

ASSAM REPORT (MAKTAB)

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Chapter – I

Background, Objectives and Methodology

1.1 Background

1.1.1 Maktabas are the traditional institutions of Muslim communities for imparting religious instructions. The Muslim children attend the Maktabas as religious binding. To bring out-of-school Muslim children especially girls, within the fold of primary education, in 1995-96, DPEP Assam converted 60 Maktabas into alternative schools in three DPEP districts of Assam (namely Darrang, Dhubri and Morigaon).

1.1.2 Maktabas were selected for alternative schooling on the basis of preliminary surveys conducted by the VEC. Maktabas with over 25 out-of-school children, were identified and selected. The programme included training of the existing Maktab teachers called Janabs, provision for teaching-learning material and some token grant for running the centres. No remuneration from DPEP was given to the Janabs for their additional tasks. Through community mobilisation and advocacy visits, the Janabs were convinced to assume the additional responsibility of teaching additional school curriculum at the Maktabas. So far 170 Maktabas have been converted into Alternative schools in the three Phase – I districts.

1.1.3 Although DPEP in the three districts has completed 5 years of implementation, the scheme of Maktabas AS is only 3 years old. The planning and budgeting of sixth year of AWP&B, is under process. It is in this context that a concurrent evaluative study has been conducted to assess the overall achievement of the DPEP intervention of Alternative Schooling through Maktabas in three districts and to identify the strengths and weaknesses of the processes involved and to ascertain the effectiveness of the inputs to achieve desired DPEP goals of universal access, enrolment, retention and learning achievement.

1.2 Objectives of the Study

1.2.1 The Evaluation study of the Maktab Alternative Schools has been conducted by keeping the following objectives in mind. They are:

- examining the functioning of Maktab Alternative Schools and their achievements in terms of access, enrolment, retention and learning achievement of the Muslim children;
- analysing the perceptions of different stakeholders such as the Muslim children, Janabs and community in general towards the appropriateness of the Maktab centres;
- analysing the roles of Village Education Committee and Maktab Management Committee in enhancing effectiveness of the system;
- ascertaining the extent impact on various sections of the community in terms of advantages derived;
- ascertaining the impact of currently used teaching-learning process on the learning outcomes of the students in the Maktab centres and measures to improve them further;
- assessing the effectiveness of the Open Evaluation Method adopted;

- assessing cost effectiveness of the strategy by comparing the Maktab centres with formal schools and other NFE centres operating in the district in financial terms;
- reviewing sustainability of the strategy in technical, managerial and financial terms;
- examining the possibility, nature and extent of expansion of the intervention to other habitations that remain uncovered.

1.3 Methodology

1.3.1 The research design of this study is based on collection and analysis of both primary and secondary data (See Table 1.1). While the primary data has been collected through schedules designed especially for the study, the secondary data has been collected mainly from project documents, Status Paper (Progress Reports) and other

documents prepared from time to time by the State and District Project Office. The Evaluation Team also studied other evaluation and appraisal reports concerning Alternative Schooling and NFE.

Table 1.1: Research Design

	Research Objectives / Areas	Respondents	Tools of Data Collection	Secondary Source	Remarks
	1	2	3	4	5
1.	Contribution of Maktab AS centres in improving <ul style="list-style-type: none"> • ACCESS • ENROLMENT • RETENTION • ACHIEVEMENT 	<ul style="list-style-type: none"> • Community members • Parents / guardians • Children 	Maktab AS Schedule Village Schedule Household Schedule	<ul style="list-style-type: none"> • Plan Documents • Progress Reports (Status Reports) • Baseline Assessment Reports • Social Assessment Studies 	For analysing the trend of increase / decrease in access, enrolment, retention and learning achievement, both primary and secondary data have been used. While secondary data have been used to describe the district wise status, primary data based on schedules has been used to highlight the case of selected samples
2.	Appropriateness of execution of school curriculum in Maktab AS Centres	<ul style="list-style-type: none"> • Parents / Guardians • Janabs • Students • CRCC 	<ul style="list-style-type: none"> • Household Schedule; • Maktab AS schedule • Janab Schedules • PRA tool: Ranking & Prioritisation. 		The information regarding perceptions of different stakeholders has been gathered mainly through primary source (Schedules and Interviews).
3.	The roles of VECs in	• VEC Members	• VEC	• Progress	Regarding roles of

	enhancing effectiveness of the Maktab system.	<ul style="list-style-type: none"> • MMC Members 	<ul style="list-style-type: none"> • Schedules MMC Schedules 	<ul style="list-style-type: none"> • Report, VEC Leaflets 	VECs data analysis is based primarily on data generated from schedules. However, secondary data has also been used to describe the envisaged structure of VECs.
4.	Gender wise coverage of the system qualitative and quantitative data	<ul style="list-style-type: none"> • Janabs • Parents 	<ul style="list-style-type: none"> • Maktab AS Schedule • Household Schedule 	<ul style="list-style-type: none"> • Progress Report • AWP&B document 	Data collection toward this objective concentrated on both secondary and primary data.
5.	Learning outcomes of the students in the Maktab centres	Students	<ul style="list-style-type: none"> • MLL tests • - Language • - Mathematics 		MLL test results have been analysed to highlight the quality dimension of the strategy.
6.	Effectiveness of the evaluation criteria adopted	<ul style="list-style-type: none"> • Janabs • Project Functionaries DPO, BRCC and CRCC 	<ul style="list-style-type: none"> • Semi-structured interview with the Project functionaries 	<ul style="list-style-type: none"> • Plan document • Strategy paper 	The effectiveness of the open evaluation systems adopted for the <i>Maktab AS</i> is also related with outcomes of teacher training and learning outcomes of students.
7.	Cost effectiveness of the strategy	<ul style="list-style-type: none"> • Project functionaries • DPC • DPO (NFE + AS) 	<ul style="list-style-type: none"> • Semi-structured interview with the DPCs, DPO (NFE + AS) 	<ul style="list-style-type: none"> • Plan document (Perspective / AWP&B documents) • Progress Reports 	The cost effectiveness of the strategy has been mainly by comparing budget provisions and expenditure trends of Maktab AS Centres with that of NFE and formal schooling.
8.	Examining sustainability of the strategy in <ul style="list-style-type: none"> • technical • managerial 	<ul style="list-style-type: none"> • VEC members • MMC members • Parents / Guardians • District 	<ul style="list-style-type: none"> • VEC schedule • MMC schedule • Household schedule • Semi-structured interviews 	<ul style="list-style-type: none"> • Plan documents • Status reports 	To analyse the case of sustainability of the Maktab AS Centres recurring liability both in operational and

	<ul style="list-style-type: none"> financial 	<ul style="list-style-type: none"> Education Officers Project Functionaries 	<ul style="list-style-type: none"> State Project Director District Education Officers and Project Functionaries 		<p>financial terms has been estimated and ascertained. Linkage between primary school and Maktab AS has been identified. Two-three alternatives of sustainability have been worked out.</p>
9.	Nature and extent of possible expansion of the Maktab Centres	<ul style="list-style-type: none"> Janabs Parents VEC members MMC members Project Officials 	<ul style="list-style-type: none"> Household Schedule Janab Schedule Village Schedule Listing Schedule MMC schedules Semi-structured interview with Project Officials 	<ul style="list-style-type: none"> Status Reports Representation of AWP Assam Statistical Handbook (1997) 	<p>Regarding the possibility of expansion, firstly, educational needs of both Maktab and AS Centres have been identified and ascertained; secondly, facilities in terms of staff and space of the Maktab have been assessed. The community readiness for adopting such measures has also been looked into.</p>

1.4 Sampling

1.4.1 To conduct concurrent evaluation of functioning of Maktab AS, it is important that the sample Maktab should have completed at least two years of implementation so that impact of the strategy could be ascertained. Maktab have been converted into Alternative Schools in different phases. The sampling techniques used to select Maktab, habitations and households can be termed as both purposive and random. While Maktab and habitations were selected as per the list provided by the DPO, households within the habitations and students at the AS centres were selected randomly.

1.4.2 Since review of the programme implementation of Maktab Alternative Schooling is the main objective of this study, the Maktab AS centres which have completed minimum one year of schooling have been selected. Two sets of Maktab AS Centres were selected. Out of 80 Maktab selected for the study, while 60 Maktab are old Maktab AS centres which were opened in 1995 – 96, 20 Maktab are new AS centres which were opened afterwards but have

completed one year of operation. The new centres are from Darrang and Dhubri districts only, as Morigaon district has only old centres. (See Table 1.2). While collecting information through schedules, more weightage was given to old Maktab AS centres than to the new Centres. For detailed assessment of the processes involved, the study concentrated on old Maktab AS centres, as VEC schedules, MMC schedules and Achievement Tests were conducted for old Maktab AS centres only.

Table 1.2 : District wise Sample Maktab.

	Darrang	Dhubri	Morigaon	Total
Old	20	20	20	60
New	10	10	0	20
Total	30	30	20	80

Source: Maktab Evaluation, Field Survey, 1999

The sample villages/habitations were selected on the basis of catchment area of the sample Maktab (See Table 1.3). Twenty Muslim households in each habitation were selected to collect information on socio-economic and educational profile of the stakeholders. Total households thus surveyed in the evaluative study are one thousand two hundred which include four hundred households in each district.

Table 1.3 Maktab selected for the Evaluative Study

Darrang District	Dhubri District	Morigaon District
1. Bechimari	1. Jogirmahal pt-II Subahi Maktab	1. Pub Goroimari
1. Pachim Chukabahi	1. Barkanda	1. Dakhin Goroimari
1. Podupurj	1. Changbandha	1. Madhya Nagabandha
1. Baruajhar	1. Manirchar	1. Madhya Gonaibori
1. Alisinga Jangal	1. Chalbhandha	1. Uttar Dewaguri
1. No. 5 Baruajhar (B)	1. Ghogabalapara	1. Bowalguri
1. No. 5 Baruajhar (A)	1. Tumakubanb	1. Paschim Uralkata
1. Dungpara	1. Nayagaon Mazid	1. Suruchain
1. Alisinga Gaon	1. Fakiraninjhar	1. Nagabandha Chariali
1. Namati Islamia	1. Jogirmahal	1. Madhya Sahariyapam

1. No. 2 Pub Kachariveti top	1. Nayahat	1. Dakhin Gonaibori Maktab
1. Rangagarah Pathar	1. Dubachari pt-I	1. Belburi
1. Rangagarah	1. Sagunmari	1. Lengribori Chariali
1. Madhya Bechimari	1. Kadantola pt-I	1. Dakhin Lengribori
1. Nalbari	1. Pasuarkhal pt-I	1. Goroimari Hedayatpir
1. Nalbarnurani	1. Charbari Hafizia	1. Mohmara
1. Kopatigaon	1. Charbari Islamia	1. Nagabandha
1. Pachim Kopatigaon	1. Telipara	1. Pub Lochanabori Maktab
1. Nilburi Namabasti	1. Joldoba	19. Dakhin Paschim Magabandha
1. Silburi Madarsa	1. Gotabari	20. Paschim Kacharibori
1. Pub Udalguri Din Jyoti Sunti	1. Borobagijhapa	
1. Barujhar Rahmania Sobahi	1. Simlakandi Maktab	
1. Barangabari Sahi Maktab	1. Dholnamari	
1. Barangabari Nurani Sobahi	1. Ravatasi	
1. Pub Jamalpur Islamia Sobahi	1. Chowliya	
1. Nasiria Sobahi	1. Yogisvita Islamia	
1. No. 1 Kuwari Pukhuri Madhya sobabahi	1. Sirakuti Satapara	
1. Napali Bazar Madhya Sobabahi	1. Tasangajhar Subahi Maktab	
1. Galandi Sobahi Madhya	1. Sichipur	
1. Simalubari Sobahi	1. Medartasi	

Source: *Maktab Evaluation, Field Survey, 1999*

1.5 Tools of Data Collection

1.5.1 In order to get a holistic view of the field situation, both conventional and non-conventional research tools were used. As conventional tools, a number of schedules such as Household schedules, Maktab AS schedules, Janab schedules etc. were designed and used. The PRA tool of Ranking and Prioritization was used as non-conventional tool. Further more comprehensive

checklists were prepared and used to conduct interviews and group discussions with project officials concerned with planning and implementation of the strategy.

1.6 Schedules and Questionnaire

1.6.1 In this evaluative study, the schedules and opinion questionnaires are the main source of primary data. Altogether 8 schedules were specially designed and used for data collection. They are as follows:

1. Listing Schedule
2. Village Schedule
3. Household Schedule
4. Maktab AS Schedule
5. Janab Schedule
6. VEC Schedule
7. MMC Schedule
8. Student Schedule

1.6.2 Under listing schedule, all the Muslims households in the sample Maktab catchment area were covered. The schedule included information broadly on schooling profile of 6 to 14 years old children in a household with details on land holding. Like listing schedule, the village schedule covered Muslim population in the entire village but its coverage was more comprehensive than the listing schedule. Besides the preliminary questions on the infrastructure facilities in and around the village, the village schedule also covered other religious groups such as the Hindus, Tribals etc. The schedule also sought information on village level committees and educational programmes such as NFE and Adult education.

1.6.3 With regard to household data, field investigators randomly selected twenty Muslims households in each sample village habitation giving due representation to the households with out-of-school children. The Household Schedule included questions on source of income, educational background of the households members including children, their accessibility to the Maktab AS centre and other educational centres, the condition of the Maktab building, school activities of the Maktab AS centres, VEC support to the Maktab and measures to improve functioning of the centres.

1.6.4 The Maktab AS schedule was used to gather information on various aspects of the AS centre. The schedule included questions on introduction of school activities at the Maktab, Maktab infrastructure, facilities available at the Maktab (such as drinking water, toilet, electricity, play ground etc.), furniture, children's age and schooling profile, Janabs' academic profiles, TLM, management and supervision of the Maktab AS centres. Altogether 80 Maktab AS centres were surveyed.

1.6.5 The Janab schedule was designed and used for gathering detailed information on the perception of the Janabs regarding functioning of the Maktab AS centres, school based teaching and learning at the centres, training of Janabs, use of TLMs in classroom transaction, academic support by the CRCCs and RPs, and Maktab AS related problems and solutions, In this study, we also used the Student schedule to verify information generated through the Maktab AS schedule and Janab schedule. The student schedule sought information mainly on the students' perception of school activities at the Maktab centres which included questions on Janabs' attitude, classroom teaching-learning, textbooks and their learning difficulties.

1.6.6 TLM Management and control of Maktab AS centres is an important aspect of this strategy. Two separate schedules were designed and used to look deeply into the management aspect of the Maktab AS centres. While the VEC Schedule gathered information on the role of VEC in operationalisation and sustainability of the Maktab AS centres, the MMC Schedule sought information on the MMC support in functioning of the AS centres. In both the schedules, representation of MMC in VEC was also looked into.

1.7 Achievement Tests

1.7.1 To ascertain the impact of AS teaching learning on the students, learning achievement, the MLL tests (Language and Maths) for Semester – I students were conducted. To highlight the gender dimension, the tests were administered on both boys and girls in equal numbers. For the achievement test, 10 Ist-Semester students including 5 boys and 5 girls per Maktab AS centre were selected. On the whole the test was administered on 600 students with distribution of 200 students spread over 20 Maktab AS centres in each district. The main objective of this test was to examine the quality factor in implementation of the strategy.

1.8 Ranking and Prioritization through PRA

1.8.1 To gain deep insights into peoples' perception of Maktab AS related problems and solutions, the PRA tool of ranking and prioritization has been used. While using the tools, the method of sharing information with the respondents was kept in mind. The views on Maktab AS related problems and solutions were gathered from both Muslim male and female members.

1.9 Field Work

1.9.1 Fieldwork in this study involved selection, training and deployment of local field investigators in data collection. With the assistance of DPO (NFE / AS in-charge) of the concerned districts, local field investigators with suitable qualification and experience were selected to collect primary data through schedules. A three-days (28-30 January'99) intensive training programme was organised for the investigators at IIE, Guwahati to enable them to complete the schedules with precision and reliability and to use the PRA tool of Ranking and Prioritization.

1.9.2 In each district, field investigators were divided into two teams and the teams were assigned Maktab / villages to be surveyed within sixteen days (31 January to 15 February, 1999). The three field coordinators from NSDART, Mussoorie in three districts monitored data collection work and covered all the Maktab/villages selected for the study. It is important to note that all the field investigators stayed within the sample villages for the specified time allotted for villages. The evaluation team attended the on-going induction training programmes for Janabs, Open Evaluation (*Shishu Mela*) and TLM Exhibition in the districts and also interviewed the project functionaries involving SPO, DPOs BRCCs, CRCCs and other project functionaries.

1.10 Data Analysis

The data gathered through various schedules were computerized and analysed with the help of software (such as Visual Basics, ACCESS and SPSS). The maps of Districts and Blocks have also been digitised to show the spatial variation of educational features. Much of the analysis has been presented as cross tables for establishing association among attributes. The results of

the Ranking and Prioritization have been used to prioritize Maktab AS related problems and solutions wherever necessary.

1.11 Study Schedules

The study was spread over for five months (December 1998 to April 1999). The details of the major activities of the study along with dates are as follows:

Table 1.4: Study Schedules¹

8-9 December, 1998	Workshop to finalise research tools (schedules)
28-30 January, 1999	Training of field investigators
31 Jan – 20 Feb, 1999	Field work (Data collection in Darrang, Dhubri and Morigaon districts)
16-22 February, 1999	Post field-work Workshop at DIET, Darrang (Translation of filled up schedules from Assamese into English language)
23-25 February, 1999	Discussion with State Programme Officials
25 March, 1999	Submission of Draft Report`
30 March, 1999	Draft Sharing Workshop at SPO, Guwahati
15 April, 1999	Submission of Final Report

1.12 Limitations

Although sincere efforts have been made to conduct concurrent evaluation for the functioning of the Maktab Alternative Schools, there are certain limitations of this evaluative study which need to be pointed out. They are:

- The sampling was more purposive and not random, as the Maktab Alternative Schools opened in 1995-96 were chosen as sample Maktab;
- Problems of non-response and other attitudinal factors are endemic to primary source data; and

Record maintenance of the Maktab AS centres was poor and of ad-hoc nature.

Chapter – II

Muslims and Islamic Education in Assam

2.1 Introduction

2.1.1 Chapter - II deals mainly with ideology and practice of Islamic Education through Maktab. Firstly, it provides historical background to the traditional system of Islamic education. Secondly, it explains the embodiment of Islamic ideology and practices in the form of a curriculum and its translation through Maktab. Thirdly, while discussing appointment of Janabs and Maktab Management Committee, it highlights institutional characteristics. Fourthly, the chapter describes different approaches to education of Muslims in India associated with different historical phases. Fifthly, it entails upon the constitutional safeguards provided to these institutions. Sixthly, it envisages the role of Maktab in Universalisation of Elementary Education (UEE). Finally, the chapter highlights districtwise concentration of Muslim population entrains to indicate the nature and scope of alternative schooling through Maktab in the state.

2.2 Traditional System of Islamic Education

2.2.1 The origin of formal education in India lies in the customary practice of instruction in religious scriptures, observance of rites, performance of religious prayers (*Salamatullah, 1994*). *Pathshalas*, Maktab and Madrasas are examples of such traditional educational institutions. Among the traditional institutions, Maktab have substantial presence among the Muslims. The country is dotted with Maktab wherever the Muslim population is capable of sustaining a Maktab.

2.2.2 Islamic education, in general, refers to the teaching and learning of *Quoran, Hadith* and *Muslim* jurisprudence. It is said that in Islam, the educational system started from "*Suffa Nabvi*" - a platform of the Prophet. The *Masjid-e-Nabvi* i.e. the Mosque of Prophet thus, becomes the first seat of Muslim education in *Medina*. Following this trend, formal Islamic education started from the Mosque and religious circles (Khan, 1997).

2.2.3 The traditional Islamic education, generally comprises of the teaching of *Qurane-e-Sharif, Hadith* (Science of Tradition), *Tajwid* (Art of Quranic Pronunciation) *Tafsir* (Commentary or Exegeion), *Fiqh* (Juris prudence or Islamic Law), *Kalam* Scholasticism, *Tasawwaf* (Mysticism). It has also been pointed out that while transacting the Islamic Curriculum, graded approach should be followed i.e. the subject should be taught in outline at the primary stage, in details at the secondary stage, and proficiency and mastery at the higher level.

2.2.4 In India, with the establishment of Muslim Rule the traditional system of Islamic Education came into existence. The Muslim rulers established elementary schools and colleges. These elementary schools came to be known as Maktab and Madrasas. They are usually located in and around *Masjid* premises. The current situation is that in India Maktab are opened in almost every village / habitation having Muslim population. In Assam, traditional educational institutions consisted mainly of *Pathshalas* for general Hindus, *Tols* for Brahmins and upper class Hindus, *Satron* for *Vaisnavites*, and Maktab and Madrasas for Muslims. The practice of Islamic education through Maktab and Madrasas continues in every Muslim habitation in Assam.

Table 2.1: Five year Curriculum for Subahi Maktab prescribed by all India Jamiat Uluma.

Grade	Subjects					
	Quran Sharif	Akkaid	Kitab	Deeniat	Tazwid	Islamic History
Maktab Awal (Year-I)	Touzu, Tachmia with Sura Fateha to Sura Fil	Touzu, Tachmia with Sura Fateha to Sura Fil	<ul style="list-style-type: none"> a. Eyash Charnal Quraan (Al Jamiati Book Depot) b. Urdu Kaida Masq-e-Haraf 	<ul style="list-style-type: none"> • Ozu, Salam & its reply, Mushafaha, Muanakare, Ideal (Sunnati) system and procedure of foodings and offering duwa (before & after the action). • Manner, respect to parent, Ustad elders and love to juniors. • Results of good and bad habits. • The Ozu, Gushal, Tayammu m's Faraiz Islamic religious directives. 	Introduction to Alphabets through black board and pronunciation of same with Makhrej.	Preliminary knowledge of Allah, Rashul, Nabee, Quran Sharif, Mecca, Baitullah, Madina, Mashjid-e-Nakar spiritual relation with Hazrat Mohammed.
Maktab-e-Duwam (Year-II)	<ul style="list-style-type: none"> a. Sura-e-Humazer to Sura Jaljilat. b. Amparea (1st Chapter) Nazera with Spellings. 	<ul style="list-style-type: none"> a. 4 Kalamas including Kalam of Iman's meaning. b. Sifate and 	<ul style="list-style-type: none"> a. Deeni Talim Part- I b. Talimul Islam Part- I c. Sentence writing – Mosq-e-Huruf 	<ul style="list-style-type: none"> a. Orientation on Ozu, Gushal, Tayammu m, rules and procedures of stanzas. b. Suras and ayat of Namaz from Inna- 	Basic knowledge of Tazwid and counting of numbers, Nun, Sakin, Tabbin, Mod, type of Mods, Huraf-muleherej.	Khula-e-Rashedin (life of prophet Hazrat Mohammed).

		<p>ual names of Allaht a'la and knowledge on 'Kitab', (hoby book) Rashul Kiyamat Takdir and Deat h.</p>		<p>Sena, Tashahud, Darud, Duwa, Mashura, Duwa Kunut, Niet-e-Salat and Tashbihat and duwas for entry & exit of Masjid.</p>		
<p>Maktabe-Suwam (Year-III)</p>	<p>a. Suras from Bai Iner to Juha b. Nazesh with Tazwid from Para Alif-cum to 1st Para.</p>	<p>Iman Islam, Mushalman, Allah, Firista, Kitab, Nabi, Rashul, Kiyat, Takdir, Maut.</p>	<p>a. Deeni Talim –Part-II. b. Talimul Islam –Part-II. c. Composition of sentence & dictations.</p>	<p>Sunnat on Ozu, Navakaji ozu, Fareaz of Namaj (Arkan & Ahkam), wazib, Muzibat-e-Gushal, Halal, Haram, etc.</p>	<p>Tazwid, Modde achie, Ishala, Akhfa, Mod's description.</p>	<p>4 Muzahala (Section), four Imams with short biography of prophet Hazrat Mohammed.</p>
<p>Maktabe-Saharam (Year-IV)</p>	<p>a. Sura "Ayatul Kurshi, Amanare Rashul, and all the suras 1st, 2nd and 3rd year upto Guashisha b. Uatazarun of (4th para to 28th para).</p>	<p>Touhid, various (kind and color) of Allah and his quality, Behesta, Dujakh, Paap, Punya, Kiyamat, Alme Borjhakh, Wrifkh, Kuftar etc.</p>	<p>a. Deeni Talim Part-III (for boys only). b. Talimul Islam Part-III (for boys only). c. Behesti Jewar – 1st, 2nd, 3rd and 4th (for girls only). d. Urdu dictation.</p>	<p>Tazwid with offering descriptions of Akhfa, Adgum, Twavakat, Mim-sakin, Amala.</p>	<p>Sunnat and Faraiz of Namaj and Ozu. The Sunnati Trarika of 'namaz' for men and women's, mofshidat; Tachbihat, Salat-e-lum-a, Salat-e-Idd, Salat-e-laneja procedures Maktabi, Munfarid, Meshbook and deliberation prayer in lamat.</p>	<p>The biography of Hazrat Mohammed (from Navuwati date to Hazrat) and short biography of Hazrat Adam and Setan.</p>

Maktabe-Punjam (Year-V)	<p>a. 1st Ruku of Sura Bakara, last 3 Ayat of Sura Al-Hashar, Sura Eyasin, Sura Ileen, Sura Muzammil and Sura Buraj of Ampara.</p> <p>b. Para 21 UtLuma to 30th Ummun – to the Quaraan Sharif with Jajwid and Nazera.</p>	Kabira, Gunah, Badaet, Azab-e-Kabare, Ohi, Muzeza, Keramat, Me'raj, Hasher, Swatayat, Pulsirat and Chirat-e-Mustakkim.	<p>a. Deeni Talim Part-IV (for boys only)</p> <p>b. Talimul Islam Part-IV (for boys only)</p> <p>c. Behesti Jewar from part V to end (for girls only)</p> <p>d. Urdu dictation.</p>	Faraizes of Raja, Haz, lakat, part to part teaching on Fonaj, Wajile, sunnat-e-Muwakkeda, Nafal, Makruh, Makruh tunes of Namay, (Khaja) Namaj, Namaj-e-Tarabih, Patients' Namaj, Shajidashhu, Sazida, Tale't Murdas Gushal, Kafan, Dafan, Kabrre.	Mainutzavid or (the right way of reading Qurran)	Rashul's Medina life, Iamiat Wama and Dvini Education Board.
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Source: Assam State Deeni Shiksha Board, undated.

2.3 Islamic Curriculum of Maktabas

2.3.1 For imparting Islamic education to Muslim children, Maktabas follow their own curriculum. The 5-year curriculum called *Neshab* is prescribed for 5 to 11 year old Muslims children. All Muslim children are expected to complete this curriculum (See Table 2.1). To transact the prescribed curriculum, the Maktabas are expected to follow the prescribed time table (See Table 2.2).

Table 2.2: Time Table

Full time – 150 minutes

Day	1 st hr. 40 Mins.	2 nd hr. 50 Mins.	3 rd hr. 30 Mins.	4 th hr. 20 Mins.	5 th hr. 10 Mins.
Sat.	<i>Ishtemaye</i>	Lesson on Black board	Book reading and writing	Deeniat Islamic History Lesson	Teaching of <i>Mashrun Duwa</i> Exercise common
Sun.	<i>Sura Masha</i> and exercise	<i>Kaida, Ampara, Quran Sharif</i>			

Mon.	Practical teaching				service and advises
Tue.	Practical teaching			Tahjib and Akhak	
Wed.	Exam on Halk			Islamic History	
Thu.	Repeat of geth by heart	Practical and Habitual orientation	Training and works	Memory on <i>Tajwid</i> lesson	Exam. on <i>Mashnon Duwa</i>
Fri.	Holiday				

Source: Assam State Deeni Shiksha Board, undated.

2.3.2 The table shows that Maktabas will be open for two and a half hours (i.e. 150 minutes) on 6 days of the week and will be closed on Friday. Like schools the Maktabas have list of holidays (See Box 2.1) which are followed throughout the state.

Box 2.1: List of Maktab Holidays	
Week holiday on Friday	1 day (every week)
Mohram	1 day
Fateha Eyaz Fateha Duaz Daham	2 days
Akheri Sahare	1 day
Ramjan	10 days
Idul Fitre	3 days
Idul Zoha	5 days
Independence Day	1 day

Source: Assam State Deeni Shiksha Board, updated.

2.3.3 For proper functioning of the Maktabas, following guidelines have been stipulated by the Assam State Deeni Shiksha Board, Assam:

- The Janabs / teachers of Maktabas are expected to follow the curriculum and time table provided by All India Jamait Ulama;

- The Janabs appointed at Maktab must have gone through training on the prescribed books themselves ;
- The Janabs should do the necessary to ensure that the children arrive at Maktab before sunrise;
- Daily attendance of both students and teachers, examination results, other office records and files should be maintained regularly;
- The Janabs should attend monthly meetings conducted by the MMC without fail;

Necessary steps should be taken to solve Maktab related problems in the meeting (*Majlise-e-Mazakara*).

2.3.4 The five year curriculum prescribed by the Assam Deeni Shiksha Board has six main components for each year, these components increase in their depth, complexity and difficulty as the child progresses from year 1 to year 5. These components are the Quran Sharif, Akkaid, Kitab, Deeniat, Tajweed and Islamic history graduate from ordinary concepts and practices to more metaphysical and abstract concepts as the student progresses. However, the flexibility and informality of a Maktab which differentiated it from a Madrasa might get compromised in this structured curriculum.

2.3.5 Pedagogically, the Maktab operate on the principle of going at the learners' pace. As there are no classes so to say, the pace of learning is determined by the capacity and capability of the child. The Maktab also have the added advantage of flexibility of timings. It has been seen that in some parts of India, children attend both the Maktab as well as the formal school. In such cases, the child goes to the school in the morning and attends the Maktab in the afternoon.

2.3.6 One feature of the Maktab is their almost total emphasis on education with no consideration for extra or co curricular activities for all round development of the child. These Maktab also do not have provision for games or sports. A child studying in a Maktab is deprived of such inputs.

2.3.7 One of the dimensions of Maktab education which is often cited as a drawback of the system is that there is no linkage of Maktab education with the mainstream education. Probably, it was never meant to be. Maktab are generally not replacement for schools, rather they are complementary institutions.

2.4 Janabs of the Maktab

2.4.1 Janabs in the Maktab generally are trained Maulvis, i.e. they have had some formal education in the Madrasas. The main characteristics of such teachers are mastery of subject matter, spirituality piety, high moral character, fear of God, humility, dignity and trust worthiness. However, their remuneration is very low. As a result, their motivation and commitment towards teaching is indifferent. However, some teachers do not look upon the remuneration as a professional fee, rather for them it is a gift of God. Moreover, these teachers have been trained in an entirely different way. The teaching of the Quran and other Islamic concepts and theology is done through a method which is not comparable to the modern teaching practices.

2.5 The Management of Maktab

2.5.1 Maktab as informal institutions of learning have tremendous advantages over other forms of institutions, especially in present social scenario. The most important aspect of a Maktab is its

ownership. At the village level, there is Maktab Management Committee in Assam followed by more such committees at the block and district levels. There is a structure to manage such Maktab but that is not formalised properly. Also mosques and Maktab are affiliated, though informally to various schools of Islamic thought. It is, therefore, difficult to bring all the Maktab under one banner.

2.5.2 The community owns the Maktab, both literally and legally. As a result, there is close supervision and monitoring. Perhaps, this needs to be channelised properly. Also, the Maktab caters to the lowest strata of the Muslim society, thereby undertaking a major social responsibility. The Maktab always do not charge any fee or if they do, it is notional. Sometimes, there is provision of some mid day snacks to be distributed among the children.

2.6 Different Approaches to Muslim Education in India

2.6.1 Education of Muslims in India has passed through different phases. Broadly it can be divided into three phases: (a) Pre-British period; (b) British period and (c) Post-British period. The Pre-British period was the golden period for Islamic education when all the features of Islamic education were well established. The Maktab functioned as elementary schools where both religious and general education were imparted. The British period was a difficult period for Islamic education when religious and general education got separated. The Maktab and Madrasas were confined to imparting religious education only. The post-British period, to a limited extent, experienced the mixture of traditional religious education and modern secular education at the Maktab and Madrasas.

2.6.2. Education of Muslims has been a matter of debate even among the Muslim intellectuals. They belong mainly to three streams of thought, conservative, liberal and pragmatist. Conservative groups consisting mainly of Muslim theologians emphasized the traditional Islamic education and argued that Maktab and Madrasas should be confined to the religious education only; the liberals who themselves went through modern school education contended that Muslims should learn English, Science, Technology and Mathematics. This group established schools and colleges, and suggested that Maktab should incorporate Modern subjects into their curriculums. The third group of Muslim thinkers underscored the extreme approaches and suggested middle path. That is, to them both traditional religious education and modern secular education are important for Muslims. They suggested that while the secular education should be supplemented with religious teaching, the religious institutions (Maktab and Madrasas) should also teach modern subjects such as science, technology and social studies, etc.

2.6.3 The prevalence of these streams of thought continues even today. However, in recent times, the merger of the traditional and modern systems of education has been favoured by the Muslims in general. It is in this context that the conversion of Maktab into Alternative Schools has to be looked into.

2.7 Constitutional Provision for Education of Religious Minorities

2.7.1 Although India is a secular country and it does not permit the State to provide religious education, the Constitution has made provisions for religious minorities and safeguarded their education interests and needs. The practice of religious education through own institutions has been recognised by the Constitution of India, *Article 30 (1) of the Constitution states "all minorities whether based on religion or language shall have the right to establish and administer educational institutions of their choice.* Moreover, constitutional safeguards against

discrimination for receiving public funds has been granted to these institutions. *Article 30 (2) lays down that "the State shall not in granting aid to educational institutions discriminate against educational institutions on the ground that it is under the management of a minority, whether based on a religion or language"*. Thus the Article 30 of the Constitution of India has recognised the relevance of religious education to minorities.

2.8 Role of Maktab in Universalisation of Elementary Education

2.8.1 Our Constitution enjoins upon the State *to provide free and compulsory education for children up to 14 years of age irrespective of religion, caste and language*. A large number of children in the age group of 6 – 14 years are out of school. Among the out-of-school children, a large number of children belong to religious minorities especially the Muslim female children. As more and more children move into the school age group, the education sector in India has to face the challenge of building more and more schools and recruiting teachers.

2.8.2 Keeping the magnitude of out-of-school children in mind, the goal of UEE seems to be daunting. There is need to supplement government efforts with support from Non-Government Organisations, voluntary agencies and religious societies. The involvement of Maktab in Universalisation of Elementary Education is one such opportunity. In the early Islamic education system, Maktab used to serve as elementary schools called *Makatib* (Plural of Maktab). Currently at Maktab, both religious and general secular education are being imparted although upto a limited extent only.

2.8.3 To Muslim community in general, teaching of secular education along with religious education is a welcome trend. The secular component of the course generally comprise of primary school curriculum of the state concerned. The community finds this merger in its favour as the goals of both maintaining religious identity and development can be achieved.

2.8.4 Maktab are established by Muslims mainly for religious education and therefore are meant for Muslims only. Preference for such institutions against secular schools for centuries is borne out by statistical evidence. It continues even till today (Khan, 1990). The VIIIth Report of the Central Minorities Commission (1985-86) states that information collected from several states show that by and large, these institutions do not go beyond teaching the *Quran, Hadith* and *Fiqh* with a few exceptions. On the other hand, the Christians, Sikhs, Jains and Buddhists have included modern secular subjects along with technological studies (Salamatullah, 1997).

2.8.5 The term 'Maktab' is mostly used for those institutions which are running in the Mosque premises and is providing religious education only. Maktab generally do not seek any financial aid from the government and are financed and controlled by the Muslim community itself. In other words, they are autonomous self-supporting institutions depending on local initiatives. The problems and prospects of alternative schooling through Maktab in Assam is related with concentration of Muslim population in the state.

2.9 Muslim Population in Assam

Like in India, Muslims are the largest minority in Assam. They constitute 28.43 per cent of total Muslim population of the state as against about 11.5 per cent in the country. The concentration of Muslim population in the state varies from 1.57 per cent in Karbi Anglong district to 70.45 per cent in Dhubri district with six districts having more than 40 per cent Muslim population (Census of India, 1991). Map 2.3 and Table 2.3 show the distribution of Muslim population across

districts in Assam. The districts selected for the study have sizeable Muslim population as it constitutes 31.98 per cent to 70.45 per cent and 45.31 per cent of total population in Darrang, Dhubri and Morigaon districts respectively.

Table 2.3: Muslim Population in Assam

State/District	Muslims	
	Number	Percentage
Dhubri	938789	70.45
Kokrajhar	154801	19.33
Bongaiaigon	264393	32.74
Goalpara	335275	50.18
Barpeta	776974	56.07
Nalbari	202653	19.94
Kamrup	467544	28.38
Darrang	415323	31.98
Sonitpur	189859	13.33
Lakhimpur	109010	14.50
Dhemaji	7114	1.49
Morigaon	289835	45.31
Nagaon	893322	47.19
Golaghat	58859	7.11
Jorghat	37651	4.32
Sibsagar	69260	7.63
Dibrugarh	46814	4.49
Tinsukia	30095	3.13
Karbi Anlong	10421	1.57
N. C. Hills	3340	2.21
Karimganj	406706	49.17
Hailakandi	246016	54.79
Cachar	419150	34.49
Assam	6373204	28.43

Source: Census of India, 1991

2.10 Concluding Remarks

The very high percentage and heavy concentration of Muslim population in selected districts of the state make the task of achieving the goal of UEE more difficult. However, this calls for the adoption of strategy of Maktab alternative schooling for playing significant role in education of Muslim female children and assisting the DPEP in achieving UPE or UEE. It is with this perspective that the DPEP strategy of Maktab alternative schooling in Assam has been evaluated.

Chapter – III

Planning and Implementation of Maktab Alternative Schooling in Assam

3.1 Introduction

3.3.1 The current chapter reviews planning and implementation of the DPEP strategy of Alternative Schooling through Maktab in three participating Phase - I districts of Assam. The chapter, first of all, provides brief profiles of the districts selected for the study. Secondly, it describes the nature and extent of planning and implementation of the strategy in three districts. Thirdly, it describes the DPEP management structure set up for implementation of the strategy. Finally, it highlights the major issues involved in planning and implementation of the strategy.

3.2 Profiles of Selected Districts

Darrang, Dhubri and Morigaon are the three districts selected for the study. As the districts vary greatly in terms of geographical, demographic, educational and other features, it is important that brief profiles of the districts should be outlined. Table 3.1 indicates certain basic attributes of the selected districts.

Table 3.1: Profiles of Darrang, Dhubri and Morigaon Districts

SI.No.	Particulars	Darrang	Dhubri	Morigaon
	Area (sq. km.)	3481	2838	1704
	District Population (in lakhs)	12.99	13.32	6.40
	Population Density per sq.km.	373	470	375
	Literacy Rate (%)	42.00	38.31	47.99
	Sub-divisions	2	3	1
	No. of C.D.Blocks	11	14	5
	No. of Educational Blocks	6	7	4
	No. of Gaon Panchayats	156	172	89
	No. of Villages	1277	1375	542
	No. of Primary Schools	2160	1490	848
	No. of VECs	1290	1223	542
	No. of BRCs	6	7	4
	No. of CRCs	100	112	68

(Collated from different sources)

3.2.1 Darrang

Darrang district situated between 26⁰12' and 26⁰57' latitude and 91⁰42'E and 92⁰22'E longitude is spread over 3481 square kilometer with its headquarter at Mangaldoi. The district is located in the foothills of Bhutan and Arunachal Pradesh. It has a population of 12.98 lakhs, out of which 6.70 lakhs are males and 6.29 lakhs are females. The overall literacy rate of the district is 42 per cent. In administrative terms, the district is divided into 2 sub-divisions, 11 blocks, 156 Gaon Panchayats and 1344 villages (See Table 3.1). The char areas of the district suffer from heavy flood at least two to three times a year.

3.2.2 Dhubri

Dhubri district spread over an area of 2838 square kilometer was carved out of the erstwhile Goalpara district. It is bounded in the West by West Bengal and Bangladesh, in the east by Goalpara district and Meghalaya, in the north by Kokrajhar district and in the South by Meghalaya and Bangladesh (See Map). According to 1991 Census, the district has 13.32 lakhs population out of which male and female population constitutes 6.80 lakhs and 6.52 lakhs respectively. The district has the highest concentration of Muslim population in Assam. The overall literacy rate of the district is 38.31 per cent only. In administrative terms, the district is divided into 3 sub-divisions, 14 blocks, 172 Gaon Panchayats and 1375 villages (See Table 3.1).

3.2.3 Morigaon

Morigaon district spread over an area of 1704 square kilometer was carved out of the erstwhile Nagaon district in 1984. It is bounded in the East by Nagaon district, in the West by Kamrup in the north by the Brahmaputra River and Dhubri district and district in the South by Karbi Anglong district. According to 1991 Census, the district has 6.40 lakhs population, out of which 3.30 lakhs are males and 3.10 are females. The district is small both in terms of population and area. In administrative terms, the district has 1 sub-division, 5 administrative blocks, 4 educational blocks, 89 Gaon Panchayats and 593 villages. The overall literacy rate of the district is 48 per cent.

3.3 DPEP Planning and Implementation in Assam

3.3.1 DPEP is a centrally sponsored scheme for development of primary education in the country. The major objectives of DPEP are Universal Access, Enrolment, Retention and high Learning Achievement. The programme was launched in four¹ districts (Darrang, Dhubri, Morigaon and Karbi Anglong districts) of Assam in 1994–95. In its second phase, the programme was extended to cover 5 more districts namely Barpeta, Bongaigaon, Goalpara, Kokrajhar and Sonitpur districts. The programme implementation is in the sixth year in phase-I district (except Karbi Anglong) and IIIrd year in phase-II districts. The major components of DPEP, in the Districts are Primary Formal Education, Non-Formal Education/Alternative Schooling, Early Childhood Care and Education, Training, Gender and Women's Development, Environment Building and Project Management.

3.4 Alternative Schooling through Maktab in Assam under DPEP

3.4.1 Although DPEP was launched in Assam 1994–95, the strategy of Maktab Alternative Schooling was introduced in late 1995-96 only. Due to low participation of Muslim female children in primary education, the Maktab were converted into Alternative Schools to impart both religious and modern secular school education. On trial basis, initially 20 Maktab in each Phase-I district were converted into AS centres. In subsequent years, more Maktab AS centres were opened. Table 3.2 shows opening of Maktab AS centres in the three districts during 1995-99 (See Table 3.2).

Table 3.2: Opening of Maktab AS centres in Darrang, Dhubri and Morigaon districts

Years	Darrang	Dhubri	Morigaon	Total
1995-96	20	20	20	60
1996-97	20	20	-	40
1997-98	30	-	-	30
1998-99	-	-	40 ²	40
Total	70	40	60	170

Source: *Maktab Evaluation: Field Survey, 1999.*

3.4.2 As indicated in the above table 3.2, the progress trend of the strategy has been regressive. In the first year, the strategy was trialled uniformly in all the three districts when 20 Maktab AS centres were converted into AS in each of the three districts. In the second year, only 40 new Maktab AS centres have been added with no further expansion in Morigaon district. In 1997-98, only 30 new Maktab AS centres were added with no expansion in two districts i.e. Dhubri and Morigaon and in 1998-99 the expansion was stopped altogether in the three districts. Here it is to be noted that as shown in the Status Report (1998) of DPEP Assam, 100 new Maktab AS centres were proposed to be added in each of the three districts, but during appraisal stage, the proposals were deleted.

3.4.3 The planning of the strategy involved a number of activities. Although some of the districts were not implementing certain activities, to a certain extent uniformity was maintained across the districts. Some of the major activities under the Maktab Alternative Schooling strategies are as follow:

- Survey of the Maktab AS centres;
- Advocacy campaign for opening of Maktab AS centres;
- Induction and Refresher Training of Janabs;
- Distribution of centre materials and TLM;
- Distribution of MLL based NFE textbooks to students at Maktab AS centres;
- Monthly meeting of Janab with VEC members and parents;
- Supervision and monitoring of Maktab AS centres by CRCCs and RPs;
- Health check-up of learners of the Maktab AS centres;
- Open evaluation of learners of the Maktab AS centres.

3.4.4 Survey of Maktab AS centres by the VEC is a preliminary step for their selection of Maktab AS centres. The Maktab AS centres are selected on the criteria of adequate number of out-of-school children especially girls and academic qualification of the in-service Janabs. That is, the selected Maktab AS centres should have more than 25 out-of-school children which would include minimum 15 female children and matriculate Janab. The survey for the strategy has been more of elimination than selection, as many eligible Maktab AS centres have not been converted into AS.

3.4.5 After the survey and identification of suitable Maktab AS centres, advocacy campaigns are launched with the help of CRCCs, RPs and VEC members. The Janabs and Maktab Management Committee members are convinced to take over the additional burden of teaching secular school curriculum at the Maktab AS centres. One of the difficult aspects of this campaign is convincing the Janab for doing the job without extra remuneration from DPEP. An agreement paper is signed to make the whole process formalized.

3.4.6 Before beginning the teaching of school textbooks, the willing Janabs from the selected Maktabas are called upon for induction training at DIET/BRC in order to prepare them for school teaching. The 10 days training module (See Annexe - I) with slight modification is used for this purpose. The training is given generally by the RPs who have also been training NFE instructors. Besides the induction training, the Janabs undergo need based, content (MLL) based, joyful learning, TLM based, multigrade refresher training.

3.4.7 For running the AS centres, the Janabs are provided with certain requisite materials. The inset box 3.1 shows the list of centre materials initially given to the Maktab AS centres. These materials are locally purchased and made available to the Janabs by the DPO. Among the centre materials provided to the Maktabas, patromax is given for opening the centres during night.

<i>Box 3.1: List of Centre Materials for Maktab AS Centres</i>	
<ol style="list-style-type: none"> 1. Slate 2. Clay Pencil 3. Chalk Pencil 4. Black Board 5. Pocket Board 6. Flannel Board 7. Exercise Book 8. Scale 9. Wooden Pencil 10. Eraser 11. Sharpner / Cutter 12. Crayon Pencils 13. Drawing Book 14. Textbooks 15. Needle & Thread 16. Duster 17. Educational chart, flowers, vegetables, fruits, animals. 	<ol style="list-style-type: none"> 1. Mattress (Tarpaulin) 2. Bucklet 3. Mug 4. Jar 5. Drinking glass 6. Steel Trunk 7. Carom 8. Shipping 9. Lock & Key 10. Registers: <ol style="list-style-type: none"> a. Attendance b. Stock c. Inspection d. Proceeding

Source: DPEP Assam, 1998

3.4.8 No separate textbooks have been prepared for the students of Maktab AS centres. The MLL based textbooks prepared for the children of NFE centres are distributed to the students of the Maktab centres. The books are distributed free. As the NFE textbooks for Semester III, IV and V are not prepared, the usual school textbooks have been distributed to the Semester-III children. Further according to the Janabs and students, the supply of books is irregular and inadequate. At several Maktabas, the textbooks for third semester have not been supplied.

3.4.9 Supervision and monitoring of the Maktab AS centres are entrusted to the VEC members, CRCCs and RPs. As far as VEC involvement operationalization of Maktab is concerned, the members and Janabs are supposed to hold monthly meeting to review functioning of the centres and to take steps for enrolling out-of-school children. The CRC coordinators are expected to provide academic support to the Janabs in classroom transaction. Besides, a few RPs make periodic visits to the centres and assist the Janabs in organising school lessons.

3.4.10 Furthermore, through convergence with Primary Health Service, health check up of Maktab students are conducted. The visiting doctors orient the Janabs and students towards the hygienic

practices and guard them against communicable diseases. This activity is part of the Maktab AS strategy in all the three districts.

3.4.11. As far as evaluation of learners' in the Maktab AS is concerned, Open Evaluation based on the model developed by Institute of Education, Pune is being used in all the three districts. The Janabs are given training on how to conduct the Open Evaluation. The open evaluation method is also applicable to the NFE centres. The concerned RPs provide assistance to the Janabs in conducting the evaluation.

Table 3.3: Major Maktab AS Activities in the three Districts

Activities	Darrang	Dhubri	Morigaon
Pre centre opening activities a. Survey b. Advocacy			
Centre Materials			
Textbooks			
Centre Contingencies			X
Meeting Contingencies			X
Induction & Refresher Training			
Training of VEC on Maktab		X	X
Convergence with Primary Health Service			
Open Evaluation			

Source: Maktab Evaluation: Field Survey, 1999.

3.4.12 Table 3.3 shows that not all programme activities are funded in each district. For instance, unlike Darrang and Dhubri districts, centre and meeting contingencies are not provided to the Maktab in Morigaon district. Furthermore, training of VEC on Maktab is being conducted in Darrang district only.

3.4.13 The DPEP budget provisions as mentioned in the AWP&Bs indicate that DPEP funding for Maktab Alternative Schooling has been based on its NFE package. Table 3.4 indicates the comparison of Maktab AS centres, NFE centres and schools in terms of budgetary provisions. Maktab AS centres and NFE centres have received less DPEP funds than school, as unlike schools provisions have not been made for infrastructure or infrastructure grants and TLM grants for the NFE/Maktab AS centres. However, DPEP budgeting provisions made for Maktab AS centres are lower than those for NFE centres. Among the three educational centres, Maktab AS centres have received the least funds from DPEP. The funds allocated for supervision and monitoring of Maktab AS centres is less than that of even NFE centres. On the whole, although Maktab AS centres is the least costly intervention among the three serving educational institutions, its cost effectiveness would depend on its functioning and outcome (*See Chapters IV to VI*).

Table 3.4: Comparison of Maktab AS, NFE Centres and Schools

Activities	Maktab	NFE	School	Remarks
Construction of Building	X	X		Unlike Maktab Alternative Schools and NFE Centres, provisions have been made under DPEP for construction of school buildings.
Toilet and Drinking Water	X	X		While schools are being provided with facilities of toilets and drinking water under DPEP, Maktabs and NFE centres are not being provided with such facilities.
School infrastructure grant (Rs.2000/-)	X	X		Unlike schools, the Infrastructure grant of Rs.2000/- is not being provided to Maktab AS or NFE Centres.
Teacher grant (Rs.500/-)	X	X		Similarly unlike school teachers, the TLM grant of Rs.500 is not being provided to the NFE/AS instructors or Janabs.
Training				Under DPEP, provisions have been made for training of teachers, NFE/AS instructors and Janabs. However, the nature and extent of training being provided under DPEP varies from teachers to NFE/AS instructors, to Janabs.
Textbooks			to girls and SC/ST only	In the case of textbooks, the NFE and Maktab AS centres have advantage over the schools. While in Maktab AS and NFE centres, all the children are provided with free textbooks, in schools the distribution of free textbooks is limited to girls and SC/ST children only.
Supervision	X		X	Unlike schools and Maktab AS centres, provision has been made for appointment of one Supervisor or Education Officer per 10 NFE/AS centres.
Learners' Evaluation				Learners' Evaluation is conducted for students of schools, NFE and Maktab AS centres. However, evaluation method varies from school to NFE/Maktab AS centres. While school follow the conventional method of evaluation, the NFE/Maktab AS centres follow Open Evaluation Method.

Source: Maktab Evaluation: Field Survey, 1999

3.5 Programme Management of Maktab AS centres

3.5.1 For assessing effectiveness of the DPEP Maktab Alternative Schooling strategy, it is crucial to understand the DPEP management structure established for planning and implementation of the programme. For DPEP implementation, a registered society called *Assam Prathamik Shiksha Achni Parishad* is already established both at state and district levels. The management structure of the Maktab AS centres is an organic part of the overall DPEP Management structure. Figure 3.1 describes the programme management of DPEP Maktab Alternative School in DPEP Assam.

3.5.2 As illustrated in Figure 3.1, VEC members, CRCCs, BRCCs, DPOs and SPO are the programme functionaries involved in planning and implementation of the Maktab alternative schooling strategy. Among these functionaries, DPO (NFE and AS-in-charge) is the key functionary around whom all Maktab concerned activities revolve. The DPO coordinates between the SPO and field functionaries with regard to Maktab. The field functionaries are the concerned CRCCs, BRCCs (in whose cluster and block areas the Maktab AS centres have been opened). Besides there are RPs who have been selected to review functioning of the centres and provide academic support to the Janabs.

3.5.3 As far as VEC involvement in Maktab affairs is concerned, active participation of the VEC members in programme management and control has been sought. For instance, in planning exercise the VEC members are actively involved in identification and advocacy campaigns of the Maktab. The members are also expected to organise monthly review meetings with Janabs and concerned parents. For the monthly meeting, a provision of meeting contingencies of Rs. 100/- per month has also been made in Darrang and Dhubri districts .

3.6 Problems and Issues of Planning and Implementation of the Strategy

3.6.1 Although DPEP has completed six years of implementation and the Maktab AS strategy is in its fourth year of implementation, planning and implementation of the strategy suffers on various counts. The strategy of Maktab Alternative Schooling seems half begun. Some of the major issues with regard to DPEP initiative of Maktab Alternative Schooling are as follows:

3.6.2 **Limited Coverage:** The Maktab Alternative Schooling strategy was adopted to bring out-of-school Muslim children within the fold of primary education. Keeping the large Muslim concentration and scale of the problem in mind, it needed broad based strategy. On that count, the introduction of schooling into the Maktab and conversion of 170 Maktab into AS in the three Phase-I districts deserve a certain degree of appreciation. But the strategy is still in its trialling mode (See Table 3.2).

3.6.3 **Narrow Approach to a Broad Based Strategy:** Although the strategy was broad based, the approach adopted for its planning and implementation turned out to be narrow. Due attention was not paid to various aspect. For example, the schooling was introduced into the Maktab without increasing opening hour⁴ of the Maktab. The Maktab still follow the same opening hours and somehow accommodate a little bit of school activities. Moreover, the Janabs have been asked to perform as instructors without any remuneration⁵. On the whole, the needs of the stakeholders are not reflected in planning of the strategy.

Table 3.5 Unit Costs⁶ of Programme Activities under Maktab AS (1996-99)

Activities	Unit cost		
	Ist year	IInd Year	IIIrd year
Pre-centre opening activities	0.10	0.005	0.05
Provision of furniture & equipment	0.03	0.03	
Convergence with Primary health Service	0.005	0.003	lumsun
Training of Janabs & Moulovies	0.60	0.18	0.001
Supervision & Monitoring	0.12	0.02	lumsun
Meeting contingencies		0.001	0.003
Teaching Learning material		0.01	0.02
Open Evaluation of Maktab Learners		0.013	
Centre Contingencies (Monthly)		0.04	0.001
Orientations of RPs training			0.002

3.6.4 Inadequate Budgetary Provision: The budgetary provisions made for Maktab Alternative Schools over the last four years show that adequate funds were not available for the strategy. Table 3.5 shows the scale of funding on programe activities in terms of unit costs. No infrastructure grant was given to the Maktab Centres, despite these being run in poor quality buildings. The contingencies provided were too little in comparison to their needs. On the whole one may say that although Maktab AS centres were expected to operate like NFE and alternative schools, in terms of funding provision, they were not treated on the same scale⁷.

3.6.5 Poor Supervision and Monitoring: Poor funding of the strategy has also led to poor monitoring. One of the important reason is that unlike NFE centres, the Maktab AS centres do not have Block Education Coordinator or supervisor who could do the regular supervision and monitoring of these centres. Due to excessive workload of usual programme activities on the BRCC, CRCC and VEC members, the Maktabs become matter of secondary priority at the hands of these functionaries.

CHAPTER - IV

ACCESS, ENROLMENT AND RETENTION

4.1 Introduction

4.1.1 Universal Access, universal enrolment and universal retention are three major constituents of the goal of UEE in India. DPEP emphasizes universal participation in primary education in its participating states and districts. Chapter IV assesses the impact of DPEP intervention of Maktab Alternative Schooling on access, infrastructural enrolment and retention situations in Darrang, Dhubri and Morigaon districts. The supplementary role of Maktab in enhancing access, infrastructural condition of existing Maktab, nature and extent of enrolment through Maktab and retention of the children enrolled at the Maktab AS centres are analysed. Crucial to the analysis in the three areas is emphasis on gender aspect. The analysis is based on both primary data (generated through Listing Schedule, Household Schedule and Maktab AS Schedule) and secondary data (based on DPEP Status Reports of State and Districts, Plan documents etc.).

4.2 Access Situation in Darrang, Dhubri and Morigaon Districts

4.2.1 The term 'ACCESS' refers to availability of schools and teachers as per state norms. The state norm is to provide a school to habitations with 300 and more population with no schooling facilities within 1 km of distance. The state provision, so far, has been inadequate in providing schooling facilities to all the eligible habitations in Assam in general and in the three districts in particular (See. Table 4.1)

Table 4.1: Villages Schools and School less villages

Sl. No	Variables	Darrang	Dhubri	Morigaon	Total
1.	Villages	1277	1375	542	3194
2.	Primary Schools	2160	1490	848	4498
3.	Schoolless Habitations	113 (8%)	329 (23%)	73 (13%)	515 (16%)
4.	Teachers	5205	3359	2182	10746
5.	Single Teacher Schools	380	198	95	673
6.	Female Teachers	1188 (23%)	768 (23%)	533 (24%)	2489 (23%)

Source: DISE DPEP Assam, 1997 - 98

4.2.1.1 Table 4.1 shows that although there are more schools than villages in all the three districts, there is the case of a large number of school less villages/habitations, the range varying from 8 per cent in Darrang district to 23 per cent in Dhubri district. This may be due to the fact that while large villages may be having more than one school, some small villages/habitations are without schooling facilities. The same applies to the teachers positions. That is, the table shows that all the three districts have more than double teachers in comparison to schools, the field reality is that all the three districts have a large number of single teacher schools as well.

4.2.2 In addition to the problem of physical access to schools, the districts suffer also from the problem of SOCIAL ACCESS which means a large number of out-of-school children belonging to socially disadvantaged groups such as, the Muslim female children. These children are not enrolled in schools due to socio-economic reasons. One of the major factors which limit social access to the Muslim children, is the lack of female teachers in the schools. Table 4.1 shows that female teachers constitute only 23 or 24 per cent of the total teachers in the districts. Furthermore, there are several other social factors (such as, co-education, early marriage, household work, superstition etc.) which limit Muslim female children's accessibility to schooling. The number of such children would be very large, as all the three DPEP districts have sizeable Muslim population (*See Chapter –II*).

4.3 Providing Access to Muslim children through Maktab Alternative Schooling

4.3.1 With the objective of supplementing access to schools and of providing exclusive and easy social access to Muslim children especially girls, alternative schools sponsored by DPEP have been opened at the Maktab to which these children are religiously bound to attend. Since each Muslim habitation has its own Maktab, it is easy to open the Alternative School at the Maktab, depending on the number of out-of-school Muslim children. According to the programme proposals, the Maktab with 25 out-of-school Muslim children including 15 minimum female children and with matriculate Janabs will be converted into Alternative Schools.

4.3.2 So far 170 Maktab have been converted into alternative schools which include 70 Maktab AS centres in Darrang district, 40 centres in Dhubri district and 60 centres in Morigaon district (*See Table 3.2, Chapter – III*). Here it is to be noted that the strategy has so far been implemented on limited scale. Several eligible habitations and Maktab have not been covered. One may contend that the planning and implementation of the strategy is still at the trialling stage. And the implication of providing schooling access through Maktab to the Muslim female children have not been worked out in details.

4.3.3 Maktab alternative schooling strategy has been adopted to attract Muslim female children for primary education. The lack of female teachers at primary schools has been one of the major bottlenecks in their access to schooling. The problem of lack of lady Janabs continues with the Maktab alternative schools too. As indicated in Table 4.2, among all the sample Maktab in three districts, only 14.41 per cent Janabs are lady Janabs, the range is from about 9 per cent in Darrang district to about 24 per cent in Morigaon district which is lower than the percentage of lady teachers in primary schools. One of the major bottlenecks of social access such as, lack of lady Janabs continues in the case of Maktab alternative schools also.

Table 4.2 : Janabs of the Sample Maktab

Districts	Male	%	Female	%	Total	%
Darrang	40	90.91	4	9.09	44	100
Dhubri	33	89.19	4	10.81	37	100
Morigaon	28	75.68	9	24.32	37	100
Total	101	85.59	17	14.41	118	100

Source: *Maktab Evaluation: Field Survey, 1999*

4.3.4 Maktab have been converted into alternative schools without proposing any significant improvement in infrastructure of the Maktab. As far as the existing infrastructure condition of the Maktab is concerned, the situation is quite unsatisfactory. A large number of Maktab do not have their own buildings (See Table 4.3). They are either run in the backyards of the *Masjids* or in school buildings adjacent to the *Masjid*, or in abandoned houses.

4.3.5 Access also depends on quality of the building. While surveying the Maktab, it was found that most of the Maktab buildings in all the three districts are *kuccha*, as majority of them are made of bamboo and straw. No repairing is done to the building. Within the building, the space is also not sufficient for accommodating all the pupils. Very often Maktab building has one single room within which all the pupils somehow manage to sit or stand. The primary data collected through Maktab schedule indicate the condition of sample Maktab (See Table 4.3).

Table 4.3: Number of sample Maktab according to building structure

Sl. No	Type of building	Darrang	%	Dhubri	%	Morigaon	%
1.	Pucca	1	3.33	1	3.44	0	0.00
2.	Partially Pucca	1	3.33	0	0.00	2	7.40
3.	Kuccha	22	73.33	19	65.51	16	59.25
4.	No building	6	20.00	9	31.03	9	33.33
5.	Total Maktab	30	100.00	29	100.00	27	100.00

Source: *Maktab Evaluation: Field Survey, 1999*.

Table 4.3 shows that most of the Maktabas are run in kuccha buildings. The living condition of some of the buildings is dangerous as illustrated by the photograph of the school building used by the Maktab alternative school in Mohamara village of Morigaon districts.

4.3.6. Inside the Maktab AS building, there is a shortage of furniture for students and Janabs. In Morigaon, most of the Maktabas do not have furniture for their students and Janabs. They sit on floor and in some cases use mats which have been provided recently by the DPEP.

Table 4.4: Availability of Furniture in the selected sample Maktabas (%)

Furniture	Darrang			Dhubri			Morigaon		
	All	Some	None	All	Some	None	All	Some	None
Chairs for Janabs	15.63	31.25	53.13	0.00	0.00	100.0	0.00	3.70	96.30
Tables for Janabs	12.90	29.03	58.06	3.57	0.00	96.43	0.00	0.00	100.0
Benches	18.18	30.30	51.52	0.00	0.00	100.0	0.00	0.00	100.0
Desks	3.57	32.14	64.29	0.00	0.00	100.0	0.00	0.00	100.0
Mats	0.00	0.00	100.0	0.00	0.00	100.0	0.50	25	15.00

Source: *Maktab Evaluation: Field Survey, 1999.*

4.3.7 Table 4.4 shows that with regard to availability of furniture in the sample Maktabas the situation is better in Darrang district than in Dhubri and Morigaon districts. In Darrang district, about 40 per cent of the Maktabas reported having chairs and tables for the Janabs. Corresponding figures are 3.70 per cent (Morigaon) and zero (Dhubri). Similar is the case with availability of benches and desks for students in the districts. Besides the furniture, lack of drinking water at the Maktabas is a matter of concern. Table 4.5 shows that over 70 per cent of the sample Maktabas across all the three districts do not have drinking water facilities. The situation is worse in Morigaon district, where only 3 Maktab AS centres out of 27 have drinking water facilities.

Table 4.5: Drinking Water Facilities at the Sample Maktabas

Water source	Darrang	%	Dhubri	%	Morigaon	%	Total	%
Hand pump	4	26.67	9	60.00	2	13.33	15	100.0
Well	5	83.33	0	0.00	1	16.67	6	100.0
Tap water	3	100.0	0	0.00	0	0.00	3	100.0
Others	0	0.00	0	0.00	0	0.00	0	100.0
None	18	29.51	19	31.15	24	39.34	61	100.0
Total	30	35.29	28	32.94	27	31.77	85	100.0

Source: *Maktab Evaluation: Field Survey, 1999.*

4.3.8 In addition, other facilities such as, toilet, boundary wall, electricity, playground, blackboard, chalk and duster have also been surveyed in the sample Maktabas. As shown in Table 4.6, except blackboard and chalk and duster which have been provided by the DPEP and

are available at the Maktab, other facilities such as common toilet, toilet for girls, boundary wall, electricity and playground are scarcely available (See Table 4.6).

Table 4.6: Facilities at the Maktab Alternative Schools

Facilities Available	Darrang				Dhubri				Morigaon			
	Yes	%	No	%	Yes	%	No	%	Yes	%	No	%
Common toilet	5	16.67	25	83.33	2	7.14	26	92.86	4	14.81	23	85.19
Girls toilet	2	6.67	28	93.33	1	3.57	27	96.43	0	0.00	27	100.0
Boundary wall	3	10.00	27	90.00	0	0.00	28	100.0	3	11.11	24	88.89
Electricity	0	0.00	30	100.0	2	6.90	27	93.10	0	0.00	26	100.0
Playground	5	16.67	25	83.33	5	17.24	24	82.76	7	26.92	19	73.08
Black board	30	100.0	0	0.00	20	90.91	2	9.09	27	100.0	0	0.00
Chalks / Duster	26	86.67	4	13.33	20	74.07	7	25.93	25	92.59	2	7.41

Source: Maktab Evaluation: Field Survey, 1999.

4.4 Enrolment

4.4.1 While universal enrolment is an inevitable constituent of UEE, enrolment of out-of-school Muslim children is the main objective of the DPEP strategy of Maktab Alternative Schooling in the three Phase-I districts. As discussed earlier, one of the criteria of opening the Maktab Alternative Schools is the identification of 25 out-of-school children at the Maktab for its selection as AS centres. In the field survey, a large number of out-of school children were located in the sample habitation, as illustrated in Table 4.7.

Table 4.7: School going and out-of-school children (6-14 years) in the Sample Households in Darrang, Dhubri and Morigaon districts

Districts	School Going	%	Out of School	%	Total	%
Darrang	613	83.18	124	16.82	737	100
Dhubri	492	77.24	145	22.76	637	100
Morigaon	245	53.96	209	46.04	454	100
Total	1350	73.85	478	26.15	1828	100

Source: Maktab Evaluation: Field Survey, 1999.

4.4.2 Table 4.7 shows 26.15 per cent out-of-schools children among 6-14 years age group in the three districts ranging from 16.82 per cent in Darrang district to 46.04 per cent in Morigaon district. The out-of-school children include both drop-outs and unenrolled children. It would be worth mentioning that most of the out-of-school children come from agriculture and labour

households with low parental educational background except some minor variation in Morigaon district where out-of-school children were found in large numbers even in the family with higher educational qualification (See Figure 4.1 and 4.4). Unlike out-of-school children, the school going children are mainly from service household groups along with high landholding and high parental educational qualification (See Annexure - IV). It is the children of the agriculture and labour households with small landholdings and lower educational background whom the Maktab AS have to catered.

4.4.3 Enrolment through Maktab Alternative Schooling

With regard to Maktab enrolment, the study has taken into account both primary (through schedules) and secondary source data (status reports, plan document, etc.). There is a discrepancy between the two sets of enrolment data. The discrepancy has emerged due to (a) poor record keeping¹ of enrolment and attendance by Janabs at the Maktab and (b) communication lag² at different stages of implementation.

Table 4.8: Enrolment in Maktab AS centres in Darrang, Dhubri and Morigaon districts

Sl. No.	Districts	Boys		Girls		Total Students
		Total	%	Total	%	
1.	Darrang	353	17.08	1713	82.91	2066
2.	Dhubri	622	40.62	909	59.37	1531
3.	Morigaon	88	21.46	322	78.53	410
	Total	1063	26.52	2944	73.47	4007

Source: DPEP, Assam, 1998-99

4.4.4 Table 4.8 shows the enrolment of students at the Maktab AS centres for 1998-99 in the districts. As evident in Table 4.8 and Figures 4.3(a-d) the enrolment of girls has been the main thrust. Out of 4007 children enrolled at the Maktab AS centres in the three districts, over 73 per cent enrolled children are girls. District wise girls' enrolment varies from 59.37 per cent in Dhubri district to 82.91 per cent in Morigaon district.

Table 4.9: Semester wise Enrolment of Maktab/AS (1998-99)

Sl. No.	District Name	Semester - I			Semester - II			Semester - III		
		B	G	T	B	G	T	B	G	T
1.	Darrang	172	794	966	138	482	620	43	437	480
2.	Dhubri	*	*	*	*	*	*	622	909	1531
3.	Morigaon	*	*	*	*	*	*	88	322	4110
	Total	172	794	966	138	482	620	753	1668	2421

Source: DPEP, Assam, 1998-99

Note: *Children were not admitted in Semester – I and II.

4.4.5 Table 4.9 shows that even semester wise, the number of girls enrolled were higher than the boys in all the three semesters and in all the three districts. It is interesting to note that unlike Morigaon and Dhubri, Darrang district shows enrolment in all the semesters. However,

the number of children enrolled is the highest in Semester - I and decreases from Semesters – I to Semester – III.

Table 4.10: Number of Children Enrolled in Semester – I (1996-99)

Year	Darrang			Dhubri			Morigaon		
	B	G	T	B	G	T	B	G	T
1996-97	114	286	400	221	228	449	105	325	425
1997-98	68	197	265	242	329	571	135	280	415
1998-99	115	357	472	97	94	191	141	324	465

Source: *Maktab Evaluation: Field Survey, 1999*

4.4.6 It is important to note that although official records show no fresh enrolments in Semester I and II during 1997-99, Table 4.10 based on the Maktab AS schedule data indicates fresh enrolment in first semester – I in all the three years during 1996-99. The higher percentage of girls' enrolment is reflected in this case as well, except in Dhubri district during 1998-99, when number of girls enrolled is marginally less than the number of boys enrolled. The primary data suffers from the problem of poor record maintenance of the Maktab and ambiguity in terms of official communication. The ambiguity has emerged due to communication lag (See Section 4.4.3). For purposes of this analysis, official³ data have been used for enrolment analysis.

4.4.7 Here it is important to mention that Maktab AS centres are serving mainly the children from agriculture households with lower parental educational background. Figures 4.4(a-d) indicate the largest percentage of children studying at the Maktab Alternative Schools are from agriculture households in all the three districts. In terms of academic background, the educational levels of their parents are lower than those of the school going children.

4.5 Retention

4.5.1 Higher retention is one of the major objectives of DPEP. Several strategies have been adopted for increasing retention under DPEP. The Maktab Alternative Schooling is also an important retention related strategy whereby children who have dropped out from primary schools are reinducted for completion of the course. In this way there are two issues with regard to retention of Maktab Alternative Schooling under DPEP in Assam:

- Induction of drop-out children into the Maktab Alternative School
- Retention of Students at the Maktab Alternative Schools.

As far as the first issue is concerned, among the Maktab AS students a large number of children are school drop-outs falling between the age group of 9-14 years. As far as the second issue of

retention of the students at the Maktab Alternative Schools is concerned, due to lack of sufficient data in Dhubri and Morigaon, retention has been analysed mainly in the case of Darrang district. Table 4.11 and Figure 4.5 show the retention rate of old Maktab Alternative School centres in Darrang district.

Table 4.11⁴: Retention rate in Darrang district (Old Maktab)

Sl. No.	CRC Name	Enrolment - I			Enrolment - III			Retention rate		
		B	G	T	B	G	T	B	G	T
1.	Bechimari	187	313	600	90	145	235	48.12	46.32	39.17
2.	Silbori	101	437	538	43	292	336	42.57	66.81	62.45
	Dalgaon Block	288	750	1138	133	437	571	46.18	58.26	50.18

Source: DPEP, Status Report, Darrang District.

4.5.2 As indicated in the table, the overall retention rate of students at the Maktab Alternative Schools in Darrang is 50 per cent only with variation across Maktab and between the two CRCs. While the retention rate in Bechimari CRC is merely 39.17 per cent, in Silbori CRC the rate goes up to over 62 per cent. In terms of gender, the retention rate is higher among the girls (58 per cent) than among the boys (48 per cent). The CRC wise comparison shows that for girls, the retention rate is higher (67 per cent) in Silbori CRC, while for boys, it is higher in Bechimari CRC.

4.5.3 On the whole it can be said that Maktab AS centres, to a certain extent, have been successful in retaining their students. In comparison to schools, their task is more difficult, as they are dealing with more vulnerable groups of children which include drop-outs and non-enrolled generally in higher age group of 9-14 years. Besides the Maktab children are mainly from agriculture and labour household with lower educational background. The major reasons of drop-out from Maktab Alternative Schools are household work, early marriage, parental indifference, etc. Since the children are in the higher age group, they are more vulnerable to such pressures. In the process, many of them become double drop-outs. That means the children drop twice, i.e. first from formal Primary Schools and later from Maktab Alternative Schools.

4.6 Concluding Remarks

4.6.1 The DPEP strategy of Alternative Schooling through Maktab, to a certain extent, has been successful in providing additional access, enrolment and retention. The success is relative, mainly because planning and implementation of the strategy was experimental in nature and limited in scale. On the access front, the infrastructure condition of the Maktab vary from district to district. For example, the infrastructure condition of the sample Maktab in Darrang district is better than that in Dhubri and Morigaon districts. In terms of enrolment and retention, the sample Maktab have been able to induct a large number of out-of-school Muslim children especially girls. The retention of these children however has been of relative success because of their higher age and difficult domestic situation.

Chapter – V

Quality Improvement and Capacity Building

5.1 Introduction

5.1.1 Quality Improvement is one of the major objectives of DPEP and thereby of the Maktab Alternative Schooling. Improving quality means increasing learning achievement of the children enrolled. While analysing the quality aspect of Maktab Alternative Schooling, the chapter reviews development and distribution of competency textbooks, training of Janabs, development and use of TLMs and learners evaluation. Besides these, the chapter also reviews the nature and extent of involvement of institutions such as DIET, BRC and CRC in providing academic support to the Janabs.

5.1.2 The activities which cast direct influence on the learners' achievement are related with quality improvement. The major quality improvement related strategies pertain to Textbooks, Training, Teaching-Learning Materials (TLMs) and Learners' Evaluation.

5.2. Development and Distribution of Textbooks

5.2.1. The pedagogic measures of the Maktab AS centres are based on the NFE pedagogic principles whereby textbooks based on compressed curriculum are developed and used. That is, one year academic course is to be completed within six months. So far, for NFE, MLL based textbooks for Semester-I and II have been prepared. The NFE textbooks have also been distributed to the students of the Maktab.

5.2.2 The development and printing of NFE textbooks for grades III, IV and V have been stopped. It has been decided that in NFE and Maktab AS centres, usual school textbooks would be distributed. In some of the Maktab AS centres, the school textbooks have been distributed to the Semester – III children.

5.2.3 The DPEP Assam supplies free textbooks to the students of Maktab AS centres. The distribution of textbooks was verified during field work. The field data indicates that supply of textbooks to the Maktab students were irregular and inadequate. Very often there was delay of 2 to 4 months in sending textbooks to the centres. Even in the delayed supply, the number of textbooks supplied were quite less than the number of enrolled children. The insufficient textbooks led to problems of classrooms management. Table 5.1 indicates that besides lack of space and sitting arrangement, the distribution of insufficient textbooks to the Maktab students was one of the major problems in the classroom transaction and management.

Table 5.1: Problems faced by Janabs in Classroom Transaction and Management

Problems	Dhubri		Darrang		Morigaon	
	No.	%	No.	%	No.	%
Lack of Desks & Benches	15	50.00	12	34.28	10	41.66
Insufficient Textbooks	9	30.00	16	45.71	13	54.16
Limited Space	4	13.33	4	11.42	0	0.00
No Problem	2	6.6	3	8.57	1	4.16
Total Responses	30		35		24	

Source: Maktab Evaluation: Field Survey, 1999

5.3 Academic Qualification and Training of Janabs

5.3.1 One of the major bottlenecks in the adoption of this strategy has been low academic qualification of Janabs. Table 5.2 indicates that over 40 per cent of the Janabs, working as Maktab AS instructors have academic qualification less than high school. It is interesting to note that besides academic qualification, most of the practising Janabs have lower religious qualification. One of the reasons may be that for Maktab teaching, higher religious qualification is not required. Table 5.2 indicates that in Dhubri and Darrang districts, in terms of religious qualification, over 80 per cent of the Janabs have FM or below FM degree. The Morigaon district has 55 per cent Janabs with FM or less than FM degree.

Table 5.2: Academic and Religious Qualification of the in-service Janabs

SI. No.	Type of Qualification	Dhubri	%	Dhubri	%	Morigaon	%
	Academic Qualification						
1.	Upper Primary	20	60.61	17	41.46	20	54.05
2.	High School/Matric	6	18.18	13	31.71	11	29.73
3.	Intermediate	5	12.12	7	17.07	6	16.22
4.	Graduation	3	9.09	4	9.76	0	0.00
5.	Post Graduation	0	0.00	0	0.00	0	0.00
	TOTAL	34		41		37	
	Religious Qualification						
1.	Below FM	16	47.06	10	28.57	14	41.18
2.	FM	13	38.24	18	51.43	5	14.71
3.	MM	2	5.88	5	14.29	1	2.94
4.	Hafij	0	0.00	1	2.86	2	5.88
5.	Kari	0	0.00	1	2.86	11	32.35
6.	Mufti	0	0.00	0	0.00	1	2.94
7.	Tiafle	0	0.00	0	0.00	0	0.00
8.	Others	3	8.82	0	0.00	0	0.00
	TOTAL	34				34	

Source: Maktab Evaluation: Field Survey, 1999

5.3.2 Although the Janabs are capable of imparting basic religious education, their low academic qualification undermines their competency in teaching school textbooks especially for Semester III, IV and V. As the religious service of the Janabs cannot be dissociated from the academic practices, it has been proposed quite often that better qualified Janab (with HSLC degree) should be engaged for teaching Semester III, IV and V children. But due to lack of provision for remuneration to the Janabs, this arrangement has not materialised. However during field work, at one or two Maktab additional Janabs were found assisting underqualified Janabs.

5.3.3 As most of the practicing Janabs are underqualified in terms of academic qualification, intensive and rigorous training is needed to enable them, to teach school textbooks. Under DPEP, a number of training programmes have been conducted for Janabs in all the districts. They are as follows:

- Induction Training (10¹ days)
- Textbooks based Refresher Training (6 days)
 - a. Language (2 days)

- b. Maths (2 days)
 - c. Ev.S. (2 days)
- Refresher Training for Multigrade Teaching (4 days)
 - TLM Training-cum-Workshop (4 days)

5.3.4 After identification of the Maktabs and Janabs, 10 days induction training is imparted to all the Janabs towards their roles and responsibilities in transacting school teaching. The main contents of the training module comprise of Janabs' academic and administrative responsibilities, introduction to 45 days Learners' Readiness Package, knowledge of pedagogic principles (such as, Joyful Learning, Child Centred Education, Activity Method, etc.), preparation of model lesson plan (on language and maths for first semester, learners' evaluation and preparation of evaluation sheets. It may be noted that the 10 days induction module in NFE Training Module (*See Annexe - I*) generally used for induction of NFE instructor is organised for the Janabs with minor modifications.

5.3.5 Besides the induction training, time to time other types of need based training as mentioned above are also imparted to the Janabs. The logistics and methodology of the training conducted is based once again on the NFE module. It is to be noted that while induction training has been imparted to all the practicing Janabs, the coverage of other types of training programmes have not been the same. A large number of Janabs (varying between 25 per cent to 48 per cent) reported ignorance about the refresher training programmes. Nevertheless, almost all the Janabs informed that the induction training was interesting and satisfactory.

5.4 Development and Use of Teaching-Learning Materials (TLMs)

5.4.1 The Janabs, as claimed by the DPO are given training on preparation and use of TLMs. But no TLM grant is given to the Janabs. The decision of not giving TLM grant has been of very adhoc nature. For instance, as reported by DPO in Darrang initially for 20 old Maktab centres, Rs. 500/- was given as TLM grant to the Janabs. Later it was stopped. In Dhurbi district, out of Rs. 200/- as centre contingency, Rs. 50/- is meant for preparation of TLM.

5.4.2 As evident from the above details, there are three major issues with regard to implementation of the strategy.

- a. TLM training is being imparted without any financial provision for its application in the classroom transactions;
- b. Linkage is not established between TLM training and the learning context of the Maktab AS students; and
- c. Linkage is not established between TLMs and Textbooks.

5.4.3 It is also to be noted that except at a few Maktab centres, TLMs were not found at most of the Maktabs surveyed. Even where the TLMs were found, these were supplied from outside and were not developed by the Janabs. As far as use of TLM is concerned, almost all the Janabs showed ignorance about use of the TLMs in classroom.

5.5 Learners' Evaluation

5.5.1 Learners' achievement is the main indicator of quality improvement. Like NFE, for evaluating Maktab students' learning achievement, Open Evaluation technique designed by the Indian Institute of Education, Pune is being used in DPEP, Assam. In this technique, apart from regular self-evaluation done by the learners, Childrens' Fair called *Shishu Mela* is organised for evaluating learning achievement every six months, just after the completion of every semester. The *Shishu Mela* is attended by students and Janabs of other centres too. The host village helps in organising the fair and lunch is provided to the

participants. The children start by showing off their skills in story telling, singing, drawing, painting, games and sports. In the afternoon groups of children do tests marked by external teachers' / Janabs/RPs. In the evaluation each student is given a difficult goal to reach by the end of the next semester. This not only entuses the children, but intensifies community interest in education. The following picture depicts one such *Shishu Mela* in Darrang district.

5.5.2 It is to be noted that the open evaluation technique is used along with other evaluation methods. The formats of their evaluation sheets used vary from one district to another. For example, while in Dhubri district, the evaluation of Maktab students' learning achievement has been done in terms of MLL and UMLL, in Darrang district, the grade system has been adopted. The format of their evaluation sheet used in open evaluation in Darrang district is illustrated in Table 5.3.

Table 5.3: Evaluation Sheets for Open Evaluation of NFE / Maktab AS Centre

DPEP, Darrang, Assam

Sl.	Name of	Language				Mathematics				EVS				General Knowledge				Remarks
No.	Students	Q.1	Q.2	Q.3	Total	Q.1	Q.2	Q.3	Total	Q.1	Q.2	Q.3	Total	Q.1	Q.2	Q.3	Total	

Signature of Evaluators

Source: DPO, DPEP Darrang District

5.5.3 Table 5.4 indicates the evaluation of Maktab AS students in all the three districts. The table also indicates that the evaluation procedures do not follow a similar pattern in all the three districts. While in Darrang, assessment was done in terms of pass and fail category, in Dhubri, it is done in terms of minimum level and under minimum level achievement (i.e. MLL and UMLL) and in Morigaon, in terms of A, B and C grades.

Table 5.4: Results of the Evaluation conducted by DPEP Assam (Semester - II, 1998)

District Name	No. of Maktabas	Total Students	Passed	Failed	MLL	UMLL	A	B	C
Darrang	40	466	379 (81.33)	87 (18.67)					
Dhubri*	20	500			358 (71.60)	142 (28.40)			
Morigaon	20	414					305 (73.37)	58 (14.0)	48 (11.59)

Source: DPEP Assam, 1998

Note: *Evaluation for Dhubri was done for the Semester - I.

5.5.4 However, results in the three districts indicate similar level of achievement - over 70 per cent of the students in all the three districts scored higher percentage of marks categorised in terms of pass (in Darrang), MLL (in Dhubri) and Grade-A (in Morigaon). It is interesting to note that MLL test for mathematics and language conducted during the field survey showed similar results. A large number of first semester students scored more than 50 per cent marks in language and mathematics. Subject wise the performance was better in language than in mathematics. Here one may remember that since most of the Janabs due to low academic qualification are weak in mathematics this has affected the learning

achievement of the Maktab AS students mathematics. Whatsoever be the formats, keeping the limited DPEP inputs, the results of open evaluation of the Maktab students are positive and encouraging.

5.6 Capacity Building and Institutional Support

5.6.1 Quality is also dependent on capacity building measures of the existing institutions. The concerned institutions in the districts are DIET, BRCs and CRCs and VECs². Analysis of the involvement of these in planning and implementation of the Maktab AS would also highlight effectiveness of the strategy.

5.6.2 DIET is the nodal academic institution in DPEP planning and implementation at the district level. So far its involvement in planning and implementation of the Maktab Alternative Schooling strategy has been limited. In the Maktab AS, DIET faculty members are not involved at any stage (planning / implementation / monitoring / evaluation). The involvement of DIET in Maktab Alternative Schooling is limited to the use of its premises and infrastructure facilities for conducting training programmes for the Janabs. The master trainers in the training programmes usually are the RPs drawn from outside. Therefore, academic support to the strategy is dependent on the District Resource Groups, which is a temporary arrangement. It is important that DIET faculty members be encouraged for their involvement in providing academic inputs to the training programmes for the Janabs and should coordinate with BRCs and CRCs for academic monitoring of planning and implementation of the strategy.

5.6.3 BRC is a new structure but in the Phase – I districts, they are fully established and are functional in programme activities. In comparison to DIET, BRC has greater role to play in Maktab management. In most cases the village and cluster level data are consolidated at the Block level. The BRCCs are expected to review the cluster level situation and to inform the DPO (MS + AS) about it. However, against the envisaged roles, the BRCCs involvement in the programme has been limited.

5.6.4 CRC plays a vital role in planning and execution of the strategy. The CRCCs are involved from early stage of survey to monitoring of the strategy. At the CRC level, monthly meetings of Janabs are held with the CRC coordinator. They are the vital link functionaries between the DPOs and Janabs. They are actively involved as Resource Person in training programmes. Table 5.5 shows list of activities performed by the CRC coordinator in assisting the Janabs. As shown in the table, besides supervision of the Maktab, the CRCCs are involved in providing technical inputs to the Janabs in school teaching methods. It is also interesting to note that in Morigaon district and to a certain extent in Dhubri, the CRCCs are involved in taking classes at the Maktab. But CRCCs involvement in teaching of the Maktab students affects his/her supervision work.

Table 5.5: Assistance provided by the CRC Co-ordinator to the Janabs

Ways of assistance	Dhubri		Darrang		Morigaon	
	No.	%	No.	%	No.	%
Supervision of the Maktab	11	36.66	166	47.05	1	4.76
Teaches the Students	8	26.66	0	0.00	12	57.14
Advices the Janab on teaching methods	1	33.33	14	41.17	5	23.80
Awareness campaigns for the parents	1	3.33	1	2.94	0	0.00
Providing TLM for the Janabs	0	0.00	3	8.82	3	14.28
TOTAL RESPONSES						

Source: Maktab Evaluation: Field Survey, 1999

5.7 Concluding Remarks

5.7.1 Quality of the Maktab Alternative Schooling is as important as Access, Enrolment and Retention outcomes of the strategy. In improving quality of the Maktab AS education, underqualification of the in-service Janabs is a major bottleneck. The nature and extent of the induction training provided to the Janabs is inadequate and does not compensate for their low qualification. However, since these Janabs are capable of transacting Islamic curriculum and their services cannot be dispensed with, the appointment of additional qualified instructor becomes essential in that case. The 10 days induction training programme is not adequate even for the qualified person for teaching school textbooks. Minimum of 21 days of induction training needs to be provided to the Janabs for school teaching. The refresher training programmes accordingly need to be reorganised according to the needs of the practicing Janabs. The linkage among training, textbooks, and TLMs also needs to be fully established, with adequate financial provision for development and use of the TLMs by the Janabs. The Open Evaluation System, although, has been well received by the children because of its fanfare approach, its utility for higher semesters is still in question. A more sincere approach needs to be adopted for evaluation of learning achievement of the children of Semester III, IV and V. As far as, involvement of DIET, BRC and CRC in quality improvement of the Maktab Alternative Schooling is concerned, except CRCCs and RPs, their participation has been limited. Active involvement of the DIET, BRC and CRC are essential for effective Maktab Alternative Schools as quality academic institutions.

Chapter – VI

Community Mobilisation and Participation

6.1 Introduction

6.1.1 Education is a cultural process and community involvement is an integral part of the process. The three major elements of the community involvement are community mobilisation, community participation and community ownership. This chapter, firstly, describes community mobilisation strategies / interventions adopted under DPEP with regard to planning and implementation of the Maktab Alternative Schooling. In doing so, it also highlights the nature and extent of VEC involvement in the process. Secondly, it also analyses the roles and responsibilities of the MMC in Maktab management, and examines the problems and prospects of MMC involvement in Maktab AS. And finally, it analyses the Maktab AS related problems and solutions as pointed out by the Muslim male and female members in the PRA exercise.

6.2 Community Mobilisation (Advocacy Campaigns)

6.2.1 Maktabas are the community based institutions for imparting basic religious education to the Muslim children. The conversion of Maktabas into Alternative Schools necessitates environment building among the Muslim community and thereby approval of Muslim community. For mobilising Muslim community in general, and members of the Maktab Management Committee in particular, advocacy campaigns are launched. Although similar in several respects, community mobilisation strategy of the Maktab differs from that of the NFE centres. Unlike NFE centres, for Maktab AS Centres, the identification of learners and instructors / Janabs is done prior to the launch of advocacy campaigns. The Box 6.1 describes a case of the Advocacy Campaign.

Box 6.1: Advocacy Campaign Schedule

Duties and responsibilities of the Resource Persons with regard to Advocacy Campaign:

1. All RPs will visit the identified villages. The RPs will meet and discuss with leading persons, VEC members, village elders, NGOs regarding the educationally deprived children aged between 9-14 years from Primary Education in the locality.
2. In the advocacy meeting , the RPs will discuss the following issues:
 - a. educational condition of the village
 - b. opinions of the villagers about primary education of those deprived children
 - c. objectives of the advocacy meeting
 - d. the aims and objectives of Maktab AS centres
 - e. duties and responsibilities with regard to the following:
 - i. enrolment and retention of learners at the centre.
 - ii. accommodation (space) for learners.
 - iii. routine and time table fixation of the Maktab AS centre.
 - iv. regular supervision.
1. Detailed discussion regarding selection and appointment of Janabs as AS instructors in the meeting.
2. Three members of the VEC are entrusted with the responsibility of convening the next phase of the advocacy meeting.

6.2.2 As illustrated in the Box, with the help of VEC members the Advocacy Campaigns are conducted by the RPs through campaigns, they highlight educational problem of out-of-school age children and try to

convince the parents and villagers about the need of opening an AS centre and providing school education to the children. In that respect, the option of hiring Janab's service for school education is also discussed and finally, logistical details of accommodation within the Maktab building, daily routine and timetables are agreed upon. The main outcome of the advocacy is the agreement between the village community represented by the VEC and the DPEP officials about converting Maktab into the Maktab Alternative Schools. The Box 6.2 illustrate an example of the Agreement Paper.

Box 6.2: Agreement Paper

Date:

Assam Prathamik Shiksha Achari Parishad, District, Educational block with cooperation of the people of Gaon Panchayat and with prior discussion of the members of the VEC in the village the children coming for receiving religious education (age 6-14 years) in Maktab which will be taken up to open AS centre by the DPEP. The Alternative School will be opened after fulfilling the following conditions:

- Survey of the children of Maktab (age from 6-14 years) who are not attending primary schools.
- Identification of Janab / Moulavis of the Maktab.
- Fixation of routine and timetable of the Maktab.
- Induction level training of the Janabs of the Maktab.
- Community support for Maktab AS centres (including VEC members).

Duties and Responsibilities of the VEC

- Preparing an authentic list of learners of the Maktab who have not been attending the primary schools both for boys and girls.
- Generating awareness regarding Maktab AS centres among the masses by the VEC, (if necessary, the VEC personnel would go door to door within the village.
- Providing feedback to the Janabs from time to time.
- Taking up the responsibility of holding SISHU MELA and open evaluation of the Maktab.
- Keeping constant touch and maintaining coordination with the Managing Committee of the Maktab.
- Ensuring use of TLM and preservation of the same supplied by DPEP.

Signature Signature

VEC, Village Name DPEP Official

6.2.3 One of the major flaws of the advocacy campaign is its ambiguity regarding payment of remuneration of additional honorarium to the Janabs. The Janabs, as reported, are very often kept in dark about this aspect. There is also no mention about it in the agreement paper. Going by the experience of NFE centres where instructors are paid Rs. 900/- per month, the community and Janabs take the payment of Janab's honorarium, for granted. Even after 3 years of non-payment, the Janabs are still under the impression that someday they would get honorarium may be with arrears. Against the prevailing impression of Janabs putting voluntary service, it was found that the Janabs did not consider school activities of the Maktab, as voluntary work. According to one Janab:

"I do not understand why we have not been paid honorarium, when NFE instructors are getting Rs. 900/- per month. Now even villagers have stopped giving rice, in the belief that we are receiving something from government. In DPEP when even in VEC meeting, people get allowances for attending the meeting. The Janabs are not paid wages for imparting school education."

(Translated)

6.2.4 Door to door campaign, Gazal, Singing, Jiki and Jari, celebration of admission week, VEC visits are other modes of community mobilisation which also emphasize the importance of getting education through Maktab alternative schools. After observing the field situation, it appears that since Maktab is a low priority strategy at all levels not much funding provisions have been made for it, community mobilisation activities are also on low key. After the advocacy campaign, the nature and scale of environment building activities are quite limited both in its coverage and content.

6.2.5 The Micro Planning Exercise and House to House Survey are the two important tools of information gathering and awareness generation. The micro-planning activities initiated in a few clusters in 1998-99 have not gathered momentum. However the linkage between micro-planning exercise and Maktab AS strategy is a significant area to be explored for effective planning and implementation of the strategy. As far as the house-to-house survey is concerned, the survey is being conducted every year in the DPEP districts and has been useful in generating community awareness as well.

6.3 Community Participation or Role of VEC in Maktab Management

6.3.1 In Phase-I districts, Village Education Committee constituted in all the revenue villages and are functional in DPEP planning and implementation. The VECs were formed as per government notification in all inhabited revenue villages in the three DPEP districts (Darrang, Dhubri and Morigaon). The total number of VECs formed in the three districts are 3053 (See Table 6.1).

Table 6.1: No. of VECs formed in DPEP-I districts

Sl. No.	Districts	No. of VECs
1.	Darrang	1290
2.	Dhubri	1221
3.	Morigaon	542
	Total	3053

Source: DPEP Assam, 1998

6.3.2 As far as involvement of VEC in DPEP is concerned, the duties and responsibilities entrusted to the VEC members are immense and overwhelming. Most of the planning and implementation activities at the micro level becomes the duties and responsibilities of the VEC members. The tasks could be stupendous, if the revenue village is large, and contains more than 4-5 scattered habitations, 2-3 schools and 1-2 NFE centres.

Box 6.3: Functionaries of the Village Education Committee	
1. President:	By the public meeting
2. Member Secretary:	Senior most Head Master of school(s) in the village.
3. Other Head Master:	The other Head Master of schools in the village are general member.
4. Women representatives:	1 (one) member.
5. Parent / Guardians member:	3 (three) members.
6. General member:	5 (five) members.
7. Donor members:	1 (one) pre-school.
8. Gaon Panchayet Member:	1 member.

Source: DPEP Status Report, 1998, District Dhubri

As observed in this study, most of the VECs are catering to revenue villages of sizeable population divided into several habitations. On the other hand, the membership and composition of the VEC (See Box 6.3) remain the same irrespective of the population and area covered by the revenue villages.

Table 6.2: Frequency of Supervision of Maktab AS Centres by VEC

Sl.	Time Duration	Dhubri		Darrang		Morigaon	
		Responses	%	Responses	%	Responses	%
1.	Weekly	6	37.5	5	27.78	3	25.00
2.	Fortnightly	3	18.75	5	27.78	4	33.33
3.	Monthly	7	43.75	8	44.44	5	41.67
	Total Responses	16	100	18	100	12	100

Source: Maktab Evaluation: Field Survey, 1999

6.3.3 At the micro level, VEC is the both planning and implementation agency of Maktab Alternative Schooling. Besides educational Survey, VEC members are expected to participate actively in the monitoring of the school activities of Maktab centres. Thus, the major activities performed by the VEC

members are the survey, Advocacy Campaign, the Signing of Agreement, distribution of contingencies, distribution of TLM and other materials, supervision and monitoring of the VEC.

6.3.4 But it is to be noted that the VEC members, in most cases, have not been trained on Maktab management. In the field study, when asked about training of VEC members on Maktab Management, most of the members replied in negative. This was admitted also by the District Project Officials. Except in Darrang district where a 2-days training on Maktab Management was imparted to the VEC members, the Maktab specific training has not been imparted to the VEC members in other two districts. Even in Darrang district, the VEC training on Maktab was one-time event.

6.3.5 Supervision and monitoring of school activities of the Maktab are the main responsibilities of the VEC (See Figure 6.1). When interviewed regarding supervision, most of the members claimed that they do regular supervision and monitoring of school activities of the Maktab AS centres. However, in terms of frequency of the supervision, most of the members admitted that supervision was on monthly basis as shown in Table 6.2.

It is to be noted that VEC members are supposed to hold monthly meeting with Janabs to review functioning of the centres and to solve their problems. The monthly supervision of the VEC members, in fact, forms part of the activity chart of the VEC members.

6.3.6 Maktab management is of secondary priority also for the VEC members. According to them, their school related responsibilities are already high. In the sample villages of the three districts, over 50 per cent of the VECs are handling more than two primary schools and two Maktab AS centres (Field Suvery, 1999). Although Maktab may be of secondary priority to them, more than half of the VEC members have close affiliations with the Maktab because of their membership in MMC (See Table 6.4). Those VEC members, according to them, are involved in collecting funds through public donation, repairing Maktab building, supplying furnitures, (such as mats, benches etc.), plantation and boundary wall, arranging drinking water and meals. The VEC members admit that MMC members who are also the members of VEC are more concerned and active in functioning Maktab Alternative Schooling than those who do not belong to the MMC.

6.4 Maktab Management Committee

6.4.1 The Maktab Management Committee is a village level body consisting of senior members of the community for looking after functioning of the Maktab as the institution of imparting basic religious education to Muslim children in the village. Invariably each Maktab has its own management committee like VEC, the MMC has similar structures. The committee usually consists of 11-13 members which include the key functionaries such as President and Secretary and the rest are ordinary members. The Committee is linked with more such committees at regional (anchal), district and state levels (See Figure 6.2).

Figure 6.2: Maktab Management Structure

6.4.2 But the linkages among the MMCs at different levels are not well established. In most cases, the management and control of the Maktab are left to the village level committee only. The committee looks after the Maktab building, makes arrangement for remuneration to the Janabs, convinces the parents to send their children to the Maktab for Islamic education. Therefore, in the DPEP advocacy campaign for Maktab Alternative Schooling, opinions of the MMC members are given due importance.

6.4.3 Each Maktab has its management committee and there are certain terms and conditions for membership of the MMC. That is:

- the person must be a member of the village;
- the person must be of 18 years age or above;

- the person should be a well educated and
- the person should be religious.

Although women are not prohibited to become the members of the committee, usually men come forward to be a member. The Maktab do not have written constitution. Terms and conditions set for functioning of the Maktab have evolved through public distribution and deliberation. The major functions of this committee are creating awareness amongst the parents and guardians about the necessity of religious education for their children, looking after the Maktab building, collecting funds for Janabs' salary through public donations, deciding Maktab routine and timetable, and conducting monthly meetings to review its functioning and solving its problems as and when they occur. In certain cases, the MMC has been very active and effective and with public donation and the members have been able to build a separate *pacca* building for Maktab. Barujhar Maktab is one such example.

Figure 6.3: Maktab AS in the dual zones of VEC and MMC

6.5 Compatibility between the VEC and the MMC

6.5.1 Maktab Alternative Schooling falls under the dual zones of VEC and MMC (See Figure 6.3). While from the DPEP side, the management and control of Maktab AS centres have been entrusted to the VEC, from the Muslim community point of view the management and control of the Maktab is entirely in the hands of the MMC. It is true that without MMC approval Janabs cannot undertake school activities, thereby without MMC cooperation even the Maktab As centre cannot function effectively. In this regard, there are two major issues which would affect the functioning of Maktab Alternative Schools.

- a. representation of the MMC in the VEC and vice-versa.
- b. combined meetings of the VEC and the MMC

6.5.2 The field data shows that although guidelines are not issued for inclusion of the MMC members in the VEC, a large number of MMC members are also the members of the VEC. Figure 6.4 shows the number of MMC members as the VEC members.

Source: Maktab Evaluation: Field Survey, 1999

As indicated in Figure 6.4, over 60% of the MMC members admitted that they were the members of the VEC. Usually MMC members in the VEC are more concerned about providing DPEP support. In the combined meeting of VEC and MMC, the problems of Maktab AS are sorted out with their initiatives. Therefore, MMC co-operation is vital to effective functioning of the Maktab AS centres.

Figure 6.5 shows that for Maktab AS, VEC and MMC jointly hold meetings. However, their frequency of the combined meeting runs across districts and within district across Maktab. Their combined meetings concentrate mainly on schooling aspect of the Maktab. It is interesting to note that in Morigaon district, where meeting contingency is not provided most of the combined meetings (75 per cent) are in the frequency range 1-5 times a year.

6.6 Ranking of Maktab related Problems and Solutions through PRA

6.6.1 In this study the Maktab AS related problems and solutions as perceived by Muslim male and female members have been listed and prioritised through the PRA tool of Ranking and Prioritisation. The problems mentioned in general, are of non-academic nature and are concerned with infrastructure (Maktab building, furniture, approach roads, drinking water, etc.) and payment of remuneration of Janabs. It was found that although there was not much difference among the districts with regard to the ranking of problems and solutions, genderwise group difference was noticeable in all the districts. That is, besides the usual infrastructure problems also pointed out by the Muslim male members, the Muslim female

members listed girls specific problems such as lack of urinal for girls, superstitious belief, pardah system, lack of lady Janabs and early marriage.

6.7 Concluding Remarks

6.7.1 Thus, community involvement in the Maktab AS is one of the most important features of the strategy. Maktab is a community institution established, managed, controlled and owned by the community. By converting Maktabs into Maktab Alternative Schools, the DPEP has tried to utilise the community base of this strategy. Although, from DPEP side, the management and control of the Alternative Schools has been entrusted to the VEC, it is interesting to see that MMC is represented in the VEC in both its composition and functions. However, due to lack of adequate financial support, the VEC is not able to do much for better functioning of the AS centres.

6.7.2 The stakeholders such as children parents and Janabs have different opinions about appropriateness of the Maktab Alternative Schooling strategy. While according to parents, this is the most appropriate strategy for imparting religious and school education to their children. The children, on the other hand, find schooling at the Maktab strenuous, as the Maktab school teaching unlike schools and other educational centres is devoid of extracurricular activities such as games and sports. Furthermore, the Janabs find their new assignment of teaching school textbooks as challenging but interesting. They, however, argue that denial of honorarium is de-motivating them in putting additional academic services. The VEC and MMC members also find the strategy very significant in imparting both religious and academic education. They, however, admit that the institution is not fully functional and needs both internal and external support. The Muslim community including males and females have listed a number of problems and suggestions which need to be addressed (*See Annexe - III*).

6.7.3 On the whole, the Muslim community including VEC and MMC members have positive attitude about introduction of school activities into the traditional Maktab education. They are also positive about continuing school activities of the Maktab even after the project period is over. Figure 6.6 shows the opinion of the VEC members about sustainability of the Maktab AS in the three districts.

Chapter – VII

Summary and Conclusion

7.1 The Context

7.1.1 There is a high incidence of non-enrolment and drop-out at the level of primary schooling among the minority Muslim children especially girls in India in general and Assam in particular. The socio-economic problems limit the Muslim girls' social access to schooling facilities and their participation in primary education. In order to bring out-of-school Muslim children within the fold of primary education, Alternative Schooling through Maktab has been adopted by the DPEP in three participating districts of Darrang, Dhubri and Morigaon.

7.1.2 Assam, in general and the three DPEP-I districts in particular, suffer a great deal from the lack of school infrastructure. There is a large number of schoolless habitations buildingless schools and single teacher schools, in the three DPEP-I districts. In specific terms, a large number of Muslim habitations suffer from the problem of access, and a large number of Muslim children especially girls are out of school. Keeping the two factors (a) the lack of physical and social access to schooling and (b) the availability of Maktab as educational institution at the village level, alternative schooling through Maktab seems a desirable option as far the DPEP goal of achieving Universal Primary Education is concerned.

7.1.3 Maktab are the traditional institutions of imparting basic religious instruction to the Muslim children falling coincidentally in the school going age group. The institution has universal presence wherever there is Muslim concentration. Assam is dotted with Maktab in Muslim villages. Like elsewhere in India, the Muslims are the largest minority in Assam. As per 1991 census, they constitute over 28 per cent of total Muslim population in the state. Within the state, the concentration varies from district to district and within block from village to village. The districts in which Maktab Alternative Schooling has been launched have sizeable Muslim population (*see Map ; Chapter II*).

7.1.4 The traditional Islamic Education through Maktab is now in the process of transition, as the Maktab and Madrasas have started incorporating secular subjects in other parts of the country. The role of Maktab in universalisation of elementary education is being considered in states like Rajasthan and UP. Therefore, introduction of school curriculum into Maktab academic calendar is a welcome step for the Muslim community whereby the Muslim children at the Maktab would receive both Islamic education and mainstream school education. This, in turn, would strengthen institutional structure of Maktab and will do capacity building of the languishing Janabs. From the DPEP point of view, the Maktab as educational institutions have advantages over other forms of institution in ensuring the participation of Muslim female children. One of the major advantages is community ownership of the Maktab. Maktab, as illustrated in Chapter – II and VI, is a community institution i.e. '*an institution by community for community and of community*'. However the Maktab has limitation due to its own dogmatic approaches to teaching and learning based in theology and scriptures. Further, since school education operate within the Maktab institutional framework, the parents, the Janabs and community on the whole are tolerant and positive towards education innovations of DPEP.

7.2 Evaluation of Alternative Schooling through Maktab

7.2.1 The evaluation of a strategy or a programme in a nut shell, means a comparative analysis of programme inputs and programme outcomes in relation to its objectives. It is natural that the nature and extent of the programme outcomes would depend upon the nature and extent of programme inputs. The Maktab Alternative Schooling is a DPEP strategy. The DPEP is a centrally sponsored scheme for development of primary education in the country. So far nine districts in Assam have been covered under

the scheme in two phases. The Maktab Alternative Schooling strategy has been introduced in 5 districts (3 DPEP-I districts and 2 DPEP-II districts). The current evaluation is the study of strategy in the DPEP-I districts. Out of 170 Maktab Alternative Schools opened so far in the three districts, 80 Maktab centres were taken up as sample Maktab which include 60 Maktab which have completed 3 years of implementation. The intensive analysis is based on the 60 sample Maktab spread over three districts (See Chapter – I).

Table 7.1: Evaluation of Alternative Schooling through Maktab in Assam: Programme Objectives, Inputs and outcomes

Programme Objectives	Programme Inputs	Programme Outcomes
ACCESS	<ul style="list-style-type: none"> • Opening of 170 Alternative Schools in three DPEP-I districts (Darrang, Dhubri and Morigaon) • Identification and selection of Janabs as the AS instructors • Providing Advocacy Campaign • Centre contingencies 	<ul style="list-style-type: none"> • Providing additional access to out of school Muslim children including female children. • Engaging Janabs as instructors of the Maktab Alternative Schools. • Availability of basic operational materials such as patromax, mats, blackboards, chalks, dusters, etc.
ENROLMENT & RETENTION	<ul style="list-style-type: none"> • Educational Survey of Maktab and Muslim habitation. • Supply of enrolment and attendance registers to Janabs of the selected Maktab AS • Convergence with Primary Health Service 	<ul style="list-style-type: none"> • Enrolment of 4007 out-of-school Muslim children which include 2944 female children in 130 Maktab. • Enrolled Maktab AS students are mainly from agriculture and labour household group with low academic background. • Orientation of Muslim students and Janabs towards Health and Hygienic practice (Health check up of the enrolled students). • 50 % Retention rate in the sample Maktab • Higher retention of girls than boys.
QUALITY IMPROVEMENT	<ul style="list-style-type: none"> • Distribution of Textbooks and TLM to the students at the Maktab. • Training of Janabs • 10-day Induction Training (6-days in certain cases), • 6-days textbooks based training (language, maths, and EVS, • 4-days training on multigrade teaching, • 4-day training on TLM development and use. • Academic back up by CRCCs and RPs. • Open Evaluation of Maktab AS students. 	<ul style="list-style-type: none"> • High learning achievement of the Maktab AS students.
CAPACITY BUILDING	<ul style="list-style-type: none"> • Training of VEC members. • Training of Janabs (as mentioned 	<ul style="list-style-type: none"> • Involvement of VEC in management and supervision

	<p>earlier)</p> <ul style="list-style-type: none"> • Involvement of CRCCs and RPs. • Monthly meeting of VEC with Janabs 	<p>of Maktab AS centres.</p> <ul style="list-style-type: none"> • Cooperation between VEC and MMC in Maktab related works. • Trained and more capable Janabs • Strengthened MMC and VEC
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7.3 DPEP Programme Objectives of Alternative Schooling through Maktab

7.3.1 As Maktab Alternative Schooling is a DPEP strategy, it shares the DPEP objectives of universal access and enrolment, of higher retention and learning achievement and capacity building of the existing institutions. In specific term, the major objectives of the DPEP strategy are:

- providing supplementary additional access of primary education facilities to Muslim children especially Muslim girls;
- improving retention and learning achievement of the Maktab AS students; and
- increasing involvement of Muslim community in primary education in general, and DPEP in particular.

7.4 DPEP Programme Inputs in Maktab Alternative Schooling

7.4.1 The DPEP inputs in the Maktab Alternative Schooling was limited in its coverage and content. That is, the strategy was launched not only on limited scale, but had very little to offer in comparison to Government and formal primary schools and Non-formal Education Centres. The major activities under the strategy are educational survey, advocacy campaign, Induction and refresher training of Janabs, distribution of Textbooks, TLM and operational materials, village level monthly meeting, supervision and monitoring of Maktab by CRCCs and RPs, convergence with Primary Health Service and Open Evaluation.

7.4.2 At the initial stage, the opening of Maktab Alternative Schooling involved, completion of Educational Survey and Advocacy Campaign as pre-centre opening activities. Since the selection of Maktab as Alternative Schools was based on the criteria of out-of-school Muslim children and qualified Janab, Survey of Maktab was the first step in the direction of opening of a Maktab AS centres. Furthermore, long after identifying the Maktab and thereby Janabs, it was crucial to convince the Muslim village community and to get its consent or approval (See Chapter - VI).

7.4.3 After the completion of advocacy campaign schedules, the Janabs were given induction training based on 10-days module for NFE Instructors (See Annexure - I) to orient them on their academic and administrative responsibilities as the AS instructors, 45 day learners readiness package, pedagogic principles (of joyful learning, child centered education and activity method) preparation of model school lesson plan, and open evaluation. The induction training as the contents indicate was very intensive in nature and needed more time than usually given. After the induction training, the Janabs were given the 45-days Learners' Readiness Package' to start with. That is how, the school activities at the Maktab centres were usually started.

7.4.4 On the completion of '45 days Learners Readiness Package,' both the Janabs and children were introduced to the textbook teaching and learning. The Janabs were given textbooks based refresher training based on 6-days module (Language Maths and EVS), the students were supplied with NFE textbooks. Besides the textbook based training, in certain cases the Janabs were also trained on development and use of TLM and Multigrade Teaching. Although a number of training programmes mainly based on NFE experience were planned the implementation showed weak linkage between training and textbooks, and between textbook and TLM practices.

7.4.5 As far as the academic and administrative support to the strategy is concerned, the DPO, the CRCCs and RPs were actively involved in planning and implementation of the strategy. To inject quality in the learning environment of the Maktab, orientation and health check-up of Maktab AS students were conducted through convergence with Primary Health Service. Further to remove the fears of school academic examination, open evaluation based on PROPEL model was adopted.

7.4.6 For increasing community involvement in the Maktab Management, VEC was entrusted the task of planning and implementation of the strategy at the village level. To activate the process, the meeting contingency was provided for conducting village level meetings. Moreover centre contingencies and other materials provided by DPEP were routed through VEC.

7.5 Programme Outcomes of Maktab Alternative Schooling

7.5.1 The Maktab Alternative Schooling has casted a limited impact on the DPEP outcome in terms of access, enrolment retention and learning achievement. Maktab Alternative Schooling is more of a process oriented strategy than of a product oriented strategy. The strategy has initiated a process which after certain years of proper implementation will bring substantial positive outcomes. However, taking into account the very low inputs into implementation of the strategy, outcomes achieved so far is more than of the positive trend.

7.5.2 On ACCESS front, the Maktabs AS centres opened have provided social access to a large number of out-of-school Muslim children. The majority of them are Muslim female children. Most of the centres have been opened in small habitations trapped on the outskirts of large villages. Some of the habitations served by the Maktab Alternative Schools are eligible for a government formal primary school as per state norms. One such example is Dunglepara village. In Assam, where the habitations are in a flux due to frequent floods, Maktabs which infact, move along with the communities, have played important role in providing basic religious and school education to disadvantaged groups of children (*See Chapter – IV*).

7.5.3 In terms of enrolment and retention, the strategy has achieved a certain degree of success. As per official records, the current enrolment at Maktab AS centres is 4007 students including 2944 Muslim female children. However ambiguity surrounds enrolment data gathered through different sources. Against low enrolments in the official records, the Janabs are showing higher enrolment at the Maktabs. The ambiguity is also due to poor record keeping and communication lag at different stages of implementation of the strategy. Since enrolment and retention depend on various other inputs, the outcomes have been fluctuating due to irregular supply of inputs during programme implementation (*See Chapters – III & IV*).

7.5.4 Quality aspect, of the Maktab Alternative School is often considered as weak, since the task of transacting school curriculum has been put on underqualified and inexperienced Janabs. To compensate for the low academic qualification, the Janabs have been given rigorous induction and refresher training. The learning outcomes of the Semester - I & II children based on open Evaluation show a large number of students in the MLL category. The MLL test conducted for Semester – I shows similar trend. It is to be noted that full implication of quality aspect of Maktab Alternative Schools is yet to be ascertained, as they have been able to provide education facilities only upto Semester – III. One of the obvious flaws of the Maktab is that six months' course are being completed in one full year. In three years of implementation, the Maktab Alternative Schools have been able to provide only three semesters' education, obviously in between the semesters, the children have stagnated.

7.5.5 Quality improvement is related with capacity building of the programme functionaries. Although active roles have been envisaged for CRCCs, RPs, and VECs in planning and implementation of the strategy, due to lack of orientation and training, their involvement has been limited. Furthermore, the involvement of DIET and BRC in Maktab affair has been limited to the use of its premises and infrastructure facilities for conducting training programmes of the Janabs. VEC support in the Maktab

strategy has been crucial, but due to inadequate fund provision, the VEC members are not able to do much for the already impoverished Maktabas and languishing Janabs.

7.6 Major Recommendations and Suggestions

The DPEP strategy of *Alternative Schooling through Maktabas in Assam*, suffers from partial planning and implementation as discussed in details in the document. As the strategy is still under further planning both in DPEP - I and DPEP – II districts, the evaluation team suggests¹ certain activities for improving the functioning of the Maktab AS centres. They are as follows:

7.6.1 Creating Sound Data Base

There is a lack of adequate and sound database with regard to education of minority religious groups. DPEP and other survey data do not give information on religious aspect of primary education. Although quite a lot of educational data are generated through DISE and House to House Survey, there is not a single row and column for Muslim or any other religious group in their Data Capture Formats. If educational needs of the disadvantaged minority Muslim groups are to be reflected in effective education planning, it is essential to gather statistical details. The census data is too limited in terms of its educational contents and becomes outdated after certain years. The evaluation team faced a number of difficulties in putting the Education of Muslims into DPEP perspective. Further documentation and record keeping at the Maktabas, CRCs, BRCs and DPO need to be improved. The Maktabas should be supplied with adequate number of registers and record books and the CRC and BRC should submit their records timely and regularly to the DPO.

7.6.2 Provision of Matching Infrastructure Grant.

This problem of Maktab building has been ranked as the highest by the people. Keeping the long rainy season in Assam in mind, they may be right. Further a large number of Maktabas do not have their own building and very often the condition of the Maktab building is bad. Besides a large number of Maktabas suffer from lack of drinking water, toilets, furnitures and other facilities. In certain cases, where the community is more organised, the MMC has been able to construct building, install tubewell, provide drinking water and arrange furniture for the Maktab.

However, this also depends upon the economic condition of the villagers. Three options as illustrated in Table 7.2 have been suggested. Among the three, matching grant for construction of building should be given priority.

7.6.3 Payment of Honorarium to the Janabs

No honorarium is being paid to the Janabs for their additional school related work. Through advocacy campaign, they have been entrusted upon the task of school teaching. According to Janabs and project functionaries, this is the major bottleneck in proper functioning of the Maktabas. There is casual approach on the part of unpaid Janabs. The opening hours too remain the same. Here it is to be understood that most of the Janabs come from poor economic background. They survive meagerly on little contribution (in the form of rice) from the community for teaching *Koran and Hadith*. Therefore, it is suggested strongly that the Janabs should be given a certain amount of honorarium for their additional work put in the Maktab Alternative Schools. In order to increase their credibility and efficiency, like NFE/AS instructors. Janabs should also be paid Rs. 900 per month as honorarium,. This amount would be shared between the Janabs, if an additional Janab is appointed for teaching assistance. The community contribution can also be taken into account towards payment of honorarium to the Janabs.

7.6.4 Advocacy / Awareness Campaign to be broad based

Maktab Alternative Schools are dealing with difficult group of learners, suffering from parental neglect and social prejudice. It has been seen that the advocacy campaigns are very often confined to their agenda of convincing Janabs, MMC and VEC members for their cooperation in the implementation. The parents of out-of-school children are not taken into confidence for enrolment or retention of these children at the Maktab. It is, therefore, suggested that the advocacy / awareness campaigns should be broad based and highlight gender themes in their campaigns. Further provision for some incentives and awards to the best students and Janabs (as explained in Table 7.2) should also be made.

7.6.5 Increasing School Learning Hours of the Maktab AS Students

chool education has been added to Maktab education without increasing the opening hours of Maktab. The field data shows that after introducing school activities, the Maktab have not increased their opening hours. As Maktab are expected to follow the compressed Semester based curriculum, it is essential that learning period of students at the Maktab should be increased by minimum two hours per day as per the Maktab calendar. The logistics of enhanced time table should be decided upon by the Janabs, parents and VEC members.

7.6.6 3-Weeks Extensive but Rigorous Induction Training Programme

School teaching is the new area, which the Janabs venture in for the first time. They are unaware of the teaching styles of the schools. The religious teaching of the Maktab is mainly based on rote learning. The 10-day training, is quite inadequate for enabling them for school teaching. Therefore, the Janabs in general, should be trained on 3-weeks long training module which would incorporate rigorous exercise on school teaching methods.

7.6.7 Monitoring Supply of Textbooks and Centre Materials

As reported by Janabs and students, the supply of textbooks and centre materials to Maktab AS centres have been irregular and very often untimely. Therefore, the supply of textbooks and centre material should be monitored regularly. In specific terms, the availability of textbooks with students should be verified by the CRCCs and RPs as part of their regular supervising and monitoring.

7.6.8 TLM Grant to the Janabs

Currently TLM training is being imparted to the Janabs without any financial provision for development of TLMs by the Janabs. In certain cases, they have been supplied with TLMs prepared by others which are not integrated with the teaching and learning of the Maktab Alternative Schools. It is, therefore, suggested that TLM training should be followed by TLM grant. The requisite financial provision should be made in this regard.

7.6.9 Limited Use of Open Evaluation

Open Evaluation which involves a number of extra curricular activities in the evaluations, is suitable for evaluation for students in Semester – I only. As the students move beyond Semester – I, curricular load on them increases. Therefore, performance of children in the higher semesters should be evaluated on conventional method rather than on the open evaluation method.

7.6.10 Appointment of full time Maktab AS Supervisor

There is lack of proper supervision and monitoring of school activities of the Maktab. The CRCCs and RPs who have been entrusted with periodic supervision have not been sincere and regular in their supervision work. In fact, like NFE and Alternative School, there is need of a full time supervisor for

Maktab AS centres. It is therefore suggested that a full time supervisor per 10 Maktabs AS centres should be appointed.

7.6.11 Merger of VEC and MMC in Maktab AS Management

The Maktabs AS centres are under the management and control of two committees namely VEC and MMC. For proper functioning of the Maktabs, it is essential to have the representation of MMC in the VEC. Therefore, the VEC composition and village level monthly meeting should be reorganised to incorporate the MMC representation.

Table 7.2: Maktab AS related Problems and Recommendation: A Summary

Areas	Problems	Recommendations
GENERAL	<ul style="list-style-type: none"> lack of sound database with regard to minority education in India in general and in Assam in particular. 	<ul style="list-style-type: none"> Data Capture Formats of DISE House to House Survey and other surveys need to be modified to incorporate details of educational needs of the disadvantaged minority religious groups.
ACCESS	<ul style="list-style-type: none"> Buildingless Maktabs, dilapidated Maktab Buildings. Lack of other infrastructure facilities such as furnitures, toilets, and drinking water. Lack of payment of honorarium to the Janabs. 	<ul style="list-style-type: none"> Three options: Infrastructure Grants of Rs. 2000/- should be extended to the Maktabs AS. Matching Grant for infrastructure development of the Maktab AS should be provided (the amount to be negotiated between the community and DPEP officials). The centre contingency to be increased up to Rs. 500 per month to cover expenditure on minor repairs of the Maktab building. Through Community Mobilization and convergence with related departments toilets and drinking water facilities should be provided to the Maktab AS. Like NFE/AS instructors, the Janabs should be provided honorarium of Rs. 900/- per month, out of which community contribution should be worked out as matching amount. (one third of the amount may be provided through community contribution). The total amount would be shared, if additional instructor is appointed to assist the Janab in teaching school textbooks.

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<p>ENROLMENT & RETENTION</p>	<ul style="list-style-type: none"> • Parents' indifference towards girls' education 	<ul style="list-style-type: none"> • Advocacy campaign should be broad based involving parents of out-of-school Muslim girls. • The Awareness campaigns and community mobilisation activities should have gender specific themes. • Through convergence, incentives should be provided to the enrolled students. • Awards should be given to the best student, at CRC level in cash / kind. • Awards should be extended to the best Janabs (i.e. in terms of enrolment and retention) at the block level.
<p>QUALITY IMPROVEMENT & CAPACITY BUILDING</p>	<ul style="list-style-type: none"> • Under qualified Janabs • Unexperienced and untrained Janabs • Rote of teaching learning at Maktab • Irregular and untimely supply of textbooks to the Maktab • No grant for development and use of TLM • Limited use of open evaluation method • Lack of proper supervision and monitoring • Secondary importance to Maktab by VEC 	<ul style="list-style-type: none"> • To compensate low qualification, need based extensive and vigorous induction training of 3 to 4 weeks should be imparted to the Janabs. • The less qualified Janabs should be assisted by more qualified youth volunteers from the village or nearby village preferably females. • Intensive vigorous refresher training on new pedagogy principles (Joyful Learning, and Activity Methods), multigrade teaching should be imparted to the Janabs. • In the refresher training courses the Janabs should be oriented towards switching over from rote learning to activity method / joyful learning. • Supply of textbooks to the Maktab AS students should be closely monitored. The availability of books with students should be verified by the CRCC and RPs. • TLM training should be followed by TLM grant for development and use of TLM in classroom transaction. • Open evaluation should be limited to Semester-I. If followed for Semester-II, the evaluation should be integrated with textbooks taught in the AS. • Like AS and NFE, a full time supervisor per 10 Maktab AS centre should be appointed • The VEC in large village should be expanded to include MMC members. • In villages with Maktab, the minimum number of 4 MMC members in the VEC composition should be specified. The village level monthly meeting should be jointly convened by both VEC and MMC.