRC committee is presented below⁹⁶. Some of the debates around Qur'anic schools and current research are detailed in the section below on Perspectives on Madrasahs.

⁹⁵ Pg 42, A synthesis of studies of Madrasahs and other Qur'anic Schooling Centres in Gambia, Mali, Niger and Sénégal, ROCARE / ERNWACA, November 2007, www.rocare.org

⁹⁶ CONSIDERATION OF REPORTS SUBMITTED BY STATES PARTIES UNDER ARTICLE 44 OF THE CONVENTION, Second periodic reports of States parties due in 1997, MALI, CRC/C/MLI/2, 11 April 2006

Students in Koranic schools

298. The table below shows the results, broken down by age group, for the District of Bamako of a census made by the NGO Mali Enjeu of children entrusted to marabouts in order to be trained in Koranic schools.

TABLE 7

Students in Koranic schools, by age group

<i>Age (years)</i>	<i>4-6</i>	<i>7-14</i>	<i>15-18</i>	<i>> 18</i>	<i>Total</i>
Number	1 624	3 408	629	406	6 067
Percentage	26.77	56.17	10.37	6.69	100

Source : Final report, "Mendicité" (Begging), Mali¹ Enjeu /GARFO 99.

From a child protection perspective therefore, these Qur'anic schools present genuine protection risks for children as modern trends undermine some of the ways in which the practice was monitored and maintained. In the Malian context in particular, the ways in which children are used to generate income for the Qur'anic school (and especially for their marabout) will need to be assessed versus the actual educational, developmental and protective benefits that they receive.

Perspectives on Madrasahs and Qur'anic Schools in Mali

The surprising amount of growth in madrasahs in Mali (in comparison with the government or even the private schools) is a source of some debate, confusion and discussion.

Some commentators associate the parental choice for madrasahs with two factors. Gerard ascribes it to on the one hand a depreciation of the value of schools and public schooling, and on the other hand a logic of social cohesion that values Islamic learning as supporting the community and the child's identity as a Muslim⁹⁷.

Richard Marcoux writing on children's school attendance⁹⁸ points out how much labour children contribute to family life. He estimates that children may provide up to 9 economic hours a day to domestic labour/housework. This contribution is one of the reasons that

⁹⁷ « Le choix d'inscrire son enfant à la medersa plutôt qu'à l'école publique semble donc répondre à deux ordres de faits très différents: d'une part, il correspond à une dépréciation de l'école et, d'autre part, à une logique sociale d'adhésion à l'islam », pg 9 *Le Développement Des Medersas Au Mali Le Signe D'une Réorientation De la Demande Scolaire* Étienne GERARD, Colloques et séminaires, ORSTOM 1993.

⁹⁸ *Fréquentation scolaire et structure démographique des ménages en milieu urbain au Mali*, Richard Marcoux, *Cahier Sciences humaines* 3, 1995, 655-674

parents are reluctant to commit large funds and time to children attending education, in particular education that does not seem to bring any social or economic benefit. This would go some way towards explaining why girls are more likely to be kept out of school, and are rarely sent to the full time boarding school madrasahs away from home. As Marcoux points out in his study, girls tend to contribute more to domestic labour and housework.

The issue of Qur'anic schools and their linkages to begging and sometimes exploitative work is one that has increasingly gained attention within the region, and in Mali as already noted above. Olivier Douville studying street children in Bamako, Mali⁹⁹ describes how many of the beggars come from Qur'anic schools and are expected to take a significant proportion of their gains back to their masters. Some more spiritual masters (marabouts) limited the begging to proscribed holy days or important parts of the religious calendar, but the less religiously motivated marabouts may be making a reasonable income out of their pupils. This small sample of information is also corroborated by other studies from the region. A study conducted in Senegal in the Dakar Region¹⁰⁰ of 7,600 begging children found that 90% were 'talibés', in other words children who lived in a Qur'anic school at night and reported receiving some kind of Islamic learning. 95% of these children come from other regions of Senegal, and some came from other countries (including Mali). 98% of the 'talibés' children reported being sent out for begging by their masters, and children reported devoting on average 6 hours per day to begging. Although this study is from a different country, it is reasonable to assume that many of these practices exist in Mali and indeed, across the region. Due to the regional linkages (both linguistic, tribal and historical) many studies are conducted across borders in West Africa due to the frequent similarities and interchanges between the countries. Another study in Senegal which examines the long term impact of 'fostering' (including the 'fostering' type of relationship seen in the Qur'anic schools or 'Daara') in adults showed the potential long term negative impact of these schools on children's futures¹⁰¹. Although other types of fostering (i.e: through host foster families) were found to have positive, or at least compensatory impacts on

⁹⁹ Enfants et Adolescents en danger dans la rue a Bamako (Mali): Questions cliniques et anthropologiques a partir d'une pratique. Olivier Douville, Psychopathologies africaine 2003-2004 XXXII.I, pg 11

¹⁰⁰ Enfants mendians dans la region de Dakar, Understanding Children's Work, Project Working Paper Series, UNICEF, Novembre 2007

¹⁰¹ The Long Term impact of Child Fostering in Senegal: Adults Fostered in their Childhood: Rosalindo Cappoletta, Philippe de Vreyer, Sylvie Lambert, Abla Safir, January 2012, UNICEF

children's lives (i.e: access to education, jobs and marriage), the study of adults who had been in Qur'anic schools showed negative impact – with no improvement in access to schooling, employment or marriage.

These concerns about Qur'anic Schools and the degree of work or exploitation that children are experiencing appear in several articles. Another article by Roberto Christian Gatti¹⁰² focusing on 113 Qur'anic schools in Djenné detailed his interviews with 54 'pupils' (noting that the ages of pupils in these schools ranged from the youngest at 3 and the oldest at 40 years old) He suggests that they are expected to engage in a wide range of work: including agricultural work, building work and other physical labour. This left only a few hours (7 am until 11 am) for actual study. This study also gave reasons for why children (the average age of the pupils was 12) were placed in the schools. Some had been placed by their parents, some were abandoned and had been taken in by the masters, and some had come voluntarily.

If further research is conducted in Mali it will be important to remain alert to these protection challenges, whilst identifying the positive factors and contributions these schools can make to Malian children's protection and development.

¹⁰² Ecoles coraniques au sud du Sahara face a la patrimonialisation de l'UNESCO problemes ou ressource ? L'exemple de Djenne (Mali) Roberto Christian Gatti. Retrieved February 2012
<http://www.unifr.ch/ipg/aric/assets/files/ARICManifestations/2001Actes8eCongres/GattiRCh.pdf>

Annex 4

Country Review: Pakistan

Overview: Children in Pakistan

Pakistan ranks 145¹⁰³ on the Human Development Index and has the sixth largest population in the world: of 187,342,721 (July 2011 est.), with 35.4% of the population under the age of 14. The poor literacy rates (49.9%) with only 63% men and 36% (2005 est.) women being able to read demonstrates the educational gap, especially for girls. The country is predominantly Islamic with Muslim 95% (Sunni 75%, Shia 20%), other (includes Christian and Hindu) 5%¹⁰⁴. Pakistan's large territory with multiple climates, a huge population and several conflict affected borders renders it susceptible to disaster shocks. In the last few years Pakistan has seen massive displacement of people moved by earthquakes, floods and conflict, including huge numbers of Afghans who sought refuge during the many conflicts in their country. This has also contributed to the challenging situation today. According to the ministry of Education of Pakistan¹⁰⁵, in 2005-6 the total number of children in the education sector is 20,951,772. The government of Pakistan spends 2.7% of its GDP on Education.

General Policy Frameworks

Government Policies on Child Protection

Pakistan ratified the Convention on the Rights of the Child on November 12, 1990, and has regularly reported since then. The most recent report in October 2009 drew recognition from the Committee of the challenges and efforts by the government but they still raised strong concerns for a huge range of child protection issues.

CRC committee conclusions (7)¹⁰⁶. *"The Committee urges the State party improved coordination of the national and the local levels, the establishment of a monitoring mechanism, resource allocations for children, data collection, its cooperation with non-governmental organizations (NGOs), the definition of the child, violence against and abuse of children, including*

¹⁰³ Taken from the HDI Index, 11th February 2012, <http://hdr.undp.org/en/statistics/>

¹⁰⁴ All information taken from CIA Factbook, 11th February 2012, <https://www.cia.gov/library/publications/the-world-factbook/geos/pk.html>

¹⁰⁵ Ministry of Education, Pakistan, taken February 2012 <http://www.moe.gov.pk/Pakistan%20Education%20Statistics-2005-2006T1.pdf>

¹⁰⁶ Consideration of reports submitted by States parties under article 44 of the Convention, Concluding observations: Pakistan, Committee on the Rights of the Child, Fifty-second session, CRC/C/PAK/CO/3-4, 15 October 2009

sexual abuse, the right to education, child labour and juvenile justice, and to provide adequate follow-up to the recommendations contained in the present concluding observations.”

The Committee also had a specific series of concerns (80) around the quality of education and staffing in Madrasahs and also the reports of abuse and recruitment into armed conflict. The Committee presented the following specific recommendations (81) (as they are quite specific they are presented here in full):

“The Committee recommends that the State party:

- (a) Ensure the effective implementation of the Madrasah Registration Ordinance through the establishment of adequate monitoring mechanisms and the linkage of resource allocation to concrete implementation measures;*
- (b) Take concrete action to eliminate teaching religious or sectarian intolerance; promote human rights, human rights education, including children rights, peace, tolerance and dialogue between different religions and beliefs (article 29 of the Convention); establish a timeline for the introduction of secular subjects at all madrasahs; and streamlining the education given in madrasahs in order to ensure their compatibility with regular public education;*
- (c) Ensure the protection of children from maltreatment within madrasahs through the establishment of an adequate monitoring mechanism;*
- (d) Take effective measures to ensure that madrasahs are not misused for recruitment of children below the age of 18 years by armed groups or for the involvement of children in armed conflict and hostilities; and*
- (e) Take into account the Committee’s general comment No. 1 (2001) on the aims of education.”*

Government Policies on Education

According to the National Education Policy 1998 – 2010¹⁰⁷, the Aims and objectives of Education and Islamic Education is that education and training should enable the citizens of Pakistan to lead their lives according to the teachings of Islam as laid down in the Qur'an and Sunnah and to educate and train them as a true practising Muslim. The policy promises to evolve an integrated system of national education by bringing Deeni Madaris and modern schools closer to each other to mainstream the curriculum and unify their content to form a single education system.

¹⁰⁷ National Education Policy, Ministry of Education, Pakistan, accessed February 2012, <http://www.moe.gov.pk/edupolicy.htm>

Education system in Pakistan

The structure of education in Pakistan follows five levels:

1. Primary level (Grades 1 to 5)
2. Middle level (Grades 6 to 8)
3. High level (Grades 9 to 10) or (S.S.C)
4. Intermediate level (Grades 11 to 12)
5. Undergraduate level (Grades 13 to 14) BA or BSc and Graduate level (Grades 15 to 16)

In Pakistan the education system contains Pre-primary or Pre-schooling for the ages of 3 to 5 years old and usually consists of three stages: Play Group, Nursery, Kindergarten, KG or Prep. After pre-primary schooling the Primary levels (1 to 5) start in the Government and private sectors. At this stage schools mostly provide co-education which is (generally) acceptable to the community. The majority of primary and middle level schools only have one school building. Some primary schools have separate schools for boys and girls.

At High school level from the 9th class the student has a choice between science or arts subjects. The 9th and 10th class have separate examinations from a regional Board of Intermediate and Secondary Education (BISE) and the students are awarded a Secondary School Certificate (SSC).

After the Metric or getting the SSC the student get admission at an intermediate college, with the chance to join a Faculty of Science (FSc) or Faculty of Arts (FA). Technical colleges are also available which offer different diploma courses after the Metric. BISE conducts the examinations and successful students are awarded a Higher Secondary Certificate (HSC). The successful student can join the medical and engineering fields after a competitive examination. The University provides education to Undergraduate level (13 to 14) BA or BSc and Graduate level (15 to 16), leading to a Post-Graduate, Masters or Research qualification. The successful candidate is awarded a BA/ BSc and MA/Mac degrees.

The Pakistani education system still requires significant reform and remains a hot political topic. 'Ghost' schools which receive funds and salaries but do not function in reality illustrate the problems of administration and corruption. The poor quality of the education system and the lack of services has been a significant factor in the explosion of English medium private schools providing education and filling the gap, although this does little to assist the poorest sectors of society.

Islamic Education in Pakistan

Legal framework of Madrasahs

The legal framework for madrasah registration has been a delicate political topic over the years. As can be seen from the current situation below, relations between madrasahs and the government remain complicated, with even the leaders of the official madrasah schools of Islamic thought having to negotiate regarding registration and supervision of madrasahs.

In Pakistan the five leading governing bodies of Pakistani Madrasahs are working under the umbrella of **Ittehad Tanzimat Madaris-e-Deeniya** to coordinate the curriculum and other matters, these are: Wafaq-ul-Madaras (Deobandi), Tanzim-ul-Madaras(Barelwi), Wafaq-ul-Madaras (Ahle-e-Hadith), Wafaq-ul-Madaras(Shia), and Rabita-ul-Madaris (Jumat-e- Islami).

Auqaf Departments (Govt)

Some major Madrasahs are under the provincial government (Auqaf department) but madrasah education in Pakistan is mainly run through the private sector. Usually, the founders of the madrasahs are 'ulema' (i.e scholar) of good standing who have a degree of influence in the local community, which enables them to acquire land, housing facilities, and financial resources for the madrasahs. Some larger madrasahs have their own board of trustees or executive committees, which consist of local business elites, landed gentry, and prominent ulema.

Pakistan's madrasah boards have been organised since the 1950s and nearly 20,000 Pakistani Madrasahs have been registered with the government and are affiliated with one of the five sectarian madrasah boards.

Madrasahs Education Board

A key issue between Madrasahs and the government is related to the establishment of Madrasah education boards to set the curriculum, give exams and issue degrees. This is still under debate between the Madrasahs and government. The madrasahs want to establish a madrasah education board but education boards are governmental in Pakistan, and the government is reluctant to recognise private boards for education. However, currently, if the student wants to receive a recognised degree, the existing private Madrasah Boards¹⁰⁸ arrange

¹⁰⁸ **Kaja Borchgrevink, Pakistan's Madrasahs: Moderation or Militancy? The madrasah debate and the reform process**,http://www.peacebuilding.no/var/ezflow_site/storage/original/application/d6f77e0632a20fc1ae1ad65041acdc7.pdf

exams in religious subjects; while for non-religious subjects, Madrasah students need to take exams administered by the provincial government education boards. With the Pakistan Madrasah Education Ordinance, 2001, the government proposed creating a government board to organize the Madrasahs and to involve the schools but it failed as the Madrasahs refused to participate, with the result that the board was never established. The five-madrasah board constituted its own body, the Ittehad e Tanzeemat Madaris e Deeniya (ITMD) or (federation of Madrasah Boards). The ITMD was established to coordinate among the different sectarian Madrasah Boards to have one syllabus, one education system, to give exams on the same date, to give results on the basis of merit and to work towards strong coordination with the government.

The five sectarian boards are listed below:

1 Wafaq-ul-Madaras (Deobandi): this is the Sunni Sect Madrasah Board. This Madrasah network works in the whole of Pakistan but especially in KPK, Multan, Baluchistan and the FATA areas. This group follow the Deobandi school of thought. Deobandi named after their place of origin in India, are a Sunni group and were a political movement against British colonialism in the subcontinent.

2 Tanzim-ul-Madaras(Barelwi): the Barelwi madrasahs are particularly present in Punjab, AJK, Sindh provinces. Some particular differences in the Barelwi tradition are: it's defence of traditional Islam as understood and practiced in India with an inclination towards Sufism. Barelwi are named after the village of origin and are linked to the Ahle Sunnat wal Jama'at sect.

3 Wafaq-ul-Madaras (Ahle-e-Hadith). This madrasah group belong to the Wahabi tradition and often receive financing from Saudi Arabia to promote their sect. The Wahabi madrasahs are all over the country but particularly in KPK and the Punjab provinces. Wahhabism was a popular revivalist movement instigated by an eighteenth century theologian, Muhammad ibn Abd al-Wahhab (1703–1792) from Najd, Saudi Arabia and focuses on a return to the Qur'an and Hadith.

4 Wafaq-ul-Madaras (Shia) Shia madrasahs are present throughout Pakistan but the majority of the network is in Sindh, Punjab, Gilgat and Bildistan provinces. Within Pakistan the Shia form a large minority, around 10-15%.

5 Rabita-ul-Madaris (Jumat-e- Islami) Jumat-e-Ilami is a political party and works in all provinces of Pakistan. The agenda regarding Madrasah of this party is to promote their school

of thought and also to promote political workers through their madrasahs in the whole country. Their website¹⁰⁹ sets out their philosophy in more detail and they explicitly wish to target all madrasahs in the country.

Registration

Until 1994, Madrasahs, like other civil society organizations in Pakistan, were registered under the Societies Registration Act 1860, and the Madrasahs registered voluntarily with the government. In 1990 the government stopped their proliferation but in 2002 the Musharraf government started registration again, but after 9/11¹¹⁰ the process stalled. In 2008, the Pakistan People Party (PPP) government transferred Madrasah registration from the Ministry of Religious Affairs (MoRA) to the Ministry of the Interior (MoI). On 7 October 2010, the ITMD and the Minister of the Interior signed an accord covering topics such as uniform, curriculum, subject, registration and awarding Madrasah degrees. Furthermore the agreement specifies that no Madrasah shall teach or publish any literature that promotes militancy or spreads sectarianism.

According to the Ministry of Education Pakistan, in 2005-6 the total number of Madrasahs was 12,153 and the total Enrolment of student is 1,512,445¹¹¹.

History

The history of madrasahs in Pakistan is particularly important as the madrasah system has played an active role in developing Muslim identity and then shaping the development of the young country of Pakistan. The history also demonstrates a politicised environment for madrasah education that has seen it embroiled in many regional and political disputes which have challenged the fundamental mission of providing education for young Muslim minds. This section draws heavily on the work of Daniel L. Billquist and Jason M. Colbert in their paper 'Pakistan, Madrasahs, And Militancy'¹¹² to provide background information.

The Deoband Madrasah was established in 1867 in India. Since then, the madrasah system has played an important historical role by preserving the orthodox tradition of Islam in the wake of the downfall of Muslim political power; by training generations of Islamic religious scholars

¹⁰⁹ Official website, <http://jamaat.org/beta/site/index>

¹¹⁰ 9/11 refers to the date 9th September 2001 when the twin towers of the World Trade Centre in New York were brought down by planes controlled by terrorists linked to Al Qaeda.

¹¹¹ Ministry of Education, Pakistan, accessed February 2012, <http://www.moe.gov.pk/edupolicy.htm>

¹¹² Daniel L. Billquist and Jason M. Colbert, PAKISTAN, MADRASAHS, AND MILITANCY. December 2006

and functionaries; by providing vigorous religio-political leadership; and, more importantly, by reawakening the consciousness of Islamic solidarity and the Islamic way of life among the Muslims of South Asia.

The Madrasahs in Muslim South Asia teach a curriculum known as Dars-i-Nizami, first introduced by Mullah Nizamuddin Siharvi ¹¹³(d. 1747) who was a scholar of some repute in Islamic jurisprudence and philosophy in Lucknow. This curriculum is not the same as Madrasah Nizamia, which was established in eleventh-century Baghdad.

Madrasahs in Pakistan draw heavily on these traditions as Islamist groups existed within Pakistan from the time of British Colonial India. Some Muslim political parties existed prior to the partition like the Pakistan Muslim League (PML). In 1941, Abdul ala Mawdudi¹¹⁴ founded *Jamaat-i-Islami* as a Muslim political party focused on creating an Islamic government but after the partition the Deobandi in Pakistan formed the *Jamiatual Ulema-i- Islam* (JUI) religious political party using their Madrasahs as its foundation. The Barelwi formed its own party *Jamiat Ulema-i-Pakistan* (JUP), on the basis of its madrasahs. The Ahle-Hadith Sunni and Shia were also inspired and formed parties in the same manner.

In fact Madrasahs have played an active role in Pakistan since the time of partition and provided a political platform to Muslims as a new country came into being. Consequently, the role of the Madrasah further increased in the new born country. The influence of Islamic teaching could be seen for example in 1953, when Sunni-Shi'a groups held joint demonstrations demanding the Ahmadiya sect be declared a non-Islamic cult. Then in 1962, when people took to the streets demanding the government designate Pakistan as an Islamic Republic. Basically this ideology was promoted into the minds of the people through the institutions such as mosque, Friday prayers and Madrasahs, finding ready sympathies within a religious public.

In 1979¹¹⁵ General Muhammad Zia-ul-Haq, began a program to "Islamise" Pakistan. While Zia's Islamisation program boosted the number of Madrasahs, on the other hand the Iranian Revolution in 1979 increased political mobilization that deflected Zia's Islamisation. Iran provided money to Pakistan's Shi'a community, built cultural centres, paid for Pakistani Shi'a to study in Iran, and even funded Shi'a madrasahs in Pakistan. Zia's Islamisation program directly influenced madrasahs, 10 percent of zakat was provided to madrasahs and madrasah

¹¹³ Mumtaz Ahmad, 5 Madrasah Education in Pakistan and Bangladesh, Religion, Radicalism, and Security in South Asia

¹¹⁴ Daniel L. Billquist and Jason M. Colbert, PAKISTAN, MADRASAHS, AND MILITANCY. December 2006

¹¹⁵ Ibid p 38

degrees received official recognition. In the 1980s, Saudi Arabia and Iraq were also actively engaged using huge funds to counter the Iranian Shi'a Islam influence in Pakistan. After Zia's political policies, the Sunni and Shia ideologies received more attention and paved the road for a rapid increase in the number of madrasahs. Another factor that accelerated the situation for madrasahs in Pakistan was the Soviet attack on Afghanistan.

The 1979¹¹⁶ invasion of Afghanistan by Soviet military forces caused many madrasahs to be formed or 'hijacked' as militant training centres to support the Afghan war and they received funds from all over the Muslim world. During this time madrasahs got funding, attention and resources. The Pakistani madrasahs also received more attention during the time of Afghan Jihad. For nearly ten years, Afghans and other Muslims from across the world fought against the Soviet military and its local communist allies. These Jihadis were heavily funded by the United States and Saudi Arabia with the assistance of Intelligence Services to run the war. During the Jihad these allies constructed and funded many madrasahs and after the defeat of Soviet forces the allies celebrated their victory and left the madrasahs and Freedom Fighter (Jihadi) without any proper plan of provision of real education, be it Islamic or secular. This was a mistake that has proved a later threat to international and regional security, and has caused madrasahs to again enter the spotlight. This time foreign attention sees them not as training camps for freedom fighters but 'factories for terrorists'.

Functional Framework of Madrasahs

The number of madrasahs in Pakistan is in itself a source of debate. A recent survey reveals that the number of Madrasahs across Pakistan stands at¹¹⁷ 28,982. However, the Interior Ministry estimates the number of Madrasahs in Pakistan to be 20,000 with over three million students. The figures have been hotly contested with ICG¹¹⁸ claiming in their report up to 33 percent, and a World Bank report¹¹⁹ challenging that figure and claiming only 1 percent of Pakistani children attend madrasahs.

The truth seems likely to be somewhere in-between, and as both reports are not clear in their methodology regarding the definition of madrasahs there is some confusion. We could not find

¹¹⁶ Ibid p40

¹¹⁷ Daily Times accessed February 2012

http://www.dailytimes.com.pk/default.asp?page=2010%5C06%5C07%5Cstory_7-6-2010_pg3_6

¹¹⁸ Pakistan: Madrasahs, Extremism and the Military, 29th July 2002 International Crisis Group, Report No36, Islamabad/Brussels

¹¹⁹ Madrasah Metrics: The Statistics and Rhetoric of Religious Enrollment in Pakistan, Tahir Andrabi, Jishnu Das, Asim Ijaz Khwaja, Tristan Zajonc, http://economics-files.pomona.edu/Andrabi/Research/madrasahs_beyondcrisis_final.pdf

the exact number of madrasahs reportedly registered with the Interior Ministry, as there is no system of monitoring to identify whether these madrasahs are still functioning and how many children they serve. In Pakistan within the education sector in general there is a big disparity between reported figures (i.e: the number of schools serving children) and the reality (i.e: the number of children actually able to regularly attend school, given the number of teachers who rarely or infrequently turn up for work). Although madrasahs tend to suffer less from the problem of absent teachers, as teachers are often partially motivated by their religious duty, it is also clear that they offer a widely divergent range of timetables and subjects. In reading the articles it is apparent that the authors are referring to madrasahs providing full time education, although the reality is that most children will attend some sort of Islamic education, some of which may be provided by madrasahs on a part time basis (particularly in urban contexts).

Madrasah Curriculum

Subject of Madrasahs

Almost all Sunni madrasahs, irrespective of whether they are of Deobandi, Barelwi, or Ahl-i-Hadith persuasion, follow the same standard Nizami course of studies adopted by the Deoband Seminary in 1867. It consists of about twenty subjects (eight¹²⁰ subject are solely religious) broadly divided into two categories: *al-ulum an-naqliya*¹²¹ (the transmitted sciences), and *al-ulum al-aqliya* (the rational sciences). The subject areas include grammar, rhetoric, prosody, logic, philosophy, Arabic literature, and dialectical theology, life of the Prophet, medicine, mathematics, polemics, Islamic law, jurisprudence, Hadith, and Tafsir (exegesis of the Qur'an)¹²². The remaining subjects are otherwise secular and were included in Nizami curriculum both to equip the students for civil service jobs and as an aid to understanding religious texts.

Levels of Madrasahs Ages/Academic level, Gender

¹²⁰ Sajjad, Mohammad Waqas Madrasahs in Pakistan: thinking beyond terrorism-based reforms, http://www.issi.org.pk/publication-files/1299648777_44752615.pdf

¹²¹ MUMTAZ AHMAD, Madrasah Education in Pakistan and Bangladesh <http://www.apcss.org/Publications/Edited%20Volumes/ReligiousRadicalism/PagesfromReligiousRadicalismAndSecurityInSouthAsiach5.pdf>

¹²² MUMTAZ AHMAD, Madrasah Education in Pakistan and Bangladesh <http://www.apcss.org/Publications/Edited%20Volumes/ReligiousRadicalism/PagesfromReligiousRadicalismAndSecurityInSouthAsiach5.pdf>

Different levels of Madrasahs in Pakistan

The madrasahs in Pakistan are categorized as: (1) ibtdai (elementary), where only the Qur'an is memorized and taught; (2) vustani (middle level), where selected books from Dars-i-Nizami are taught; and (3) fauquani (higher level), where the entire Dars-i-Nizami is taught. In some madrasahs where competent ulema are available, students after their graduation take up post-graduate courses of study in tafsir, hadith, or fiqh.

There are different types of madrasahs: part time madrasahs offer free education to those students who come at noon time and leave in the evening and are more flexible. Full time madrasahs are stricter and offer formal education from morning to evening (day schools). Boarding madrasahs offer formal (national/secular curriculum) education with boarding. Full time and boarding madrasahs are mostly registered with government and produce religious specialists or religious scholars.

Full time boarding Madrasah

As the research shows, in Pakistan most of the madrasahs have no formal admission procedures, and academic schedules are often flexible except for a few major madrasahs, however, who have institutionalized their admission, grading, and promotion procedures. The Complete Nizami curriculum runs from seven to nine years after the completion of the elementary level. Due to lack of technical teachers, textbooks and other resources, the majority of madrasah students have to move from one madrasah to another to complete their curriculum. Different sects have their own Madrasahs in different cities offering free/cheap education, as well as free lodging and board to promote their understanding of the practices of Islam. For this reason most students (and their parents) choose to move from one place to another place because locally they may not have access to the same sect of madrasah to get their education. The other reason is that madrasahs with a good reputation are few and students will move to those madrasahs to get a quality education and come from other cities, therefore they tend to prefer boarding madrasahs.

Perspectives on Madrasahs in Pakistan

For several reasons, Pakistani Madrasahs have become the subject of much debate. Firstly, the rapid growth of Madrasahs from 1,745 to 7,000 and then 10,000 between 1997 to 2003 has surprised observers. Secondly, some madrasahs do have proven ties to domestic and regional

violence, for example the Shia-Sunni sectarian violence in Pakistan and the Indian-Pakistan conflict regarding Kashmir. Thirdly, Pakistan faces a huge education deficit and madrasahs have the potential to help bridge the gap. Naturally however, both international donors and the Pakistani government are concerned to ensure that this education contributes to national education targets.

International media attention to madrasahs has been drawn to links to terrorism, with negative reporting of madrasahs, particularly in Pakistan, as a regular feature of print or TV media news. In her December 2000 *Foreign Affairs* article "Pakistan's Jihad Culture,"¹²³ Stern labelled madrasahs as "schools of hate." In October 2003, Deputy Defence Secretary Paul Wolfowitz described madrasahs as "schools that teach hatred, schools that teach terrorism" Goldberg described the Haqqania Madrasah, which he visited, as a "Jihadi factory."¹²⁴ These quotes demonstrate the level of distrust by certain parts of the international community, which also saw tackling madrasahs as an easy way to target terrorists. This approach has risked alienating the large part of the Pakistan public who see madrasahs as providing a solid Islamic education for their children. In addition many madrasahs offer their educational services to some of the poorest children. They also provide full time boarding education from those coming from very remote and far areas. Due to the good acceptance the madrasahs have in the community, they regularly get charitable contributions to cover their expenses.

Madrasahs provide free religious education, boarding and lodging and are essentially schools attended by all levels of society: poor, middle class and rich people. Over three million students attend madrasahs. Some sections of the more orthodox Muslim sects have been radicalised by state sponsored exposure to jihad, first in Afghanistan, then in Kashmir. The problem of radicalisation and manipulation of religion in Pakistan is scarcely one that can only be ascribed to madrasahs, it is a widespread challenge across the country.

The general understanding about madrasahs in the Pakistani community are very mixed. Religious people believe that madrasahs are important and necessary for a good religious life. The educated and elite class have varying opinions about the madrasahs: some say they are religious schools and some link them with extremism. As the above survey of different views about madrasahs shows, the role of madrasahs in Pakistan is very important but one that has often been pushed into political or religious sectarian missions, far away from the essential spirit of providing Islamic education. It is in this climate that many 'normal' madrasahs operate

¹²³ Ibid p 63

¹²⁴ Ibid p 63

and it is essential to find out more about what role a madrasah actually plays in the life of children.

Annex 5

Research Indicators: Assessment Tool

Please note, according to the CRC and our research approach all children are under the age of 18 (Article 1 of the CRC)

Name of Madrasah

Number	CRC Article	Islamic Context	Legal Obligations from the State	Indicator	1 Not met at all	2 Partially met (minimal evidence)	3 Mostly met (plenty of evidence)	4 Met and even good practice shown	No evidence for conclusion	Comments/evidence
	Principles:									
	Best Interests of the Child: Article 3									
1	<i>Article 3: 1. In all actions concerning children, whether undertaken by public or private social welfare institutions, courts of law, administrative authorities or legislative bodies, the best interests of the child shall be a primary consideration.</i>	n/a		Procedures for making decisions about children's welfare and future are made in the best interests of the child. This would include consultation with the child, the family and the staff. The Child's views would be taken into account in accordance with their evolving capacities.						
	Child 's Rights to Survival and Development									
	Article 6									
	Non Discrimination									
	Article 2									
2	Child Participation			There is a system by which children can express their views, concerns about life in the madrasa						
3	<i>Article 12: - 1. States Parties shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child.</i>			There is a regular review of a child's individual performance which is shared with the child and the family.Children's feedback is sought on the review and acknowledged (and acted upon!)						
4	<i>Article 13: Rights to freedom of expression and to seek information</i>			Children are able to make choices and risk assessments about certain activities (education, play, use of time) depending on their evolving capacities						
5	<i>Article 14: Right to practice your religion (and be directed by your parents), freedom of thought, Article 15: Freedom of association,</i>			Children are provided with relevant information to make choices						

Number	CRC Article	Islamic Context	Legal Obligations from the State	Indicator	1 Not met at all	2 Partially met (minimal evidence)	3 Mostly met (plenty of evidence)	4 Met and even good practice shown	No evidence for conclusion	Comments/evidence
	Protection									
6	Right to live with your family: Article 5, Article 9:3, Article 18			There is a policy regarding regular contact of children with their families						
7	Article 5: States Parties shall respect the responsibilities, rights and duties of parents or, where applicable, the members of the extended family or community as provided for by local custom, legal guardians or other persons legally responsible for the child, to provide, in a manner consistent with the evolving capacities of the child, appropriate direction and guidance in the exercise by the child of the rights recognized in the present Convention.	Article 27: Right and responsibility of your family to provide you with your needs. "2. The parent(s) or others responsible for the child have the primary responsibility to secure, within their abilities and financial capacities, the conditions of living necessary for the child's development."		Children and their families are encouraged to stay in contact with each other						
8	Article 16: Right to privacy			Private space to discuss child's affairs or for the child to meet visitors						
9	Rights to protection from abuse: Article 19,		What are government rules on this topic?	There is a child protection policy						
10	1. States Parties shall take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse, while in the care of parent(s), legal guardian(s) or any other person who has the care of the child.			Teachers, children and parents are aware of the policy and understand the procedures						
11	2. Such protective measures should, as appropriate, include effective procedures for the establishment of social programmes to provide necessary support for the child and for those who have the care of the child, as well as for other forms of prevention and for identification, reporting, referral, investigation, treatment and follow-up of instances of child maltreatment described heretofore, and, as appropriate, for judicial involvement.			A reporting structure is in place						
12	Article 33: Protection from harmful substances (drugs etc)			Staff, parents and carers are aware of the signs of abuse and know how to respond						
13	Article 34: Protection from sexual abuse and exploitation, Article 35: Protection from trafficking in children			Arrangements are in place to prevent isolation with children						
14	Article 37: Protection from torture, Article 38: Protection from armed conflict, Article 39: Rights to redress and support to reintegration after abuse. B33			Staff have sufficient time off and enough staff are on a roster to ensure supervision of children						
15	Article 32: Protection from hazardous work		What are government rules on this topic?	Children participate in the care of the madrasa						
16				Children's work in the madrasa does not deduct time from education or play times						
17				Children do not engage in any exploitative or hazardous work						
				NB: Be aware of reports of using madrasa children for begging (taking time out from education/play) or excessive labour in agriculture, etc						

Number	CRC Article	Islamic Context	Legal Obligations from the State	Indicator	1 Not met at all	2 Partially met (minimal evidence)	3 Mostly met (plenty of evidence)	4 Met and even good practice shown	No evidence for conclusion	Comments/evidence
19	Article 28, Point 3: Regarding appropriate and safe discipline.			Children are aware of basic rules for behaviour – social skills, respect for property and respect for others						
20				Unacceptable behaviour is seen as a child's need for greater support and guidance						
21				Records are kept of sanctions used and ways in which these were avoided, including times and dates						
22			What are government rules on this topic?	Corporal punishment is banned						
Education										
23	Article 28: Right to Education		What is the government policy?	A clear curriculum is presented (and available to parents/children to see)						
24	Article 29: The kind of Education			A mixture of secular and Islamic religious topics are provided. In the case that secular topics are not provided children access these in a different way (previous schooling, part time attendance at a public/private school)						
25				The school has a clear educational policy and vision						
26				A system of examination and feedback to pupils exists (give details)						
27				Teaching techniques involve more than repetition and lecture (give details)						
28				Children learn academic skills such as: debate, analysis, organising information, etc (give details)						
29				Children learn life skills such as: negotiation, conflict resolution, listening to others (give details)						
30				Children are able to access other topics than just Islamic core subjects (give details)						
31	Article 30: Rights to diversity - of your own and in others: "In those States in which ethnic, religious or linguistic minorities or persons of indigenous origin exist, a child belonging to such a minority or who is indigenous shall not be denied the right in			Children are able to use and learn in their mother tongue						
32				Children learn about their culture and identity in a way that respects diversity in others						
33				Children report the madrasa has contributed to a positive sense of self and identity						
34				Children report that the madrasa has supported them to discuss their religion and those of others in a respectful and thoughtful way						
35	Article 31: Right to play			Children have a space to play/relax						
36				Children are able to undertake physical/sporting activity						
37				Children are given time for play/relaxation within the curriculum/timetable						
Diet/Nutrition										

Number	CRC Article	Islamic Context	Legal Obligations from the State	Indicator	1 Not met at all	2 Partially met (minimal evidence)	3 Mostly met (plenty of evidence)	4 Met and even good practice shown	No evidence for conclusion	Comments/evidence
39	Article 27: 1. States Parties recognize the right of every child to a standard of living adequate for the child's physical, mental, spiritual, moral and social development.			Staff understand how local foods contribute to nutritional needs of children at various ages						
40	Article 27:2: refers to the rights/responsibilities of a family to provide these things. 3. States Parties, in accordance with national conditions and within their means, shall take appropriate measures to assist parents and others responsible for the child to implement this right and shall in case of need provide material assistance and support programmes, particularly with regard to nutrition, clothing and housing.			Good hygiene is practised in the storage, preparation and cooking						
41				Children are involved in choice and preparation of meals						
42				Special dietary needs are addressed						
43				Clean water is accessed and available						
				Health						
44				Children have a health check before or on arrival and at regular intervals. Medical information is regularly updated and shared between madrasa and parents and with the child (as appropriate).						
45				Children receive immunisation and any necessary treatment. Parents are informed of any treatments and permission secured if necessary						
46				Health records are kept in child's file and regularly updated. Developmental milestones, illness and treatment, etc are recorded. These records are given to the family upon departure from madrasa						
47				Promotion of preventive health practices – eg, hygiene, safety and healthy attitudes						
48				Health education is provided (including sexual health education for older children). This may be done through Islamic teaching but must include accurate scientific information.						
49				Caregivers/Teachers/Children know how to respond in cases of accidents or emergencies						
50				Madrasa is able to access government or private health services through prior agreements.						
				Sanitation						
51				Lockable space available for toileting, bathing and dressing						
52				Sanitation facilities are clean and disinfected						
53				Personal hygiene supplies can be accessed discreetly						
54				Location of boys' and girls' latrines are separate and in well-lit places						
				State Obligations to ensure quality care						
55	3. States Parties shall ensure that the institutions, services and facilities responsible for the care or protection of children shall conform with the standards established by competent authorities, particularly in the areas of safety, health, in the number and suitability of their staff, as well as competent supervision.			Madrasa is able to access basic services from the state in health, water, sanitation, electricity etcetera						
56				Madrasa is monitored by a state, provincial or institutional body, records are kept of such monitoring visits						
57				Madrasa is registered with the government/appropriate body						

Number	CRC Article	Islamic Context	Legal Obligations from the State	Indicator	1 Not met at all	2 Partially met (minimal evidence)	3 Mostly met (plenty of evidence)	4 Met and even good practice shown	No evidence for conclusion	Comments/evidence
	State Obligations to ensure quality care									
55	3. States Parties shall ensure that the institutions, services and facilities responsible for the care or protection of children shall conform with the standards established by competent authorities, particularly in the areas of safety, health, in the number and suitability of their staff, as well as competent supervision.			Madrasa is able to access basic services from the state in health, water, sanitation, electricity etcetera						
56				Madrasa is monitored by a state, provincial or institutional body, records are kept of such monitoring visits						
57				Madrasa is registered with the government/appropriate body						
	Madrasa Governance									
58				Madrasa has a clear entrance policy						
59				Madrasa documents entrance and departure from madrasa (including drop out rate)						
60				Madrasa supports poorer families to access education						
61				Madrasa has a clear system of governance (board?) with policies and procedures for governance and oversight						
62				Madrasa has a budget and transparent record of sources of funding						
63				Madrasa keeps records on children and ensures confidentiality of those records						
	Staff recruitment and training									
64				Recruitment policies and practices exist for all staff, volunteers and trainees						
65				Selection focuses on quality of carers to care for children and programme aims						
66				Checks are made on applicant's character						
67				Applicants are clear about the job tasks						
68				A formal probationary period exists						
69				Staff and carers receive regular individual and formal supervision						
70				Areas of weakness are supported and strengths recognised and valued						
71				In addition to teaching staff there are staff who are dedicated to the care and welfare of children						
72				Staff who have a caring role are not only assigned to discipline and supervisory roles						
73				All Staff have clear individual work plans						
74				Sufficient number of care and teaching staff exist						
75				Alternative cover is available in times of illness or absence						
76				Children receive individual attention regularly beyond survival needs						
77				Appropriate gender balance in carer group						
78				Skills and abilities are recognised in staff deployment						
79				Staff and carers are provided with regular training and mentoring						
80				Training is viewed as a valuable aspect of the programme						
81				Training reflects the complexity of needs presented by full time care for children, not just their educational needs						

Annex 6

Children's Focus Group Discussion

No of Children: 4-6 children (max)

Suggestion: This will take about an hour and a half. See if it is possible to arrange over a lunch period, or break period so as to not interrupt the children's schooling. It's difficult to devise a selection criteria, but respecting children's participation choice and avoiding the selection by the teacher of 'good' children, I suggest that asking for volunteers is the best method.

[In general observations for the Indicators 1-5 : Principles of the CRC, will come from overall impressions/comments]

Introduction/Energiser: 5-mins

Get to know children – names, class, how long in the school (maybe they can introduce their neighbour?), brothers/sisters in school, where from

Tell us about your daily life: 30-40 mins max

Ask the children to make a timetable showing their daily life, they can do it however they like (maybe up to 2 groups of children), but encourage them to draw symbols or make it a picture of their LIFE, not their school timetable. If a mixed group then often the boys draw one and the girls draw one – depends on gender sensitivity in their context.

For example:

Sun = I get up at what time? (add in clocks for times)

Bowl = I eat breakfast – What do you usually eat for breakfast? At what time? Do you have to go out to get breakfast?

Towel = I have a wash – Where do you wash? Where do you get your hygiene supplies from? Do you have to take it in turns?

Book = I study XXX subject. –What do you study? How long for?

The facilitators need to keep in mind the indicators and the overall time for this part of the session. The interpreters need to translate all the comments in the discussion and local staff should assist to take notes if possible of all children's comments.

It is important that all children are invited and encouraged to speak. One child should not be appointed 'spokesperson'.

Indicators to address:

Protection from hazardous work: 15-17

Right to Education: 24, 27, 28, 29, 31

Right to Diversity: use mother tongue 32

Right to play 36, 37,38

Diet/Nutrition 39, 40, 41, 42

Health 45, 46, 48

What do you like/value about your Madrassa?: 15 mins

Ask the children what are good things about living/studying in the madrassa, emphasise that it doesn't have to be about education aspects only.

Make a weighting exercise where children more agree with the statement by adding a smiley face (sticker?) next to positive statements that they particularly agree with. If they want to further refine their statements they can add between 1-3 smiley face stickers 1 for less important/positive, 3 for most important positive.

Indicators to address: 34

Family contact: 15 mins max

- Draw a picture of the family (in a locally relevant way).
- Ask children to draw (and write in if possible) how they contact their family (and/or friends) from their home community. Could be by visiting, could be by mobile phone, could be by letter...
- Ask how often they contact, and if they are supported to contact their family (be alert to 'rules' discouraging contact).

Indicators to address: 3, 6, 7, 8

Other key Questions: 30 minutes

By this time the children will hopefully have built up trust with the facilitators, and be a) willing to answer more complicated questions and b) may have questions of their own. This will also allow time to pick up on issues that were raised but lost in the previous discussions. Make sure that all children are still able to participate. Make clear that children do not have to answer any question, and that we are asking the questions because there are supposed to be rules/standards about how madrassas are run to take good care of children. These systems may exist in this madrassa but we don't know about them.

- Is there a system by which children can report 'abuse' (which could be, people hurting them, bullying, people making them do things they don't want to, making them ashamed) etcetera? What do they do? What is the response?

- Do children feel able/Are they able to express their views on their life in the madrassa to staff/family? How?
- What are the rules on discipline? Living in the madrassa? What do they think about discipline?
- What's your favourite class? What do you think you have learned most in living in a madrassa?
- If there is an argument between children inside the madrassa or between children inside the madrassa and outside the madrassa – How would you solve it? What would you do?
- What do you think/know about people from other countries/religions? What would you like to know more about?
- What would you like to do after you finish in the madrassa? What job would you like to do?

Indicators to address:

Discipline: 18,19,20,21,22

Life skills: 30

Diversity: 32,33,35

CP Policy: 10,11,12

Wrap up:

Be clear what will be done with the results of the research. Thank children for their time and give them the 'thank you presents'

Annex 6

Key Informant Interview with Madrassa Manager.

Time taken – depends on them, but probably up to two hours. We have a list of possible policy documents we would like to see – if they are ready to share them. It may be good to inform them in advance or at the beginning of the visit and see the reaction.

We should also ask for a tour – maybe with an older child or staff member? Can we take photos (of the facilities not people)?

Introduction – explaining about Islamic Relief in Indonesia, the purpose of the research, the role of the consultants, the type of questions being asked and why. What will be done with the research information – etc.

Key policies and governance:

- Can you describe the admissions policy and procedures that cover a child's admission into the madrassa?
- How long do the students stay in average in the Madrassa? Do some drop out ? Why?
- Do you have a governing board? Are there policies/procedures describing the governance? Who takes decision on curriculum?
- Is your madrassa registered with the government and do you have any concerns about registration processes?
- What kind of relationships do you have with government officials and services (e.g: education/health)? Do you get support? Information?
- What kind of support do you think the government could/should give to your madrassa to improve the education and care that you provide for children?
- How do you get funding?
- Do you have a policy regarding fees for poor children and parental support?

Indicators to address: 62 to access government or private health services, 70-78 Madrassa is monitored by a state Research question 3 & 4

Child protection

This is a sensitive topic - but we need to explain that this is very important. Some madrassas have given other ones a bad reputation by not looking at this question (for example negative stories in the press about abusing children) so we think we should find out what kinds of

policies/rules you have in place. It's not to find out bad things but to show that many madrassas can be good places for children.

- Do you have a code of conduct (child protection policy)?
- What areas does it cover?
- How many trainings have you arranged for your team regarding child protection?
- How do the children report to teacher, Manager and parents in good time when he/ she feel uneasy, or has a complaint about behaviour?

Indicators to address: 1 Best interest of child, 16 Right to protect from abuse, 17 A reporting structure is in place

Care, Control and Discipline of children

Taking responsibility for children is very challenging, and it is important to have rules.

However, we would like to understand more about these rules, how they are set and enforced.

We are looking for good practices that we can share with other madrassas.

- What is your policy on discipline?
- How was it developed? (who participated?)
- How is it shared? (children, parents, teachers)
- What is your policy on corporal punishment?

Relationship with parents

Research shows that good relationships with parents are essential for good care and education of children. (These may need adapting if it is not a boarding school madrassa)

- How do you introduce children and parents to the madrassa? Is there a brochure you give out?
- What is your policy regarding children contacting their families? How often do they see their families?
- How do you report to parents' on their children's progress?
- Do you have any suggestions about how to improve the parent's role in supporting children while they are in madrassa?
- What kind of services you offer in Madrassa for children, parents and teaching staff?
- What kind of information you provided to children and teaching staff?

Indicators to address: 13 Right to live with your family, Indicators to address: 32 Available curriculum for parents / children

Relationship with government and government services

- What kind of state services are you using/receiving in your Madrassa?
- Do you get any funding or other resources from the State?
- Do you arrange any vaccinations/health services for the children? How do you keep parents informed?

Indicators to address: 57 Children receive immunisation and any necessary treatment

Organisational issues:

- Does the madrassa keep records of children?
- What are your criteria for hiring of new staff?
- How do you orientate new staff regarding their job description?
- Do you have enough staff during the absence of some staff member?
- Did you arrange any teacher training to develop teaching capacity?

Indicators to address: 83-96 Staff recruitment and training

Vision/Mission

- How does the Madrassa education contribute to the future of the child to compete with modern world challenges? (in your opinion)
- What is the value added of a madrassa education in your view?
- How do you coordinate with other formal/informal schools' head teachers regarding admission of children to their programmes/activities?
- How many children admitted come from formal schools into your Madrassa every year?

Annex 6

FGD with Parents

Introduce Islamic Relief and the team. Explain the purpose of the research and that parents play a very important role in supporting children in the madrassas. For the selection of parents it is better if you can get a range of parents – not just those selected by the madrassas as ‘favourable’ to the madrassa.

4-6 parents max

- ***What do you know about the madrassa where you are sending your child?***

(Follow up questions:

- ***Do you know about their policies?***
- ***What do you know about their curriculum?***
- How often are you in contact with your children (if the children are boarding at the madrassa) and ***how do you keep informed about their progress?***
- Have you visited your child in the madrassa? Do they have places where you can meet with your children privately? (if the children are boarding at the madrassa)
- ***If your children had a complaint about the way they are being treated at the madrassa – what would you do?***
- ***Why did you choose this specific madrassa for your children?***
- ***Do all your children go to this type of madrassa? If not – why not?***
- ***What do you see as the added value of the madrassa education?***

Indicators to address: 9 child's individual performance shared with parents

Indicators to address: 14 Children and their families are encouraged to stay in contact

Indicators to address: 15 Private space to discuss child's affairs

Annex 6

Policy Document Required

In advance of visiting the school ask them if they would be willing to show us:

- *School registration and governance records*
- *School prospectus explaining what they do, funding etc*
- *School curriculum (and exams if appropriate)*
- *Timetable of classes*

For us to check during the visit.

School Prospectus: curriculum, vision, purpose

Timetable of classes

School policies regarding:

staff recruitment, management and monitoring including staff lists, records of probation etc

child protection policy – e.g: code of conduct, reporting mechanism

School rules – including discipline etc

What to do in emergencies

Contact with families – contact details, procedures about when to contact them etc

School records:

Teaching plans/workbooks/exam/test papers/student feedback

Children's record including academic performance, health record, major issues etc (in a safe place?)

Children's performance in non-academic activities – e.g: agricultural work, caring for the madrassa

Leisure activities, e.g: sports competitions,

School agreements with other local services: e.g: Health, Dental etc. Do they have a referral system?

Funding information & Budget.

- Information on fees/costs to parents
- Registration papers with the government and records of any official visits.
- Governance papers

Annex 6

Teachers Focus Group Discussion

Teachers Group: 3-4 teachers (if possible).

1 hour 20 mins estimated - run at the same time as the children's group?

Introductions and getting to know your roles/responsibilities: 15 mins max

Introduce Islamic Relief and the purpose of the research. Roles/responsibilities of the people doing the research and possible uses of the data. The data collection is all anonymous and data will not be shared with other people naming people or madrassas, nor will it be discussed with the madrassa head in detail – although overall results may be shared at a later date (up to IR Indonesia).

- Each teacher to introduce themselves (name, qualification, work experience, other skills).
- What is their role/responsibility in the madrassa?

Talking about the teaching: 25 mins

- How would you describe the education policy and curriculum of your madrassa?
- How do you create your lesson plans and what kind of teaching tools do you use during your teaching?
(e.g: practical tools – workbooks, boards etc, and also techniques: story telling, play/games, peer teaching, child discovery)

Indicators to address: 24 – 31 Rights to (quality) education

- What extra value does an Islamic education provide in your view (in comparison with other forms of education available in your country?)
- What other skills/activities do you think children learn/do in your madrassa?

Indicators to address: 29 -32 children learn skills, Research Question 2, Research question 4.

Care, Control and Discipline of Children - 20 mins

- What is your policy for discipline of children? What types of sanctions do you use? (e.g: not allowed to go out for play time, have to do extra lessons)

Indicators 18 – 22 – Discipline of children. Important to discover policy and practice regarding corporal punishment.

- Is there a code of conduct? Is it displayed? How do children learn about it?

- How are rules made in the madrassa? Do children contribute to the discussion about rules?
- Is there a process for complaints? By children about staff and other children? By staff about other staff and also about children?

Indicators 9 – 17: Child protection from abuse

BREAK! Now might be a good time to take a tea break – and carry on chatting – invite people to ask questions. 5-10 mins

Policies & Staff care, training and management. 30 mins

Some policy/management questions:

- Do you have physical activities (e.g: sport) available in the madrassa? Or provided by other organisations/schools?

Indicators 36-38 – Children’s right to play etc. Also – research question 3

- What teaching do you do around health education/practices? Do you access health services to support this?
- If there is an emergency situation, What would you do in emergency situation and have you had any training about first aid?

Indicators to address: 45-55 Rights of health, Research question 3

- Do you have a job description? What do you think about it?
- What kind of training did you get to do this job? Do you get regular monitoring, feedback, resources and support to positively improve your teaching?
- What kind of staff management/training /support issues do you think should be addressed?

Indicators to address: 64-81, Research question 3

- Do you do individual reviews of children’s performance? Does it include all aspects of the child’s life in the madrassa? Do children get to talk to you about these?

Indicators to address: 3 child's individual performance which is shared with the child and the family

Annex 6

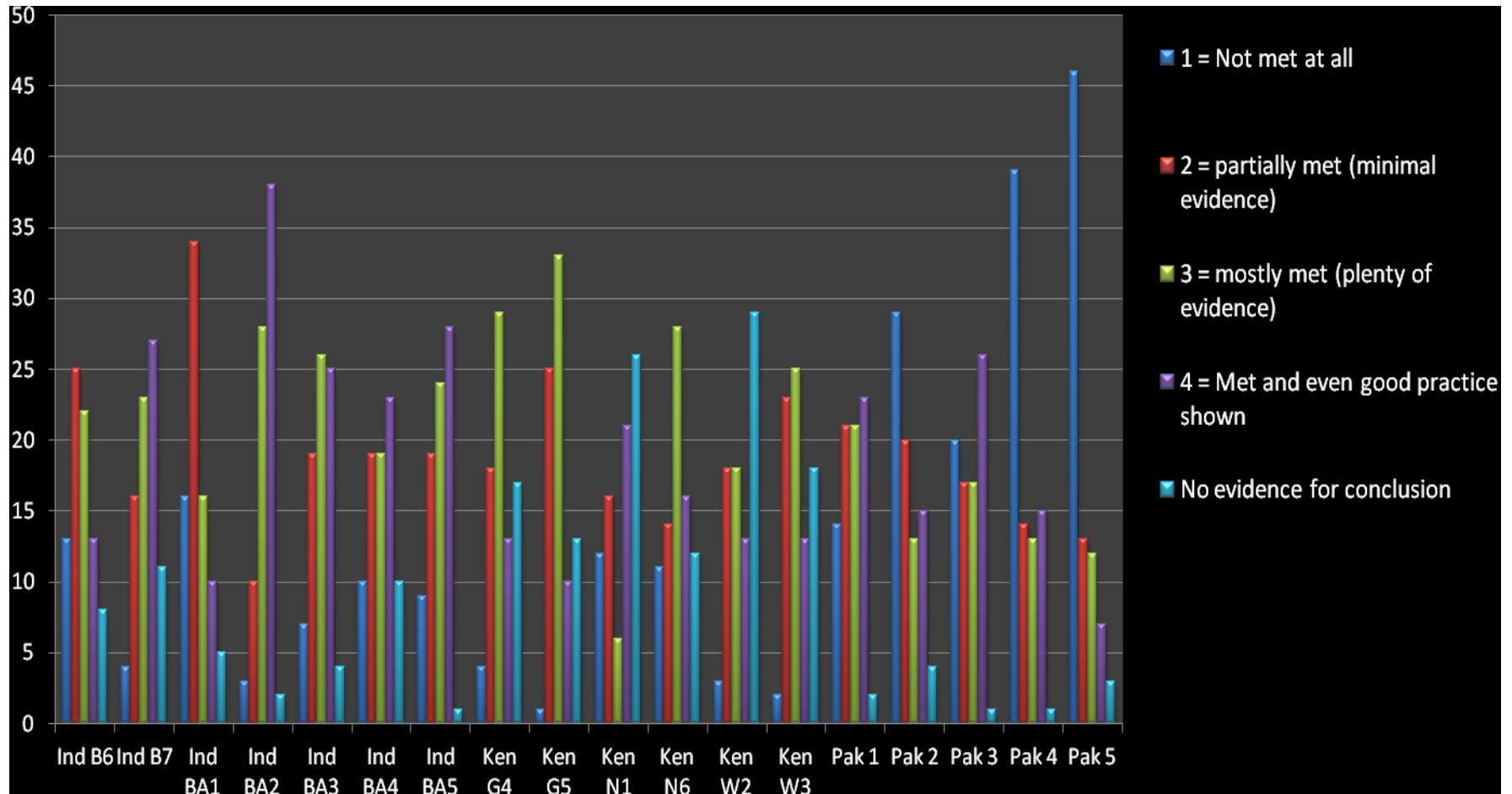
Madrasah Research Framework

Section of overall framework	Areas of Enquiry and detailed questions	Suggested activities for in-country research
<p>1.To what extent do the Madrassa contribute to children’s development and protection? Measuring madrassas contribution to Development and Protection according to Quality Standards</p>		<p>Direct Observation/Tour of Madrassa (maybe an older student(s) could take us on the tour?): Standards relating to the facilities, the wat/san, cooking/food prep etcetera.</p> <p>Standards relating to recruitment/training/child protection/discipline/study etc: FGD teachers, interview with madrassa manager/head, FGD children, review of policy docs</p> <p>Standards relating to privacy, participation, leisure, family contact etc: FGD children, FGD teachers, Interview with madrassa manager, review of policy docs</p>
<p>2. Do they compensate for a conventional government education in any way and a child’s developing sense of citizenship and identity? Added Value of a madrassa education</p>	<p>What do children and their parents value and like about a madrassa education?</p>	<p>FGD parents, FGD children Children’s exercise: ask them what are good things about living/studying in the madrassa (doesn’t have to be about education aspects only). Make a weighting exercise where children more agree with the statement by adding a smiley face (sticker?) next to positive statements that they particularly agree with. If they want to</p>

		<p>further refine their statements they can add between 1-3 smiley face stickers 1 for less important/positive, 3 for most important positive.</p> <p>Parents: What do they see as the added value of a madrassa education for the children? (May need to be linked to parental choice questions). What is the added value of children attending full time boarding education?</p>
<p>3. To what extent do the Madrassa systems interact with the state and other institutions in the provision of services? <i>Interaction with the state/other institutions</i></p>		<p>Key informant interviews: madrassa managers/heads, local government officials, state officials. Also potentially from discussions in FGD with children, teachers, and parents.</p>
<p>4. To what extent, and how does the Madrassa system compete with other formal and informal provision of educational services? <i>Reasons for choosing the Madrassa education</i></p>	<p>What influenced parental (and where applicable child) choice in selecting the madrassa as the place of education? Of particular interest is why they chose full time boarding school care as opposed to the many other Islamic educational options.</p>	<p>FGD Parents: Why did you choose to send your children to a madrassa? What factors contributed to your decision (and do a weighting exercise)? Are other children in your family attending other forms of Islamic education? Why?</p> <p>FGD Children: Why did your parents choose to send you to a madrassa? A full time boarding madrassa?</p>
<p>5. To what extent are there opportunities for provision of wider educational services and other important services through the Madrassa? <i>Added/Extra Services of the madrassa</i></p>	<p>What added services do Madrassas provide? What services could they provide?</p>	<p>Interview with Madrassa manager/head, As part of information given in FGDs with children, parents, teachers. Policy/document review</p>

<p>6. What are the attitudes of State officials towards Madrassa education? <i>Trends in state attitudes towards madrassa education</i></p>	<p>What are the trends in State attitudes towards Madrassas and/or Islamic Education in general?</p>	<p>Policy/Document review Key informant interviews with: State officials of religious affairs, child protection and education departments, UNICEF and other child focused NGOs (local/international), with religious/faith based institutional leaders.</p>
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ANNEX X:7– Summary of results from Indicator Tool.



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