

5th SESSION

EDUCATIONAL REFORMS IN THE ISLAMIC COUNTRIES

(Improvement of Literacy Rate, Education of Girls)

Chairman: Murat BILHAN, Ambassador (R.)- Deputy Chairman of TASAM, Türkiye

Education in Islamic Countries: A case of Bangladesh

Prof. Dr. M. Shahjahan Mian Tapan

La Scolarisation Des Filles Au Mali

Bintou Sanankoua

The State of Religious Education within the Yemeni Public Education

Prof. Dr. Ahmed Mohammed Hassain Addaghashi

واقع التعليم الديني الإسلامي ضمن التعليم العام في لبنان

Prof. Dr. Esad es-Sahmarani

Education in Islamic Countries: A case of Bangladesh

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Bangladesh – An Introduction

The People's Republic of Bangladesh is a country in South Asia that forms the eastern part of the ancient region of Bengal. Bangladesh literally means "The Country of Bengal". Lying north of the Bay of Bengal, on land it borders India and Myanmar, and it is a close neighbor to China, Thailand, Nepal and Bhutan. Bangladesh is surrounded by India in The West, North and North-East and Myanmar to the South-East. It is situated between 20⁰34' and 26⁰38' North Latitude and 88⁰01' and 92⁰41' East Longitude. It has an area of 147,570 Sq. Km. and a population of nearly 140 million. It has a population density of 948 persons per Sq. Km., which is the highest in world.

There has long been advanced civilization in what is now Bangladesh, once the eastern part of a greater region called Bengal. There is recent evidence of civilizations dating back to 500 BC, and there are even claims of social structures from around 1000 BC. Early civilizations had Buddhist and/or Hindu influences. Northern Bangladesh has several sites of mass architecture, in the form of temples and monasteries, bearing proofs of such influences. Bengal became Islamic starting in the 13th century and developed into a wealthy centre of trade and industry under the Mughal Empire during the 16th century. As the name "The Country of Bengal" suggests that Bangladesh is an ethnically homogeneous country. Among the different ethnic groups Bengalis 98 % and the remainder are mostly, Santhals,

Chakmas, Garos, Biharis, Oraons and Mundas. Variations in Bengali culture and language do exist of course.

The religions practiced in the region have changed significantly through history. At various times in the distance past, Buddhism and Hinduism were each the dominant religions. The 1947 partition of Bengal along religious lines augmented the Muslim majority in the region. The estimate of religious makeup from the 2001 census reported that the population was 89.58% Muslim, 9.34% Hindu, 0.62% Buddhist, 0.31% Christian and 0.15% Animist. With the highest density of population in the world and slow economic progress, the people of this country are trapped in the vicious cycle of poverty. Over 50% of the people who live below the poverty line are not able to provide for their basic needs and amenities. With 140 million people, Bangladesh is the eighth largest in the world in population. It is also one of the most densely populated countries and endowed with limited natural resources. Bangladesh has to rely, more than most developing countries, on its human resources for progress and prosperity.

Table 1: Information Brief on Bangladesh

Life expectancy at birth	Male 60.8 years, Female 59.6 years
Literacy rate	68 percent (15 years and above)
Administrative Units:	Division-6, District-64, and Upazila-463

Basic economic indicators	
GDP-purchasing power parity	\$275 billion (2004 est.)
GDP-real growth rate	7.0% (2006 est.)
GDP-per capita: purchasing power	\$2,000 (2004 est.)

parity	
Per-capita income	\$ 284.11 (1998-99)
Aid-per capita	\$10.1 (2003)
GDP-composition by sector	
agriculture	20.5% (2004)
industry	26.7% (2004)
services	52.8% (2004)
Revenue, excluding grants	23.4% (2004)

Labour force-by occupation	
agriculture	65%
services	25%
industry and mining	10% (1996)
Unemployment rate	3.6% (2002)
Labour force	64.1 million (1998)

Note: extensive export of labour to Saudi Arabia, Kuwait, UAE, Oman, Qatar, and Malaysia; workers' remittances estimated at \$1.71 billion in 1998-99

Industry and international trade	
Industries	jute manufacturing, cotton textiles, garments, tea processing, paper newsprint, cement, chemical, light engineering, sugar, food processing, steel, fertilizer
Industrial production growth rate	6.2% (2001)
Agriculture-products	rice, jute, tea, wheat, sugarcane, potatoes, tobacco, pulses, oilseeds, spices, fruit; beef, milk, poultry
Exports-commodities	garments, jute and jute goods, leather, frozen fish and seafood
Imports-commodities	machinery and equipment, chemicals, iron and steel, textiles, raw cotton, food, crude oil and petroleum products, cement

Others	
Mineral resources	Natural gas, Coal, Peat, Limestone, Hard rock, Beach sand heavy mineral (zircon, rutile, Ilmenite, Garnet, Magnetite, Monazite, Leucosene, Kyanite), Glass sand, white clay, brick clay and metallic minerals.
Energy sources	Fuel wood, natural gas, liquid petroleum fuels, coal, hydropower, solar power, biogas, etc.
Food	Staple diet: rice, wheat, vegetable, pulses, fish and meat.
Principal crops	Rice, jute, wheat, potato, tea, tobacco, sugarcane.

Source: Discovery Bangladesh & Banglapedia

History of Education in Bangladesh

From the time of English rule to the Pakistani regime and finally the Bangladeshi system, education has evolved not only in methods but also in fundamental aspects like language and governance. Bangladesh has gone through various phases of educational reforms in the systems. During British period, the wealthy class mainly reserved education. The language of pedagogy was English, as the British people ran the schools. The few natives who were fortunate to receive education were either from wealthy families (Nawabs) or whose family had ties with the British governing body. For one to receive higher education, such as a university degree, to become a professional, one had to attend schools in England.

After the British had left the Indian subcontinent, the territory currently known as Bangladesh came under Pakistani regime as the state of East Pakistan in 1947. Bangladesh emerged as an independent country in 1971.

Bangladesh runs one of the biggest primary education administrations in the world. Development of primary education poses a daunting challenge because of inaccessibility and resource constraint. Despite these constraints Bangladesh has achieved remarkable success in the field of literacy and primary education. In 1947, there were about 19,000 primary schools in the region of Bangladesh. The number rose to 29,000 by 1971. After the emergence of Bangladesh the growth was faster. The adult literacy rate (15 years and above) is now estimated 68%. The rate was 35% in 1991. It has taken decades to arrive at this level of literacy.

Structure of the Education System in Bangladesh

The present education system of Bangladesh may be broadly divided into three major stages: primary, secondary and higher education. Primary education is imparted basically by primary level institutions. Secondary education is imparted by junior secondary/secondary and higher secondary institutions. Higher education is imparted by degree colleges, universities and other higher level institutions for specialized and professional education. Primary education (Grade I-V) and general non-formal education are

managed by the Primary and Mass Education Division (PMED), currently under the supervision of the Prime Minister. Other post-primary and tertiary education programs are the jurisdiction of the Ministry of Education (MOE) headed by the Minister of Education. Education in Bangladesh is divided into four streams in terms of curriculum: general education, madrasah education, technical vocational education and professional education. Annex 2 shows the structure of the present education system in Bangladesh.

Primary Education

In the ancient times and the middle ages the indigenous education system which evolved in the Indian subcontinent had a predominantly theological and philosophical approach, which alienated itself from the common people. The British introduced and implemented the modern education system in this subcontinent. The Wood's Education Dispatch of 1854 was a significant example of the efforts to the modernization of education by the British rulers in Bengal. Following its recommendation a Department of Public Instruction was created in 1855-56. The department was placed under an important officer to be called the Director of Public Instruction and posts of inspectors were created. The Dispatch also advocated for encouraging initiatives to establish private educational institutions. Lord Curzon took some steps for expanding primary education. In 1910, Gopal Krishna Gokhale placed a bill in the Law Council for making primary education compulsory. The bill was, however, rejected in 1912. Later on, in 1919, a bill making primary education compulsory in the municipal areas was passed.

After the Second World War, the Sergeant Commission Report (1944), for the development of education was published. It was the first report to recognize pre-primary education. As the British rule ended in 1947, the Sergeant Commission Report remained unimplemented.

Soon after partition, a resolution to make primary education universal, compulsory and free was put forward at the National Education Conference (1947). In order to make primary education compulsory, the Government undertook an experiment where 5,000 primary schools were selected in some selected Unions to be run as "Compulsory Primary Schools" later, which were renamed as "Model Primary Schools", and the rest were to operate as "Non-compulsory Primary Schools" later, which were renamed as "Non-

Model Primary Schools”. Till 1951, primary education was a 4-year course. In 1952, it was made a 5 year course.

Universal access to primary education was given emphasis in the First Five-Year Plan. The first Education Commission was set up in 1959. This Commission recommended that within the next fifteen years, primary education should be an 8-year course, and liberal promotion on the basis of age should be introduced. In the Second and Third Five Year Plans, there were increased allocations for the development of primary education sub-sector to enhance facilities in the schools and to provide for increased student enrollment. The Government, in 1965, collectively termed Model and Non-Model Schools as “Managed Free Primary Schools”. Under that scheme, all the primary schools were brought under one administration and the teachers received pay according to their qualifications.

In 1971 when the people fought a glorious war to win Independence and the country was named as Bangladesh. Constitution of Bangladesh states that Primary Education shall be the responsibility of the State. Acknowledging primary education as a national responsibility of the Government, and recognizing the fundamental rights of the people to education ushered in a new era in Bangladesh. In light of this, steps to upgrade the education system were taken right after independence in 1972, the Kudrat-e-Khuda Education Commission was formed to recommend objectives, strategies and action plans for creating a modern education system suited to the needs of an independent nation and compatible with the systems of the neighboring countries.

It may be mentioned here that not all of the Commission’s recommendations were implemented. But the Government nationalized 36,165 primary schools in 1973 and declared 157,724 teachers of those schools as government employees. From then on, strengthening and improving primary education management became a part of the state’s responsibilities, and planned steps were gradually taken for the development of primary education.

The yearly growth rate was 7.7 percent during 1972-76, but the growth in the number of schools slowed down during 1981-90 to less than one percent per annum. The growth rate accelerated again to rise to 4.1 percent during 2000-03. Table 2 shows the number of institutions by management, 1990-2005.

Table 2: Number of institutions by management, 1990-2005

Year	Public Primary School	Private & other primary levels institutions	All primary level institutions
1990	37655	9586	47241
1991	37694	11845	49539
1992	37706	12608	50314
1993	37706	15180	52886
1994	37710	18455	56165
1995	37710	22184	59894
1996	37710	23647	61357
1997	37710	39975	77685
1998	37710	42093	79803
1999	37709	41131	78840
2000	37677	39132	76809
2001	37671	40455	78126
2002	37671	40692	78363
2003	37671	49066	86737
2004	37671	45197	82868
2005	37672	42725	80397

Bangladesh has made remarkable progress in primary education over last few years. This has been due to introduction of compulsory primary education (CPE) in 1992 along with many other innovative educational initiatives at this level.

The primary education is of five years' duration in Bangladesh. The official entry age for grade 1 has been fixed at 6 years. Children of age 6-10 years are suppose to be the students of primary schools. There are many types of institutions impart primary education in Bangladesh, some of those are government primary school, registered non-government primary school, non-registered primary school, primary classes attached to high school, experimental school, satellite school, community school, non-formal primary school, ebtedayee madrassa, kindergarten, etc.

However, the main providers are the government primary schools, ibtidayee madrassas and NGO operated non-formal schools. Table 3 shows the number of institutions, teachers, enrollment and pupil-teacher ration for 2004.

The available data on promotion rates by grade and gender show that the rates have not changed significantly over time. In 1990 the promotion rates varied from 75 percent to 83 percent; in 2004 the range was 75-84 percent.

The average dropout rate in 1990 was 15 percent in each grade. Since 1990 the dropout rate started decreasing. In 2004, the average grade-wise dropout was 12 percent.

Table 3: Number of institutions, teachers, enrollment and pupil-teacher ration for 2004

Type of Institution	Number of Institution	Teachers		Enrollment		Pupil Teacher Ratio
		Total	Female	Total	Girls	
Govt. Primary School	37671	162220	66725	10359813	5223613	64:1
Regd. NGPS	19814	77206	21184	4079119	2034548	53:1
Non-regd. NGPS	1699	6612	3145	297249	146124	45:1
Experimental	54	252	95	12613	6435	50:1
Ebtedayee madrassa	6723	28119	2972	846092	399947	30:1
Kindergarten	3745	21928	12030	226635	108060	10:1
NGO	447	1828	1043	78482	39426	43:1
Community	3218	12641	6920	436122	212316	35:1
Attached to High Madrassa	8214	31691	2176	1128342	491577	36:1
Attached to High School	1283	10438	4521	488833	244821	47:1
Total	82868	352935	120811	17953300	8906867	51:1

The percentage of a cohort of pupils who enrolled in the first grade of primary education in a given school year and who eventually reaches grade 5 is the survival rate. The survival rates during the year 1991-2004 have been fluctuating without showing any sustained improvement. (Figure 1)

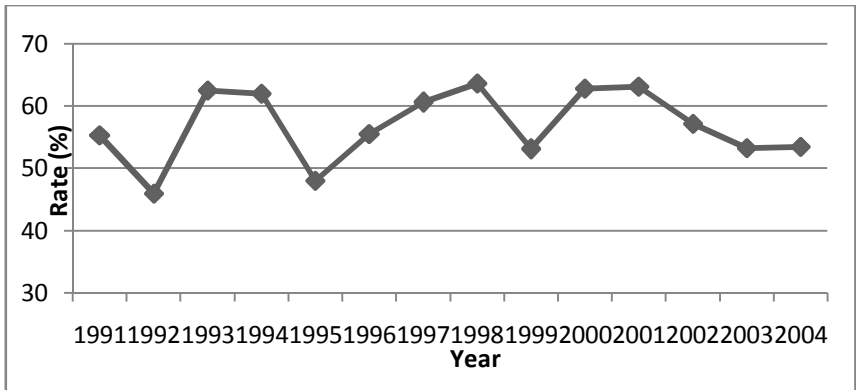


Figure 1: Survival rates in Primary Education (1991-2004)

Secondary education

In Bangladesh, secondary education refers to education in grades 6 – 10. Secondary education is divided into two stages junior secondary and secondary. The schools having grades 6-8 are referred to as Junior High Schools and those having grades 6-10 are called high schools. Schools having grades 11-12 are called higher secondary schools or intermediate colleges that are at times added to high schools.

For education at the junior secondary stage, the language of instruction is Bangla, and the curriculum up to Class VIII is uniform. Secondary-level (or “high school”) instruction has both a general education component and a specialization, or stream; in classes IX and X, students enter a science, humanities or commerce stream, but students in all the streams take some common compulsory courses. Upon completion of secondary education, students are required to take examinations for the award of the

Secondary School Certificate (SSC). After successfully completing these examinations, students may continue their studies at the higher secondary level.

The higher secondary level of education consists of classes XI and XII. Instruction takes place at intermediate colleges. Students study in a specific stream and may choose from science, humanities, commerce, home economics, agriculture, and music. The Higher Secondary Certificate (HSC) is given upon completion of class XII. The examination is the primary admission requirement for study at universities in Bangladesh.

Bangla is the language of instruction, although there is a provision for English as language of instruction. Both Bangla and English medium follows the same curriculum and textbooks but in two languages. English is taught as a compulsory subject at the primary and secondary level in Bangladesh.

The Technical Education Board (TEB) is responsible for secondary technical programmes in Bangladesh. The TEB oversees curriculum development, administers examinations, and awards all certificates and diplomas. Students who complete class VIII may take two-year vocational certificate courses at vocational/technical institutes, which are designed to prepare skilled workers in different vocations. The certificate is awarded upon completion. Polytechnics, commercial training institutes and agriculture training institutes offer two- and three-year certificate and four-year diploma programmes. Admission to these programmes requires the Secondary School Certificate. Two-year certificate programmes are offered in secretarial sciences and two-year diploma programmes are offered in printing technology and commerce. Four-year diploma programmes are offered in the fields of civil technology, mechanical technology, electrical technology, power technology, electronics technology, architectural technology, chemical and food technology, ceramic technology, surveying, marine engineering, and agriculture. Students who complete these programmes are awarded the Diploma in Technology and may enter into Bachelor of Engineering programmes at universities.

Bangladesh had 9,444 secondary schools with 2.6 million students and 92,241 teachers in 1985 and in 2005 the number of secondary schools has increased to 18,500 with 73.98 million students and 238,158 teachers. Development efforts in the late 1980s included programs to provide low-cost vocational education to the rural populace. Efforts also focused on the establishment of science teaching facilities in rural schools, as compulsory

science courses were introduced at the secondary level. The government also had provided training for science teachers and supplies of scientific equipment. In spite of many difficulties over the years, the number of both secondary schools and students, particularly females, increased steadily. Table 4 shows the growth of secondary schools students by sex. Enrollment in technical and vocational schools increased in a similar manner. Secondary education for the most part was private but was heavily subsidized by the state budget.

Table 4: Growth of secondary schools students by sex

Year	Number of Students			% of Girls
	Boys	Girls	Total	
1970	1103531	249169	1352700	18.4
1975	1472132	492020	1964152	25.0
1980	1778012	627045	2405057	26.1
1985	1742505	840806	2583311	32.6
1990	1977985	1015745	2993730	33.9
1995	2712677	2402784	5115461	47.0
2000	3626648	4020237	7646885	52.0
2005	3530538	3868014	7398552	52.28

From Table 4 it is evident that before 1995 the percentage of girls in the secondary schools in Bangladesh was less. Whereas from 1995 the percentage of girls started to increase and in the year 2000 it was 52 percent and in 2005 it was 52.28 percent. This is an extraordinary achievement for a developing country. This remarkable achievement was a result of a nationwide stipend programme of the Government of Bangladesh launched in

January 1994. The programme is implemented through four different sectoral projects through the Ministry of Education. All four components of the programme is designed to increase girl's enrollment in grades 6-10, to assist them to pass their SSC examination so that they become qualified for employment and to hold them in school and thereby prevent early marriage (GoB, 2006).

To be eligible for the stipend the girl students must attend 75 percent of classes in a year, must obtain on average 45 percent marks in half yearly/annual examinations and must remain unmarried. The programme provides monthly stipends of Tk. 25 to 60 depending on grade, which are awarded in two installments per year. The stipend recipients are exempted from tuition fees. For these tuition charges the schools are reimbursed by the government. The girls also receive Tk. 250 in grade nine as a book allowance and Tk. 500 in grade ten as examination fees.

The stipend programme has undoubtedly succeeded in encouraging girls' participation at both primary and secondary level. Recent surveys have found that on average 54 percent of rural girls enrolled in secondary schools and dakhil madrassas are stipend recipients (Ahmed et al, 2006).

Madrasah Education

Bangladesh has two kinds of madrassas: Quomi madrassas—estimated at more than 6,500 at the secondary, intermediate, and higher levels with about 1,462,500 students and 130,000 teachers. These Quomi madrassas in Bangladesh, which are predominantly of Deobandi persuasion, teach the standard Dars-i-Nizami prevalent in all South Asian madrassas. The Quomi madrassas are private, receive no financial support from the government, and are supported by religious endowments or by zakat, sadaqa, and donations from the faithful.

The other category of madrassas in Bangladesh is the government controlled, or Alia madrassa system, a unique system of Islamic religious education. Divided into five distinct levels—ibtidai (elementary), dakhil (secondary), alim (higher secondary), fazil (B.A.), and kamil (M.A.), these madrassas teach all the required modern subjects such as English, Bangla, science, social studies, math, geography, history, etc., along with a revised version of Dars-i-Nizami. Although they are privately owned and managed—

with the exception of five major Alia madrassas that are wholly controlled by the government. About 80 percent of the salaries of their teachers and administrators as well as a considerable portion of their development expenditures are paid by the Government of Bangladesh. The 2005–06 budget, for example, allocated TK 7679.8 million for salary support of 7345 non-government madrassas (Dakhil, Alim, Fazil & Kamil). The government also allocated considerable funds for the construction of 1,741 new madrassas in the private sector. These Alia madrassas are registered with, and supervised by, the government-appointed Bangladesh Madrassa Education Board, which also prescribes the curriculum and syllabi and conducts examinations. However, the government has approved equivalence of only dakhil and kamil to Secondary and Higher Secondary certificates, respectively.

According to the latest data (2005) available to BANBEIS, there are 6685 non-government dakhil madrassas, 1315 non-government Alim madrassas, 1039 non-government Fazil madrassas and 172 non-government Kamil madrasah in. The total number of students at all levels in the Alia system is 3,456,094. The number of teachers in these madrassas is 151,885. Unlike the graduates of Quomi madrassas, whose degrees are not recognized by the government and who pursue their careers in religious establishments and private businesses, the majority of the graduates of Alia madrassas merge into the general stream of education by continuing their education in colleges and universities.

Primary level or ebteyee education: This is equivalent to primary level of general education. The first level of madrasah education is comprised of 5 years of schooling (grades I - V). Normally, the children of 6 years of age begins in class 1 and finishes class V at the age of 11 years. Ebteyee education is imparted in independent ebteyee madrasahs and ebteyee sections of dhakhil, alim, fazil and kamil madrasahs. It is also imparted in some of the private quami - kharizi madrasahs.

There are also elementary level madrassas known as maktabas, or ibtedai madrassas, first formally approved by President Zia-ur-Rahman in 1978. The Madrassa Education Board has approved only 5,150 of all independent ibtedai madrassas, with 23,176 teachers and 377,749 students. At any rate, the important thing to note here is: a) the significant contribution of ibtedai madrassas in providing elementary education in areas where no government primary schools are available; and b) that these ibtedai madrassas are now acting as feeder institutions for both the Alia and Quomi

madrassas. More than 50 percent of students in Quomi madrassas and more than 70 percent of students in Alia madrassas come from an ibtedai background. At present (2006) there are 6,723 institution, 28119 teachers and 846092 students in the ibtedai madrasah system. The percentage of female teachers and students are 10.57% and 47.27% respectively. Table below shows development of Ebtedai madrasah system. Table 5 shows the growth of independent Ebtedayee Madrasahs in terms of number of institutes teachers and students by sex.

Table 5: Number of independent Ebtedayee Madrasah, Teacher and Students, 1995-2006

Year	No of Madrasahs	No of Teachers		Student	
		Total	Female	Total	Female
1995	4505	18850	1124	30045	10567
1996	4757	19904	1154	31457	11059
1997	5150	22068	1212	377749	12061
1998	5244	22576	1289	378892	12307
1999	5289	24879	1248	379065	12490
2000	5297	24889	1252	407987	18262
2001	5389	25108	1890	1032501	496392
2002	6423	26788	2971	1242602	597401
2003	6413	26834	2940	1231408	588012
2004	6654	27823	2918	836501	395580
2005	6713	28071	2962	844523	399259
2006	6723	28119	2972	846092	399947

An overwhelming majority of these students come from poor families who cannot afford to send their children to modern schools because, first, in most cases modern schools do not exist at an accessible distance, and second, the schools are either too expensive or too crowded. In Bangladesh, an overwhelming majority of Quomi madrassa students (82 percent) come from poor families of rural areas and small towns. The student body of the Alia madrassa system is much more diverse and includes a large number of students from the lower middle classes as well.

Secondary level: The secondary level of madrasah education is comprised of 7 (5+2) years of formal schooling. It takes five years in dhakhil stage (S.S.C. level) from grade VI - X while the last 2 years in alim (higher secondary) stage. Dhakhil level education is imparted in dhakhil madrasahs and in dhakhil level of alim, fazil and kamil madrasahs. Alim is equivalent to higher secondary certificate education imparted to alim madrasahs and in alim level of fazil and kamil madrasahs.

There are diversification of courses after three years of schooling in secondary level of education from grade IX of dhakhil stage and grade XI of alim stage. There are streams of courses such as humanities, science and business education, where students are free to choose their courses of studies. Private individuals or private bodies manage all madrasahs of this level. Most of these madrasahs provide co-education. However, there are some single gender madrasahs in this level of madrasah education. There are two public examinations namely; dhakhil and alim after the completion of 10 years of schooling and twelve years of education, respectively. The Bangladesh Madrasah Education Board (BMEB) provides these two certificates.

Tertiary level of madrasah education: This level is comprised of 4 (2+2) years of formal education. The minimum requirement for admission to higher level of madrasah education is the alim (equivalent to HSC) certificates. Alim pass students are qualified to enroll in 2-year fazil education. This level of education is imparted in fazil madrasah and in fazil level of kamil madrasahs. After successful completion of fazil degree one can enroll in 2-years kamil level education. There are four streams of courses in kamil level education; streams are hadis, tafsir, fiqh and adab. Bangladesh Madrasah Education Board conducts these two fazil and kamil examinations and award certificates. After successful completion of the specified courses one can appear these examinations.

Out of the total kamil the government manages madrasahs only three madrasahs and others are managed by either individual or by private bodies. However, there are few girls' madrasah for girl students.

The Bangladesh Madrasah Education Board has the following functions as regard to madrasah education: grants affiliations to different levels of madrasahs from ebtedayee to kamil; prescribes syllabi and curricula; conducts public examinations (dhakhil to kamil) and scholarship examinations. Besides the public system of madrasah education there are a good number of private madrasahs for the Muslim students, namely: hafizia, qiratia, quami and nizamia. Most of these madrasahs are residential. These types of madrasahs are sometimes called kharizia as these are beyond the purview of the general system of education. Recently, these quami madrasahs have been organized under the umbrella of a private board known as 'Befaul Madaris or Quami Madrasah Board which constitutes curricula and syllabi of quami madrasahs, conducts examinations and awards certificates and degrees.

In Bangladesh, the ulema have shown remarkable flexibility in adapting to the changing social, economic, and political conditions, as is evident in the important changes in the social organization of madrassa education. The Alia madrassa system is a spectacular example of how modern and traditional systems of education were combined, notwithstanding its well-known inadequacies and shortcomings. But what is not widely known and appreciated are the important changes that have been introduced in Quomi madrassas during the past three decades. The following changes are worth mentioning:

1. Bangla has been made a compulsory subject up to the secondary level. It is interesting to note that Quomi madrassas did not teach Bangla at any level before 1972.
2. English has been added as a compulsory subject in the primary section, and several madrassas now provide facilities for English education at higher levels as well.
3. Elementary school education has now been integrated within the Quomi madrassas, incorporating all subjects of general education along with the usual Islamic education.
4. Comparative religion has been added to the curriculum.

Funding resources have been diversified. Although traditional sources - zakat and sadakas raised from local communities and local and business communities' donations are still important, the non-resident Bangladeshis have now become a substantial source of funding for Quomi madrassas. Similarly, Europe and North America-based Muslim non-governmental organizations (NGOs), as well as some individuals are also providing funds, especially for elementary religious education.

Conclusion

Education system in Bangladesh has been improved tremendously during the last two decade. Due to several interventions including provision stipend for the girl students, the girls enrollment has been increased remarkably at the primary and secondary level. Total enrollment and literacy rate has also improved remarkably. Another achievement of Bangladesh education system is in modernization of madrassah education by introducing science, humanities and commerce education along with the religious subjects.

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Annex 1: Map of Bangladesh



La Scolarisation Des Filles Au Mali.

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La Scolarisation Des Filles Au Mali

Le Mali est un grand pays enclavé de 1 241 238 km² situé au cœur de l'Afrique de l'ouest, limité au nord par l'Algérie et la Mauritanie, au sud par la Côte d'Ivoire et le Burkina Faso, à l'est par le Niger, à l'ouest par le Sénégal et au sud ouest par la Guinée. Il est divisé en huit régions administratives et un district, le district de Bamako. La capitale, Bamako est une ville d'environ un million d'habitants.

Le Mali est une ancienne colonie française qui a accédé à l'indépendance le 22 septembre 1960. Le français est toujours la langue officielle. L'enseignement est dispensé en français dans toutes les écoles publiques et dans le supérieur. Il est dispensé en arabe dans les medersas qui sont des écoles privées, et en langues nationales dans certaines écoles au niveau du fondamental, c'est-à-dire au niveau de l'enseignement primaire.

Le Mali a une population totale de plus de 13 millions d'habitants, inégalement réparties sur le territoire. 60% du territoire ne compte que 10% de la population. La densité est de 90 habitants au kilomètre carré dans le delta central du Niger, alors qu'elle est inférieure à 5 dans les régions sahariennes du nord. La population se répartie entre plusieurs groupes ethniques, plus de 15 ethnies, dont les mandeka, les bamanan, les soninké, les peuls les dogons les touareg, etc.

Le taux d'accès à l'eau potable est de 48%. Le taux d'alphabétisation est de 46%, dont 53,5% pour les hommes et 39,5% pour les femmes. Les femmes représentent 51% de la population totale. Huit femmes sur dix ne savent ni lire ni écrire en milieu rural.

La population malienne est jeune. 45% des adolescents ont moins de 15 ans. 65% ont moins de 25 ans. L'économie est essentiellement basée sur l'agriculture et la pêche. Le Mali est le premier producteur de coton en Afrique de l'ouest. La présence et l'exploitation de mines d'or promettent le pays à un avenir industriel. Le Mali est un pays anciennement et profondément islamisé. L'islam y a fait son apparition dès le VII^{ème} siècle par le canal du commerce transsaharien. Les empires du Mali et du Songhay sont restés marqués par le sceau de l'islam. Le pèlerinage de Kankou Moussa, empereur du Mali, est resté gravé dans les mémoires en dehors du continent noir.

La constitution au XIX^{ème} siècle, d'Etat théocratique comme la Diina de Sékou Amadou ou l'empire toucouleur d'El Hadj Oumar, témoignent de l'implantation profonde de l'islam dans la région qui reste encore la religion dominante. 90% de la population malienne est musulmane, 9% pratiquent les religions traditionnelles et 1% les religions chrétiennes. Le taux de scolarisation est encore faible au Mali. Il était de 7% en 1960, au moment de l'indépendance, 26% au début de la décennie 90. Une enquête sur les migrations montre qu'en 1993, 69% des enfants maliens n'ont jamais été scolarisés. Ce chiffre atteint 74% chez les filles, contre 64% chez les garçons.

Bref historique de la scolarisation au Mali.

Avant la colonisation.

Dans les sociétés pré coloniales du Mali, la transmission du savoir, des valeurs et normes se faisait à travers l'organisation de la société par classes d'âge, à travers les séances d'initiation et les jeux. Filles et garçons sont, par ces canaux, largement informés et préparés à leurs futures obligations, droits, devoirs et responsabilités. L'objectif était en ce temps là, de former et d'éduquer de façon que chaque membre de la société connaisse, accepte et perpétue sa place et son rôle. Avec la pénétration progressive et pacifique de l'islam, l'enseignement coranique s'est développé. Il était dispensé dans les vestibules, les cours des maisons du maître qui tenaient lieu d'école et dans les mosquées. Les populations islamisées se sont tellement appropriées la nouvelle religion, qu'elles ne la percevaient pas comme une religion étrangère. L'enseignement était destiné en premier lieu à apprendre, à connaître et à pratiquer la religion musulmane. Il n'y avait pas de discrimination entre garçons et filles à ce niveau, elle apparaîtra plus tard,

puisque les filles quittaient rapidement pour se marier. L'enseignement coranique s'est formalisé et a largement dépassé l'apprentissage de la religion. Il couvrait tous les domaines du savoir et pouvait aller jusqu'à la formation des érudits comme les Mohamed Bagayogo et autres Amed Baba. Les célèbres universités de Tombouctou, et de Jenne, étaient connues bien au-delà des frontières du Bilad es Soudan et fréquentées par les oulémas du monde musulman, plusieurs siècles avant la conquête coloniale.

Pendant la colonisation

L'école sous sa forme actuelle est un héritage colonial. Elle a fait son apparition avec la conquête coloniale, a évolué au gré des différentes étapes de cette conquête pour adapter l'enseignement, son contenu et ses méthodes aux besoins du moment. Le recrutement était obligatoire. La première école, l'école des otages créée en 1886 à Kayes n'avait aucune fille. Les premières écoles de filles sont créées à partir de 1920 et le programme portait sur l'apprentissage de la lecture, de l'écriture, de l'enseignement ménager, de l'histoire et de la géographie de la France. L'objectif de l'école coloniale était de former des sujets fidèles et reconnaissants, collaborateurs indigènes du pouvoir colonial, tant dans l'administration que dans le commerce et l'industrie.

A partir de 1950, l'école est organisée sur le modèle de la métropole, mais sa philosophie ne change pas. Elle reste élitiste, et doit continuer à rendre les africains admiratifs, et au service de la France. L'écart se creuse entre garçons et filles qui vont à l'école. Pendant cette période, seule 1% des filles accédait à l'enseignement et ne dépassait pas le niveau du CE2. (4^e année) De 1938 à 1956, il y a eu en tout et pour tout 45 filles qui ont accédé à l'école normale de Rufisque. Le collège moderne de jeunes filles ouvre ses portes en 1951 avec un effectif total de 82 élèves, pour l'ensemble des niveaux, de la 6^{ème} à la 3^{ème}, (BEPC). Avec l'indépendance, le Mali se trouve face à des défis majeurs en matière d'éducation comme former les cadres nécessaires à son développement, et mettre un terme à une inégalité flagrante, l'écart entre la scolarisation des filles et des garçons.

La réforme de l'enseignement de 1962.

La réforme de 1962 est profonde. Elle avait pour objectif de rompre avec l'école coloniale en décolonisant les esprits et en dispensant un enseignement de masse et de qualité, rompre avec la pratique qui faisait que l'école, jusqu'à cette date, était réservée à l'élite, donc à une minorité. L'école doit désormais former des agents de développement, bâtisseurs de socialisme. On a entrepris plusieurs réflexions et rencontres pour améliorer le système: Séminaire de 1964, la conférence des cadres de 1968. Le séminaire de 1978. Les Etats Généraux de l'éducation de 1989. La table ronde et le débat national sur l'éducation en 1991. Les journées nationales de réflexion sur l'éducation en 1994. Séminaire national sur la scolarisation des filles en 1994.

A la faveur de la démocratisation et de la décentralisation, (facteurs favorisants) la 3^e république s'investit à fond avec le programme décennal de développement de l'éducation, qui décide :

- d'étudier le système pour bien poser les problèmes, à travers des concertations régionales et nationales.

- de définir une politique éducative nationale avec des options fondamentales et des objectifs précis. Cette politique prendrait en compte toutes les possibilités qu'offre les différentes formes d'éducation, l'éducation formelle dispensée dans les différentes écoles, écoles, publiques, privées, écoles de base, écoles communautaires, medersas, écoles en langues nationales.

- de recourir à l'éducation non formelle, dispensée dans les centres d'alphabétisation fonctionnelle ou non, les CED, centre d'éducation pour le développement, et toutes les structures d'apprentissage du secteur informel (centres d'orientation pratiques, centres ménagers)

La scolarisation des filles.

Malgré les effets bénéfiques de la réforme et des mesures d'accompagnement, les taux de scolarisation restent faibles au Mali, particulièrement celui des filles qui est de 33,4% en 1966.

La faible scolarisation des filles s'explique par plusieurs facteurs :

- les origines coloniales de l'école qui la font percevoir comme un instrument de domination et d'aliénation culturelle,
- l'enseignement est dispensé dans une langue étrangère,
- le statut de la femme. Elle est la gardienne des traditions qu'elle est chargée de transmettre,
- Longues distances qui séparent l'école des lieux d'habitation, surtout en milieu rural,
- la pauvreté qui fait que le coût de la scolarité est au dessus des possibilités financières des parents,
- la grande taille des familles qui font que souvent les parents choisissent plutôt de financer la scolarisation du garçon que celle de la fille,
- L'inadéquation de la formation,
- Le mauvais comportement de certains agents de l'administration, des responsables politiques et de certains enseignants,
- L'utilisation massive des filles comme main d'oeuvre domestique,
- Les mariages précoces.

Les mesures de correction.

La 3^{ème} république, en adoptant un programme décennal de développement de l'éducation 1998-2008, exprime sa volonté politique de refondation de son système éducatif afin de lui permettre d'assurer au pays un développement humain durable. Parmi les multiples mesures, deux nous intéressent particulièrement, la scolarisation des filles et le développement des médersas.

La scolarisation des filles a pour objectif d'accroître de façon significative la présence des filles à l'école et de les y maintenir le plus

longtemps possible, afin de réduire, et à terme, d'éliminer les disparités et inégalités filles/garçons, et de réaliser la politique nationale de promotion de la femme. En dix ans, le taux brut de scolarisation des filles a plus que doublé, il a passé de 19% en 1990 à 50% en 2000. Il faut ajouter à la politique nationale de scolarisation des filles, la démocratisation de l'éducation, l'initiative mondiale de l'EPT, (éducation pour tous), le soutien des partenaires comme l'UNICEF, l'UNESCO, la BAD, etc, pour ces résultats.

Le taux brut de scolarisation, au premier cycle de l'enseignement fondamental, passe de 70,5% en 2003/2004 à 74, 0% en 2004/2005. Pour les filles, il passe de 59,9% à 63,4% à la même période. Au second cycle, le taux brut passe de 34,4% à 38,0% pour l'ensemble des élèves, et de 25,4% à 28,5% pour les filles. Pendant l'année scolaire 2004/ 2005, les filles représentaient 46,6% des 133 742 élèves scolarisés dans le premier cycle de l'enseignement fondamental et 40,5% des 257 947 élèves des écoles communautaires.

Les médersas.

Les médersas sont des écoles privées où l'arabe est la langue d'enseignement et où l'enseignement religieux est autorisé. Le français, la langue officielle, et les langues maternelles y sont introduits comme disciplines. Cette situation paraît paradoxale dans un pays où la langue d'enseignement officielle est le français et où l'enseignement est laïc. Mais elle s'explique par l'histoire des médersas dans le pays, qui ont apparu sur l'initiative des individus ou des communautés voulant assurer l'enseignement religieux islamique à leur progéniture, en dehors des écoles coraniques en déclin. Le succès a été franc. De plus en plus de parents, qui considéraient les médersas comme une alternative d'éducation à l'école y envoyaient leurs enfants à tel point que l'Etat a décidé de s'y intéresser, de le réglementer et de contrôler les programmes.

En 1985, les médersas qui relevaient de l'autorité du ministère de l'intérieur passent sous la tutelle de celui de l'éducation nationale. En 1994, la loi portant statut de l'enseignement privé incorpore les médersas dans les structures de l'enseignement privé, ce qui les intègre dans le système éducatif malien avec leur particularités, la religion et la langue d'enseignement. Les médersas améliorent de façon significative les taux brut de scolarisation de façon générale et de scolarisation des filles de façon particulière. En 1998

/1999, le taux de scolarisation au premier cycle du fondamental était de 42,27% pour les filles et de 59,2% pour les garçons. Avec les médersas, ces taux passent à 46% et à 65%. En 2004 / 2005, les filles représentaient 42,5% du total de l'effectifs des 166 015 élèves de premier cycle des médersas. Dans le second cycle des medersas, les filles représentent 27,1% des 16 729 élèves.

Comme on le voit, les médersas améliorent considérablement le taux de scolarisation au Mali. Mais ils ne résolvent pas les problèmes y afférents. Dans la pratique, ils ne sont pas des lieux de diffusion du savoir professionnel qui confère la reconnaissance sociale. Les médersas ne forment ni médecins ni ingénieurs, ni agents de développement. Les produits de cette structure sont dans l'enseignement ou dans le commerce ou des fonctions administratives qui ne donnent aucune envergure nationale. Pour se faire valoriser, ils peuvent au plus se trouver à la tête d'associations musulmanes. Ils n'ont pas de place dans la fonction publique en dehors de l'enseignement. Le programme décennal de développement de l'éducation prévoit le développement de l'enseignement technique et professionnel dans les médersas. Les mesures d'accompagnement ne suivent pas rapidement.

Pour conclure, on peut dire que le programme décennal de développement de l'éducation a réussi à travers le volet scolarisation des filles et la combinaison de différentes méthodes d'enseignement, à améliorer le taux de scolarisation et particulièrement chez les filles. Les écarts existent toujours et ils sont importants, mais ils se réduisent d'année en année. En 2005 / 2006, les filles représentent 43,4% de l'effectif des 1 505 903 élèves du premier cycle, tout confondu : rurale, urbaine, privée, publique. Au second cycle, elles représentent 37,7% sur un effectif total de 265 344 dans l'enseignement public, 46,1% sur un total de 33 447 dans l'enseignement privé, et 40,1% sur un total de 1 489 des élèves communautaires. Le problème de l'éducation au Mali ne se limite pas seulement à la scolarisation des filles et à l'enseignement dans les medersas. C'est l'ensemble du système intégré qui pose problème, avec l'inadéquation des programmes par rapport aux besoins de l'économie, le problème des enseignants "vacataires et volontaires" ou la faiblesse de l'enseignement technique et professionnel.

Il se pose aussi le problème crucial du niveau des ressources par rapport à l'accroissement démographique et l'amélioration du rendement du système éducatif.

The State of Religious Education within the Yemeni Public Education: The Experience of the Educational Institutes¹

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Abstract

This study aims at exploring the state of the experience of the Educational Institutes (EI) in the Yemeni Education from its historic roots. It also tries to show the relationship between this type of education and the public education.

The study brings tighter the historical, documentary and descriptive methods of research. It discovers in its results the roots of the EI from the time before the Yemeni revolution and their development as well as the relationship between this type of education and the public education. The result also shows that the objectives of EI are specific theoretically speaking but real satiation and the outcomes do not show that. As a result the study recommends the higher authority to reconsider the resolution of cancelling EI and integrating EI in the public education. This is with the condition that the curricula are to be revised to meet the basic goals of EI to graduate specialists in *Sharea* and not to duplicate pubic education. This is what justifies its existence.

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Introduction

The experience of EI in Yemen is of importance to be studied, criticized, not only in the Yemeni circles but in the experience of the religious studies in the Islam world. This EI are integrated in the Yemeni public education. This type of education is based on religious philosophies that have an active dimension. This is classified as one of the gains of Islamic movements in Yemen.

The debatable issue is that the experience of the EI is its double purposes in front of the law and its relation with the public education. Since it is part of the public education EI get privileges that are not give to other government sectors. (The study will trace this). No doubt that its relation with the public education affects positively and negatively. This makes it necessary to critically study the EI to benefit from the positive aspects and avoid the negative ones.

Problem of the study:

The main question of the study is:

What is the relationship between religious education in Yemen represented by the Educational Institutes and the public education?

This question can be branched into:

1. How do the Educational Institutes emerge?
2. What is the type of relationship between the Educational Institutes and public education in Yemen?

Objectives of the study:

This study aims to identify:

- 1- Roots of the emergence of the Educational Institutes
- 2- The type of relationship of Educational Institutes with public education in Yemen.

The Importance of the Study:

The importance of this study appears in the following:

1- This is the first of its type that exposes the roots and types of relationship and institutional circumstances of the Educational Institutes in the public education in Yemen.

2- Educational Institutes benefit the educational institutions inside and outside Yemen with real experience to make use of the strengths and avoid the weaknesses.

Research Method

This study will be descriptive and documentary and analytical to find the roots of the experience of scientific institutions and analyze the pattern of relationship with public education.

Limitation of the Study:

This study will be limited to the Educational institutes and its relationship with the public education in Yemen without dealing with the rest of the other sects (e.g. Shiite, Sunni or Sufism).

Definition of Terms

Educational Institutes:

It is a Yemeni Educational Institution; nationally recognised and independent financially and administratively. And it is supervised by the Ministry of Education (MoE). It has the same Islamic, Arabic and Social courses but with some focus on content knowledge more than the public education.

The type of the relationship with the public education:

The degree of relation between the Educational Institutes and public education is organic because these institutes are part of MoE.

Previous studies and theoretical framework

According to the researcher's investigation for the previous studies which form one of the problems in this study and its main difficulty.

Though there is no scientific study regarding the EI in general according to the researcher's knowledge, one can find some theoretical literature in some books like the following:

Ali Hood Ba'Abad's book "Education I the Arabic Republic of Yemen: its presence- its future: In this book, the writer wrote about the past and the present periods of the EI in a separate chapter which consists of 16 papers. From this study, the researcher could find some data which he could not find from its original sources. In spite of the similarities between this study and Ba'Abad's book in the general orientation, the researcher was able to go beyond the description of Ba Abad' book is considered very old if one looks at the development of the educational area in the number of these institutes and the increase of their students and teachers. For example, the number of the institutes in 83183 was only 566 institutes and these included 63612 students and 2631 teachers ⁽¹⁾. There were 1463 institutes in the academic year 2000/2001 that included 430645 students and 20541 teachers ⁽²⁾.

The number of institutes increased to 589 institutes in 2001, i.e. more than they were in 2000. In the previous year, the number of institutes was 1061 of the boys, i.e. 5.3% increase. The girls' institutes increased to 18 institutes more than the year before. They become 344 institutes, i.e. increase (31). The Law of education 1992 integrates EI in the public education. This shows the difference between the two studies.

2. One of the references that this study used is the book that is issued by the General Board of EI in 1979. It is entitled *The First Conference of General Board of EI*. It also includes the different activities of the first conference.

EI Curriculum

The books and bulletins of that were issued by the EI about their establishment were collected in a book (*Curriculum and Courses for the*

Elementary and Intermediate Schools). The book of *Curriculum and Courses for the High Secondary School*. The study also used some other documents.

Historical Roots

To answer the first questions of the study about the historical roots of EI, the paper points out to the historical turn that took place when the Educational Law of 1992 states that in some of its Articles (No 31, 33, 35, 73) ⁽⁴⁾ that EI have to be integrated in eth public education. This is followed by another Law No 60 in 2001 that steps in its first article that an interim department has to be established to complete implementing the task required in Law No 45 in 1992 ⁽⁵⁾. This comes as an emphasis to the Prime Minister's Law that asks full integration of EI with public education: financially, administratively and technically in the budget of the MoE starting from June 2001. This Law asks for establishing the Interim Department as referred to in Law No 60 (2001).

The historical Roots of EI go back to the period before the resolution in the North part of Yemen 1962. During that time that was the official type of Education. But it took the official status after the Revolution. But it does not get the attention of the public education. After organizing pubic education many chances: scholarships, jobs, etc. Many people went for public education and left EI. This is in addition to the civil war in Yemen (1962-1970) that led to less interest in EI and since graduates get less salary and the certificates of EI are not clear in subjects ⁽⁶⁾.

In 1962, after the Abdularman Al Eriani's movement against the president Al Salal, a general administration in Ministry of Education (MoE) was established. This administration aimed at improving the teaching Islamic teaching to keep abreast with modern development ⁽⁷⁾. The real beginning of EI was 1970 when Shaikh Yemhia al-Fusali opened the EI in Khalwa with the help of charity. It was supported by the Law of the Prime Minister (Abdullah Alhejri) who ordered salaries and rewards for students of EI form the budget of MoE ⁽⁸⁾.

After knowing the institute in Khawlan, some people registered their children in this institute. Then some from Raima want to start a new institute. *Thee Amran* Institute was opened and it had different branches. Then a General Administration was established ⁽⁹⁾. In 1974, a Law No. 22 (1974)

was passed from the leadership council about the law of education. EI were given an account No. 6 in the article 159, 163. Accordingly EI were independent financially and administratively ⁽¹⁰⁾.

A special board named the general education board according to another Law issued in the same year ⁽¹¹⁾. In 1977, the general board was established to organize EI in the whole country with the right to keep it independent financially and administratively from the MoE but EI have to arrange with the MoE in the other educational aspects ⁽¹²⁾.

In 1980, Law No 8 was passed to establish the higher council to unify all EI and limit their tasks. According to that the Educational board and presidency of EI were put together under the name of The General Board of EI and Presidency of EI chaired by one person who has connection with the MoE ⁽¹³⁾. In 1982, Law No 36 (1982) was passed to organize the General board of EI and limit its task ⁽¹⁴⁾. In 1983, two Laws were issued. The first one is No 212 to restructure and organize the tasks of the branch offices of the General Board of EI ⁽¹⁵⁾. The second one is No 529. It is about dividing the organization and tasks of the offices of the General Board of EI ⁽¹⁶⁾.

Type Of Relation Between EI And Public Education

To answer the second question of the study about the type of relation between EI and public education, we need to show the following:

Aims of EI

The aims of EI can be divided into joint aim between the ones in charge of the institution and the authority. The other is related to the educational aims.

First: the joint Aims

Though EI are built basically for educational aims and this is clear in Article 189 of Law No. 22 (1974) ⁽¹⁷⁾ but there were some political developments after president Ali Saleh took over in the northern part of Yemen in 1978. There was a front (National Front) against the authority.

It is a political front that adopts the Marxist regime in Aden at that time. Their effects extend to the northern part of the country. It came into conflict with the authority represented by the official army. With the significant gains achieved by the EI in the north, the authorities in the north allied with the Islamists who were known in the north as the Islamic front as a response to the national front. The aim of eradicating the latter was shared by the authority and the Islamists who established and ran the EI. During this period, the EI witnessed significant expansion and support from the authority. Within this context, the words of the president Ali Abdullah Saleh can be understood. These words are in a speech in one of the EI in Alganada near Taiz in 17-10-1982. He said "I am happy to come to this institute and meet you; especially I was before sometime in Muath Ibn Gabal Army Brigade and now in Muath Ibn Gabal Institute. We meet this generation, these youths and this pure, clean generation who are devoted to the revolution."

Dear brothers, God willing these youths in this institute and all the EI are defenders of the country, revolution and its principles, achievements and Faith...I promise you the leadership in the Ministry of Education and all the EI general board give much attention to EI and this institute as we support the public schools. There is no difference between EI or public education... people who say that there is difference in the curriculum of EI and public education are malicious." ⁽¹⁸⁾The relation between the EI and the authority grows stronger. This was approved by the speech of the president Saleh that was delivered after the conflict of 13 Jan 1986 between the Marxists in the South and the north. He said "the young generation is one whether in the EI or in public schools or the universities or in any of the educational fields". ⁽¹⁹⁾

One can infer from that the deep relation between the EI and the authority and the organic unity of education in Yemen though organizational differences are present: teaching and administrative staff and their qualifications as well as the content of Islamic and Arabic subjects.

Second: Special Educational Goals

Knowing the shared interest between the EI and the authority is not enough. Knowing the educational goals of EI that were pointed out in the Republican Act No. 22 (1974)⁽²⁰⁾. Also the Republican Act No. 36 (1982)

states that general goals that is beyond the scope of this paper. The goals of the leaving certificates were pointed at in the Law No. 22 (1974).

Article 1 of the Republican Act No. 36 (1982) states: the EI General Board aims at imparting the Islamic education through establishing the EI in different parts of the country to educate generations that are well-versed in the Holy Quran, correct Islamic Faith, creating specialists in religious sciences and Islamic education to serve the country in different fields" ⁽²¹⁾. The EI General Board in 1979 put these aims:

1. Preparing qualified students in the public curriculum and Islamic and Arabic education.
2. Preparing students to be able to continue their studies in Islamic and Arabic studies ⁽²²⁾.

Law No. 22 (1974) stated that there is a higher education after the secondary school with an aim to:

1. Produce the general Mufti, the knowledgeable, the qualified teacher, the judge who works to raise awareness in Islam, keep God's rules, and implement these rules in a scientific and a logical way.
2. Achieving equality of learning to benefit from such chances
3. Providing the society with thinkers who have modern scientific chances with knowledge about the age to be in leading positions ⁽²³⁾.

Analyzing the general and specific aims related to undergraduate studies and comparing that with what was before integrating EI in public education and the EI outcomes show us the following:

1. What was mentioned in the Law 36 (1982) that aims at imparting Islamic education is not reflected in the outcomes of the EI. The same aim was mentioned in the documents of the first conference for EI that students will be qualified to study *Sharea* Sciences and Arabic language. This is shown in section one and three of Law 22 (1974).

2. Probably the main reason is due to the educational structure that does not show what was in Laws. The educational system in EI is the same in public education except for after secondary schools though practically it is

not there. The fields in EI are the same in public education except for *Sharea* section- a section that has its own problem.

If the educational ladder and the fields or section are equivalent in the two institutions: EI and MoE, then where the difference in the outcomes can come from? The equal input and processing lead to equal output.

As for what was mentioned in Law 22 (1974) about the undergraduate studies it is not achieved in practice. It was an idea that was to be implemented after issuing this Law but the idea did not continue for long. The researcher who was a student in EI before 20 years does not remember any role for this though he spent four years till getting the high secondary school certificate.

After investigating this stage its roots from this Law, the researcher found a reference to this in the statics of the presidency of EI and the General Board of EI in 1979/80. The newsletter mentioned this period in Sadah city only. It was only one class of 25 ⁽²⁴⁾. The second newsletter of 1982/82 referred to this period and the same institution (Sadah). This is of 3 classes and it includes 38 students ⁽²⁵⁾.

The question here why those students did not continue after that? Why this was not generalized in other institutes. There is no specific area or time that should be covered.

The newsletters that the researcher could lay his hand on show that this stage was not available any more ⁽²⁶⁾.

As for the *Sharea* section in EI, the Law 606 (1978) states in Article 3 that there are three sections: literary, scientific, and *Sharea* ⁽²⁷⁾.

The decision to add *Sharea* to EI was a heavy blow to EI since their establishment. Practically it is not easy to talk about the output of the literary or scientific section for several reasons.

1. The researcher remembers during his study (1982-85) that there was no class for *Sharea* for students to study in as it was for the literary or scientific section due to the limited number of students who join this section. It was enough for students to join within no regular classes to take only exams at the end of the school year.

Though the state of the DRI was better than it was after that the decision of adding the *Sharea* sections according to the people belonged to the EI.

2. Revising the sources of the *Sharea* section and comparing it with the literary section according to Law 604 (1978), article 3, that asked for developing education and specifying the teaching plans for EI who that the course of *Sharea* section are the same of the literary section with little difference. The different is only adding a course about dividing heritage in the *Sharea* section that took 2 classes a week. The other change is mixing the subject of Quran Interpretation with Quran and its Sciences that were separated in the literary section. This course had 4 classes a week in the *Sharea* section reducing the number of classes of Islamic history to 2 classes to the students of *Sharea* section. This was for 3 classes in the literary section. The total number of classes in the *Sharea* section 37 in every grade (10 through 13 grades). The literary section was 36 classes for grade 10 and 11. Grade 12 was 32 classes⁽²⁸⁾.

3. The final reports and newsletter that had statistics that the researcher can find show that the *Sharea* section was at its end. In the final reports of the teacher supervisors of this section in 2000/1 show that the institutes in all the country do not include *Sharea* section except for 6 classes in Mareb (18 female students who are to be teachers) and 5 classes in Sayun (3 classes of 120 boys and 2 classes of 20 girls).

The total number of students is 158 and there is no comparison with the students in the other sections on the level of the whole country (30).

The statistical newsletter that the researcher used are for 1977/8 and 1998/9 to show the reduction of the *Sharea* section. The number of students in 1997/8 was 27 students for grade 10, 11, and 12 in Sana'a, Hodidah, students Thamar, Abyan, Hajja, Hadramout, and Mareb⁽³¹⁾.

In 1998/9, the number was 126 students only in Hodidah and Hadramout⁽³²⁾. What was surprising is that the statistical newsletter for 1998/9 did not publish the result of *Sharea* section in grade 2. It published only the result of literary and scientific sections⁽³³⁾.

The researcher comes back again to the question: to what extent EI can be described as religious institutes? Real situation shows the opposite. The EI are like schools and they are not specialists in *Sharea* sciences despite the religious feature that characterized EI in its education. This is in addition

to the unique content for the Islamic, Arabic, and social courses. But what is important is that the social content of the course is not much all from the content of the course in the public education. The supervision of the MoE was present throughout.

Summary

According to what was presented above, the researcher can summarize the paper and give recommendations.

First: The Results

1. The roots of EI were in the time before the Yemeni Revolution.
2. The EI were officially established after the revolution where there was a special administration in 1968 in MoE. As for the real beginning of EI it was with the establishment of the institute in Khawlan in (1970). It began as part of the MoE.
3. The EI went through a number of steps, starting with the Republican Decree issued in 1974 that stated the independence of EI financially and administratively. It also established a special administration for the General Educational Board.
4. The EI spread all over the country after the president Ali Saleh took over in 1978. There are some reason for this; the joint interest of the authority and the ones in charge of EI to fight the Marxist system that spread though the National Front- supported by the authority in Aden. However, the situation becomes different after the national security changed and especially after the 11th of September.
5. The aims of EI are specific but the outcomes do not show that. For this, it is difficult to describe the EI that they were specialized in religion.
6. The relationship between the public education and EI is organic: supervision from the MoE for both. But the independence of EI in the Islamic, Arabic and social courses is only in terms of content knowledge.

Second: Recommendations

1. The study recommended reconsidering the decision of cancelling the EI. Evaluating the EI will help to make use of the strong aspects and avoid the weak ones, especially after the army conflict that was because of the Hawthi sect in the obscene of EI. The education in EI was not sectarian; it was natural to sects.
2. The study also recommended the government and MoE to reconsider the idea of integrating EI in publication and bring EI as they were before. However a reconsideration of restructuring the EI is needed, especially in the curriculum according to new approaches of development in terms of academic standards. Reintroducing the EI specialization of *Sharea* to make EI different from public education.
3. The study recommends that the government should deal effectively with the political biases that dominate the educational institutions in general. This will lead to reconsidering the EI. This cannot be achieved without reconsidering the administration and teaching staff in the EI whether in the head offices or in the branch offices according to the standards that have no relations with politics, political parties, or limited vision.
4. The study also recommends the similar institutions of EI in philosophy or aims in the neighbouring countries to make use of the positive aspects and enhance them and avoid the weak ones.

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هندوس وبوذيين، وفي لبنان وعربياً مع المسيحيين، وهكذا الأمر بين البلدان والقارات.

● إن المناهج تحتاج، على قاعدة تقول: "الحضارة هي تحديات واستجابات"، الى التزام ما يحتاجه المكان والزمان وإلا نفر الجيل من دروسها، وأحسّ أنها بعيدة من واقعها. إن شاباً يعيش في الوطن العربي وفي دول مجاورة لفلسطين المحتلة لا يمكنك أن تتجاوز في تعليمه مواضيع تتعلق بالدفاع عن الأرض والعرض، وبالجهاد، وبالمسجد الأقصى والقدس والمقدسات وغير ذلك.

وكذلك لا يصحّ تجاوز أطروحة مفهوم "الأمة الوسط" في واقع يطرح فيه الأعداء والخصوم تهمة الإرهاب على الإسلام، وتظهر فيه مظاهر غلوّ وتطرف هنا وهناك. وهكذا الأمر في مراعاة أمور كثيرة عند وضع المناهج.

● التعليم الديني ضرورة والواجب معالجة أمر المراسيم والتشريعات التي عطّلت ذلك كما الحال في المرسوم 10227 في لبنان، لأن التعليم يرتبط بالتربية، ولا تربية قويمة تنتج شخصيات سوية خارج تربية تؤسس المناهج على قيم الدين ومبادئه وأحكامه التي تكرم الإنسان المستخلف في الأرض.

والعلمية، وبالتالي يكون الطالب بشخصيتين والحالة هذه، والحقيقة هي غير ذلك تماماً.

تأسيساً على ما تقدم تكون الفائدة في الإقتراحات التالية:

- إصلاح المناهج التعليمية، وإعادة النظر في السياقات الدراسية لجهة النصوص في ضوء الأسس الإيمانية بحيث يتم ربط العلوم الإنسانية والطبيعية وسائر المواد التعليمية بالنظرة الإسلامية بعيداً من المذهبية والفئوية، وكي تتأسس شخصية الطالب مترابطة الحلقات والمراحل والمعارف والقيم.
- إدماج التربية الدينية، والقيم الدينية في كل متطلبات التعليم من الآداب واللغة الى علوم الطبيعة وفروعها الى الرياضيات الى الجغرافيا والتاريخ، الى البيئة والطب والفنون لتكون فلسفة المناهج وحدة ونسيجاً منسجماً متكامل الأبعاد.
- التدقيق في النصوص والمعارف المعروضة في المحتويات الدراسية بحيث لا تحوي أية طروحات سلبية أو يُشتم منها رائحة التعصبات الرديئة، وإذا كان التأسيس لقبول التنوع مقبولاً ومشروعاً، فإن غرس العصبيات والمفاهيم الفئوية التي تستثير الغرائز من الأمور المقبولة، والتي تسهم في إضعاف الأمة والأجيال، وقد حذر الحق سبحانه من ذلك في قوله تعالى: "ولا تنازعوا فتفشلوا وتذهب ريحكم".
- إن مناهج التعليم عموماً، وفي مادة التربية الدينية خاصة يجب أن تراعى خصائص كل أمة وكل بلد لجهة مكوناته البشرية الإجتماعية والإنتماء الديني والبيئة والجغرافيا وسواها. فما هو لازم في موقع قد لا يكون مفيداً لموقع آخر. ويكون من الخطورة بمكان أن يقوم الأمر على التعميم وعدم احترام الخصوصيات. إن المناهج والمقررات في الوطن العربي أو لبنان تحتاج لمضامين، ويحتاج الأمر عند المسلم في الهند لأمر أخرى حيث يعيش المسلم مع

راع للمعاهد ولكل ممول وداعم، ثم لكل مدرّس حسب ميوله الفكرية والسياسية.

إقتراحات وحلول:

لقد طغت نظم التعليم الوافدة مع الحقبة الإستعمارية، وحالات الغزو الثقافي والفكري مما أثر سلباً على مناهج التعليم في الأمة العربية والإسلامية. ولبنان يزداد فيه الأمر تعقيداً والتباساً بسبب التنوع الطائفي والمذهبي، وقد حصلت مشكلة في العام 2002 هي بروز بدعة "عبادة الشيطان" التي أسسها اليهودي الأمريكي "أنطوان لافي" عام 1969، وقد ذهب ضحيتها عدد من المنتحرين، وحصلت حالات فساد ورديلة وكان نشاط علاجي للظاهرة احتل فيها كاتب هذه الورقة أسعد السحمراني دوراً أساسياً من خلال الإعلام والمحاضرات في المدارس وأماكن العبادة، وعند المسلمين والمسيحيين، وكان يومها في الإقتراحات العودة عن المرسوم 10227 بشأن التعليم الديني، والعمل على إعادة التربية الدينية من خلال كتاب ومقررات ترسخ الإيمان وعقيدة التوحيد، وتؤسس شخصية الطالب على القيم الأخلاقية الدينية عموماً فيكون ذلك حصانة للناشئة يعصمهم من المفساد والردائل عموماً ومن البدع الخطيرة، ومنها بدعة عبادة الشيطان، ولكن الإقتراح لم يلقَ تجاوباً يومها من المسؤولين.

ولا يخفى على المشتغلين بالتربية عموماً، والتربية الإسلامية خصوصاً كيف أن تدريس هذه المادة يقوم على جانب معرفي منفصل عن سائر المواد الدراسية ومحتوى المقررات يقدّم دروساً في العقيدة، وشيئاً من علوم القرآن، ومن الحديث النبوي، وبعض الأحكام الفقهية، وقد يضاف شيء من السير والتاريخ الإسلامي لكن ذلك لا يأتي في نسج ينسجم مع مضامين ومحتوى المقررات والنصوص المعتمدة في سائر المواد التعليمية، وهكذا يظهر الإسلام وكأنه ينفصل عن الأطر المعرفية

مادة التاريخ مقررات عنوانها: الخلفاء الراشدون وهم: أبو بكر- عمر- عثمان- علي-رضي الله تعالى عنهم- فما الذي سيكون من إشكالات تتولد عند طالب في عمر الورود حين يتعرض لمفاهيم متناقضة؟

ويتابع المؤلفون حكاية التمايز في النموذج رقم(2) يرد عرض في الصفحة 165 لسيرة عمر بن الخطاب رضي الله عنه، وفي النموذج رقم (3) في الصفحة 79 عرض لسيرة علي بن الحسين رضي الله عنهما. والنموذج (1) لم يتحدث عن أحد من الصحابة أو آل البيت.

أما عن شبكة العلاقات الإجتماعية فقد جاء في النموذج (1) درس في الصفحة (46) دار حول الحديث النبوي: "حق المسلم على المسلم ستّ: إذا لقيته فسلم عليه، وإذا دعاك فأجبه، وإذا استنصحك فانصحه، وإذا عطس فحمد الله فشمته، وإذا مرض فعده، وإذا مات فاتبعه".

وفي النموذج (2) درس عنوانه: "لا تختلفوا" في الصفحة 207 وهو مبني على الحديث النبوي: "لا تختلفوا، فإن من كان قبلكم اختلفوا فهلكوا". وقد جاء في جملة العرض: "على المسلمين أن يوحدا كلمتهم، ويجمعوا أمرهم وينبذوا الإختلاف من بينهم، ويكونوا يداً واحدة، كالبنيان المرصوص يشدّ بعضه بعضاً".

وفي النموذج (3) درس عنوانه: "الأخوة الإسلامية" في الصفحة 160 وما بعدها، ومما ورد فيه: "أن نبني مع اخواننا علاقات المحبة والتعاون والإحترام، ونكون صفاً واحداً، وقلباً واحداً، اتجاه كل ما يهدد وحدتنا ومصيرنا". لقد تضمّن النموذجان (2) و (3) عبارات طيّبة بشأن وحدة المسلمين في حين كان النموذج (1) نصياً لم يعتمد ولو لتوجيه للجيل حيال ما تتعرض له الأمة.

هذا من التعليم الديني في المدارس لطلاب ليسوا مختصين، أما إذا كان الأمر بشأن المعاهد الدينية ما قبل الجامعية وهي في لبنان بالعثرات عند كل من المسلمين السنة والشيعية فإن برامجها متروكة لكل مؤسس أو

وتتابع المهاجرون والأنصار بيايعونه. وبذلك أصبح أبو بكر أول الخلفاء الراشدين لما امتاز به من قوة العقيدة وسداد الرأي، وإخلاصه لرسول الله وجهاده في سبيل الدين. " وهذا الكتاب يتمّ اعتماده في مدارس للمسلمين السنّة.

3- كتاب عنوانه: "الإسلام رسالتنا"، إعداد هيئة التأليف في جمعية التعليم الديني الإسلامي، نشرته دار أجيال المصطفىصاحبة بيروت الجنوبية-الطبعة الخامسة، عام2006. جاء في الكتاب الدرس السابع بعنوان: خلافة الرسول صلى الله عليه وسلم.

والدرس في الصفحة62 ومابعد من الكتاب وقد اعتمد مؤلفو الكتاب أسلوب الحوار: ومما ورد: "وهل يُعقل أن يُترك الأمر فوضى من بعده؟

يذكر المؤرخون: أن النبي صلى الله عليه وسلم وآله عينَ بأمر من الله تعالى- الخليفة والإمام من بعده، وذلك في أحاديث كثيرة قالها في مناسبات عديدة.....

والإمام الذي أشار إليه النبي يتمتع بصفات مثالية... إن هذه الصفات تشير الى الإمام علي بن أبي طالب.... إن النبي صرّح باسم الإمام علي في مناسبات عديدة... لقد ذكر النبي عدد الأئمة من بعده فقال في حديث له: لا يزال الدين قائماً حتى تقوم الساعة، ويكون عليكم إثنا عشر خليفة، كلهم من قريش."

وأسماء هؤلاء الأئمة بالترتيب هي: الإمام علي- الإمام الحسن- الإمام الحسين- الإمام علي بن الحسين- الإمام محمد الباقر- الإمام جعفر الصادق- الإمام موسى الكاظم- الإمام علي الرضا- الإمام محمد الجواد- الإمام علي الهادي- الإمام الحسن العسكري- الإمام محمد المهدي المنتظر. هذا الكتاب معتمد في مدارس للمسلمين الشيعة. وهكذا يكون الجانب السلبي حيث يتعلّم الطالب وهو فتى بسنّ 11 سنة المسائل الخلاقية بدل أن يتعلّم التزام وحدة الصف والكلمة. والطالب يتعلّم في

من دروسه في الوحدة الخامسة تحت الترتيم: الدرس الثاني:
"اللهو المحرم" ويذكر المضمون من هذا اللهو المحرم ما يلي:

النرد (طاولة الزهر)- الغناء المصحوب بالموسيقى- مشاهدة المحرمات على المسارح أو في السينما والتلفزيون- اللعب بالقمار وشراء ورق اليانصيب- وإذا كان القمار محرماً ولا نقاش لكن يبقى عند الطالب إشكال حيث دخل عنده -كما ورد سابقاً- في الحصص الأسبوعية لهذا الصف 3 حصص للفنون و2 للتربية الرياضية، فكيف سيتعامل الطالب مع المادة في حصص الفنون؟ وهل سيقول للمدرّس أو للمدرسة سأخرج من الصف فهذا حرام؟ أم ماذا؟

ثم كيف يكون الأمر مع ألعاب للتسلية كالشطرنج أو سواها فهل سيقبها الطالب على النرد أم ماذا؟ وإذا تمت مراجعة كتب أخرى مقررة لا يجد المراجع فيها هذا الموضوع.

2- كتاب عنوانه: "الثقافة الدينية لطلاب المرحلة التكميلية" لمؤلفه محمد طاهر اللادقي، ونشرته دار لبنان للطباعة والنشر في بيروت العام 1967. وقد ورد في الصفحة الأولى من الكتاب العبارة التالية: "قرر تدريس هذه السلسلة سماحة مفتي الجمهورية اللبنانية الأكبر في المدارس الرسمية وقررتها أيضاً جمعية المقاصد الخيرية الإسلامية في بيروت وصيدا.

ويلاحظ أنه قد ورد أنها للمدارس الرسمية وهذا عام 1967 يوم كان التعليم الرسمي يخصص حصصاً للتعليم الديني وقد جرى الإلغاء في المرسوم 10227 عام 1997. جاء في القسم الخامس من الكتاب وعنوانه: "أعلام الإسلام"، درس حول الصحابي: "أبو بكر الصديق رضي الله عنه". بعد عرض سيرة أبي بكر الصديق بعد إسلامه يأتي عنوان في الصفحة 156 من الكتاب: "أبو بكر أول الخلفاء الراشدين"، ومما في هذه الصفحة: "اجتمع المسلمون بعد وفاة الرسول لاختيار خليفة له، وتشاوروا في الأمر فقام عمر وقال لأبي بكر... ثم بايعه،

يستطيع أحد أن يندرع بضيق الوقت لأنه كان من الممكن تخصيص حصة أسبوعية من حصص التربية الرياضية والفنون لتدريس مادة التعليم الديني.

أما المدارس الخاصة بنوعيتها: الخاصة غير المجانية والخاصة المجانية فالتعليم الديني قائم فيها اللهم إلا المدارس اللائكية ذات النظام الفرنسي، وبعض المدارس الخاصة الفردية أي التي أسسها أفراد وهم من غير المهتمين بالتعليم الديني، وإن كان الأغلبية يدرجون التعليم الديني في برامجهم حتى لو كانت المدارس لأفراد وليس لجمعيات.

نماذج من التعليم الديني الإسلامي من كتب مقررة:

إن المنهجية التعليمية المعتمدة في لبنان من خلال المرسوم 10227 للعام 1997 لا تعطي مكاناً للتعليم الديني في مقررات المواد التعليمية النافذة في التعليم الرسمي. لكن المدارس الخاصة التي أسسها أفراد أو أسستها جمعيات أدخلت في الغالب بين حصص تدريسها الأسبوعية حصة وحصتين لمادة التربية الدينية.

اعتمد البحث على عينة هي ثلاثة كتب مقررة في مدارس إسلامية التوجهات، وقد يعتمدها من يدخل تدريس المادة استثناء في مدارس حكومية، والكتب هي للصف السادس، وهو الصف الأخير في الحلقة الثانية من التعليم الابتدائي، وبعده يكون الصف السابع وهو بداية المرحلة المتوسطة أو الإعدادية. والطالب في الصف السادس يكون عمره بحدود 11 عامًا. والنماذج هي:

1- كتاب عنوانه: "الإسلام ديننا" لمؤلفه عبد السلام علوش نشرته دار الشمال-طرابلس-الطبعة الأولى-عام2002.

الإجازة الأسبوعية في مدارس لبنان يومان، هما: يوماً الجمعة والأحد، ويوما السبت والأحد في مدارس أخرى. وفي هذه الأيام تكون أبواب المدارس مغلقة، فكيف سيتمّ التعليم الديني؟ وهل سيحضر الطالب من بيته إلى مدرسته وقد تكون بعيدة ليتعلم مادة التربية الدينية فقط؟ ثمّ لم يقل لنا المشتري من الذي يري ذلك.

وفي الصفحة (9) من عدد الجريدة الرسمية جدول رقم (2) لتوزيع حصص الدروس أسبوعياً للمرحلة المتوسطة أو الحلقة الثالثة أو المرحلة الإعدادية كما تسمّى في بعض الدول، ونجد في التوزيع أن 4 ساعات اسبوعياً قد خصصت للتربية الرياضية والفنون، ونسبتها من عموم التوزيع 14,3 بالمئة. ونجد بعد التوزيع في الصفحة نفسها ما وجدناه سابقاً، والوارد هو: "يصار إلى تأمين التعليم الديني في المدارس الرسمية اختيارياً يومي الجمعة والأحد لمدة ساعتين."

هنا نطرح الأسئلة نفسها التي تمّ طرحها حول المرحلة الابتدائية.

وفي المرحلة الثانوية خصص 8,6 بالمئة لمواد الرياضة والفنون والنشاطات ولم يأت المشتري على أي شيء يلحظ التعليم الديني في المرحلة الثانوية.

كانت الهيكلية التعليمية قبل المرسوم 10227 للعام 1997 تفسح ببعض الحصص أثناء الدوام للتعليم الديني، وكان ذلك قائماً حيث يتوافر مؤسسات وقفية ومدرسون وامكانات، مع الإشارة أن هذا التعليم لم يكن الطلاب ليأخذوه بجدية لأنه لا يدخل في إطار تقويم الطالب، وليس له موقع في سجل العلامات.

لكن بعد المرسوم 10227 لعام 1997 -كما لاحظنا- لم يعد ثمة مكان للتعليم الديني بين الحصص الأسبوعية لتوزيع الدروس، وإن كان يحصل أن يتجاوب بعض مدراء المدارس لطلب المرجعيات الدينية أحياناً فيستقبل مدرساً لبعض الحصص ولكن لا توجد جدية ما دامت المادة غير مقررة، ولا أدخلتها المناهج في سياق العملية التعليمية. ولا

العنصري والتعصّب الديني." لقد لامس هذا النص قيم الدين من بعيد دون تحديد، ولا بيان واضح، وكأنّ المشترع ومن صاغ هذه النصوص ضغطت عليه حالة لبنان في التنوع الطائفي والمذهبي الإسلامي والمسيحي، ومخاطر التعصّب والعنصرية على الوحدة الوطنية والاستقرار، ولكن ما ورد في المقدمة وتحت عنوان: "المبادئ العامة" لم ينعكس في مضامين المقررات ولا بمواد معينة كما يلحظ من يتابع نصوص المرسوم وتوزيع المواد. عاد المشترع ليكرر الأمر نفسه تحت عنوان: "الأهداف العامة" وفي البند (2-2) وعنوانه: تكوين المواطن: فقرة "ج": "المتمثل تراثه الروحي النابع من الرسائل السماوية والتمسك بالقيم والأخلاق الإنسانية."

وتحت عنوان: "التعليم الثانوي" بند (3-3) فقرة "أ" ورد: "فهم جوهر الأديان ودورها في تكامل شخصية الفرد روحياً وأخلاقياً وإنسانياً." إن هذه النصوص العامة بقيت مجرد إعلانات لأن توزيع المواد على حصص دراسية للحلقات الثلاث من التعليم الأساسي، وبعد حلقة التعليم الثانوي، ومجموعها 12 عاماً دراسياً لم تتضمن ما يبيّن كيف تمت حالة الإلتزام بالقيم الدينية، ولا كيف يمكن تربية الفرد ذي الشخصية المتكاملة روحياً وأخلاقياً وإنسانياً. إن مراجعة الجريدة الرسمية التي حملت المرسوم 10227 في الصفحة الثامنة يطلعنا على توزيع المواد والحصص في الحلقة الأولى والثانية، وفي الملحق رقم (3) جدول رقم (1):

وحصص الحلقة الأولى الأسبوعية 30 حصة وكذلك الحلقة الثانية، يخصص 19 بالمئة لمادتي التربية الرياضية والفنون، وهي 6 حصص في الصف الأول والثاني والرابع والخامس، و5 حصص في الصفين الثالث والسادس. ويأتي بعد هذا التوزيع في الصفحة نفسها، وضمن نص المرسوم العبارة التالية: "يصار إلى تأمين التعليم الديني في المدارس الرسمية اختياريًا يومي الجمعة والأحد لمدة ساعتين."

"المركز التربوي للبحوث والإنماء"، ما عدا كتاب: "التربية المدنية والتنشئة الوطنية" فإن جميع المدارس ملزمة باعتماده في تدريس هذه المادة. أما من جهة الأمية فإن لبنان يمتاز عن سائر الدول العربية بتدني نسبة الأمية خاصة في الفئات العمرية الأولى أي سنّ الطفولة والفتوة، ولا تتجاوز الأمية ما نسبته 8 بالمئة من عموم سكان لبنان.

وبالنسبة للذكور والإناث فإن الفرصة باتت واحدة حيث يعمل الأهل جاهدين لتأمين مقعد دراسي لكل طفل من أطفالهم حيث تكون إقامتهم في المدينة أم في الريف، لكن التسرب المدرسي عند الذكور يبدأ تدريجياً في المرحلة الأساسية الثالثة (الإعدادية أو المتوسطة)، ويستمرّ التسرب في المرحلة الثانوية، ويلمس المتابع ذلك عند التعرف على النسبة بين الذكور والإناث في المرحلة الجامعية حيث تميل الكفة لصالح الإناث وتكاد النسبة تتجاوز الثلثين من الإناث مقابل الثلث من الذكور.

المناهج التعليمية في لبنان وموقع الدين فيها:

إن المناهج التربوية اللبنانية المعتمدة حالياً هي ما تمّ إقراره بعد إصلاح جديد كان منذ عشر سنوات، وهو المرسوم رقم 10227 بتاريخ 1997\5\8، وعنوان هذا المرسوم: "تحديد مناهج التعليم العام ما قبل الجامعي وأهدافها". وقد صدر هذا المرسوم في الجريدة الرسمية، والترتيب هو: السنة 137، العدد 26، الأربعاء في 1997\6\4. المرسوم 10227 الذي ينظم العملية التعليمية في لبنان، والمعتمد حالياً لحظ في بعض نصوصه قيم الدين بشكل عام، وأنها تتمتع بمكانة في هذه المناهج وتالياً في الكتب والمقررات.

ورد تحت عنوان: "المبادئ العامة" في الفقرة (1-1-ج) ما يلي:
"الوعي بأن التراث الروحي في لبنان المتمثل في الديانات التوحيدية هو تراث ثمين يجب صونه وتعزيزه كنموذج للتفاعل والانفتاح الروحي والفكري، ولكونه مناقضاً للأنظمة والعقائد التي تقوم على التمييز

طالباً من أصل 911314 طالباً هم مجموعة الطلاب اللبنانيين لهذا العام في المرحلة ما قبل الجامعية هذا التعليم الأكاديمي، والنسبة تكون إذن للتعليم الرسمي الحكومي 35,6 بالمئة، و64,4 بالمئة يكون من نصيب التعليم الخاص بنوعيه: خاص مجاني، وخاص غير مجاني.

هؤلاء الطلاب يتوزعون في 1399 مدرسة وثانوية رسمية، و364 مدرسة خاصة مجانية وهذه يكون فيها طلاب المرحلة الابتدائية فقط حتى نهاية الصف السادس، و 1025 مدرسة وثانوية خاصة غير مجانية. أما التعليم المهني والفني فينتسب إليه حسب إحصاءات العام الدراسي (2005-2006) 100 ألف طالب يتوزعون في 94 مدرسة رسمية حكومية و206 مدارس خاصة. ومن هم في المعاهد والمدارس الحكومية عددهم 30 ألف طالب، و70 ألف في المدارس والمعاهد الخاصة، وبذلك يكون نصيب المؤسسات الحكومية من طلاب المدارس المهنية أقل بكثير منه في المدارس الخاصة، وربما يكون هذا الخلل غير موجود في أي بلد في العالم. لعل ما أشرنا إليه سابقاً وهو النص الدستوري قد جاء ليبرر ذلك ففي المادة العاشرة من الدستور اللبناني ما يلي:

"التعليم حرّ في لبنان ما لم يُخل بالنظام العام أو ينافي الآداب أو يتعرض لكرامة أحد الأديان أو المذاهب ولا يمكن أن تمسّ حقوق الطوائف من جهة إنشاء مدارسها الخاصة، على أن تسير في ذلك وفاقاً للأنظمة العامة التي تصدرها الدولة في شأن المعارف العمومية". حرية التعليم هذه تصل إلى مستوى أن الطالب الذي يدرس في مدارس تعتمد المنهج الفرنسي المسماة "الليسيات" قد يتقدّم لشهادة الثانوية العامة الفرنسية وإذا نجح بها فإنه يكتفي بها وتعادل له بالثانوية الحكومية.

وهناك استنسابية في الإلتزام بالمناهج فوق أنه بعد العام 1997 ورغم إقرار منهجية موحدة بمرسوم رقمه 10227 بتاريخ 1997/5/8 فإن عدداً من المؤلفين والمدارس أعدّ كتباً مدرسية، وتمّ إقرارها بعد أخذ موافقة شكلية من هيئة تابعة لوزارة التربية والتعليم العالي إسمها:

بقليل عن 7 بالمئة. لكن من ناحية التوزيع الطائفي فإنه لا توجد دراسات دقيقة حول نسبة كل طائفة أو مذهب من مجموع سكان لبنان، ويختلط الأمر بين المقيمين والمغتربين لكن التقديرات ترجح بأن يكون 30 بالمئة من سكان لبنان الفعليين المقيمين من الطوائف المسيحية، والباقيون من المسلمين، ويتقارب أو يتساوى بينهم عدد السنة والشيعية.

الوضع التعليمي العام:

نشطت الحركة التعليمية في لبنان باكراً بفعل التنوع الطائفي الذي أدى إلى حالة من التنافس بين مكونات المجتمع دخل فيها دول أوروبية وعربية ومرجعيات دينية كالأزهر والفاطيكان. وعلى سبيل المثال فإن طلاب الثانوية العامة في مدارس جمعية المقاصد الإسلامية في بيروت، وطلاب دار التربية والتعليم في طرابلس كانوا يدخلون الجامعات المصرية ومنها جامعة الأزهر بمجرد نجاحهم في الإمتحانات المدرسية، ودون أن ينالوا الشهادات الثانوية الرسمية، والترتيبات العلمية بين الفاتيكان والكنيسة المارونية والكاثوليكية قائمة على صعيد المدارس والمعاهد والكليات خاصة كليات ومعاهد اللاهوت.

لقد تأسست جمعية المقاصد الإسلامية في بيروت سنة 1878م، وكانت قد سبقتها مجموعة من الرهبانيات كالأباء الكرمليين الذين بدأوا نشاطهم في لبنان سنة 1828م وإرساليات عديدة أبرزها الكلية الإنجيلية السورية (الجامعة الأمريكية حالياً) سنة 1866 وجامعة القديس يوسف التي أسسها الآباء اليسوعيون بدعم فرنسي سنة 1874م.

أما التعليم الحكومي فقد بدأ مع العهد العثماني وتواصل في خط بياني تصاعدي والتعليم وفق الدستور الحالي حرّاً في لبنان لذلك نجد حجم القطاع الخاص في التعليم الأساسي والثانوي ما قبل الجامعي أكبر من حجم القطاع الرسمي. ففي إحصاء يعود للعام الدراسي (2005-2006) النتيجة كانت أنه ينتسب للتعليم الرسمي الحكومي 324651

الطائف للوفاق الوطني عام 1989 على إعادة النظر بالتقسيمات الإدارية، وحتى الآن صدر مرسومان في العام 2004 بأن تكون محافظة عكار وهي قسم من محافظة الشمال، ومحافظة الهرمل وهي قسم من محافظة البقاع، ولكن لم يتم تنفيذ المرسومين حتى تاريخه ولم تستكمل إجراءات تقسيم إداري لكل لبنان.

يحتفل لبنان بعيد الاستقلال في 22/تشرين الثاني-نوفمبر والتوقيت فيه بعد التوقيت الدولي (غرينتش) بساعتين، وفي الصيف يكون بزيادة ثلاث ساعات.

أما بالنسبة للسكان فهناك مشكلة حيث لا توجد احصاءات دقيقة، ولعل الوضع الطائفي في لبنان هو الذي وُد هذه المشكلة. هناك دراسات على شكل استطلاعات قالت بأن سكان لبنان هم 4 ملايين ومئة ألف، وهناك دراسة أجرتها وزارة الشؤون الاجتماعية وإدارة الإحصاء المركزي وبرنامج الأمم المتحدة عام 2004 تقول بأن عدد السكان المقيمين في لبنان هو 3 755 034 نسمة يتوزعون في 879 855 أسرة وفي هذه الدراسة أن نسبة اللبنانيين منهم 93.4 بالمئة، ولكن كل ذلك تقريبي فهناك قسم كبير من اللبنانيين يعمل في الخارج ومعه أسرته وحصل على جنسية أخرى، ولا يوجد احصاء دقيق لغير اللبنانيين المقيمين في لبنان سواء في المخيمات الفلسطينية أو من جنسيات عربية وجنسيات أخرى.

أما نسبة الذكور بين السكان حسب الدراسة السابقة الذكر فهي 49.8 بالمئة، ولكن الواقع ربما يكون غير ذلك؛ أي أن الذكور من المقيمين على أرض الدولة بسبب ضحايا الحرب الأهلية من عام 1975 إلى العام 1990، وبداعي الهجرة قد يكونون أقل من ذلك، وهناك عشرات آلاف الأسر اللبنانية معيها موجود في بلد عربي أو أجنبي، والأسرة زوجة وأولاداً في لبنان. والمجتمع اللبناني سكانياً ككل المجتمعات العربية والإسلامية يعد فتياً حيث نسبة من هم دون 15 سنة من العمر قد تصل إلى 30 بالمئة بينما نسبة من هم فوق 65 سنة تزيد

واقع التعليم الديني الإسلامي ضمن التعليم العام في لبنان

الأستاذ (Professeur) الدكتور أسعد السحمراني

أستاذ العقائد والأديان في جامعة الإمام الأوزاعي – بيروت

الجغرافيا والسكان:

يقع لبنان في النصف الشمالي للكرة الأرضية بين خطي الطول 35 و36؛ وخطي العرض 33 و34. وهو في وسط الساحل الشرقي للبحر المتوسط.

مساحة لبنان 10452 كلم² (يحتل العدو الاسرائيلي من لبنان ما يزيد على 200 كلم² في مزارع شبعا وتلال كفر شوبا ومناطق أخرى). يحد لبنان من الجنوب فلسطين المحتلة وطول الحدود يبلغ 79 كلم، ومن الشمال والشرق الجمهورية العربية السورية، والحدود المشتركة بين لبنان وسوريا 278 كلم، ويحده من الغرب البحر المتوسط، والساحل اللبناني على البحر المتوسط امتداده 220 كلم.

بيروت هي عاصمة لبنان وفيها مطار مرافقه متطورة، ومرافق بحجم معقول. ومن المدن الرئيسة في لبنان: طرابلس وصيدا وصور وبعبك وجبيل وزحلة وجونية. أما التوزيع الإداري للجمهورية اللبنانية فإنه إلى محافظات وكل محافظة تتكون من مجموعة أقضية. كان التقسيم السابق قبل العام 1990 يجعل لبنان في ست محافظات هي: الشمال وجبل لبنان وبيروت والبقاع والجنوب والنبطية. وقد نصت وثيقة