

**Experiences of Madarsa English Teachers in Implementation
of English as a Compulsory Subject**

**A Thesis Submitted to the Department of English Education
In Partial Fulfilment for Master of Education in English**

**Submitted By
Ajay Bahadur Chaudhary**

**Faculty of Education
Tribhuvan University, Kirtipur,
Kathmandu, Nepal**

2023

**Experiences of Madarsa English Teachers in Implementation
of English as a Compulsory Subject**

**A Thesis Submitted to the Department of English Education
In Partial Fulfilment for Master of Education in English**

**Submitted By
Ajay Bahadur Chaudhary**

**Faculty of Education
Tribhuvan University Kirtipur,
Kathmandu, Nepal
2023**

**T.U. Regd. No.: 9-2-304-106-2012
M.Ed. Fourth Semester
Examination Roll No.: 7328002**

**Date of the Approval of the
Thesis Proposal: 2022/08/21
Date of Submission: 2023/04/02**

DECLARATION

I hereby declare that to the best of my knowledge this thesis is original; no part of it was earlier submitted for the candidature of research degree to any University.

Date: 2023/03/31

.....
Ajay Bahadur Chaudhary

RECOMMENDATION FOR ACCEPTANCE

This thesis is to certify that **Mr. Ajay Bahadur Chaudhary** has prepared this thesis entitled **Experiences of Madarsa English Teachers in Implementation of English as a Compulsory Subject** under my Supervision.

I recommend this thesis for acceptance.

Date:2023/04/02

.....

Dr. Gopal Prasad Pandey (Supervisor)

Reader and Head

Department of English Education

Faculty of Education

TU, Kirtipur, Kathmandu, Nepal

RECOMMENDATION FOR EVALUATION

This thesis has been recommended for evaluation by the following **Research
Guideline Committee:**

Signature

Dr. Gopal Prasad Pandey (Supervisor)

Reader and Head

Department of English Education

Tribhuvan University, Kiritipur, Kathmandu

.....

Chairperson

Dr. Renu Singh

Lecturer

Department of English Education

Tribhuvan University, Kiritipur, Kathmandu

.....

Member

Mr. Bhim Prasad Wasti

Reader

Department of English Education

Tribhuvan University, Kiritipur, Kathmandu

.....

Member

Date : 2022/08/21

EVALUATION AND APPROVAL

This thesis has been evaluated and approved by the following **Thesis Evaluation and Approval Committee**.

Signature**Dr. Gopal Prasad Pandey (Supervisor)**

Reader and Head

Department of English Education

Tribhuvan University, Kiritipur, Kathmandu

Chairperson**Dr. Rishi Ram Rijal**

Professor

Mahendra Ratana Campus, Tahachal,

Kathmandu

Expert**Dr. Priti Mandal**

Lecturer

Department of English Education

Tribhuvan University, Kiritipur, Kathmandu

Member

Date: 2023/04/17

DEDICATION

Dedicated to

My family members and teachers whose blessing is with me forever.

ACKNOWLEDGEMENTS

I would like to express my sincere gratitude to my supervisor **Dr. Gopal Prasad Pandey**, Reader and Head, Department of English Education, T.U. Kirtipur, Kathmandu for his unconditional support and valuable guidance throughout the research which made it possible to complete my research work. This research would not be completed without his valuable guidance from the very beginning to the end.

Similarly, I would like to express my gratitude to **Prof. Dr. Rishi Ram Rijal** for his constructive feedback and genuine suggestions during the thesis viva. Likewise, I am equally indebted to **Dr. Priti Mandal** Department of English Education for his constructive suggestions, encouragement, guidance, and support during thesis viva. I have no words to extend my sincere gratitude for his patience, proper guidance, and support.

I wish to express my sincere gratitude to **Dr. Renu Singh**, Reader, at the Department of English Education, and **Mr. Bhim Prasad Wasti**, Reader, Department of English Education for their insightful feedback, regular guidance, continuous assistance, inspiration, encouragement, cooperation, and constructive suggestions and feedbacks during proposal viva.

Similarly, I also would like to offer my profound gratitude to all the **Gurus and Gurumas** of the Department of English Education during my study. I am also grateful to **Mrs. Madhavi Khanal**, an administrative staff member at the Department of English Education, T.U., Kirtipur for her kind cooperation and administrative work.

Finally, I am thankful to all the teachers, friends, and good wishers for supporting and motivating me throughout the research work who directly and indirectly stood by me.

Ajay Bahadur Chaudhary

ABSTRACT

This study is entitled **Experiences of Madarsa English Teachers in Implementation of English as a Compulsory Subject**. The present study aims to identify the Madarsa English teachers' experiences in English as a subject in Madarsa school. To carry out this research, I adopted narrative inquiry as a research design. Five Madarsa English teachers were selected purposively, and data were collected using a non-random sampling procedure. In-depth interview was the main tool for data collection. The systematically collected data were analysed descriptively and thematically. After analysing the data, findings were drawn. From analysis and interpretation data, it was found that Madarsa English teachers presented both the positive and negative experiences in implementing English as a compulsory subject in Madarsa. This study showed that English as a compulsory subject in Madarsa would enhance students' English and entire quality of education but the participants had negative remarks about the availability of recourses, materials and government support. The majority of teacher were not satisfied with the salary. Similarly, this study also showed that the Madarsa teachers have been facing different challenges while teaching English in the classrooms like; use of Islamic language so, exposures to English language was limited.

This thesis contains five chapters. The first chapter deals with the background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study, and operational definition of key terms. The second chapter comprises a review of the related theoretical and empirical studies, implications of the studies, and conceptual framework. Likewise, the third chapter consists design of the study and method of the study, population, sample, and sampling strategies, research tools, sources of data, data collection tools and techniques, data collection procedure, data analysis, interpretation procedures, and ethical consideration. The fourth chapter includes an analysis of data and an interpretation of results. Similarly, the fifth chapter focuses on findings, conclusions, and recommendations based on the results and discussion of the study. The references and appendices have been included in the last part of the thesis.

Table of Content

	Page no.
<i>Declaration</i>	<i>i</i>
<i>Recommendation for Acceptance</i>	<i>ii</i>
<i>Recommendation for Evaluation</i>	<i>iii</i>
<i>Recommendation and Approval</i>	<i>iv</i>
<i>Dedication</i>	<i>v</i>
<i>Acknowledgments</i>	<i>vi</i>
<i>Abstract</i>	<i>vii</i>
<i>Table of Content</i>	<i>viii</i>
<i>List of Symbols and Abbreviations</i>	<i>x</i>
Chapter 1: Introduction	1-6
Background of the Study	1
Statement of the Problem	3
Objectives of the Study	4
Research Questions	5
Significance of the Study	5
Delimitations of the Study	6
Operational Definitions of Key Terms	6
Chapter 2: Review of Related Literature and Conceptual Framework	7-21
Review of Theoretical Literature	7
History of English Language Teaching in Nepal	7
Importance of English Language	8
Need of English Language Teaching in Madarsa	9
The Curriculum of Madarsa Education	12
About Muslims	13
History of Islamic Education	14
English Language Teaching in Madarsa	14
Madarsa English Teachers	15
Muslims Community attitude towards English Language	16
Review of Empirical Literature	16
Implication of the Review for the Study	20

Conceptual Framework	21
Chapter 3: Methods and Procedures of the Study	22-24
Design and Method of the Study	22
Population, Sample and Sampling Strategies	22
Data Collection Tools and Techniques	22
Source of Data	23
Data Collection Procedures	23
Data Analysis Procedure	24
Ethical Considerations	24
Chapter 4: Results and Findings	25-37
Results	25
Experiences of Madarsa English Teachers in ECS	25
Practices of Government to Implement ECS in Madarsa	28
Challenges /Problems in Implementing ECS in Madarsa	28
Opportunities Gained while Implementing ECS in Madarsa	32
Suggestions for Effective Implementation of ECS in Madarsa	33
Findings	35
Experience Related	35
Challenges Related	36
Opportunities Related	36
Pedagogical Implication Related	37
Chapter 5: Conclusions and Recommendations	38-40
Conclusion	38
Recommendations	39
Policy Related	39
Practice Related	40
Further Research	40
References	
Appendices	

Acronyms

CDC	Curriculum Development Centre
CERID	Research Centre for Educational Innovation and Development
DOE	Department of Education
ECS	English as a Compulsory Subject
EFL	English as a Foreign Language
MOE	Ministry of Education
RMC	Research Management Cell
SIP	School Improvement Plan
T. U.	Tribhuvan University

Chapter 1 : Introduction

The present research study is entitled “**Experiences of Madarsa English teachers in implementation of English as a Compulsory Subject**”. This chapter includes with the background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study, and operational definitions of key terms used in the study.

Background of the Study

The term Madarsa refers to the Islamic intuition where especially cultural education is provided. In the eleventh century, the first Madarsa was established in Egypt by Patimid Caliphs whose main aim was to teach the fundamental verses of Islam (Anzar, 2003). In south Asian countries like India, Pakistan, and Bangladesh, Madarsas are more highly developed than Nepal. In the south Asian country, the first Madarsa was established in Kolkata, India. At present Madarsas are used by the Muslim community to teach their future members of the community about the fundamental teaching of Islam, which includes the teaching of their main religious texts, the Quran and Hadith, and Islamic values.

In Nepal also Madarsa is the most trusted educational institution for the Muslim community to provide religious and cultural education which has been running for a long on the traditional way. In general, Madarsas were focused on religious books (Quran, Hashes) and languages (Arabic and Urdu). But in current times many Madarsas all over the country have been registered and included mainstream subjects in their curriculum along with Islamic subjects (CERID, 2008). All Madarsa are moving in Nepal under the Madarsa Board of Nepal. According to sources of EDCU, about 600 Madarsas have been registered so far. The process of registration is continued this year. This is a new experience for the Madarsa teachers. They have found some differences in English language teaching methods, subject matter, and learning styles from other Islamic subjects.

In Madarsas where most Muslim teachers have been teaching who are known as Maulbi or Maulana. According to Anzar (2003), the first categories of Madarsas used to conduct education from primary to post-graduate level known as Wastania (Primary), Fauquania (Secondary), Maulavi (Intermediate), Alim (Graduate), and

Fazil (Post-Graduate). Muslim community follows the view of these Islamic teaches. They work in the Muslim community as a priest. In Nikah (Islamic marriage), in Janaja (Islamic Funeral) for Islamic knowledge they work as leaders. Nepali Islamic teachers mostly studied in Indian Madarsa and Matthab for their higher degrees. Muslim teachers must have a beard and wear Kurta- Pajama according to Islamic rules and regulations.

In Nepal, the English language has been taught as a foreign language not only in mainstream education but in Madarsa as well. Madarsa schools are playing a vital role enhance the teaching and learning of the English language in the Muslim community. As reported by the study report of RMC (2021), the main issues related to the delivery of quality education after the implementation of English as compulsory because of a lack of trained human resources, less qualified English teachers, and the absence of minimum necessary physical infrastructures. According to this report, Madarasas Maulvies have to be replaced with mainstream licensed teachers selected by the Teacher Service Commission to make it as per the other government schools. Local government can also contribute subjective teachers in Madarasas as per the study of the needs. This step is hampering the cultural nature of the Madarsa. The Maulvies complained that EDCU was providing female teachers under the Rahat quota, which was not desirable for them. According to them, only male teachers should be appointed.

In Kapilvastu District where Madarsa learners acquired the Awadhi language as a mother tongue but later on, they learned Urdu and Arabic as their religious language after then, they learn English language as a foreign language. Simultaneously, they acquire the Hindi language as they reside in the borderland of India. When the Madarsa curriculum was limited only to Islamic knowledge Muslim parents fell into a dilemma of where to send the children either to formal school or Madarsa School. If they sent madras their children would be left behind in the English language, if they sent mainstream education institutions they would be left behind the cultural language. According to the report of CERID (2008), Muslim Parents use Madarasas as a center of learning for both religious language and English language but the new subject is an extra burden for Islamic teachers. They think that the English language

and history affect the Islamic language (Urdu and Arabic) and history. But the students are also much interested to learn the English language.

Madarsas do not have appropriate funds to balance the subjects of both streams. Khan (2021, p. 46) states “Some Madarsas are still running on the donations and alms provided by the community”. There is a big problem with the implication of the English language as a compulsory subject in such Madarsas because the government has been providing only little funds to these Madarsas. This fund can only be expended for books, educational materials, etc. Due to little funds qualified English teachers could not be hired by Madarsa. Those English teachers are teaching they are also facing problems and challenges. Muslim community demanded that the government should provide support to these Madarsas as other community schools.

Statement of Problem

In 2063, MOE launched a special program for registering Madarsa in mainstream education including English subjects without any registration fees. Many Madarsas in the country have used this opportunity but little number of Madarsas were against any type of intrusion in the functioning of Madarsas from any external agency except Islamic subjects. Although this step was very good for increasing the better access of Muslims to Modern education, it is difficult to assure quality education because as reported in the report of CERID, 2005, the Madarsas were lacking in terms of physical infrastructure, teachers for mainstream subjects and other basics things for better education. Now, there is an immediate need of analyzing the impacts, emerging trends, and issues after the Government’s endeavor of registering Madarsas as a primary school.

However, the condition was not so much positive in Kapilvastu District, where only 3 Madarsas had applied for registration. They were thinking that such intrusion can adulterate the cultural nature and environment of Madarsas. They claimed that Madarsas is a place for their religious and cultural learning. They stressed that such role of Madarsas should not be disturbed, therefore, Madarsas should run under the management of the Muslim community and Islamic rules. In some Madarsa the English language has been taught only for a donation by the Nepal government.

According to the report of RMC (2021), In Kapilvastu District most of the Madarsas, there is no trend in English teachers, no teaching materials, no fixed rutting for teaching nor instructional plane like; yearly colander, unit plane, lesion plane, etc. In some Madarsas Islamic teachers have been teaching English subjects. They do have not the appropriate qualifications which Nepal government determined for English subject teaching. Those Madarsa are registered very newly in mainstream education they are facing a critical problem to balance the English language and their religious language is another reality. According to the report some Muslim parents have also not very positive views of the English language. It was found that only one English teacher is teaching all mainstream subjects which cannot bear by them. Due to lake of funds in Madarsas, there are not good infrastructures, teaching materials, etc. It's created problems and challenges for English language teaching.

I selected this area for my study because most of the Madarsa schools have been welcoming mainstream curriculum including the English language which is a new experience for Madarsa. Therefore, as a researcher, I am interested to study this area because I want to explore the teachers' experiences in the implementation of the English language as a compulsory subject in Madarsa and the challenges faced by them in the subject of adopting it. In this topic, nobody has carried out any study in our department of English education and I am very close as well with madras teachers. I have been motivated to dig out what are the real problems faced by Madarsa English teachers while teaching English. These kinds of experiences motivated me to conduct this research study.

Objectives of the Study

The main objectives of this study were as follows:

- To explore the experiences gained by Madarsa English teachers in the implementation of English as a compulsory subject.
- To identify the challenges faced by Madarsa English teachers inside the classroom.
- To suggest some pedagogical implications based on the findings of the study.

Research Questions

The research questions of this study were as follows:

- How do the Madarsa English teachers perceive the inclusion of English as a compulsory subject in Madarsa?
- What problems/challenges do English teachers face in the implementation of the English language as a subject as an obligatory subject?
- What are the benefits of implementing English subjects in Madarsa?

Significance of the Study

Since the primary objective of the study is to find out the experience of Madarsa English teachers in the implication of English as a compulsory subject in Madarsa. The study will provide insight to the teachers, parents, and students. It will be helpful for the Madras board for making a policy related to Madarsa. It is useful for the teachers in the sense that they will know the challenges faced by them and the impact of those challenges in learning English after reading this study. In a similar vein, Muslim parents will also be able to see or realize the problems of their children are facing while learning English.

Similarly, this study is beneficial for those who are directly and indirectly involved in the teaching profession like: teachers, trainers, subject experts, and curriculum designers. Likewise, the central government of Nepal will make a policy that will help Muslim teachers to bring in the mainstream of education by solving the problem they have been facing while teaching the English language. Likewise, the local government of Nepal will also focus on the challenges the Madarsa teachers faced in teaching the English language while framing educational policies and language policies to find out the ways of solution for the challenges of the Madarsa teachers in the state government.

In a nutshell, the findings of the present study will help to improve the current practices of teachers in the English classroom. Teachers also get benefitted by learning about the condition of Madarsa English teachers. Hence, the present study will be beneficial for all the stakeholders who are concerned with the educational field.

Delimitations of the Study

This study had the following limitations:

- The research area of study was delimited in Kapilvastu District only within Madarsa English teachers who have been teaching the English language for five years.
- Purposive non-randomly five Muslim English teachers were selected from five different Madarsa for conduct the study.
- In qualitative research structured in-depth interviews and questionnaires were a tool for data collection. Questions will be in the format of open-ended questions.
- This study was based on a narrative inquiry research design. Moreover, collected data and information were analyzed by using thematic analysis.

Operational Definition of the Key Terms

Hadith: As a source for religious law and moral guidance.

Implementation: The process of making something active or effective.

Madarsa School: A school for Islamic institutions where mostly Muslim students are study. The Madarsa literally means place where learning and studying take place.

Maulvi: A teacher who teaches in madras, especially Muslims religious books.

Chapter 2 : Review of the Related Literature and Conceptual Framework

This chapter consists with theoretical literature, an empirical review of the literature, and the conceptual framework of the study.

Review of Theoretical Literature

This theoretical literature review provides to the researcher valuable contributions to every step of research. Theoretical knowledge is a key for researchers to have a sufficient understanding of the research topic. I studied various books to complete this research. This chapter tries to generate various theoretical perspectives related to it.

History of English language teaching in Nepal. Nepal is one of the federal democratic republics with a highly diverse and rich, geography, culture, and religious country in South Asia (Central Bureau of Statistics, 2022). In Nepal 131 languages are spoken as a national language distributed among 129 ethnic groups and 60 indigenous communities (Census of Nepal, 2022). Despite the many indigenous languages, Nepali is the language of the dominant communities, has been the first written official language since 1905, and was made the only medium of instruction in schools in 1976 (Eagle, 1999; Weinberg, 2013, as cited in Sah& Li 2018). In Nepal, the introduction of the English language is not too long history because Nepal was never colonized. Nepali-only ideology remained very strong until 1990 within the “one-nation- one-language” framework (Rana, 2021). Jung Bahadur Rana was the first and most influential Rana ruler of Nepal in 1850; he visited England and other European countries and perceived how English skills could make easy global communication, global political authority, and Western education for their children (Sah & Li 2018).

English entered the Nepalese education system in 1854 when the then prime minister Jung Bahadur Rana opened a high school in Kathmandu but it was limited to the members of the royal and Rana families. There were not any public schools across the country. Tri- Chandra College was established in 1918 which was teaching English subjects under the supervision of Patana University, India in the early 1950s. The first University in the country, Tribhuvan University, was established in 1959 and focused on its curriculum in English (Thapa, 2012). But after a decade, a nationwide

master plan known as the National Education System Plan (NESP 1971-76) was implemented that brought a drastic change in the system of curriculum, textbook, examination, and so on from primary to the university levels of education. First, this plan reduced the weight of English subjects (from 200 marks to 100 marks) set up by the earlier system. Second, it reduced the credit hours of English from 15 to 10 from high school to University levels (Malla, 1977, p.68).

After realizing the importance of English in 1960 BS it has been applied as a compulsory subject from grade one. In Nepal English is neither an official language, nor a second language but it is used as a foreign language. However, it has been used as a medium of instruction in many private boarding schools, colleges, public schools, and universities but it has not received the same status in Masrada schools of Nepal. At present time it is taught as a compulsory subject from grade one to bachelor level and as a major subject from higher secondary level to the doctorate degree. It has been taught as a major subject for two years at the higher secondary level, three or four-year bachelor level, and two years master level. Likewise, it took two years of an MPhil and normally three years in a PhD. When the Nepali government in 1990 adopted a moderate policy to allow the establishment of private schools English was used as the exclusive medium of instruction (Thapa, 2011, p. 36 as cited in Ojha 2018). At the present time, people are attracted to private schools due to the highly used English in private schools. Now, English is the medium of instruction which is a policy of the Ministry of Education.

Importance of the English language. The English language is one of the most popular not only in core English countries like the USA, Canada, Australia, Britain, and New Zealand but also in outer and expanding countries (India, Pakistan, Nepal, and China). English is now becoming a global language because of the power (in its various aspects) of people who speak it. The English language is an international language for communication. Nowadays in 53 countries English language is the official language. It is the most common language in the world. The English language is widely regarded as the lingua franca and the most widely spoken language in the world (Yen & Mohammad, 2020). According to Kacharu, "Nepali language has also own verities of English called Nepalese English." The English language is so developed that is used worldwide in its various regional and international forms.

Those courtesies are colonized by the British where the English language was spared easily. But in the context of Nepal, it was never colonized by any country nor is it a common language but the English language already has a much impact on the education system, trade, commerce, travelling, science and technology, and so on.

In the present era, nobody can live separate from the English language. Somehow every person is connected to the English language. Due to English education being the dominant business language and it has become almost a necessity for people to speak English Its importance in the global marketplace therefore cannot be understated, learning English really can change life. In those counties that have opened regular immigration like the USA, UK, Canada and Australia, Singapore, etc. knowing English becomes a positive factor. It can be viewed as an instrument of communication. Harmer (2008, p.13) says "The status of English as one language is challenged by many different English being used around the world and the ownership of English has shifted dramatically".

In Nepal, the English language becomes a dominant language in different fields like education, international business, media, etc. Here, the English language seems as a positive language that represents prestige and power. In our country, it is used as a foreign language. In the classroom also English subject taught as EFL. Awasthi (2003, p.22) says "English has occupied a prominent position in the total education system of Nepal".

Need of English Language Teaching in Madarsa. It is needless to say that nobody can live without the English language at present. English language has become more dominant around the world in many sectors. Madarsa also can't be separated from the English language because of its importance. It is found that English education is highly demanded by the Muslim community. When Madarsa was not implemented in English subjects Madarsa students were very backward in many sectors. They have only their religious and mother tongue language so they were limited in their Islamic activities. As reported by the study report of CERID (2004), only 18.06 percent children of the Muslim community were studying in mainstream schools, i.e. government and private schools. Likewise, 41.22 percent of the total Muslim children were studying in Madarsas. It means when Madarsas were not implemented in English subjects than a large number of the Muslim population

(41.22%) were out of English knowledge. There are various reasons for teaching the English language in Madarsa. They are listed below:

To explore the Quran in the world: - English is a worldwide language which has been used all over the world but not Arabic and Urdu language. Muslim holy book Quran was written in the Arabic language which was limited to Islamic people but later on after translation from Arabic to English Quran. Which has been helping to explore all over the world?

Employment opportunities in the foreign country for Madarsa students: - In Nepal, a group of the youth population is working in foreign country among them a prominent group is from the Muslim community. As we know the English language is used as a lingua franca so without knowledge of the English language, they faced problems in conversations with other country people. Communication skill is very much important for one's employment. If someone has the ability to express fluently both written as well as spoken forms of the English language is very much important for career growth. English speaker acculturates in other community because of the power of the English language. According to Vigotsky, "Language is a main tool which contributes an individual for acculturation." Because of the aforementioned discussed importance of the English language cleared for an employment opportunity in a foreign country for Madarsa students.

Education. In the present era we can see that it is the time English in every sector is surrounded by the English language. Most of the public schools also have been using English medium of instruction. Those students who passed out their primary level from Madarsa, they can't go ahead for higher education in formal school because of the English language. Now, most of the high-level subjects (Science, math, and economics) are designed in English medium to understand this subject English language is very essential. This reinforces the reality that the English language is very important.

Business. English language is not only important for education and employment but in business also playing a great role. It has fast become the most widely used language in the world of economics and trade over the past two decades. As a result, those who have good skills in English for business have become vital for success in

any employee's life. In the present time business-originated world, English is generally used as the main medium of communication for both small and big company entities alike. As we know, the business has gone beyond the nation as many business partners do not share similar native languages so they have to use the English language as a Lingua Franca. If Madarsa School will be not serious about English it creates a big problem.

Science and technology. English is universally used as a form of communication in science and technology. If we see most the invention is done by the western countries where the English language is used dominantly. At the present time the U.S. become a global leader in technology and research, and English remained a primary form of communication among scientists. Madarsas students are backward in science and technology there is so many causes among them English is also one of the main problems.

Tourism. Nepal is a rich country in culture, language, natural beauty, and geographical diversity so, from different nations tourists are attracted to visit Nepal. But to better guide tourists we need a good command of the English language. It shows how English is important for better communication with tourists. In Nepal, tourism is a big plate form of job creation but knowledge of the English language is an essential requirement. Those tourists are coming to Nepal from Islamic countries, Muslim students who read in Madarsa, they can better handle them because they know Islamic rules, regulations, and language as well.

Similarly, social media and the English language can't be separated from each other. In the present era, the younger generation is influenced by social media, they used mostly the English language in chat, post, news, etc. With the help of the internet and mobile they communicate among people who have different mother tongues with the help of English. Likewise, the English language expanded in various fields such as media, commerce, medicine, international diplomacy, personal development, see the world, for better communication, and so on.

From a religious point of view, Muslims must follow all the instructions provided by the Quran and Hadish which are sources of knowledge. The main message is given by Quran to get paradise after death. In Quran maintained that after

death people are presented on front of Allah (God) after that Allah account for all activities done by human on earth. On the basis of human work, Allah decided to reward or punish. If someone has done good work he or she is rewarded with paradises if bad work they punished with hell.

The Curriculum of Madarsa Education. It was found that there was no written curriculum for Madarsas. Madarsa was teaching Urdu language books that were published in India. But these books were not based on the Nepali curriculum. Some Madarsas were also teaching a few mainstream subjects but it was not equally as a mainstream school. English subject was also published in India which was not according to the Nepal curriculum. According to the the study report of RMC (2021) there are more than 5000 Madarsas in the Nepal. Those Madarsas are not registered in Nepal government they are teaching on the basis of their own curricula. Those children are reading in unregistered Madarsa their education is not recognized as valid nor they can allow taking admission in formal education system. According to the Nepal constitution 2072 basic level education is compulsory and free but Madarsa children are out of this service due to a mismatch of the subject. So, CDC has developed Madarsa curriculum which is valid for both the education system Madarsa and the mainstream education system.

Sample of Madarsa curriculum by CDC

S.N.	Subject	Class 1-3	
		Credit Hour	Mark
1	Nepali	6	100
2	English	5	100
3	Mathematics	6	100
4	Social Studies and Creative Art	6	100
5	Science, Health, And Physical Education	5	100
6	Local Subject- (Urdu and Arabic)	6	100
	Total	34	600

S.N.	Subject	Class 4-5	
		Credit hour	Mark
1	Nepali	6	100
2	English	5	100
3	Mathematics	6	100
4	Social Studies	5	75
5	Creative Art	3	25
6	Science And Environment	4	50
7	Health And Physical	4	50
8	Local Subject -(Urdu and Arabic)	6	100
	Total	39	600

About Muslims. The word ‘Muslim’ is derived from the Arabic language which means submitter of God. Muslims are believers in the religion of Islam. Muslims believe that world is written in the Quran which is a religious book for them. Islam holy book and they follow the teachings of the prophet Muhammad who was born in the 6th AD in Mecca, Arab. He was the founder of the Islamic religion and the Quran. Muhammad is also known as a messenger of Allah (God).

According to Miasahib (1991), Muslim community do not allowed drinking alcohol or eating pork. They pray five times within a day. It begins in the morning which is known as Fajar, Dhnhr (after midday), Asr, (afternoon) Maghirf (after sunset), and Isha (night time). Zumma (Friday) is a special day of worship or pray for them. Muslim religious building is called a mosque.

Miasahib has further reported that there are so many festivals celebrated by the Muslims’ community like; Eidul- FitarIn, Ramjan, Eid-ul-Adaha, Eid- Milad-un-Nabi, month, Moharram and so. Moharram festival is celebrated by muslims and the Hindu community in the Teri region which shows brotherhood diversity between Hindus and Muslims. In the month of holy Ramjan, they had had fast, during the day time in fast they used to have a meal in the early morning before sunrise and in the evening after the sunset. And on the last day of this holy festival Eid, they wear new dresses and worship to their Allah in groups. As well as shake hands and hug each other for fraternity in the holy month for Muslims. Islam is divided into different factions among them Shia and Sunni in Nepal. Sunni faction is the majority in Nepal.

History of Islamic Education. Muslims have established their own educational institutions which disseminate education according to a specific curriculum for the attainment of these aims. The present status of Islamic educational institutions and their curricula is based on Modern education system but old was only based on religion.

According to Khan (2021), Islamic education began with the dissemination of divine revelation by Prophet Muhammad to his followers. That education was solely based on oral tradition in which the followers of Prophet Muhammad learned all revelations heartily and memorize them completely. They did not only learn it but also spread it among other people. Finally, all these verses were compiled in the form of the book Quran which is still the main text of Islamic education. The first school of Islamic education was the mosque and the first text of Islamic education was Quran. It was the mosque where Hazrat Muhammad conveyed to his followers about divine revelations and their interpretations.

Mosque was the place where Quran was compiled. It remained the main institution of Islamic education for many years. Still, it is propagating Quranic education through Maqtabas attached with it (Anzar, 2003).

English Language Teaching in Madarsa. Teaching is an important part of the process of education. In the past, people have a misconception that teaching is a simple job that can be just by filling a child's empty mind. It can be done by any person but at the present time teaching is an academic profession that is got after long rigorous activities. Teaching needs to begin with the teacher. It is daring to think the things you have to say are important enough to make a difference in the life of someone else. Brown (1994, p.7) reveals "Showing or helping someone to learn how to do something, giving instruction, guiding in the study of something, providing with knowledge causing to know or understand". Teaching is a process in which the learner, teacher curriculum, and other variables are organized in a systematic way to attain some determined goals.

According to the report of RMC (2021), In Madarsa English language is not given equal value as Islamic subjects. In Kapilvastu District some Madarsas are still not teaching English subjects according to CDC. There is a lack of English teachers

mainly Maulvis are teaching English who have a lot of workloads because they have to manage both systems of education. Further RMC report reported that at Kapilvastu District there is no any fixed routine for teaching English subjects. There is problems because of insufficient numbers of teachers and classroom due to fewer numbers of teachers and classroom classes are non-graded. English subject and Islamic subjects are taught at the same time in the same classroom by different teachers. Due to problems of these things, the English language quality is not good.

Facilities are one of the most important things that determine the quality of education. Madarsa's physical condition facilities are not suitable which directly affects English language learning. For effective English language teaching learning condition in Madarsa, the Madarsa should have proper infrastructure like; well-furnished classrooms and their size, teaching aids, toilet, drinking water, a playground, and so on. In English language teaching and learning these physical facilities play an essential role.

Madarsa English Teachers. In Madarsa there was not sufficient English teachers. The teacher and student ratio are one of the essential factors for better education. According to the number of students, the ratio of the English teacher was miserable but it somehow improving this problem in the present time if we compared it with previous data. The number of English teachers is increasing in Madarsa which is also a hopeful condition. As reported by CRDC in 2065 BS, there was total of 67 teachers and 2052 students in the sample Madarsas. According to this situation, the ratio of teachers and students in these Madarsas is about 1: 30, which is an appropriate ratio for providing excellent education in these Madarsas. But this ratio is not applied in every Madarsa in Kapilvastu District, however, I have visited many Madarsas in this District there is not very good ratio for maintaining quality education. The numbers of English teachers are not very good in Kapilvastu District. In many Madarsas instead of English teachers Maulvi is teaching English who have very little knowledge of the English language. However, in some Madarsas teaching English subjects they are not English teachers, they are Maulvi. A few Madarsa teachers are from mainstream backgrounds they taught all mainstream subjects including English subjects as well but they are also not capable to teach the English language. Because only some of them studied in education faculty with major in English I have found

that most of the teachers do have not sufficient education for English language teaching. Those English teachers are qualified they don't ready to teach in Madarsa because of salary. According to the report of CRDC, the salary of these teachers ranged from 1700 to 2500 NRs. per month which is very little. Similarly, maximum Hindu teachers are not ready to teach in Madarsa because when the Hindus celebrated festival (Diwali, Tihar, Dhasi) at that time Madarsas are not closed so, which created a mismatch between Madarsa and the Hindu culture.

Muslims Community attitude towards English Language. Due to the diversity of Nepal English language teaching and learning is a very challenging job for both teachers and learners. Language and culture are interrelated to each other, but language can be used to classify different people in different cultures. Each community has different norms, values, thinking, social environment, rule, and regulation regarding languages. Language learning may not get the same belief and attitudes from every community. In the case of English language learning, we may not get the same beliefs and attitudes from different cultures and societies. Muslim people have also their own kind of values, attitudes, beliefs and so on. They have different attitudes toward English language teaching and learning. Due to the effect of their community, Madarsa English teachers have also their own attitude and experience toward English language teaching. Singh (2010) has presented in his study that; most Muslim people showed their interest in learning English and they were strongly positive towards learning because it's easy to get jobs and personal development. Those Muslims belong to the high-class background they are more positive towards the English language than poor families. Muslim community doesn't agree that religion is an impact on English language learning although some of the causes it has seen. In the cause religion Muslim community is very much strict if any things impact their religion they are criticized strongly. Muslim people are not interested in English culture because they have their own culture and living style.

Review of Empirical Literature

Each research work requires the knowledge of the previous background to obtain the targeted objectives and validate the study. To get knowledge and idea for the study, the researcher has gone through some related works. Here, this section is an attempt to review the related studies, articles, books, and unpublished thesis. Some of

the scholars and old thesis have been reviewed considering them as related literature and as evidence to the present study. The following research works were related to my research topic.

CERID (2003) conducted a research under the title “Access of Muslim children to Education”. The objective of the research was to identify the obstacles to the participation of the Muslim children in public school education and suggest relevant policies and practices. This research is a field-based in-depth study. The 15 participants were Muslim community teachers, political leaders, intellectuals, educationists, and persons at the policy level. Research data was carried out in Bagaha and Tenhwa VDCs of the Rupandehi District. Information was collected by using these tools status survey, interview with household heads, interview with key informants, focus group discussions and in field observation. The findings show several hindering factors such as economic factor, religions, cultural, language, mistrust, skill training, matches, mismatches and incentive distribution.

CERID (2008), carried out a research on “Formal Education in Madarsas of Nepal: A Study on Emerging Trends and Issues.” It was a field-based in-depth case study. The ultimate aim of this study was to access the effect of the inclusion of formal education courses in Madarsas on the access of children of Muslim community to mainstream education and analys issues and problem regarding the inclusion of formal education in Madarsa. The population of this studies catchment areas were considered as; the newly registered Madarsas and their Stakeholders such as management committees, teachers, parents, students and Muslim community. At least three Madarsa from each district were selected for this study. Similarly, total number of sample Madarsas were eleven number of respondents for interview were 88 persons, a number of students were 110, and the number of Focus Group Discussion with community people were 110 persons.

Singh (2010) carried out research entitled “Attitudes of Muslim People towards English Language Learning”. The objectives of his research were to find out the attitude of Muslim people toward English language learning and suggest some pedagogical implications. He was collected primary sources of data from the Muslim people of Nepalgunj Municipality and the students of Madarsa. The sampling procedure was limited in Muslim people of the same municipality. He was selected 40

Muslim people from two groups rich and poor using quota sampling procedure. Structured interview and Focused Group discussions were used as the main tools for data collection. The finding of this research was presented that most of Muslim people (60%) attitudes are positive toward the English language. More than 70% Muslim people assumed that they are paying attention to joining their children at private English boarding schools and poor Muslim people also want to send their children to private schools. This shows that Muslims have the desire to send their children to boarding schools for better learning of English. This study has given some recommendations related to this topic like; as teaching materials and the environment should manage in their locality. Similarly, government should give permission for the revilement curriculum of Madarsa that are interested in implemented the English medium curriculum.

Shrestha (2018) conducted a study entitled “Muslim students’ challenges in learning English”. The main aim of that research is to find out the challenges in learning English among Muslim students from Madarsas and community schools in terms of environment, encouragement, family background, society, culture, motivation, attitude and pedagogical implications based on the findings of the study. For this purpose, research is delimited to the Madarsas and one community school of the Morang district of Nepal. In this research, 20 Muslim students from each school were selected. This study was survey research designed based on a quantitative approach. The samples were selected by using non-random purposive sampling produce and data collection tool was the questionnaire with close-ended and open-ended question. The finding of the research showed 18 challenges of environment, self-confidence, attitude, encouragement, motivation and family background and so on.

Khan (2021), conducted a study on “Challenges Faced by the teachers and Students in Teaching and Learning English in Madarsa”. His objectives of the study were (a) to find out the challenge and issues in teaching and learning English in Madarsa, (b) To analyze and interpret such challenges. He has selected 40 students and 10 students of Madarsa at Rohini Rural municipality in Rupandehi District. His study was conducted on the basis of the survey research in which the researcher was attempted the objectives of the study. His data was collected with the help of close-

ended questionnaire tools. The researcher found in his study that due to the Islamic curriculum which is Urdu and Arabic languages are interred in English language learning. A greater number of students were faced grammar prompts and very less students faced meaning. In the case of English language speaking very few numbers of students don't feel difficult to speak English language.

Rana (2021), conducted a research on "Students' Experiences in Implementation of English as a medium of Instruction". The objective of this study was to identify the experiences gained by the secondary-level subject students in EMI classrooms in terms of resource materials, and administrative support and to find out the challenges faced by students inside the classroom. She is used narrative inquiry design to conduct her study in the area of Rupandehi District. She has taken interviewed with the help of semi-structured interview tool. The finding of her is investigated the experience of students while implementing EMI in the community school and explored the various challenges and problems they have faced while adopting EMI in community schools. She is presented EMI helps to enhance their competencies in English uses and use.

Ranabhat (2021), conducted a research on "English language learning by Muslim students in multilingual setting: An ethnographic study". The main objective of this study was exploring the interest of Muslim students' towards studying English language in community school. This research was qualitative research and population was taken from Khajura Rural Municipality of Banke District. In-depth interview and class observation note was the main research tool. The finding of this paper was presented that multilingualism creates sociocultural and social-political conflict regarding linguistic rights. It creates problems in ELT classroom challenges for all the stakeholders such as teachers, students, educators, etc. In the similar vein, researcher have disused in his finding that the teaching and learning materials and medium of instruction should be prepared based on more than one language policies. This study recommended that authorities should make insightful and apparent policies for motivating Muslim students toward English language learning.

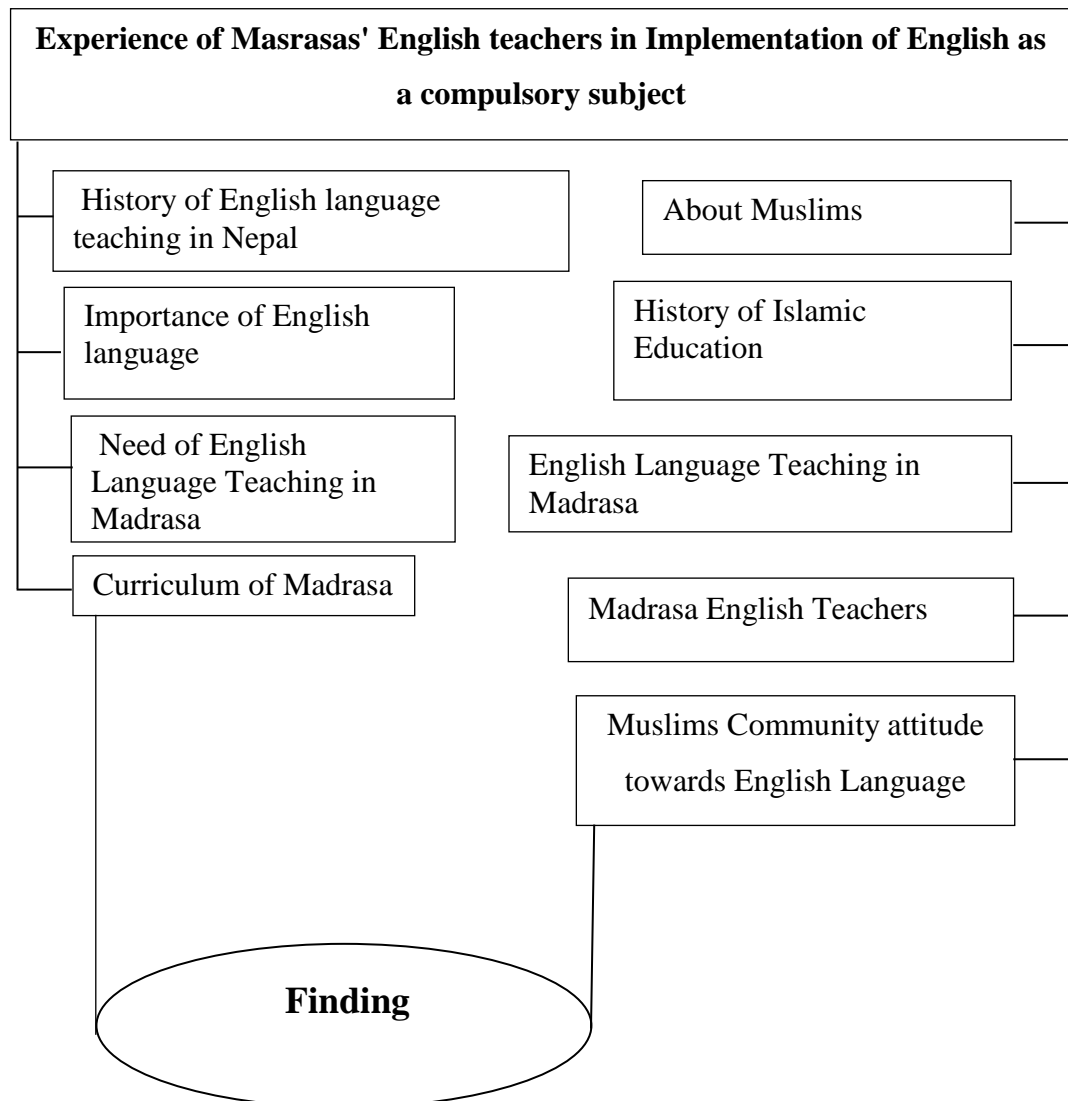
Implication of the Review for the Study

Implication of the reviewed literature refers to the practical use of analyzing and explaining the particular reviews. This helps as a scaffold to another study. The article, which are reviewed are related to my topic “Experience of Masrasas' English teachers in Implementation of English as a compulsory subject”.

The study of CERID (2003) helped me to identify the obstacles to the participation of Muslim children in public school education and suggest relevant policies and practices. Similarly, it shows the position and base of Muslim students in the context of classroom access. Similarly, study of CERID (2008) helped in my research to study the status of Muslim children' inside the classroom of formal education in Madarsa as well. It also helped me in analyzing problems or issues regarding inclusion of formal education in Madarsa. Finally, the aforementioned research works were of great value to carry out my research. From the study of Singh (2010) I found that the Muslim community has positive attitude toward English language learning. Similarly, the study of Shrestha (2018) provided me with the way to find out the challenges in learning English among Muslim students from Madaras and community schools in terms of environment, encouragement, family background, society, culture, motivation, attitude and pedagogical implications based on the study. Likewise, Khan (2021), I become to know Challenges Faced by the teachers and Students in Teaching and Learning English in Madarsa like how Urdu and Arabic languages are interfered in English language learning. Similarly, I got the idea and information about the tools and technique from the study of Rana (2021). Ranabhat (2021), I become pinpoint to the problems in English language learning by Muslim students in multilingual setting.

Conceptual Framework

Conceptual framework is an analytical tool with several variation in contexts. It is the representation of theories by researchers and their conceptualization of the relationship between variable. After the intensive study of several theories and research, I have come up with a conceptual framework that is presented below;



Chapter 3 : Methods and Procedures of the Study

This chapter presents the methodological orientations adopted in conducting this study. Generally, it includes the design and method of the study; population, sample and sampling strategies, data collection tools, and techniques, source of data, data collection procedures, data analysis procedures, and ethical considerations.

Design and Method of the Study

This study's purpose is to find out the objectives of my research on the topic "Experiences of Madarsa English teachers in implementation of English as a compulsory subject" with the help of narrative research design. In this research, the design researcher tries to collect the individual experiences and views in a very deft way. Narrative research is qualitative research in which the responder's personal opinions are used as raw data which must be understood deeply to conduct the research. According to Chase (2005, p, 652) presented "a short topical story about the particular event and specific characters". It means responders say their own experiences on a particular topic or event and the researcher records the voice. It aims to explore and conceptualize human experience as it is represented in textual form.

Population, Sample and Sampling Strategies

The population of the study was Madarsa English teachers Kapilvastu District. The sample of the study consisted of five English teachers from five different Madarsa. I have used purposive sampling procedure.

Study Area

I selected Kapilvastu District as the area of my research work to carry out the research.

Data Collection Tools and Techniques

For this study, I used in-depth interviews with the participants for my objectives fulfilment. (Kolu, 1997) "Interview is the process of communication or interaction in which subject or interviewee gives the needed information verbally in a face to face situation". Similarly (Cohen & Crabtree, 2006) view, an "in-depth interview is a data

collection procedure involving verbal communication between the researchers and respondent either by telephone or in a face-to-face situation". Therefore, I took a series interview with five Madarsa English teachers to get their professional experiences related to teaching English. The interview guidelines were developed at first, and then, interview was taken to each of the participant until I got required data. I used open-ended questions and diary notes as an audio recorder helped to keep a record of the collected data to find out my research objective.

Source of Data

I used both primary and secondary sources of data to conduct my research.

The primary source of data: I selected five English teachers from two different Madarsa which was my primary source of data.

Secondary source of data: The secondary source of data had been including books, articles, unpublished thesis, and the internet.

Data Collection Procedures

I followed a systematic procedure for the collection of data which is given following.

- First, I prepared some guidelines of the questions set for the interview. Then, I visited five Madarsas schools at Kapilvastu Distract and asked for permission from the administration to carry out the research.
- Then, I made sure to build rapport with the concerned population and then explain to them the purpose and the process of the study.
- I collected data through in-deft interviews with teachers who are teaching English subjects.
- After then, I took an informal conversation and asked them to share their experiences sequentially with my set of questionnaires.
- Finally, I expressed my thanks heartily for their kind cooperation and for providing me with their valuable time.

Data Analysis Procedures

This chapter is mainly concerned with the analysis and interpretation of the collected data from the interview. I analyzed and interpreted data in a chronological way and restored it. Then I decoded the raw data and identify themes that emerged from the data. For the study finding I used both deductive and inductive approaches to data analysis. The study also allowed for new which emerge from an inductive analysis. It was based on additional reviews of all research materials produce.

Ethical Considerations

Ethnic aspect plays a very important role while conducting research study. Before collecting the data, I took permission from the participants. I had followed every norm honesty as a researcher. I mentioned the citation of the sources and taken only data and information from the participants. Similarly, I ensured that the participants of the study are safe from any harm that they were facing while participating in the study. The purpose of the research was not harmful to any society or any person. In the process of data collection time and place are determined on the basis of their approval. When I had visited my study objective related place respect their norms, values, culture, and so on. Plagiarism is avoided by showing citations and references.

Chapter 4 : Results and Findings

This chapter contains the analysis and interpretation of data. The data carried out through oral narrative and semi-structured interview were coded with themes and analyzed descriptively on the basis of my study's objective and research questions.

Results

I have collected data based on the following themes:

- Experiences of Madarsa English teachers in the implementation of English as a compulsory subject in Madarsa.
- Practices of government to implement ECS in Madarsa.
- Challenges in implementing ECS in Madarsa.
- Opportunities gained while implementing ECS in Madarsa.
- Suggestions for effective implementation of ECS in Madarsa.

After the collection and analysis of data, I have been able to find out both the good and bad experiences of Madarsa English teachers. There were mixed types of views from the English teachers regarding the relevance of English as a compulsory subject. There are plenty of opportunities and problems also of this step. The different themes that I have found from the literature review and fieldwork are discussed in the following sub-headings.

Experiences of Madarsa English teachers in implementation of English as a compulsory subject (ECS) in Madarsa. Regarding the implementation of ECS in Madarsa, the respondents were asked different types of questions; as a result, I have found different replies from them. Out of the five participants, four of them responded very positively.

Implementation of English subject in Madarsa one is very good step from the government side. This step helps to improvement English language for the Madarsa students. Now, Madarsa students also gaining similar quality of education as community school students. Now, Madarsa students can take admission in formal school from Madarsa school to community school (mainstream education system). Before implementation ECS in Madarsa students were not allowed to take admission

in community school because Madarsa were teaching English as a optional subject which was not equivalent with mainstream education curriculum. In this regards T1 says,

I think it is very good in my opinion to implementation of English as a compulsory subject in Madarsa because, in the present era, no one can go ahead without knowledge of the English language. In every sector, the English language is essential like; education, business, foreign job, science, technology, etc. The most important thing is that now our students can take admission in formal schools after applying to English and other mainstream subjects in Madarsa. So, English is very important for us.

Similarly, T2 argues in this regard;

English is very important for the Madarsa curriculum because it is not only a learning subject but also it has become a tool for success for any person. It is used as an international language that helps to communicate the people from different countries who share different mother tongues. Likewise, most books, websites, news, and articles are published in English. If our students gained a good knowledge of the English language they can share Islamic ideas with other communities who know the English language so English is very good for Madarsa.

Likewise supporting similar statement, T3 says;

English language applying as a compulsory subject in Madarsa is a very good policy for the Muslim community because we cannot live without the English language in the present era. We have surrounded English language because it is a dominant language. Muslim people have mostly gone to Arabic country like; Saudi Arabia, Qatar, Dubai, etc. where English language help to get better job with high salary. Without knowledge of English language we can't use computer and smart phone which is very important for doing any work so, I think English is essential for Muslim students.

Similarly, T4 is also presenting this view;

English subject implemented as a compulsory subject in Madarsa is very remarkable work. English language is necessary for every sector like; education, health, technology, diplomacy even politics as well. Parents are also very happy after this step and students are also very crazy to learn English language. English will help them get better opportunities, not only inside the country but also in foreign country as well. Therefore, I found English subject is essential for every Madarsa students.

The fourth of the respondents came up with very positive arguments based on their experiences stating that English language is an international language and English language is used in every sector and day-to-day life as well. One has richer access, and studying English language as a compulsory subject is an extensively required component in this age of globalization.

Some other views are also seen towards appealing English as a compulsory subject in Madarsa. It is found that applying English as a compulsory subject is overloaded for teachers, students, and administration. Nepal government only applied but still could not manage the problems related to Madarsas like; funds, teacher training, and teaching material. Another fact is found that Madarsa students learn three languages like; Arabic, Urdu, and Nepali at the same time and now, English language becomes their fourth language which is an extra burden for them. Some Muslim peoples were against this step and blamed this step as a process of interruption in their cultural matters. Supporting this reality T5 has presented his experiences;

Teaching English as a compulsory subject is a good idea but only implicating is not enough so, at first, the government should manage the requirement of Madarsa then English should be implemented as a compulsory subject in this situation it is not too good. Some parents were also against this step, blamed this step as a process of disturbance in their religious matters, and so I think it is not too good as some people are thinking.

Above mentioned experiences of English teachers towards implementation of English as a compulsory subject in Madarsa are positive but very little number of

people are not satisfied with this step. English language has become part of life in the current era. Therefore, English as a compulsory subject in madrasas is the great interest to curriculum designers and policymakers in the era of globalization and internationalization. Similarly, the overwhelming most of the students enjoyed implementing English subjects inside their classes.

Practices of government to implement ECS in Madarsa. Nepal government played a vital role in implementing English as a compulsory subject in Madarsa. In recent times MOE has launched a special program for registering Madarsa as a mainstream school free of the registration fee. Many Madarsas all over the country have registered and integrated mainstream subjects in their curriculum along with Islamic subjects. During the fieldwork and data collection period, I interviewed various teachers from different Madarsas in Kapilvastu District. The responses from the majority of English teachers were that there are no satisfactory practices from the government. They also say that the government is only implemented but not doing any work for the improvement of quality education. It is just like an overload on Madarsa. Mostly Muslim community is managing the materials and resources from our own efforts. Supporting this, T1 says;

In our Madarsa Nepal government is funding a drop in an ocean. There are no teaching materials, classroom, desk-bench, etc. We are not provided any teaching training to bring the best quality in English. Still, in so many Madarsa Islamic teachers are teaching English subject, but the government is not providing qualified teachers for Madarsas.

From the analysis of the above-mentioned data, it can be interpreted that Madarsa is teaching English subject but not very effective due to less government attention. Government has not any clear policy towards Madarsa education because the government had only implemented English subjects but still teachers are not provided. Madarsas are facing problems because of lack of funds, overloaded classes, lack of students, etc.

Challenges /Problems in Implementing ECS in Madarsa. Nepal government does have not sufficient funds as should be for expense in education. Due to the unavailability of resources Madarsa teachers and students are facing challenges on it.

Availability of English textbooks on time, limited support from the local government, language barrier, lack of English teachers, and lack of classrooms are the major complexities. There are so many complexities, challenges, and problems in Madarsa are presented in the following subheadings;

Teachers' Workload: Teacher workload is one of the essential factors for achieving quality education. After getting similar views from respondents researcher is trying to attempt to analyze the workload of teachers. There were no similar natures of routines in every Madarsa in Kapilvastu District because of insufficient number of teachers and classrooms. Some Madarsas are following routines, where the financial condition is better than local Madarsa. Madarsa's teacher claimed that lack of classroom and overloaded subjects were the major obstruction to maintaining a routine. Supporting this statement, T3 argues;

In our Madarsa single teacher is teaching many mainstream subjects including English subject. We are teaching students of different grades and different subjects in a single hall. English teachers do have not any leisure period, so we feel tired and bored as well in teaching.

Physical Facilities: Physical facilities play a vital role in Madarsa for achieving a good education. For effective language teaching learning in Madarsa, the Madarsa should have appropriate infrastructure. It was found that the condition of physical facilities in these Madarsas in terms of the classroom was very poor. Supporting these views T4 argues;

Mostly Madarsas are running in classrooms made by bricks and cement, but the numbers of classrooms are insufficient. Although some Madarsas are teaching in a single hall there is no separate classroom for the particular grade.

Likewise, T2 argues in this regard;

Our students are facing so many problems in the terms of setting because we do have not a sufficient number of furniture in each classroom. We are using mat or floor for setting in the lower level. Therefore, students are not feeling comfortable in sitting arrangements which effect in reading and writing. Similarly, there is no better condition of toilet, drinking water, Playground and so on.

From the analysis of the teachers' responses, it can be interpreted that the Madarsa; teachers, and students have been facing various challenges in teaching and learning. Without the basic requirements, any school can't provide quality education. Basic requirements like; a well-furnished classroom and its size, instructional materials, playground, arrangement for drinking water, toilet, playground, etc but these facilities were not found in Madarsa properly. Therefore, Madarsas are facing challenges in teaching and learning.

Instructional materials: Instructional materials are very essential for teaching and learning because it makes the lesson interesting, and learning easy, help to remember lessons permanently, and enable students to easily express concepts. It was found that most Madarsas have only boards in the name of teaching aids. Without appropriate teaching materials effective English language teaching learning can't take place. Supporting this statement T2 argues;

In grade six 43 students are studying but only three English books have been provided by the related office. Our Madarsa does have not any English language teaching materials except 3 books. Sadly there are not any supports and teaching resources that can help the students to effectively English subject teaching.

After analyzing T2 statements it was found that the condition of instructional materials is very miserable in Madarsa. Without teaching materials, students can't learn properly English language.

Teachers Training: Teacher training is very important for every teacher because it helps to learn or create a new teaching style that brings back the learners' interest and encourages in learning. Unfortunately in Nepal teacher training is not given very much emphasis in school. The similar condition is found in Madarsas like no one teacher got training after involvement in the job. They have only pre-service training. In this regard, T5 brings out,

Nepal's government is careless about Masrasa only implementation is not remarkable work but the government should focus on Madarsa. Still, I have not taken any kind of training for teaching. English subject is updated day by day

and Madarsa Subject is overloaded if I got any training related to teaching it will be better now.

In Madarsa most English teachers have never taken training so they have been teaching according to their own experiences. Madarsa English teachers used only the traditional method which is based on the teacher-centred method.

Culture: Muslim community is very strict and dogmatic related to their culture and religion so in Nisha (girl's school) male students are not allowed to teach if someone is teaching, he is above sixty years old. It is difficult to manage female English teacher in girls' Madarsa. Supporting this statement T4 says; "*In our Madarsa only Muslim girls are reading that is why male students are not allowed to teach here, it is Islamic rule.*"

It is clear that maintaining the cultural environment in Madarsas is another challenge raised.

Language: In Madarsa Islamic languages are dominated language although English language is also given emphasis but not as Arabic and Urdu language. Regarding the language-related questions that were asked, students responded with similar views, T1 states; "*Madarsa students learn more than four languages like; Arabic, Nepali, English, and Urdu at the same time so students have problems to mention all these languages which create problems for students as well.*" Similarly, T5 says supporting T1's views; "*A Muslim student must have knowledge about the Arabic language so it is our first priority to make our student perfect in the Arabic language than other languages because if someone reads Quran except the Arabic language, he can get knowledge but not synonyms.*"

Madarsa English teachers were facing problems related to the language because it is found that teachers have to trained their students in different languages among them Arabic is most important than others. Therefore, English teachers can't give priority English language as Islamic language teachers so it is also a problem for an English teacher in Madarsa. Although Muslim students are interested to learn the English language but they are from different backgrounds. Those students belonged to educated family who was learning the English language more than other who was from uneducated family. Respondent added other related views that we can't teach our

students through English mediums because they hardly understand the English language. At present time many research presented that English language teaching via the English medium is better than translating other code. So, these are the major challenges for teaching the English language in Madarsa.

Opportunities gained while implementing English as a compulsory subject (ECS) in Madarsa. English language is used as lingua franca all over the world so; it's gained a prestigious language. In Nepal also it looks like a prestigious language in every field and is used as a foreign language. Madarsa also implementing the English language looks like as opportunity according to the Marasa English teacher. They explained many benefits relating to their personal, pedagogical, and professional fields. Further, they mentioned that English subjects become a belief of Muslim parents for their children's better carriers. Supporting this, T4 says;

Now Muslim community students' enrolment is increasing day by day due to implement of the English language. This is a big accomplishment as Madarsa has gained the trust of the Muslim community. Similarly, after this step, I got job here and earned the money.

Similarly, T2 states;

There is not any corner of the world where English is not used so without any hesitation the English language is very important for every person for developing their career. Before the implication of English subjects in Madarsa, there was not very good quality in the English language so students were weak. But is a golden opportunity for Madarsa students and the Muslim community.

From this data too, it can be summed up that the Muslim community is trusted on Madarsa for their children gained a lot of knowledge. Muslim students are also having good qualities are developing in the English language. Similarly, T3 says; "*I am non-Muslim but I am here as an English teacher that is why, I got a chance to know about Muslim culture, Mulives' teaching strategies, Muslim students' attitudes towards the English language, and so on.*" This statement presents that non-Muslim teacher who is teaching in Madrsa he\she got the opportunity to know about Muslim culture, Islamic teachers, Muslim students thinking positively towards the English

language, etc. Teaching English in Madarsa helps to aware about Muslim teachers, the community, and students very closely.

Suggestions for effective implementation of ECS in Madarsa. Regarding the suggestions the participants were asked, 'what do you suggest for effective implementation and teaching the English language in Madarsa?' In the response, respondents said so many suggestions for the effective implementation of English subjects. The respondents demanded an integrated education for these Madarsas by balancing English subject and Islamic subjects. T4 mentions;

Without financial support, Madarsa can't provide quality education for the students. Nepali government is not more serious about our Madarsa education because the government is giving attention only to implementing subjects not quality. Masrasa is provided only two Lake Fifty thousand within a year. How we can manage all things with the help of this little amount? Therefore, the government should provide suitable financial support to Madarsas for better education.

The above statement clarifies that for effective teaching, government should provide suitable financial support to the government. There were neither effective teaching materials nor classroom management. Likewise supporting this statement, T5 comments;

You can see the number of classrooms is very limited we have only two classrooms, and we are generally teaching on the floor of the mosque or its veranda. Here is no sufficient number of furniture so, students are sitting on mats. Government should manage all these things. Some guardians also claimed that the government should regular financial support like other mainstream schools for these registered Madarsas. A guardian told to me that Madarsas must be registered as Madarsas, not as public primary schools.

It is clear that, government should begin a specific program to build up appropriate Government should launch a specific program to develop proper physical infrastructure in these Madarsas. Due to the lack of physical infrastructure Madarsa education quality is affected so respondents suggested to the government for better

physical infrastructure which will maintain quality education in Madarsa. . Similarly, T2 states;

English teachers are paid very little salary ever teachers are under twenty thousand rupees per month which is very less than community school students. Government should provide books, audio-visual materials, scholarships etc. I would like to suggest that government should provide different training as well as a seminar to both teachers and students. The local government should also look at us as a community school for better education in Madarsa.

The above-mentioned saying clarifies that by implementing English as a compulsory subject in the Madarsa Muslims community; teachers were looking for big hope from the government. It was found that all students have no English book. In a class room only five to seven books were available. Respondent were strongly suggested that local and central government should provide training which make teachers creative and up dated for changing subject. Likewise, all helpful teaching materials should be managed in Madarsa. In the same way T4 states; *"For improvement of English language ICT should use and the teacher must be familiarized, and upgraded with the contemporary world."*

Similarly, T3 states;

In Madrsa students have to study Islamic and mainstream subjects so, students feel overloaded. Therefore, English subjects must be reduced so that will be better for effective implementation. The ratio of teachers and students is not very good for maintaining quality education. The government is provided only one teacher to teach all subjects of mainstream including English. The medium of instruction should be English to Urdu because Nepali language is the third language.

After analyzing from above participants' vision on effective implementation of English subjects, they have suggested that English as a compulsory subject is helpful to enhance language skills and better proficiency in Madarsa. So for the effective implementation of English as a compulsory subject in Madarsa resources, proper teaching materials, and regular training are needed. The government should make the English subject according to Madarsa based and ratios should maintain. According to

the respondent the medium of instruction must be English to Urdu because the Muslim community-acquired the Urdu language but learn Nepali. They feel difficulty in English to Nepali language because Madarsa students learn Nepali language when they learn English.

Finding

My study mainly aimed to analyze the teachers' experiences concerning implementation of English subject in Madarsa schools in Nepal. To accomplish the objectives, data were collected through the open-ended unstructured interview with 5 teachers who have been teaching in Madarsa for more than 5 to 15 years in Kapilvastu District. The following results have been drawn out from the analysis and interpretations of the data.

Experience Related

- i. It is found that most of the Madarsa English teachers were positive towards the implementation of ECS in Madarsa.
- ii. Teachers are not suitably paid but they have hopes for a change in their salary. Some teachers think that the English language implication only brought extra load for them without any reward. In this regard, they felt this step was only a burden that was difficult to carry out for a long time.
- iii. They claimed that quality education could not be maintained in Madarsas, in the condition of lack of resources, physical facilities, and teachers.
- iv. Teachers never get extra amenities and training so they have expected that proper training and opportunities would be provided which could be beneficial for teachers and professional development.
- v. Teachers are expecting more help from the central government as well as the local government for the effective implementation of ECS.
- vi. It was found that the teacher feels difficulties in teaching because there was no routine and the class was conducted in an unstructured manner. Lack of classroom and overloaded subjects were the main hindrances to maintaining a proper routine.

Challenges Related

- i. This research showed that teachers' overload work affects English language teaching in Madarsa.
- ii. The students also felt heavily loaded because they have to learn four languages at the same time.
- iii. Madarsas lack of proper physical facilities for the implementation of English subjects. Madarsa teachers are interested to provide quality education, but they are helpless because of limited resources.
- iv. The study found there is no access to appropriate teaching materials and resources to make the easy implementation of English subjects effective.
- v. It is found that teachers are not getting any training for the effective implementation of ECS.
- vi. Maintaining the cultural environment in Madarsas is another challenge raised for the implementation of ECS.
- vii. The study findings indicate that in Madarsa education are mostly dominated by Arabic and Urdu language which is why English subject is effect by Islamic subjects.
- viii. The information collected in this study shows that still in some Madarsa English subject are taught by Islamic students who are not able to teach.

Opportunities Related

- i. It is found that implementation of ECS has brought a positive impact on the teachers because it benefits relating to their personal, pedagogical, and professional fields.
- ii. The study presented that implementation of ECS helps to qualities of the English language in Madarsa.
- iii. The research showed that Muslim community is presenting their interest towards implementation of ECS as they believe that English is a dominant language.
- iv. Likewise, it is also found that Madarsa teachers feel proud because of English. It helps to build up their self-belief.
- v. It is also found ECS helps the teacher to communicate internationally.

- vi. Madarsa students also have opportunity to study for higher education in mainstream education system.

Pedagogical Implication Related

- i. This study found that for the effectively implementation of ECS in Madarsas, they do have not appropriate competent, well-qualified, and skilled teachers.
- ii. In Madarsa the medium of instruction is not fixed some time it may be English to Urdu or English to Nepali for teaching English subject.
- iii. An integrated curriculum should be developed for those Madarsas where mainstream subjects are applied to balance the subjects of both streams.
- iv. English subject must be made based on Muslim cultural friendly.
- v. Government should launch a specific program to develop proper physical infrastructure in these Madarsas.
- vi. Similarly, the government should make good strategies and policies and should apply them effectively as well.
- vii. Likewise, appropriate teaching methods and approaches should be applied in Madarsa which makes students creative and gives them more chances to participate in classroom activities, and lets them use English language.

Chapter 5 : Conclusions and Recommendations

This chapter presented the overall theme of my whole study that I have drawn in chapter I to chapter IV. I got the findings of my study based on the analysis and interpretation of the collected data. The findings of the study led to some conclusions and recommendations based on the study. Moreover, this chapter intends to conclude my study with the conclusion and recommendations to the policymakers of Madarsa, ELT organization, Madarsa's, policy maker, curriculum designer, teacher educator, language teachers, ELT researcher, and further, discuss the findings of the study, which is presented in chapter IV. It is all about the brief description of my research study.

Conclusions

The paper has presented and discussed the result of the narrative inquiry carried out among the five English Madarsa teachers from Kapilvastu District. It investigated the experience of teachers after implementation English as a compulsory subject in the Madarsa and explored the many challenges and problems they have faced by them while applying English in Madarsa.

From the data, it is clear that most of Madarsa English teachers were found positive towards implementing English as a compulsory subject, they welcomed this step but the government is not very concerned about Madarsas problems as should be. Madarsa themselves are not capable to apply English as a compulsory subject due to lack of resources and manpower. Moreover, local and central government and regulatory bodies should examine the grounding and progress of the Madarsa before and after the implementation. The findings of the study presented that teachers are unsatisfied with their salary. If they are not satisfactorily paid, it would affect their retentively. Looking English as a compulsory subject from the Muslim community's perspective, they are also happy with this step because it is an international language and used worldwide in the field of education, business, and science and technology. Now, the Muslim community sees the Madarsa as a centre for their children to read both streams of education. However, they were not completely satisfied with this step because they argued that this step is the intrusion of government in their centre of cultural education without any permanent policy about these Madarsas.

Madarsa is dominated by the Islamic language, and there is very low exposure of English language. Similarly, data showed that Madarsa students have to manage both streams of education subjects. It has been perceived as a mega difficulty not only in a single Madarsa but in the whole Madarsa. Likewise, Madarsa's teacher claimed that English subject should be reduced because students can't bear a load of different languages at the same time. In a similar vein, it also creates a big problem for all the stakeholders such as students, Maulavies, parents, administrators, scholars, aids developers, textbook writers, subject designers, and policymakers. The English subject, teaching and learning materials, and medium of instruction should be prepared based on the need of the Madarsa to implement it effectively.

Teaching English language in the Madarsa is increasing day by day, this research study mainly focused on the Madarsa English students' experience towards English as a compulsory subject. Likewise, the Literature review presented a common view regarding the implementation of English subject in Madarsa. It was also found while reviewing the literature related to this study that implementation of English subject helps the Madarsa students to learn the English language better. This research study also found that English language helps the Madarsa students to be creative in learning the English content and the language as well as, it helps to develop the student's talent in the English language.

Recommendations

In this section, on the basis of my finding, I have suggested some of the recommendations and pedagogical implications on three sub-headings based on the study. They are:

Policy Related. The following are the major recommendations regarding policy-related issues:

- I. Madarsa should be provided with appropriate recourses and physical facilities similar to any mainstream school.
- II. Government should make an integrated curriculum for those Madarsa where English is taught as a compulsory subject to balance the subjects of both streams.
- III. The Madarsa English teacher should be provided training.

- IV. The government should provide adequate salaries to Madarsa teachers similar as community school teachers.
- V. Government should be appointment qualified English teachers from Islamic backgrounds.

Practice Related. Hereby, some practice-related recommendations have been made:

- I. Madarsa English teachers should use ICT with appropriate teaching methods, teaching materials, and strategies inside the classroom;
- II. Madarsa should be more concerned towards English subject as they are concerned toward Islamic subjects and they should create an English environment for better exposure.
- III. Madarsa should use proper yearly plan, daily plan, and routines as much as possible.
- IV. According to the classroom environment and teachers' nature of knowledge, successful and significant activities should be implemented.

Further Research. The following are the major recommendations regarding further research-related issues:

- I. The researcher can study about the role of the Madarsa English teachers for implementation of ECS in Madarsa.
- II. For further research, the researcher can investigate the gap between practice and policy between English language teachings in Madarsa as a compulsory subject.
- III. The researcher can research about the role of the Madarsa administration for implementation of ECS in Madarsa.

REFERENCES

- Anzar, U. (2003). *Islamic Education: A Brief History of Madrassa with comments on Curricula and Current Pedagogical Practices*. Unpublished Manuscript. Kathmandu: Research Centre for Educational Innovation and Development.
- Awasthi, J. R. (2003). *A study of attitude of different groups of people towards the English language in secondary school of Kathmandu District*. An unpublished thesis of M.Ed., T.U., Kathmandu.
- BK. D.B. (2016). *Role of socio-economic status of Dalit Students in Learning the English Language*. An unpublished M.Ed. thesis, Kathmandu, T.U.
- Brown, H.D. (1994). *Principles of language learning and teaching*. Englewood Cliffs; New Jersey: Prentice Hall
- Census Report 2022AD, Government of Nepal.
- Central Bureau of Statistics. (2022). *Census report*. Kathmandu, Nepal: National Planning Commission Secretariat.
- CERID. (2008). *Formal education in Madarsas of Nepal: A study on emerging trend and issues*. Kathmandu: Research Center for Educational Innovation and Development.
- Campbell, D. T. (1988). *Methodology and epistemology for social science*. Overman, E. S. (Ed.). Chicago, IL: University of Chicago Press.
- Chaudhary, S. (2005). *Conducted a research on pronominal in the Tharu and English language, A cooperative study* M.Ed. Thesis, T.U. Kirtipur.
- Chemjong, C. (2016). *Problems faced by learners of English in Panchthar district*. An unpublished M.Ed. thesis, Kathmandu, T.U.
- Cohen, D. & Crabtree, B. (July 2006) *Qualitative Research Guidelines Project*. <http://www.qualres.org/HomeSemi-3629.html>
- Crystal, D. (1997). *English as a global language*. UK: Cambridge University Press.

- Ellis, R. (1985). *Understanding second language acquisition*. Oxford: U.
- Harmer.J. (2008). *The practice of English language teaching*. Edinburgh Gate:
Pearson Education Limited.
- Khan ,S. (2021),*Challenges Faced by the Students and Students in Teaching and Learning English in Madarsa*. An M.Ed. Thesis , Bhirhawa
- Khanal, P. (2016) *Research methodology in education*. Kirtipur: Sunlight Publication.
- Kolu, L. (1997). *Methodology of educational research* (3rded.). New Delhi Vikas publication; Publishing House Pvt. Ltd
- Miasahib, Mishkat-ul. (1991).*Al Hadith: An English translation and commentary*.
New Delhi: Islamic Book Services.
- MOE (Ministry of Education) (2075). *National Curriculum Framework*. Kathmandu:
Author.
- Nunan, D. (1992). *Research methods in language learning*. Cambridge: CUP
- O'Regan, P. Jay. (2014). *English as a lingua franca: An immanent critique*. London
England: penguin
- Qur'an, H. (1977). *English translation*. Yusuf-Ali, M. Pickthal and MH Shakir.
- Rai, S, (2017). *Attitudes on students' Oral presentation in ELT classroom and development of their speaking skill*. An unpublished M.Ed. thesis, Tribhuvan University, Kathmandu, Nepal.
- Rana, K. (2021). *Students' experiences in implementation of English as a medium of instruction*. An unpublished M.Ed. thesis, Tribhuvan University, Kathmandu, Nepal.
- Ranabhat, S. (2021). *English language learning by Muslim students in multilingual setting: An ethnographic study*. An unpublished M.Ed. thesis, Tribhuvan University, Kathmandu, Nepal.
- Richard J.C,& Rogers T.S. (2010). *Approaches in Language Teaching*. CUP

Research Center for Educational Innovation and Development.

Sahani (2015). *The views of Nishad students towards learning English*. M.Ed. T.U. Kirtipur.

Sapkota, A.(2008). *Role of social and economic status of marginalized group in developing English language proficiency*. An unpublished M.Ed.thesis, Tribhuvan University, Kathmandu, Nepal.

Sharma, B. (2012). *Reading in advance English language teaching methodology*. Kathmandu: Sunlight Publication.

Singh, Y. R. (2010), *Attitudes of Muslim people towards English language learning*. An unpublished M.Ed. thesis, Tribhuvan University, Kathmandu, Nepal.

Shah, P. K & Li G. (2018). "English Medium Instruction (EMI) as Linguistic Capital in Nepal: Promises and Realities." *International Multilingual Research Journal*, 12:2, 109-123, DOI: 10.1080/19313152.2017.140144

Yadav, S.K. (2012). *Attitude of dalit students towards learning English*. An unpublished M.Ed. Thesis. T.U., Kirtipur, Kathmandu.

Appendix

A set of questions for teachers' interview

Dear Sir,

In- depth interview was research tool for gathering information for my study work entitled Students' Experience of Madarsa English teachers in Implementation of ECS under the supervision of Dr. Gopal Prasad Pandey, reader and head of English Education, T.U., Kirtipur. I would like to request you to response the questionnaires which has been helpS to conduct my research. I'm interested in your personal opinion. Please feel free to share your responses without any hesitation on the basis of required by the questionnaire. I assure you that the response will be only used for research purpose, nothing will be publically. The researcher hopes your kind co-operation.

Researcher

Ajay Bahadur Chaudhary

Name of responder (Optional):

Name of school:.....

Religion:.....

Qualification (Optional):.....

In-deft interviews will be based on following questions:

1. How are you?

.....

2. How long have you been teaching?

.....

3. When did your Madarsa implement English as a compulsory subject?

.....

4. What is your experience on teaching language?

.....

5. Do you have any training from government after implement of English as compulsory subject in Madarsa?
.....
6. What do you think about implementation of English subject in your Madarsa?
.....
7. Dou you thing that English subject is an extra burden in Madarsa curriculum?
.....
8. Are students inspired towards learning English language?
.....
9. Do you think? English language is more important than your religious language (Urdu and Arabic).Why or why not?
.....
10. Is English language interfere you religious language? (If yes, how? narrate)
.....
11. What are the factors hindrances in English language teaching?
.....
12. According to government of Nepal, English teacher must have minimum qualification (like;I.Ed, B.Ed., M.Ed. with teaching licence) in community school. Do you think that in Madarsa should apply same rule?
.....
13. In your opinion, which medium will be better for English language teaching in Madarsa?
.....
14. Do you use only English language in your class while teaching English subject?
.....
15. If Islamic religious books like; Quran and Hadees which translated in English language applied in Madarsa. It will be better or not .why or why not?
.....
16. What are the benefits do you think teaching English in Madarsa?
.....
17. What kind of problems / challenges did you face in teaching in your class?
.....

18. What do you suggest for effective implementation and teaching English language in Madarsa?

.....

Interview Transcript

Teacher 1

Name of responder (Optional): Rahamt Ali Darji

Name of Madarsa (school): Misbhul Uloom Basic School.

Religion: Mayadevi-2, Kapilvastu

Qualification (Optional): B.Ed.

Interviewer: Salamwalekum sir.

Interviewee: Walekumsalam

Interviewer: How are you?

Interviewee: Pretty well, and you?

Interviewer: I am also fine.

Interviewer: How long have you been teaching in Madarsa ?

Interviewee: I have been teaching from 2064 BS.

Interviewer: When did your Madarsa implement English as a compulsory subject?

Interviewee: From 2066 BS our Madarsa implemented English as a compulsory subject.

Interviewer: What is your experience on teaching language?

Interviewee: Teaching English language in Madarsa is a good policy. In Madarsa students were not good in English as they are now. In mainstream school our Islamic books are not teaching so Muslim community is hardly ready to send their children because without Islamic knowledge a person can't be a real Muslim. Those children were studying in Madarsa they were totally unknown with mainstream subject like; English, math, science etc. Lucky after this step Masrasa students can study both stream like; English and Islamic languages.

Interviewer: Do you have any training from government after implement of English as compulsory subject in Madarsa?

Interviewee: Not still we have not got any training.

Interviewer: What do you think about implementation of English course in your Madarsa?

Interviewee: It is very good in my opinion to implementation of English as a compulsory in Madarsa because in present era no one can go ahead without knowledge of English language. In every sector English

language is essential like; education, business, foreign job, science and technology etc. The most important thing is that now our students can take admission in formal school after applying English and other mainstream subjects in Madarsa. So, English is very important for us.

Interviewer: Do you think that English subject is an extra burden in Madarsa curriculum?

Interviewee: Not, the English subject is an extra burden in Madarsa curriculum because in every sector English language is essential like; education, business, foreign job, science and technology etc. The most important thing is that now our students can take admission in formal school after applying English and other mainstream subjects in Madarsa. So, English is very important for us.

Interviewer: Are students inspired towards learning English language?

Interviewee: Yes, Madarsa students are interested towards learning English language.

Interviewer: Do you think? English language is more important than your religious language (Urdu and Arabic). Why or why not?

Interviewee: English and religious language both are important because for religion Urdu and Arabic are important for know the religious knowledge and English language is important for Morden time.

Interviewer: Is English language interfere you religious language? (If yes, how? narrate)

Interviewee: Yes, English language not language interfere our religious language because English language and Arabic language both are taught in same time but due to important of English language it must have teach.

Interviewer: What are the factors hindrances in English language teaching?

Interviewee: Madarsa students learn more than four languages like; Arabic, Nepali, English and Urdu at the same time so students have problem to mention all these languages which create problems for teachers as well. Similarly, in our Madarsa Nepal government is funding as drop in an ocean. There is not teaching materials, classroom, and desk-bench etc. We are not provided any teaching training for bring best quality in English. Still in so many Madarsa Islamic teachers are

teaching English subject, government are not providing qualified teacher for Madarsa.

Interviewer: According to government of Nepal, English teacher must have minimum qualification (like; I.Ed, B.Ed., M.Ed. with teaching licence) in community school. Do you think that in Madarsa should apply same rule?

Interviewee: Yes, in Madarsa should apply same rule also apply the same role.

Interviewer: In your opinion, which medium will be better for English language teaching in Madarsa?

Interviewee: I think, we should not determine the medium for language teaching in mdrasa. We should teach which language students are understood.

Interviewer: Do you use only English language in your class while teaching English subject?

Interviewee: Our students cannot understand only English language so I use mixed language like; English, Nepali and Urdu.

Interviewer: If Islamic religious books like; Quran and Hadees which translated in English language applied in Madarsa. It will be better or not .why or why not?

Interviewee: Islamic book must be taught in Arabic language although Quran and Hadees have translated into different languages including English language as well. If someone is reading Quran in English language or language except Arabic he\she will got only knowledge not bless from Allah (God).

Interviewer: What are the benefits do you think teaching English in Madrsa?

Interviewee: Now Muslim community students' enrolment is increasing day by day due to implement of English language. This is a big accomplishment as Madarsa have gained the trust of the Muslim community. Similarly, after this step I got job here and earned the money.

Interviewer: What kind of problems / challenges did you face in teaching in your class?

Interviewee: In Madarsa students are came from different linguistic and social background so they have different language and thing ability. Similarly Madasa students have to study four languages so students and teacher both are facing problems in teaching and learning. We

have neither nither good recourses nor teaching materials for effective teaching.

Interviewer: What do you suggest for effective implementation and teaching English language in Madarsa?

Interviewee: In Madrsa students have to study Islamic and mainstream subjects so, students feel overload. Therefore, English course must be reduce that will be better for effective implementation. The ratio of teacher and student is not very good for maintaining quality education. Government is provided only one teacher to teach all subjects of mainstream including English. The medium of instruction should be English to Urdu because Nepali language is third language.

Teacher 2

Name of responder (Optional): Abdul Raheem.

Name of Madarsa (school): Jamia Matual AL-Salafia.

Religion: Mayadevi-6, Kapilvastu

Qualification (Optional): B.A. and Islamic degree.

Interviewer: Salamwalekum sir.

Interviewee: Walekumsalam

Interviewer: How are you?

Interviewee: I am good, and you?

Interviewer: I am also fine.

Interviewer: How long have you been teaching in Madarsa ?

Interviewee: I have been teaching last sixteen years ago.

Interviewer: When did your Madarsa implement English as a compulsory subject?

Interviewee: From 2066 BS our Madarsa implemented English as a compulsory subject.

Interviewer: What is your experience on teaching language?

Interviewee: Especially I will tell you related English language that English language is important for Muslim students because it is very important in present time. Nepal government did very good work it make as a compulsory subject but only implemented not care about other thing like fund, resources etc.

Interviewer: Do you have any training from government after implement of English as compulsory subject in Madarsa?

Interviewee: Madarsa English teachers never got any kind of training we are teaching on the basis of own knowledge.

Interviewer: What do you think about implementation of English course in your Madarsa?

Interviewee: Implementation of English course in Madarsa is very good because in Madarsa teaching English language is one of the best designs taken by Nepal government. There is so many languages are spoken in Nepal as a national language although we can't communicate properly who share different language but English language is help to communicant among the people who share different mother tongue.

Madarsa students also got opportunity to learn English after implication of English subjects in Madarsa.

Interviewer: Do you think that English subject is an extra burden in Madarsa curriculum?

Interviewee: English subject is good for Madarsa because without knowledge of English language nobody can get successes.

Interviewer: Are students inspired towards learning English language?

Interviewee: Yes students are very inspired towards learning English language and parents have also positive thing towards English language.

Interviewer: Do you think? English language is more important than your religious language (Urdu and Arabic). Why or why not?

Interviewee: We can't say this language is important this is not bothe are important because for the religious knowledge Arabic is important and for getting world knowledge English is important.

Interviewer: Is English language interfere you religious language? (If yes, how? narrate)

Interviewee: Yes, it interferes because English language taught in one way and Arabic taught and learns another way but Arabic language help to English language in for better pronunciation.

Interviewer: What are the factors hindrances in English language teaching?

Interviewee: There are so many factors which hindrances in English language teaching. Madarsa students are facing so many problems in the terms of setting because we have not sufficient number of furniture in each classroom. We are using mat or floor for setting in lower level. Therefore, students are not feeling comfortable in sitting arrangement which effect in reading and writing. Similarly, here is not better condition of toilet, drinking water, Playground and so on.

Interviewer: According to government of Nepal, English teacher must have minimum qualification (like; I.Ed, B.Ed., M.Ed. with teaching licence) in community school. Do you think that in Madarsa should apply same rule?

Interviewee: Yes, absolutely in Madrsa also should apply same rule but Muslim teacher should give more priory.

Interviewer: In your opinion, which medium will be better for English language teaching in Madarsa?

Interviewee: Madarsa students do neither understand completely Nepali nor English but they have good competence in Urdu language so, in my opinion English to Urdu is better for medium of instruction.

Interviewer: Do you use only English language in your class while teaching English subject?

Interviewee: No I do not use only English; I often used Urdu and Neplai.

Interviewer: If Islamic religious books like; Quran and Hadees which translated in English language applied in Madarsa. It will be better or not .why or why not?

Interviewee: Quran can't translate into other language with 100 percent real sense. Quran can completely understand only in Arabic language. In Quran some words are very deep and those words cannot give meaning after translating it.

Interviewer: What are the benefits do you think teaching English in Madarsa?

Interviewee: There is not any corner of the world where English is not used so without any hesitation English language is very important for every person for developed their career. Before implication of English subject in Madarsa, there was not very good quality in English language so students were week. But is a golden opportunity for Madarsa teacher and Muslim community.

Interviewer: What kind of problems / challenges did you face in teaching in your class?

Interviewee: There are so many problems in teaching Madarsa. Due to over number of student in single classroom it make difficult to manage the class. Simalrly,In grade six 43 students are studying but only thee English books have provided by related office. Our Madarsa have not any English language teaching materials except 3 books. Sadly there are not any supports and teaching resources that can help the teachers to effectively English language teaching,

Interviewer: What do you suggest for effective implementation and teaching English language in Madarsa ?

Interviewee: English teachers are paying very little salary ever teachers are under twenty thousand rupees per month which is very less than community school teachers. Government should provide books, audio-visual materials, scholarship etc. I would like to suggest that government should provide different trainings as well as seminar to the both teachers and students. Local government should also look us as community school for better education in Madarsa.

Teacher 3

Name of responder (Optional): Hafiju Rahman .

Name of Madarsa (school): Madarsa Umme Ammar Alaislamiya Lilbanat .

Religion: Mayadevi-2, Kapilvastu

Qualification (Optional): B.A. and Islamic degree.

Interviewer: Salamwalekum sir.

Interviewee: Walekumsalam

Interviewer: How are you?

Interviewee: I am fine and you?

Interviewer: I am also fine.

Interviewer: How long have you been teaching in Madarsa ?

Interviewee: I have been teaching last ten years ago.

Interviewer: When did your Madarsa implement English as a compulsory subject?

Interviewee: From 2068 BS our Madarsa implemented English as a compulsory subject.

Interviewer: What is your experience on teaching language?

Interviewee: Well implement English as a compulsory subject in Madarsa is not very simple because Madarsa have neither resource nor fund for better implementation. Government is only implemented not cared.

Interviewer: Do you have any training from government after implement of English as compulsory subject in Madarsa?

Interviewee: No, I have not any training after pre-service.

Interviewer: What do you think about implementation of English course in your Madarsa?

Interviewee: English is very important for Madarsa curriculum because it is not only a learning course but also it is become a tool of success for any person. It is used as international language which helps to communicate the people from different country who share different mother tongue. Likewise, most of books, websites, news, articles are published in English. If our students gained well knowledge of English language they can share Islamic ideas with other community who know English language so English is very good for Madarsa. English language is one of the essential demands in every sector. Madarsa students were backward when English was not teaching and

the enrolment of students was also not very satisfactory. After implementation of English language these problems have been solving.

Interviewer: Do you think that English subject is an extra burden in Madarsa curriculum?

Interviewee: Not is is not.

Interviewer: Are students inspired towards learning English language?

Interviewee: Yes, they are very excited to learn English language.

Interviewer: Do you think? English language is more important than your religious language (Urdu and Arabic). Why or why not?

Interviewee: It is very difficult to say which language is more important. I think both languages are important because religious languages give us Islamic knowledge and English language is also important in current era due to domination of English language.

Interviewer: Is English language interfere you religious language? (If yes, how? narrate).

Interviewee: No, English language is not interfered our Islamic language because we teach both language separately.

Interviewer: What are the factors hindrances in English language teaching?

Interviewee: Teaching English language is very difficult in Madarsa. There are so many factors hindrance in teaching English like; recourses, fund, teaching materials so on. In our Madarsa single teacher is teaching many mainstream subjects including English subject. We are teaching students of different grade and different subjects in a single hall. English teacher have not any leisure period, so we feel tired and boring as well in teaching. Similarly, in our Madarsa only Muslim girls are reading that is why male teacher are not allowed to teach here, it is Islamic rule.

Interviewer: According to government of Nepal, English teacher must have minimum qualification (like; I.Ed, B.Ed., M.Ed. with teaching licence) in community school. Do you think that in Madarsa should apply same rule?

Interviewee: Yes, it will be better for Madrsa.

Interviewer: In your opinion, which medium will be better for English language teaching in Madarsa?

Interviewee: In our Madarsa students are from Awadhi or Urdu linguistic background. So, I think English should be taught English to Urdu or Awadhi medium.

Interviewer: Do you use only English language in your class while teaching English subject?

Interviewee: I use mixed language which make students for better understand.

Interviewer: If Islamic religious books like; Quran and Hadees which translated in English language applied in Madarsa. It will be better or not .why or why not?

Interviewee: Well, it is a good idea, we can learn Quran through English language but the purpose of reading Quran will not complete.

Interviewer: What are the benefits do you think teaching English in Madrsa?

Interviewee: English language applying as a compulsory subject in Madarsa is very good policy for Muslim community because we cannot live without English language in present era. We are surrounded English language because it is a dominated language. Muslim people mostly gone in Arabic country like; Saudi Arabia, Qatar, Dubai etc. where English language help to got better job with high salary. Without knowledge of English language we can't use computer and smart phone which is very important for doing any work so, I think English is essential for Muslim students.

Interviewer: What kind of problems / challenges did you face in teaching in your class?

Interviewee: In Madarsa those students come from small Madarsa they are very weak in English. Because, that Madarsa English language is not given more value neither there are English teacher. Similarly, Madarsa students have to learn more than three languages which create problems. Mostly Madarsas are running in the classroom made by bricks and cements, but the numbers of classrooms are insufficient. Although, some Madarsas are teaching in single hall there is not separate classroom for particular grade.

Interviewer: What do you suggest for effective implementation and teaching English language in Madarsa?

Interviewee: In Madrsa students have to study Islamic and mainstream subjects so, students feel overload. Therefore, English course must be reduce that will be better for effective implementation. The ratio of teacher and student is not very good for maintaining quality education.

Government is provided only one teacher to teach all subjects of mainstream including English. The medium of instruction should be English to Urdu because Nepali language is third language.

Teacher 4

Name of responder (Optional):

Name of Madarsa (school): Markaz Alimam Ahmad Bin Humbel Alislami.

Religion: Taulihawa 2, Kapilvastu

Qualification (Optional): I. Ed. and Islamic degree.

Interviewer: Good afternoon sir.

Interviewee: Good afternoon.

Interviewer: How are you?

Interviewee: I am good, Audhamlilla (by grace the God) and you?

Interviewer: I am also fine.

Interviewer: How long have you been teaching in Madarsa ?

Interviewee: I have been teaching since 2073 BS.

Interviewer: When did your Madarsa implement English as a compulsory subject?

Interviewee: In our Madarsa from 2068 BS implemented English as a compulsory subject.

Interviewer: What is your experience on teaching language?

Interviewee: Well teaching a language is a bit of challenging job in Madarsa. There are so many factors which make difficult in teaching English like; teaching recourses, materials, languages etc but it good for Muslim students. Similarly, English subject implemented as a compulsory subject in Madarsa is very remarkable work. Because English language is necessary in every sectors like; education, health, technology, diplomacy even in politics as well. Parents are also very happy after this step and students are also very crazy to learn English language. English will help them get better opportunities, not only inside the country but also foreign country as well. Therefore, I found English subject is essential for every Madarsa students.

Interviewer: Do you have any training from government after implement of English as compulsory subject in Madarsa?

Interviewee: No, I have not got any training from government after implement of English as compulsory subject in Madarsa.

Interviewer: What do you think about implementation of English course in your Madarsa?

- Interviewee: It is very good step from from Nepal government side. When there were not any policy related English as a compulsory subject most of Madarsas were not teaching English subject. However, in my Madarsa English had been teaching but it was based on Indian curriculum. There were not any correlation between grade and syllabus. Students and teacher both were facing problem related English course.
- Interviewer: Dou you thing that English subject is an extra burden in Madarsa curriculum?
- Interviewee: Not, it is not extra burden but government should manage the all necessary things in Madarsa.
- Interviewer: Are students inspired towards learning English language?
- Interviewee: Yes, Madarsa student are very interested towards learning English language.
- Interviewer: Do you think? English language is more important than your religious language (Urdu and Arabic).Why or why not?
- Interviewee: Both languages are important for us because Islamic language help in know Quran and English language help to know all over the world.
- Interviewer: Is English language interfere you religious language? (If yes, how? narrate).
- Interviewee: No, because both languages helps to each other in pronunciation.
- Interviewer: What are the factors hindrances in English language teaching?
- Interviewee: Mostly Madarsas are running in the classroom made by bricks and cements, but the numbers of classrooms are insufficient. Although, some Madarsas are teaching in single hall there is not separate classroom for particular grade. In our Madarsa only Muslim girls are reading that is why male teacher are not allowed to teach here, it is Islamic rule and female English teacher hardly found to teach in Madarsa.
- Interviewer: According to government of Nepal, English teacher must have minimum qualification (like;I.Ed, B.Ed., M.Ed. with teaching licence) in community school. Do you think that in Madarsa should apply same rule?

Interviewee: I don't think that degree is important than knowledge so if someone have ability to teach English he/she have to allowed for teaching.

Interviewer: In your opinion, which medium will be better for English language teaching in Madarsa?

Interviewee: I think English to Urdu is better as a medium of instruction.

Interviewer: Do you use only English language in your class while teaching English subject?

Interviewee: In Madarsa only using English language is not possible because students can't understand so, I used English, Urdu and Nepali.

Interviewer: If Islamic religious books like; Quran and Hadees which translated in English language applied in Madarsa. It will be better or not .why or why not?

Interviewee: It is good idea for learning English for Madarsa students but it is only for English learning not for religious perspective. We read Quran not only for getting knowledge but also for Jannt (Heaven) which is only possible reading in Arabic language.

Interviewer: What are the benefits do you think teaching English in Madrsa?

Interviewee: Now Muslim community students' enrolment is increasing day by day due to implement of English language. This is a big accomplishment as Madarsa have gained the trust of the Muslim community. Similarly, after this step I got job here and earned the money.

Interviewer: What kind of problems / challenges did you face in teaching in your class?

Interviewee: Madarsa have not sufficient classroom and teachers according to the number of students so it is a great problem for teaching.

Interviewer: What do you suggest for effective implementation and teaching English language in Madarsa?

Interviewee: Without financial support Madarsa can't provide quality education for the students. Nepal government is not more serious about our Madarsa education because government is giving attention only implementing courses not quality. Masrasa are provided only two Lake Fifty thousand within a year. How we can manage all thing with the help of this little amount. Therefore, government should provided suitable financial support to Madarsa for better education.

Teacher 5

Name of responder (Optional):

Name of Madarsa (school): Dharu shalam Islamiya .

Religion: Yasodhara1, Kapilvastu

Qualification (Optional):

Interviewer: Good morning sir.

Interviewee: Good morning.

Interviewer: How are you?

Interviewee: I am well and you?

Interviewer: I am also fine.

Interviewer: How long have you been teaching in Madarsa?

Interviewee: I have been teaching since 2073BS.

Interviewer: When did your Madarsa implement English as a compulsory subject?

Interviewee: In our Madarsa from 2071 BS implemented English as a compulsory subject.

Interviewer: What is your experience on teaching language?

Interviewee: Teaching English subject in Madrsa not a simple job because Nepal government is only implemented not given any facilities. I respect this policy taken by government but government should give more value Madarsa education. Muslim community is also very positive towards teaching English in Madarsa.

Interviewer: Do you have any training from government after implement of English as compulsory subject in Madarsa?

Interviewee: No, I have not got any kind of training after implementation.

Interviewer: What do you think about implementation of English course in your Madarsa?

Interviewee: Well, it is very good that for Muslim students because I had found that registered Madarsa was only implemented English as a compulsory subject according to based on CDC but those Madarsas were not registered where English was teaching according to based on their own Madarsa management community. Few years ago in our Madarsa some of new students come from other Madarsa where English is not teaching. Those new students were facing lots of problems and some students were dropout due to the problem of

English language. Teaching English as a compulsory subject is good ideas but only implicating is not enough so, at first government should manage the requirement of Madarsa than English should be implement as a compulsory subject in this situation it is not too good. Some parents were also against this step, blamed this step as a process of disturbance in their religious matters, and so I think it are not too good as some people are thinking

Interviewer: Dou you thing that English subject is an extra burden in Madarsa curriculum?

Interviewee: Not it is not burden it is opportunity for Madarsa.

Interviewer: Are students inspired towards learning English language?

Interviewee: Obviously our students are inspired towards learning English language.

Interviewer: Do you think? English language is more important than your religious language (Urdu and Arabic).Why or why not?

Interviewee: We can't say which language is important. In my opinion both languages are important because we can't become a successes person without English and we can't become a real Muslim without knowledge of Quran which is in Arabic language.

Interviewer: Is English language interfere you religious language? (If yes, how? narrate).

Interviewee: Yes, in some situation due to lake of facility and overloaded course.

Interviewer: What are the factors hindrances in English language teaching?

Interviewee: English language teaching in Madarsa is complex task due to hindrances of different things. A Muslim student must have knowledge about Arabic language so it is our first priority to make our student perfect in Arabic language than other languages because if someone reads Quran except Arabic language he can get knowledge but not synonyms. Similarly, Nepal government is careless about Masraba only implementation is not remarkable work but government should focuses on Madarsa. Still I have not taken any kind of training for teaching. English subject is updated day by day and Madarsa Course is overloaded if I got any training related teaching it will be better.

Interviewer: According to government of Nepal, English teacher must have minimum qualification (like;I.Ed, B.Ed., M.Ed. with teaching licence) in community school. Do you think that in Madarsa should apply same rule?

Interviewee: Yes, it is better for Madarsa to improve English language.

Interviewer: In your opinion, which medium will be better for English language teaching in Madarsa?

Interviewee: I think in Madarsa mixed language is better because students are easily understand content.

Interviewer: Do you use only English language in your class while teaching English subject?

Interviewee: No, I do not use only English I used mixed languages.

Interviewer: If Islamic religious books like; Quran and Hadees which translated in English language applied in Madarsa. It will be better or not .why or why not?

Interviewee:

Interviewer: What are the benefits do you think teaching English in Madrsa?

Interviewee: I am non Muslim but I am here as an English teacher that is why, I got chance to know about Muslim culture, Mulives' teaching strategies, Muslim students attitudes towards English language and so on." This statement presents that non Muslim teacher who is teaching in Madrsa

Interviewer: What kind of problems / challenges did you face in teaching in your class?

Interviewee: When I have appointed here as an English teacher I was thinking I can't teach because of insufficient of recourses and high number of students in single classroom. Those students who take new admission in our Madarsa they have very little knowledge about English because they focused only Islamic language which create problem in teaching.

Interviewer: What do you suggest for effective implementation and teaching English language in Madarsa?

Interviewee: Well you can see the number of classrooms is very limited we have only two classrooms, we are generally teaching in the floor of mosque

or its veranda. Here is no sufficient number of furniture so, students are sitting on mats. Government should manage all these things. Some guardians also claimed that government should a regular financial support like other mainstream schools for these registered Madarsas. A guardian told to me that Madarsas must be registered as Madarsas not as a public primary school.